

PAPAL ENCYCLICALS

1226 - 1937

Pope Honourous III – Pope Pius XI.

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POPE HONORIOUS III (AUGUST 31, 1216 – MARCH 18, 1227)

Pope Honorius III (1150 – 18 March 1227), born as Cencio Savelli, was Pope from 18 July 1216 to his death in 1227.

Solet Annuere. On the Rules of the Friars Minor. Pope Honorius III - 1226

Pope Honorius III - 1226

Honorius

Bishop, Servant of the servants of God, to our beloved sons, Friar Francis and the other friars of the Order of the Friars Minor, health and apostolic Benediction:

The Apostolic See is accustomed to grant the pious desires and to share her kind favor with the upright desires of those petitioning her. Wherefore, beloved sons in the Lord, having yielded to your pious entreaties, We confirm by Our apostolic authority your rule, approved by Our predecessor, Pope Innocent, of good memory, quoted herein, and We strengthen it with the patronage of this present writing, which is as follows:

Chapter I:

In the name of the Lord, begins the life of the Friars Minor.

The Rule of the Friars Minor is this, namely, to observe the Holy Gospel of Our Lord Jesus Christ, by living in obedience without anything of our own, and in chastity.

Brother Francis promises obedience and reverence to the Lord Pope Honorius and his canonically elected successors, and to the Roman Church; and the other friars are bound to obey Francis and his successors.

Chapter II:

Concerning those who wish to adopt this life, and in what manner they should be received.

If any would desire to adopt this life and would come to our brothers, let them send them to their ministers provincial to whom alone, and not to others, is the permission to receive friars conceded. Let the ministers examine them very diligently concerning the Catholic Faith and sacraments of the Church. If they believe all these things and desire to observe them faithfully and firmly unto the end, and if they have no wives, or if they do, their wives have already entered a convent, or having taken a vow of chastity, permission [to enter one] has been granted to them by authority of the bishop of the diocese, and the wives are of such an age that it is not possible that suspicion arise concerning them, let them say unto these the words of the Holy Gospel, that they should go and sell all that is their own and strive to give it to the poor. If they cannot do that, their good will suffices.

Let the friars and their ministers beware, lest they be solicitous concerning their temporal things, so that they may freely do with their own things, whatever the Lord will inspire them. If however should they need counsel, let the ministers have permission to send them to other God fearing men, by whose counsel they may give their goods to the poor. Afterwards let them grant them the clothes of probation, namely two tunics without a capuche, a cord, pants, and a caparone [extending] to the cord, unless it seems to the ministers [that it should be] otherwise according to God. Having truly finished the year of probation, let them be received to obedience, promising to observe always this very life and rule. And in no manner will it be licit to them to leave this [form of] religious life, according to the command of the Lord Pope, since according to the Holy Gospel “No one putting hand to the plow and turning back is fit for the Kingdom of God.”

And let those who have already promised obedience have one tunic with a capuche and if they wish to have it, another without a capuche. And those who are driven by necessity can wear footwear. And let all the friars wear cheap clothing and they can patch these with sack-cloth and other pieces with the blessing of God. I admonish and exhort them, not to despise

nor judge men, whom they see clothed with soft and colored clothes, using danty food and drink, but rather let each one judge and despise his very self.

Chapter III.

Concerning the divine office and fasting; and how the brothers ought to travel through the world.

Clerics are to perform the divine office according to the ordo of the Roman Church, except for the psalter, for which they can have breviaries.

Laymen are to say twenty-four “Our Fathers” for matins; for lauds five ; for prime, terce, sext and none, for each of these seven, for vespers, however, twelve; for compline seven; and let them pray for the dead.

And let them fast from the Feast of All Saints until Christmas. Indeed those who voluntarily fast the holy lent, which begins at Epiphany and for the forty days that follow, which the Lord consecrated with His own holy fast, let them be blessed by the Lord, and let those who do not wish [to do so] not be constrained. But they shall fast the other [Lent] until the [day of the] Resurrection of the Lord.

At other times however they are not bound to fast, except on Fridays. Indeed in time of manifest necessity the friars are not bound to the corporal fast.

I truly counsel, admonish and exhort my friars in the Lord Jesus Christ, that when they go about through the world, they are not to quarrel nor contend in words, nor are they to judge others, but they are to be meek, peaceable and modest, kind and humble, speaking uprightly to all, as is fitting. And they should not ride horseback, unless they are driven [to do so] by manifest necessity or infirmity.

And into whatever house they may enter, first let them say: “Peace to this house.” And according to the Holy Gospel it is lawful for them to eat of any of the foods, which are placed before them.

Chapter IV.

That the brothers should not accept money.

I firmly command all the friars, that in no manner are they to receive coins or money through themselves or through an interposed person. However for the necessities of the infirm and for the clothing of the other friars, the ministers and even the custodes are to conduct a sollicitous care, by means of spiritual friends, according to places and seasons and cold regions, as they see expedites necessity; with this always preserved, that, as has been said, they receive neither coins nor money.

Chapter V.

On the manner of working.

Let those friars, to whom the Lord gives the grace to work, work faithfully and devotedly, in such a way that, having excluded idleness, the enemy of the soul, they do not extinguish the spirit of holy prayer and devotion, to which all other temporal things should be subordinated. Indeed concerning the wages for labor, let them receive for themselves and for their friars corporal necessities, excepting coins or money, and this [they should do] humbly, as befits the servants of God and the followers of most holy poverty.

Chapter VI.

That the Friars should appropriate nothing for themselves, and concerning the begging of alms and sick friars.

Let the Friars appropriate nothing for themselves, neither house nor place, nor any thing. And as pilgrims and exiles in this world let them go about begging for alms confidently in poverty and humility as members of the household of God, nor is

it fitting that they be ashamed [to do so], since the Lord made Himself poor in this world for us. This is that heavenliness of most high poverty, which has established you, my most dear Friars, as heirs and kings of the Kingdom of Heaven, making you poor in things, it has raised you high in virtues. Let this be your portion, which leads you into the land of the living. Cleaving totally to this, most beloved Friars, may you desire nothing else under heaven in perpetuity for [the sake of] the Name of Our Lord Jesus Christ.

And wherever the friars are and find themselves, let them mutually show themselves to be members of the same household. And let them without fear manifest to one another their own necessities, since, if a mother nourishes and loves her own son according to the flesh, how much more diligently should he ought to love and nourish his own spiritual brother?

And, if any of them should fall into infirmity, the other friars should care for him, as they would wish to be cared for themselves.

Chapter VII.

On the penances to be imposed on Friars who sin.

If any of the friars, at the instigation of the enemy, should sin mortally, for those sins, concerning which it has be ordained among the friars, that they have recourse to the ministers provincial alone, the aforesaid friars are bound to have recourse to them as soon as they can, without delay. Indeed let the ministers themselves, if they are priests, with mercy enjoin upon them a penance; if indeed they are not priests, let them have it enjoined by other priests of the Order, as it will seem to them to better expedite [the matter] according to God. And they should beware, not to grow angry and become upset on account of the sin of another, since anger and upsetness impede charity in themselves and in others.

Chapter VIII.

On the election of the minister general of this brotherhood; and on the Chapter at Pentecost.

All the friars are bound to have always one of the friars of this very same religious [Order] as minister general and servant of the whole fraternity and they are bound firmly to obey him. When he dies, let there be made an election of a successor by the ministers provincials and the custodes in the Pentecost Chapter, in which the ministers provincial are bound always to convene together, wherever it will have been determined by the minister general; and this once every three years or at another interval greater or less, as it will have been ordained by the aforesaid minister.

Chapter IX.

On preachers.

Let the friars not preach in the diocese of any bishop, when they will have been opposed by him. And let no friar even dare preach to the people, unless he will have been examined by the minister general of this fraternity and approved, and there be conceded to him by the same the office of preaching.

I admonish also and exhort these same friars, that in the preaching that they deliver, their expressions be considered and chaste, for the utility and edification of the people, by announcing to them vices and virtues, punishment and glory with brevity of speech; since a brief word did the Lord speak upon the earth.

Chapter X.

On the admonition and correction of the friars.

Let the friars, who are ministers and servants of the other friars, visit and admonish their friars and humbly and charitably correct them, not commanding them something which is contrary to their conscience and our rule. Indeed let the friars, who are subjects, remember, that for the sake of God they have renounced their own wills. Whence I firmly command them, to

obey their ministers in all things which they have promised the Lord to observe and which are not contrary to their souls or to our rule. And wherever the friars are, who know and understand, that they themselves are not able to observe the rule spiritually, they should and can have recourse to their ministers. Indeed let the ministers receive them charitably and kindly and be so familiar with them, that they can speak to them and act as a lord with his servants; for so it should be, because the ministers are the servants of all the friars.

Indeed I admonish and exhort in the Lord Jesus Christ, that the friars are to beware of all pride, vain glory, envy, avarice, care and solicitude for this world, detraction and murmuring, and let those who are ignorant of letters not care to learn them; but let them strive, so that above all things they should desire to have the Spirit of the Lord and His holy operation, to pray always to Him with a pure heart and to be humble, patient in persecution and infirmity and to love those who persecute and correct and accuse us, because the Lord says, “Love your enemies, pray for those who persecute and calumniate you” (Mtt. 5:44). “Blessed are those who suffer persecution for justice’s sake, for theirs is the kingdom of heaven” (Mtt. 5:10). “He who has persevered until the end, however, will be saved” (Mtt. 10:22).

Chapter XI.

That the brothers should not enter the convents of nuns.

I strictly command all the brothers not to have suspicious company or conversation with women, and not to enter the monasteries of women religious, except those to whom special permission has been conceded by the Apostolic See; neither are they to be godfathers of men or women [so that] scandal may not arise on this account among the friars nor concerning them.

Chapter XII.

Concerning those who go among the Saracens and other infidels.

Let whoever of the friars who desires by divine inspiration to go among the saracens and other infidels seek permission from their minister provincial. Indeed the ministers are to grant permission to go to none, except those whom seem to be fit to be sent.

For which sake I enjoin the ministers by obedience, to seek from the Lord Pope one of the cardinals of the Roman Church, who is to be the governor, protector, and corrector of this fraternity, so that always subject and prostrate at the feet of this same Holy Church, stable in the Catholic Faith we may observe, as we have firmly promised, the poverty and humility and the Holy Gospel of Our Lord Jesus Christ.

The Confirmation of the Rule

Let it not be in any way licit to anyone among men to infringe this page of our confirmation, or to contravene it with rash daring. If anyone however would presume to attempt this, let him know himself to have incurred the indignation of the Omnipotent God and of Blessed Peter and Paul, His Apostles.

Given at the Lateran, on the third day of the Kalens of December, in the eight year of Our Pontificate.

Honorius III

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POPE GREGORY IX (MARCH 19, 1227 – AUGUST 22, 1241)

Pope Gregory IX Latin: Gregorius IX (born Ugolino di Conti; c. 1145 or before 1170 – 22 August 1241), was Pope from 19 March 1227 to his death in 1241.

Mira Circa Nos. Canonizing St. Francis of Assisi. Pope Gregory IX - 1228

The Bull of Pope Gregory IX canonizing St. Francis of Assisi:

1. How wondrously considerate of us is God's pity! How priceless a love of charity which would sacrifice a Son to redeem a slave! God neither neglected the gifts of his mercy nor failed to protect uninterruptedly the vineyard planted by his hand. He sent laborers into it at the eleventh hour to cultivate it, and with their hoes and plowshares to uproot the thorns and thistles, as did Samgar when he killed 600 Philistines (Judges 3: 31). After the copious branches were pruned and the sucker roots with the briars were pulled out, this vineyard will produce a luscious, appetizing fruit, one capable of storage in the wine cellar of eternity, once purified in the wine-press of patience. Wickedness had indeed blazed like fire, and the human heart had grown cold, so as to destroy the wall surrounding this vineyard, just as the attacking Philistines were destroyed by the poison of worldly pleasures.

2. Behold how the Lord, when he destroyed the earth by water, saved the just man with a contemptible piece of wood (Wis. 10:4), did not allow the scepter of the ungodly to fall upon the lot of the just (Ps 124:3). Now, at the eleventh hour, he has called forth his servant, Blessed Francis, a man after his own heart (I Sam 13: 14). This man was a light, despised by the rich, nonetheless prepared for the appointed moment. Him the Lord sent into his vineyard to uproot the thorns and thistles. God cast down this lamp before the attacking Philistines, thus illumining his own land and with earnest exhortation warning it to be reconciled with God.

3. On hearing within his soul his friend's voice of invitation Francis without hesitation arose, and as another Samson strengthened by God's grace, shattered the fetters of a flattering world. Filled with the zeal of the Spirit and seizing the jawbone of an ass, he conquered not only a thousand, but many thousands of Philistines (Judges 15: 15-16) by his simple preaching, unadorned with the persuasive words of human wisdom (I Cor 1:17), and made forceful by the power of God, who chooses the weak of this world to confound the strong (I Cor 1:17). With the help of God he accomplished this: God who touches mountains and they smoke (Ps 103:32), so bringing to spiritual service those who were once slaves to the allurements of the flesh. For those who died to sin and live only for God and not for themselves (namely, whose worse part has died), there flowed from this jawbone an abundant stream of water: refreshing, cleansing, rendering fruitful the fallen, downtrodden and thirsty. This river of water reaching unto eternal life (Jn 7: 38), might be purchased without silver and without cost (Is 55:1), and like branches far and wide its rivulets watered the vineyard whose branches extended unto the sea and its boughs unto the river (Ps 79:12).

4. After the example of our father Abraham, this man forgot not only his country and acquaintances, but also his father's house, to go to a land which the Lord had shown him by divine inspiration (Gen 12). Pushing aside any obstacle he pressed on to win the prize of his heavenly call (Phil. 3:14). Conforming himself to Him (Rom 8:29) who, though rich, for our sake became poor (II Cor 8:9), he unburdened himself of a heavy load of material possessions so as to pass easily through the narrow gate (Mt 7:13). He disbursed his wealth to the poor, so that his justice might endure forever (Ps 111:9).

Nearing the land of vision he offered his own body as a holocaust to the Lord upon one of the mountains indicated to him (Gen 22:2), the mountain which is the excellence of faith. His flesh, which now and then had tricked him, he sacrificed as Jephthe his only daughter (Judges 11:34), lighting under it the fire of love, punishing it with hunger, thirst, cold, nakedness and with many fasts and vigils. When it had been crucified with its vices and concupiscences (Gal 5:24), he could say with the Apostle: "I live now, not I, but Christ lives in me" (Gal 2:20). For he really did not live for himself any longer, but rather for Christ, who died for our sins and rose for our justification (Rom 4:25), that we might no longer be slaves to sin (Rom 6:6).

Uprooting his vices and like Jacob arising at the Lord's command (Gen 35:1-11) he renounced wife and farm and oxen and all which might distract those invited to the great feast (Lk 14:15-20), and took up the battle with the world, the flesh and the spiritual forces of wickedness on high. And as he had received the sevenfold grace of the Spirit and the help of the eight beatitudes of the Gospel, he journeyed to Bethel, the house of God, on a path which he had traced in the fifteen steps of the virtues mystically represented in the psalter (gradual psalms). After he had made of his heart an altar for the Lord, he offered upon it the incense of devout prayers to be taken up to the Lord at the hands of angels whose company he would soon join.

5. But that he might not be the only one to enjoy the blessings of the mountain, clinging exclusively to the embraces of Rachel, as it were to a life of contemplation lovely but sterile, he descended to the forbidden house of Leah to lead into the desert the flock fertile with twins (Cant 4:2) and seeking pastures of life (Gen 29). There, where the manna of heavenly sweetness restores all who have been separated from the noisy world, he would be seated with the princes of his people and crowned with the crown of justice. Sowing his seed in tears, he would come back rejoicing carrying his sheaves to the storehouse of eternity (Ps 125:5-6).

Surely he sought not his own interests (Phil 2:21), but those of Christ, serving Him zealously like the proverbial bee. As the morning star in the midst of a cloud, and as the moon at the full (Eccles. 50,6), he took in his hands a lamp with which to draw the humble by the example of his glorious deeds, and a trumpet wherewith to recall the shameless with stern and fearsome warnings from their wicked abandon.

Thus strengthened by charity he courageously took possession of the Midianite camp (Judges 7:16-22), that is, the camp of those who contemptuously disregard the teaching of the Church, with the support of Him who encompassed the whole world by His authority, even while still cloistered in the Virgin's womb. He captured the weapons on which the well-armed man trusted while guarding his house and parceling out his spoils (Lk 11:21-22), and he led captivity captive in submission to Jesus Christ (Eph 4:8).

6. After defeating the threefold earthly enemy, he did violence to the kingdom of heaven and seized it by force (Mt 11:12). After many glorious battles in this life he triumphed over the world, and he who was knowingly unlettered and wisely foolish, happily returned to the Lord to take the first place before many others more learned.

7. Plainly a life such as his, so holy, so passionate, so brilliant, was enough to win him a place in the Church Triumphant. Yet, because the Church Militant, which can only observe the outer appearances, does not presume to judge on its own authority those not sharing its actual state, it proposes for veneration as Saints only those whose lives on earth merited such, especially because an angel of Satan sometimes transforms himself into an angel of light (II Cor 11:14). In his generosity the omnipotent and merciful God has provided that the aforementioned Servant of Christ did come and serve Him worthily and commendably. Not permitting so great a light to remain hidden under a bushel, but wishing to put it on a lampstand to console those dwelling in the house of light (Mt 5:15), God declared through many brilliant miracles that his life has been acceptable to God and his memory should be honored by the Church Militant.

8. Therefore, since the wondrous events of his glorious life are quite well known to us because of the great familiarity he had with us while we still occupied a lower rank, and since we are fully convinced by reliable witnesses of the many brilliant miracles, we and the flock entrusted to us, by the mercy of God, are confident of being assisted at his intercession and of having in heaven a patron whose friendship we enjoyed on earth. With the consultation and approval of our Brothers, we have decreed that he be enrolled in the catalogue of saints worthy of veneration.

9. We decree that his birth be celebrated worthily and solemnly by the universal Church on the fourth of October, the day on which he entered the kingdom of heaven, freed from the prison of the flesh.

10. Hence, in the Lord we beg, admonish and exhort all of you, we command you by this apostolic letter, that on this day reserved to honor his memory, you dedicate yourselves more intensely to the divine praises, and humbly to implore his patronage, so that through his intercession and merits you might be found worthy of joining his company with the help of Him who is blessed forever. Amen.

Given at Perugia, on the fourteenth calends of August, in the second year of our pontificate.

POPE INNOCENT IV (JUNE 25, 1243 – DECEMBER 7, 1254)

Pope Innocent IV (c. 1195 – 7 December 1254), born Sinibaldo Fieschi, was Pope of the Catholic Church from 25 June 1243 to his death in 1254.

Quae Honorem Conditoris Omnium. Whatever Is for the Honor of the Creator of All. Pope Innocent IV - 1243

Everything for the glory of the Creator and the benefit of souls merits support in every way; especially those things in which it is known that the apostolic see has shown particular interest.

Through our beloved son Hugh, cardinal priest of St. Sabina, and our venerable brother William, bishop of Antarados, we have your request that certain dubious points of your rule be clarified and corrected and that certain onerous obligations be compassionately changed. All this is revealed in the letter which they (the revisors) composed.

By apostolic authority we comply with Carmel's pious desires, confirming the said clarifications, corrections and mitigations. These we support by this present letter.

Further we include in verbatim form the revisors' answer to you Carmelites, to wit:

Hugh, by mercy of God cardinal priest of St. Sabina, and William, by the same mercy bishop of Antarados offer salutation in him who is the welfare of all his beloved sons in Christ — the religious prior general and definitors of the general chapter of the Order of Brothers of Carmel.

Clerics of your Order, Reginald and Peter, approached the apostolic see and humbly requested the pope to clarify and correct certain points of doubt contained in your privilege and change certain onerous elements contained in the rule bestowed upon you by the late Albert, patriarch of Jerusalem.

In response to your devout requests the pope entrusted to us the work of making clarification, correction and mitigation in his name — keeping in mind the best interests of your Order and the welfare of your brothers. By the authority communicated to us we therefore command your Order to receive devoutly and to observe dutifully the rule as corrected, clarified and mitigated as it appeared to us appropriate. Also (we command you) to correct other copies of your rule in accord with this final draft which we forward to you under our seals through your brothers.

The Text of Carmel's Mitigated Rule

Albert, called by God's favour to be patriarch of the church of Jerusalem, bids health in the Lord and the blessing of the Holy Spirit to his beloved sons in Christ, B. and the other hermits under obedience to him, who live near the spring on Mount Carmel.

Many and varied are the ways in which our saintly forefathers laid down how everyone, whatever his station or the kind of religious observance he has chosen, should live a life of allegiance to Jesus Christ — how, pure in heart and stout in conscience, he must be unswerving in the service of his Master.

It is to me, however, that you have come for a rule of life in keeping with your avowed purpose, a rule you may hold fast to henceforward; and therefore:

Chapter I

The first thing I require is for you to have a prior, one of yourselves, who is to be chosen for the office by common consent, or that of the greater and maturer part of you.

Each of the others must promise him obedience — of which, once promised, he must try to make his deeds the true reflection — and also chastity and the renunciation of ownership.

Chapter II

If the prior and brothers see fit, you may have foundations in solitary places, or where you are given a site that is suitable and convenient for the observance proper to your Order.

Chapter III

Next, each one of you is to have a separate cell, situated as the lie of the land you propose to occupy may dictate, and allotted by disposition of the prior with the agreement of the other brothers, or the more mature among them.

Chapter IV

However, you are to eat whatever may have been given you in a common refectory, listening together meanwhile to a reading from Holy Scripture where that can be done without difficulty.

Chapter V

None of the brothers is to occupy a cell other than that allotted to him or to exchange cells with another, without leave or whoever is prior at the time.

Chapter VI

The prior's cell should stand near the entrance to your property, so that he may be the first to meet those who approach, and whatever has to be done in consequence may all be carried out as he may decide and order.

Chapter VII

Each one of you is to stay in his own cell or nearby, pondering the Lord's law day and night and keeping watch at his prayers unless attending to some other duty.

Chapter VIII

Those who know how to say the canonical hours with those in orders should do so, in the way those holy forefathers of ours laid down, and according to the Church's approved custom. Those who do not know the hours must say twenty-five Our Fathers for the night office, except on Sundays and solemnities when that number is to be doubled so that the Our Father is said fifty times; the same prayer must be said seven times in the morning in place of Lauds, and seven times too for each of the other hours, except for Vespers when it must be said fifteen times.

Chapter IX

None of the brothers must lay claim to anything as his own, but you are to possess everything in common; and each is to receive from the prior — that is from the brother he appoints for the purpose — whatever benefits his age and needs.

You may have as many asses and mules as you need, however, and may keep a certain amount of livestock or poultry.

Chapter X

An oratory should be built as conveniently as possible among the cells, where, if it can be done without difficulty, you are to gather each morning to hear Mass.

Chapter XI

On Sundays too, or other days if necessary, you should discuss matters of discipline and your spiritual welfare; and on this occasion the indiscretions and failings of the brothers, if any be found at fault, should be lovingly corrected.

Chapter XII

You are to fast every day, except Sundays, from the feast of the Exaltation of the Holy Cross until Easter Day, unless bodily sickness or feebleness, or some other good reason, demand a dispensation from the fast; for necessity overrides every law.

Chapter XIII

You are to abstain from meat, except as a remedy for sickness or feebleness. But as, when you are on a journey, you more often than not have to beg your way; outside your own houses you may eat foodstuffs that have been cooked with meat, so as to avoid giving trouble to your hosts. At sea, however, meat may be eaten.

Chapter XIV

Since man's life on earth is a time of trial, and all who would live devotedly in Christ must undergo persecution, and the devil your foe is on the prowl like a roaring lion looking for prey to devour, you must use every care to clothe yourselves in God's armour so that you may be ready to withstand the enemy's ambush. Your loins are to be girt with chastity, your breast fortified by holy meditations, for, as Scripture has it, holy meditation will save you. Put on holiness as your breastplate, and it will enable you to love the Lord your God with all your heart and soul and strength, and your neighbour as yourself. Faith must be your shield on all occasions, and with it you will be able to quench all the flaming missiles of the wicked one: there can be no pleasing God without faith; [and the victory lies in this — your faith]. On your head set the helmet of salvation, and so be sure of deliverance by our only Saviour, who sets his own free from their sins. The sword of the spirit, the word of God, must abound in your mouths and hearts. Let all you do have the Lord's word for accompaniment.

Chapter XV

You must give yourselves to work of some kind, so that the devil may always find you busy; no idleness on your part must give him a chance to pierce the defences of your souls. In this respect you have both the teaching and the example of Saint Paul the Apostle, into whose mouth Christ put his own words. God made him preacher and teacher of faith and truth to the nations: with him as your leader you cannot go astray. We lived among you, he said, labouring and wary, toiling night and day so as not to be a burden to any of you; not because we had no power to do otherwise but so as to give you, in your own selves, an example you might imitate. For the charge we gave you when we were with you was this: that whoever is not willing to work should not be allowed to eat either. For we have heard that there are certain restless idlers among you. We charge people of this kind, and implore them in the name of our Lord Jesus Christ, that they earn their own bread by silent toil. This is the way of holiness and goodness: see that you follow it.

Chapter XVI

The Apostle would have us keep silence, for in silence he tells us to work. As the Prophet also makes known to us: Silence is the way to foster holiness. Elsewhere he says: Your strength will lie in silence and hope.

For this reason I lay down that you are to keep silence from after Compline until after Prime the next day.

At other times, although you need not keep silence so strictly, be careful not to indulge in a great deal of talk, for, as Scripture has it — and experience teaches us no less — sin will not be wanting where there is much talk, and he who is careless in speech will come to harm; and elsewhere: The use of many words brings harm to the speaker's soul. And our Lord says in the Gospel: Every rash word uttered will have to be accounted for on judgement day. Make a balance then, each of you, to weigh his words in; keep a tight rein on your mouths, lest you should stumble and fall in speech, and your fall be irreparable

and prove mortal. Like the Prophet, watch your step lest your tongue give offence, and employ every care in keeping silent, which is the way to foster holiness.

Chapter XVII

You, brother B., and whoever may succeed you as prior, must always keep in mind and put into practice what our Lord said in the Gospel: Whoever has a mind to become a leader among you must make himself servant to the rest, and whichever of you would be first must become your bondsman.

Chapter XVIII

You, other brothers too, hold your prior in humble reverence, your minds not on him but on Christ who has placed him over you, and who, to those who rule the Churches, addressed the words: Whoever pays you heed pays heed to me, and whoever treats you with dishonour dishonours me; if you remain so minded you will not be found guilty of contempt, but will merit life eternal as fit reward for your obedience.

Here then are the few points I have written down to provide you with a standard of conduct to live up to; but our Lord, at his second coming will reward anyone who does more than he is obliged to do. See that the bounds of common sense are not exceeded, however, for common sense is the guide of the virtues.

Given at Lyons, in the year of the Lord 1247, the fifth year of Pope Innocent IV, on the first of September.

No one may lawfully destroy this document...

Given at Lyons of the first of October in the fifth year of our pontificate.

POPE ALEXANDER IV (DECEMBER 7, 1254 – MAY 25, 1261)

Pope Alexander IV (1199 or ca. 1185 – 25 May 1261) was Pope from 12 December 1254 to his death in 1261.

Clara Claris Praeclara. On the canonization of St. Clare of Assisi. Alexander IV 1255

Co-Foundress of the Poor Clares

The Bull of Pope Alexander IV, Bishop servant of the servants of God

Latin text taken from Ed. S. Brufani, *Fontes Franciscani*, & E. Menestò, S. Brufani et al., Assisi, Edizioni Porziuncola, 1995, pp. 2331-2337.

<http://www.uan.it/alim/testi/xiii/AlimClaAssisBullaScheda.htm>

Agnani: Sept. 26. 1255 A.D.

[Alexander, Bishop, Servant of the servants of God,] To Our venerable brothers, the Archbishops and Bishops established throughout the Kingdom of France, [health and apostolic benediction]:

CLARE OUTSTANDINGLY CLEAR WITH CLEAR merits¹, in Heaven with the clarity of great glory, and on Earth with the splendor of sublime miracles, is clearly clear. Here this Clare's strict and high Religion² twinkles [coruscat], above the greatness of this one's eternal reward radiates, this one's virtue by magnificent signs, begins to shine [illucescit] upon mortals. To this Clare there was entitled here the Privilege of most high poverty³; to this one there is repaid in the highest an inestimable abundance of treasures; to this one by Catholics a full devotion and a heap [cumulus] of honor is exhibited. This Clare did her shining [fulgida] works here mark out, this Clare the plenitude of Divine Light on high does clarify, this one to the Christian peoples do the stupendous (works) of her prodigies declare.

The Brilliance of St. Clare

§2. O Clare, endowed in a manifold manner with titles of clarity! Before thy conversion (thou were) indeed clear, in thy conversion clearer, in thy comportment in the cloister [in claustrali conversatione] outstandingly clear, and after having run down the space of thy present life thou has begun to shine as most clear! By this Clare a clear mirror of example goes forth to this generation [saeculo]; by this one the lily of virginity is offered among the heavenly amenities; by this one throughout the lands [in terris] are the manifest remedies of interventions [subventionum] sensed. O clarity of blessed Clare to be admired, which as much as it is sought more studiously through individual examples [per singula], so much more splendid is it found among individual examples [in singulis]! This one gleamed [emicuit], I say, in the world [saeculo], in Religion she outshone [praefulsit]; in her house she enlightened [illuxit] as a ray, in the cloister she flashed [pcoruscavit] as lightning. She gleamed in life, after death she irradiates; she was clear on Earth, in the sky she shines back [reluet]! O how great the vehemence of the light [lumen] of this one and how vehement the illumination of this clarity of hers! This light [lux], indeed, remained enclosed in secret cloisters, and outside it emitted sparkling [micantes] rays; it was gathered together in a strict convent [arcto coenobio], and it was sprinkled upon the entire age [in amplo saeculo]; it was guarded within, and it flowed forth outside. For indeed, Clare lay hidden, but her life lay open; Clare was silent, but her fame shouted out; she was concealed in her cell and she was known among cities. Nor (is it) wonderful; because a light [lucerna] so enkindled, so lightsome [lucens], could not be hidden away so as to not shine [spenderet] and give a clear light in the house of the Lord⁴; nor could a vessel of so many aromatics be put back and not fragrance and resprinkle the Lord's mansion with a sweet odor.

¹ Here the Latin *praeclara* signifies clear before all others, or in other words outstandingly clear, which translation will be followed throughout. Being outstandingly clear [*praeclaritas*] is a mark of the heavenly Jerusalem: cf. Ps. 47:2.

² Religion, that is religious institute. This was the common term for a religious order in the 13th Century; cf. Writings of St. Francis.

³ The Privilege of most high poverty was the permission obtained from the Roman Pontiff for the sisters of S. Damiano to live without community property.

⁴ Here the editors cite Mt. 5:14-15.

Nay, since in the narrow recluse of solitude this one harshly ground down the alabaster of her body, the whole court [aula] of the Church has been filled full in every manner with the odors of her sanctity⁵.

How St. Clare forsook the world

§3. In a healthy manner, when she, while she was still a girl in the world, studied to leap over this fragile and unclean world from a tender age by means of a clean, narrow path [calle], and guarding the precious treasure of her virginity by a sense of shame, always unspotted, vigilantly stretched unto works of clarity and piety, so much that there came forth from her a pleasing and praiseworthy report [fama] to her neighbors and others, blessed Francis, having heard the public commendation [praeconio] of her fame, undertook with complete haste [confestim] to exhort her, and to induce her to the perfect service of Christ. Who, thereupon adhering to his sacred warnings, and desiring to abdicate thoroughly [penitus] the world with all earthly things, and to serve as a family member [famulari] the Lord alone in voluntary poverty, she fulfilled this her fervent desire, as soon as she could: because at last she distributed and converted all her goods, as she counted out of reverence to Christ whatever else she had as one thing with herself, into alms and subsidies for the poor⁶. And when fleeing the clatter of the world [de saeculi strepitu], she went down to a certain country [campestem] church⁷, and by blessed Francis himself, there received the sacred tonsure, she processed to another church), with her relatives growing soft [molientibus] to lead her back (home) from that place, she, immediately embracing the altar, and grasping her clothes, having uncovered the sheering [incisura] of the hair of her head, strongly and steadily resisted the same relatives in this. Then when she had been brought by the same blessed Francis to the church of San Damiano, outside the city of Assisi, where she was born [unde traxit originem], there the Lord for the love and assiduous cult of His Name gathered to her very many associates.

St. Clare founds the Order of St. Damiano

§4. From this, indeed, distinguished and sacred Order of San Damiano,

spread far throughout the whole globe, one takes up a salutary exordium. She, by the exhorting of blessed Francis himself, gave a start, that must be followed, [sequendum initium] to this new and holy observance; she of this great Religion was the primary and stable foundation; she of this high work stood forth⁸ as its primitive stone. She of a noble family, but of a more noble comportment, conserved in an outstanding manner [praecipue] the virginity, which she had also previously guarded, under this rule of sanctimony. After a while her mother, Hortulana by name, intent on pious works, by following the footsteps of her own newborn [ipsius natae], devoutly undertook this Religion; in which at last this optimum little garden [hortulana], which brought forth such a plant in the Lord's garden, happily concluded her days.

The Brilliance of St. Clare as Foundress

§5. But after a few years, blessed Clare herself, having been overcome by the exceeding importunity of the same St. Francis, received the government of the monastery and the Sisters. She, indeed, was the tall and eminent tree^{9,2} which, having spread out with long branches, brought into the field of the Church the sweet fruit of a Religion, and to whose delightful shade, under¹⁰3 its amenity there would run together from all sides many nurslings of the faith, (who) were to offer fruit of this kind, and do they run! She was the clean vein of the Valley of Spoleto, which gave a new fount of living water¹¹4 as drink for the refectation and convenience of souls; which, diverted now through diverse rivulets in the territory of the Church, infuses the young trees [plantaria] of Religion. She was the tall candelabra of sanctity vehemently shining red [rutilans] in the tabernacle of the Lord¹²,5 to whose vast [ingentem] splendor very many women hastened and do hasten, enkindling their

5 Here the latin editors cite Mt. 26:7, Jn. 13:3.

6 Here the latin editors cite Lk. 12:33; 18:22.

7 St. Mary of the Angeles of the Portiuncula, which at that time lay among the fields below the city-state of Assisi.

8 There the text reads extitit [stood out], that is exstitit [stood out].

9 Here the editors cite Dan. 4:8.

10 Here the editors cite Cant. 2:3.

11 Here the editors cite Ester 10:6.

12 Here the editors cite Hebr. 9:2.

own lamps from that light [lumine]¹³.⁶ She as a result [profecto] planted and cultivated in the field of the Faith the vine of poverty, from which the fatty and rich fruits of salvation are gathered; she established in the praesidium of the Church a garden of humility, in which, having twined together those poor in a manifold of things, there is found a great abundance of virtues; She in the occupation [districtu] of Religion constructed [fabricavit] a citadel of strict¹⁴ abstinence, in which there is ministered a broad refection of spiritual nourishment.

The Brilliance of St. Clare's Virtues

§6. She was the princess [primiceris] of the poor, the duchess [ducissa] of the humble, the teacher of the continent, and the Abbess of the penitent. She governed her monastery, and the family entrusted to her in it, solicitly and prudently in the fear and service of the Lord and in the full observance of the Order: vigil in care, in ministry studious, in exhortation attentive; diligent in admonition, in correction moderate, temperate in precepts; in compassion outstanding, discrete in silence, in speech mature, and well considered in all the things opportune to a perfect government, willing more to serve as a family member [famulari] than to rule as a lord [dominari], and to honor than to be taken up in honor. Her life was an education [eruditio] and a doctrine to others. In this book of life¹⁵ all the other (sisters) learned the rule for living; in this mirror of life the rest (of women learn) to inspect the paths to life. For indeed she caused herself in body to stand on Earth, but in spirit she was turned unto the sky; a little vessel of humility, an armoire [armarium] of chastity, an ardor of charity, a sweetness of benignity, an oak-strength of patience, a knot of peace and a communion of familiarity: meek in work, supple in deed, and in all things lovable and accepted. And, with the flesh depressed, to convalesce in spirit — because anyone, with their enemy debilitated, is made the stronger — she kept [habebat] the floor bare and brushwood for a bed, and for a pillow under her head hard wood, and content with one tunic with a mantle of vile, despised and rough cloth. These humble garments did she use for the covering of her body, a sharp cilice woven from little cords of horse hair [de cordulis crinium equorum] sometimes employed next to the flesh. Strict too in food and in drink severe [districta], she curbed herself with so great an abstinence in these, that for a long time for three days a week, namely, Monday, Wednesday and Friday, she tasted nearly nothing for her body, nevertheless on the rest of the days restricting herself to such an extent with a paucity of foods, that the other (sisters) use to wonder about her, in what manner she could subsist under so strong a withdrawal [districtione]. Over and above these, dedicated assiduously to vigils and prayers, she expended day and night-time chiefly in these. At last perplexed with daily languors, when she could not rise by herself to corporal exertion [exercitium], she was raised by the suffrage of her Sisters and, having placed supports at her back, she worked with her own hands¹⁶, lest even in her infirmities she be idle [otiosa]. Whence from linen cloth of this her own study and labor, she caused very many corporals for the Sacrifice of the Altar to be made, and to be employed throughout the plains and mountains of Assisi in diverse churches.

St. Clare's love of holy Poverty

§7. But a chief lover and sedulous column of poverty; thus did she affix it in her soul, thus did she bind herself to it in her desires, that always more firmer in its love [dilectione] and more ardent in its embrace, from its severe and delightful bond she never stepped back for any necessity. Nor could she in a straightforward manner [prorsus] be induced by any persuasions to consent, that her monastery have its own possessions, even though Pope Gregory, our predecessor of happy memory, from much indulgence thinking piously of this very monastery, had freely willed to depute to it, for the sustenance of her Sisters, possessions sufficient and congruous.

The Miracles of St. Clare

§8. Truly, because a great and splendid window cannot be concealed [luminare supprimi], and not bring forth the rays of its clarity, even in her life did the virtue of her sanctity shine out in many and various miracles. For to a certain one of the Sisters of her monastery, she restored the voice, which she had for a long time almost entirely lost. To another, thoroughly

¹³ Here the editors cite Mt. 25:7.

¹⁴ Here the text reads strict [arta] instead of strict [arcta].

¹⁵ Here the editors cite Apoc. 21:27.

¹⁶ Here the editors refer to 1 Cor 4:12.

destitute of the use [officio] of the tongue, she restored unencumbered [expeditam] speech. To another she opened a deaf ear to hearing. Having made the sign of the Cross upon them¹⁷, she liberated one laboring under fever, one swelling with hydropsy, one plagued with a fistula and others oppressed by languors. A certain friar of the Order of Minors she healed from the suffering of insanity. Moreover when at a certain time [quadam vice] the olive oil in the monastery totally failed, she herself, having called the Friar who has been deputed to the same monastery for the gathering of alms, accepted a jug [urceum] and washed it, and placed it empty next to the doors [fores] of the monastery, so that the same Friar might bear it off for acquiring olive oil; who when he wanted to take it, found it filled with oil, by the benefice of a divine largess. Again, when one day not but one half of a loaf of bread was had in the monastery for the refectio[n] of the Sisters, she herself ordered the same half-loaf to be divided in vain and dispensed to the Sisters; which among the hands of the one breaking it, He who is the Living Bread and who gives food to those who are hungry¹⁸, multiplied it unto so much, that there was made from it portions sufficient for fifty, and it was distributed for the Sisters reclining at table [discumbentibus]¹⁹. Through these and other conspicuous signs, He marked out, while she still lived, the pre-eminence of her merits. For even when she was in her last moments [in extremis ageret], the brilliant white company of blessed Virgins, ornamented with sparkling crowns, among whom one of them appeared more eminently and more shiningly, was seen to enter the house, where the same family of Christ use to recline at table, and even unto her small bed [lectulum] to proceed, and as if to exhibit about her the office of visiting and the solace of comforting, with a certain zeal for human kindness [humanitatis studio].

But after her passing, a certain man, who having fallen sick grew worse [morbo caduco ruebat] and on account of a contracted shin bone could not walk, was brought to her sepulchre: there, with the shin bone itself making a sound as if of breaking, he was cured of each infirmity. Those bent-over at the kidneys, contracted in members, quick to fall headlong into a rage and wild men, demented by fury, received in that place a complete cure [integram sospitatem]. A certain man's own right hand — the very use of which he had thus lost out of a vehement percussion brought upon him — because he could do entirely nothing by means of it, just as if it were, in a word, useless, was reformed in a full manner to its pristine acting, by the merits of the Saint herself. Another, who by a long-termed [diutina] blindness has lost the light of his eyes, when he had approached the same sepulchre under the guiding [ducatu] of another, having recovered his sight in that place, returned from that place without a guide [duce]. In these and how very many other works and glorious miracles is this venerable Virgin resplendent, so that there evidently appears fulfilled that which her very own mother, while she was pregnant with her and was praying, is said to have heard: that she was going to bear a certain light [lumen], which would light up the globe in very many ways [orbem plurimum illustraret].

The Act of Canonization

§9. And so, let Mother Church rejoice, that She has born and educated such a daughter, who as a parent fecund with virtues, has produced many nurselings of (this) Religion as Her own examples, and has informed them to the perfect service of Christ by Her full magisterium. Let the devout crowd of the faithful also be glad, that the King of Heaven and (their) Lord, has introduced their sister and companion, whom He had chosen as His own spouse, to His palace, outstandingly excelling [praecelsus] and outstandingly clear with glory²⁰. For the marching armies [agmina] of the Saints rejoice also together, that in their supernal fatherland the nuptials of a new royal spouse are celebrated. All the rest, because it is fitting as, she whom the Lord has exalted in the sky, the Catholic Church venerate on Earth, that from the sanctity and miracles of her life, having been reviewed [praemissis] by a diligent and attentive inquisition and a distinct examination and a solemn discussion, She plainly establish: even though otherwise, both in near and in remote parts, they would also be sufficient beforehand; her acts having been lucidly known: We from the common counsel and assent of our brother (Cardinals) and of all prelates, at that time present at the Apostolic See, having drawn confidence [confisi] from the Divine Omnipotence, by the authority of the blessed Apostles, Peter and Paul, and Our own, we direct that the same is to inscribed in the catalogue of holy Virgins.

¹⁷ That is, her Sisters.

¹⁸ Here the editors cite Jn. 6:41 ;Ps. 145:7.

¹⁹ Here the editors cite Lk. 9:14-16.

²⁰ Here the editors cite Cant. 1,3; Mat. 22,

The Feast of St. Clare

§10. And for that reason we warn and exhort all of you attentively through apostolic mandates written by Us, to this extent that on the second day before the Ides of August you celebrate devoutly and solemnly the feast of the same Virgin and cause it to be celebrated by your subjects in a venerable manner, so that you may merit to have her before God as your pious and sedulous adjutrix. And so that the multitude of the Christian people might flow to venerate her sepulchre in a more avid and copious manner, her festivity be also thoroughly honored with greater crowds [celebrius percolatur], to all [truly penitent and confessed], who come to it with reverence on the feast of the same Virgin, and/or who might even approach yearly during the octave days of her feast, having confided humbly in her suffrages, We do, by the mercy of the Omnipotent God and by the authority of the blessed Apostles Peter and Paul, loosen them one year and forty days [from the penances enjoined upon them].

[Given at Anagni, the sixth day before the Calends of October, in the first year of our pontificate.]

The English translation here has been released to the public domain by its author. The paragraph divisions and titles have been added by the translator for the convenience of the reader. Items in square [] brackets are either translations of those in the same in the Latin text, or the Latin words corresponding to the English words. Items in round () brackets are terms implicit in the Latin syntax or which are required for clarity in English, added by the English translator. Footnotes have been added by the English translator.

POPE GREGORY X (SEPT. 1, 1271 – JAN. 10, 1276)

Pope Gregory X, born Teobaldo Visconti, was Pope from 1 September 1271 to his death in 1276 and was a member of the Secular Franciscan Order.

Papal Protection of the Jews. Pope Gregory X - 1271

Pope Gregory X 1272

Gregory, bishop, servant of the servants of God, extends greetings and the apostolic benediction to the beloved sons in Christ, the faithful Christians, to those here now and to those in the future.

Even as it is not allowed to the Jews in their assemblies presumptuously to undertake for themselves more than that which is permitted them by law, even so they ought not to suffer any disadvantage in those [privileges] which have been granted them. [This sentence, first written by Gregory I in 598, embodies the attitude of the Church to the Jew.] Although they prefer to persist in their stubbornness rather than to recognize the words of their prophets and the mysteries of the Scriptures [which, according to the Church, foretold the coming of Jesus], and thus to arrive at a knowledge of Christian faith and salvation; nevertheless, inasmuch as they have made an appeal for our protection and help, we therefore admit their petition and offer them the shield of our protection through the clemency of Christian piety. In so doing we follow in the footsteps of our predecessors of blessed memory, the popes of Rome — Calixtus, Eugene, Alexander, Clement, Innocent, and Honorius.

We decree moreover that no Christian shall compel them or any one of their group to come to baptism unwillingly. But if any one of them shall take refuge of his own accord with Christians, because of conviction, then, after his intention will have been manifest, he shall be made a Christian without any intrigue. For, indeed, **that person who is known to have come to Christian baptism not freely, but unwillingly, is not believed to possess the Christian faith.**

[The Church, in principle, never approved of compulsory baptism of Jews.]

Moreover no Christian shall presume to seize, imprison, wound, torture, mutilate, kill or inflict violence on them; furthermore no one shall presume, except by judicial action of the authorities of the country, to change the good customs in the land where they live for the purpose of taking their money or goods from them or from others.

In addition, no one shall disturb them in any way during the celebration of their festivals, whether by day or by night, with clubs or stones or anything else. Also no one shall exact any compulsory service of them unless it be that which they have been accustomed to render in previous times.

[Up to this point Gregory X has merely repeated the bulls of his predecessors.]

Inasmuch as the Jews are not able to bear witness against the Christians, we decree furthermore that the testimony of Christians against Jews shall not be valid unless there is among these Christians some Jew who is there for the purpose of offering testimony.

[the Church council at Carthage, as early as 419, had forbidden Jews to bear witness against Christians; Justinian's law of 531 repeats this prohibition. Gregory X here — in accordance with the medieval legal principle that every man has the right to be judged by his peers — insists that Jews can only be condemned if there are Jewish as well as Christian witnesses against them. A similar law to protect Jews was issued before 825 by Louis the Pious (814 – 840) of the Frankish Empire.]

Since it happens occasionally that some Christians lose their children, the Jews are accused by their enemies of secretly carrying off and killing these same Christian children and of making sacrifices of the heart and blood of these very children. It happens, too, that the parents of these very children, or some other Christian enemies of these Jews, secretly hide these very children in order that they may be able to injure these Jews, and in order that they may be able to extort from them a

certain amount of money by redeeming them from their straits. [*Following the lead of Innocent IV, 1247, Gregory attacks the ritual murder charge at length.*]

And most falsely do these Christians claim that the Jews have secretly and furtively carried away these children and killed them, and that the Jews offer sacrifices from the heart and the blood of these children, since their law in this matter precisely and expressly forbids Jews to sacrifice, eat, or drink the blood, or to eat the flesh of animals having claws. This has been demonstrated many times at our court by Jews converted to the Christian faith: nevertheless very many Jews are often seized and detained unjustly because of this.

We decree, therefore, that Christians need not be obeyed against Jews in a case or situation of this type, and we order that Jews seized under such a silly pretext be freed from imprisonment, and that they shall not be arrested henceforth on such a miserable pretext, unless — which we do not believe — they be caught in the commission of the crime. We decree that no Christian shall stir up anything new against them, but that they should be maintained in that status and position in which they were in the time of our predecessors, from antiquity till now.

We decree in order to stop the wickedness and avarice of bad men, that no one shall dare to devastate or to destroy a cemetery of the Jews or to dig up human bodies for the sake of getting money. [*The Jews had to pay a ransom before the bodies of their dead were restored to them.*] Moreover, if any one, after having known the content of this decree, should — which we hope will not happen — attempt audaciously to act contrary to it, then let him suffer punishment in his rank and position, or let him be punished by the penalty of excommunication, unless he makes amends for his boldness by proper recompense. Moreover, we wish that only those Jews who have not attempted to contrive anything toward the destruction of the Christian faith be fortified by support of such protection ...

Given at Orvieto by the hand of the Magister John Lectator, vice-chancellor of the Holy Roman Church, on the 7th of October, in the first indiction [*cycle of fifteen years*], in the year 1272 of the divine incarnation, in the first year of the pontificate of our master, the Pope Gregory X.

POPE NICHOLAS III (NOVEMBER 25, 1277 TO AUGUST 22, 1280)

Pope Nicholas III (Latin: Nicolaus III; c. 1225 – 22 August 1280), born Giovanni Gaetano Orsini, was Pope from 25 November 1277 to his death in 1280.

Exiit qui seminat. Confirmation of the Rule of the Friars Minor. Pope Nicholas III - 1279

Nicholas, Bishop servant of the servants of God.

For an everlasting memorial.

Soriano, Italy: August 14, 1279 A.D.

He who sows went forth from the bosom of the Father into the world to sow His own seed, clothed with the garment of humanity, namely, the Son of God Jesus Christ, to sow the evangelical word among the approved and reprobate, the foolish and the learned, the studious and the slothful, and according to the prophets to be the farmer on earth who would disperse His own seed, the evangelical doctrine, without destruction, among all [men], who drawing all things to Himself had come to save each [of them], who afterwards for the salvation of all [men] immolated His very self to God the Father as the price of human redemption. However He allowed this seed to fall among individuals by the communicative charity of God, not so other [seed which He let fall] dispersed upon in the road namely upon hearts accessible to the suggestions of the demons, [and still] other [seed which He let fall] among thorns namely upon hearts lacerated by the solicitude for riches, and therefore one was trampled by depraved affections, the other by aridity, since it was lacking in the humor of grace, the rest, suffocated by inordinate solitudes, was overgrown, but good ground received the other [seed] meek and docile in heart.

The Religion of the Friars Minor is founded upon the Gospel and strengthened by the teaching and life of Christ and His Apostles

2. This is the meek and docile religion of the friars Minor, rooted in poverty and humility by the gracious confessor of Christ, Francis, which sprouting the sprout from the true seed strew the same by [means of] the rule among his sons, whom he generated to be his own and God's through his ministry in the observance of the Gospel. These very ones are the sons, who by the teaching of Jacob have received the eternal Word, the Son of God, sown by human nature in the garden of the virginal womb [and] powerful to save souls in meekness. These are those professors of the holy rule, which is founded on the evangelical discourse, strengthened by the example of the life of Christ, and made firm by the sermons and deeds of His Apostles, the founders of the Church militant. This is in the sight of [our] God and Father [that] clean and immaculate religion, which descending from the Father of lights through His Son having been handed on to the Apostles verbally and by exemplar, and at last through the Holy Spirit to blessed Francis, and having inspired those following him, contains entirely in itself a quasi testimony of the Trinity. This is that, to which with Paul attesting no one for the sake of [anything] else ought to be molested, which Christ confirmed by the stigmata of His passion, willing [as He did] to notably mark with the sign of His very own passion the institutor [of the said religion].

God, the Pope, and the Church have approved their way of life.

3. But the craftiness of the ancient foe has not on that account ceased against the friars Minor themselves and against [their] rule: indeed shining more powerfully against them to sow cockle among them he has meanwhile stirred up rivals agitated by envy, anger and indiscreet justice to harass the friars, and with the barkings of a dog to lacerate their rule as illicit, unobservable and divisive, not attending [as they do] to this holy rule, as has been said before to have been instituted with salutary precepts and admonitions, strengthened by apostolic remarks, confirmed by the Apostolic See, fortified by so many divine testimonies, which has been made exceedingly credible in so many holy men living and ending their days in the observance of this kind of rule, of whom not a few this same See has made to be inscribed in the album of the Saints on account of their life and miracles, and which in almost these last days themselves by [means of] Our predecessor Pope

Gregory X of pious memory has been approved on account of it evident utility, [and] to which, after it was declared in the general council of Lyon, the universal Church on Her own has adhered.

God providence protects the Order

4. Nor have We been less attentive, indeed We have pondered [this] more profoundly, just as the rest of those who profess the catholic faith should more subtly think [about it], because God Himself looking upon the aforesaid order and the observers of it has thus preserved them with salutary protection from the rancor rising up against them, because the tempestuous wave neither smashed them nor did it terrify the souls of those living in the order itself, rather do they grow more ably in the vigor of regularity and they are increased in the observance of their norms. But however so that the aforesaid order pure and separate from whatever things that would break it up into pieces may flourish with brightness, just as the friars of the same order gathered in general chapter recently provided, after Our beloved sons the ministers general and not a few other provincial of the same order, who convened in the same chapter, have stood together in Our presence, since their intention for a complete remark regarding the same rule is fervently known from the vigor of their spirit; it has seemed to Us [right] to close off the ways of attack to attacks of this kind, to declare other doubts which could appear in the same rule, to scatter with fuller clarity not a few things declared even by Our predecessors, [and] to provide even in other things touching the rule itself for the [sake of] the purity of their consciences.

My personal knowledge of the Rule and the Intention of its Author

5. Likewise We, who from tender years have aroused our affection for the order itself, growing up in that time have discussed in frequent collations with some of the same confessor's companions, to whom his life and conversation were known, the very rule and holy intention of blessed Francis himself; and later as a cardinal and shortly afterwards by [choice of] the same See, the order's governor, protector, and corrector, We have handled the actual conditions of the aforesaid order on account of Our imminent concern; driven to keep Ourselves informed in the duty of the apostolate as much concerning the pious intention of the aforesaid confessor as concerns those things which the rule itself and its observance contain, on account of the aforesaid things and even from long experience We had recourse to the aforesaid order [itself]; and no less those things, which by Our same predecessors are known to have been approved and declared, than even the rule itself and its contingents, which We with full maturity have discussed, in the sequence [of this] present [document] We have established, declared, [and] approved more certainly, [and] We have strengthened, described and conceded those things which have been approved, and even others, by arranging [them] more clearly and in order, which are expressed more fully in the following articles.

Obligation of the Rule in General.

6. In the first place since, as We understand, it is hesitated by some whether the friars of this order are bound as much to the counsels as to the precepts of the Gospel, not only since in the beginning of the aforesaid rule is found: "The rule and life of the friars Minor is this, namely, to observe the Holy Gospel of Our Lord Jesus Christ by living in obedience, without [anything of] one's own and in chastity," but also from that which is contained in the same rule as: "With the year of probation truly ended let them be received to obedience promising to observe this [very same] life and rule," and even also since in the conclusion of the rule itself are contained these words: "That we may observe, as we have firmly promised, the poverty and humility and the Holy Gospel of Our Lord Jesus Christ." It was right that Our predecessor, Pope Gregory IX, of happy memory, declared this article and not a few others of the same rule, but since His declaration on account of the biting insults of others rising against the friars and [their] rule, and afterwards by considering the occurrence of many emerging cases, seemed obscure in some things, incomplete in others, and even insufficient regarding many things contained in the rule itself: We, willing to remove obscurity and insufficiency of this kind by a perfect declaration of interpretation and to prune the scruple of whatever ambiguity regarding the same things from the minds of individuals by the certitude of a fuller exposition, say that since in the beginning of the rule not absolutely but with a certain modification or determination or specification is placed: "The rule and life of the friars Minor is this, namely, to observe the Holy Gospel of Our Lord Jesus Christ by living in obedience, without [anything of] one's own and in chastity," which three follows the same rule

with much art and nonetheless subjoining not a few others by precepting, prohibiting, counseling, warning, and exhorting, and under [the form of] other words reducible to something of the manner of precepts, it should be established more clearly concerning the intention of the rule so that that which seems to be subjoined almost absolutely in profession: “promising always to observe this very same life and rule:” might be entirely reduced to the principle (modified, determined, or specified) of this rule, namely, to the observance of the Gospel, as has been said, by this same rule, modified or determined or specified in these three [vows]; since it can not have the likeness of the truth that the same holy word came forth from him (Francis) and at the same time with a certain modification or determination or specification; as if it is right that he wanted it repeated, in the repetition he himself made, somewhat succinctly by omitting modification or determination or specification without certain cause, and as the arguments of both [civil and canon] law teach Us, the things which [are] in the beginning [of the rule], refer to the middle and to the end; indeed those things which [are] in the middle [are] often refer to the end and to the beginning, and the things which [are] at the end [likewise refer] to one or to other of them. And given that it might be absolutely declared that in [its] entirety: “I promise to observe the Holy Gospel,” unless the professor of this kind intended to oblige himself to the observance of all the counsels, which hardly or never could he observe to the letter; on account of which such a promise would seem to ensnare the soul of the one who professes, clearly it would seem that a promise of this kind should not be binding to any conscience without the intention of the one promising, unless the observance of the Gospel be [understood] as the teaching explained by Christ, namely that the precepts be observed by the ones promising as precepts and the counsels as counsels. It is patently clear that blessed Francis had the same understanding even regarding the same words in the arrangement of his proceeding; since he indicates some Evangelical counsels as counsels with words of admonition, exhortation and counsel, truly not a few with prohibition and a word of precept: by which it is clear that it was not the intention of the one speaking, that the friars from the profession of this kind of rule would be held bound to all the counsels as to Evangelical precepts; but only as to those counsels, which are expressed in the same rule as precepts or prohibitions or under words equipollent words. Whence for the quieting of the consciences of the friars of this same order We declare that from the profession of this same rule the friars themselves are bound to observe those things as Evangelical counsels which are expressed in the rule itself as precepts or prohibitions or under equipollent words. Indeed to not a few other counsels given by the Gospel are they more greatly bound, according to the exigencies of their state, than are the rest of Christians, since by the state of perfection, which they have assumed by a profession of this kind, they have offered themselves as a holocaust of the heart to the Lord by [their] contempt of all mundane things. But to all things which are contained in the rule, whether precepts or counsels or other things, they are not otherwise bound by a vow of this kind of profession except in that manner, in which they are treated in the rule itself, so that they are bound to the observance of the things, namely, which are indicated in the same rule under obligatory words: indeed to pursue the observance of other things, which are contained under words admonishing, exhorting, informing and instructing, or in whatever way otherwise, is so much more fitting on account of its goodness and equity, by which the imitators of so great a Father choose the stricter paths of imitating of Christ.

The Poverty obliged by the Rule was taught and lived by Our Lord and His Apostles

7. Moreover since the rule itself expressly contains that the friars may appropriate nothing to themselves neither house nor place nor any thing, and [thus] has it been declared by the same predecessor, Pope Gregory IX, and by not a few others, that this ought to be observed not only individually but also in common, which so strict an abdication insensate cleverness has distorted with livid detractions, lest the clarity of the perfection of the same friars wound with unskillful sermons of such ones, We say that the abdication of this kind of property over all things not only individually but also in common is in the sight of God meritorious and holy, which Christ showing the way to perfection both taught by word and strengthened by example, and which the first founders of the Church militant, just as [streams which] had grown from the spring itself, in willing to live perfectly diverted along their own stream-beds of doctrine and life, nor did anyone think to withstand them because sometimes it is said that Christ had a purse; for so Christ Himself, whose works are perfect, in His acts walked the way of perfection, because sometimes condescending to the imperfections of the infirm yet He would [still] extol the way of perfection, and He would not damn the infirm paths of the imperfect; so Christ received the person of the infirm in [receiving] a purse, and thus assuming in not a few other things an weak human nature, just as is testified by the Evangelical narrative, He condescended to the infirm not only in the flesh but also in the mind, for He so assumed human nature that

being perfect in His works [and] made humble according to our [state], He remained exalted in His own. And thus by the highest dignity of charity one, who does not turn away from the highest rectitude of perfection, is drawn to certain acts conformable to our imperfection. For thus did Christ act and teach the works of perfection, He acted even as one weak, just as is sometimes patent by [His] flight and [His] purse; but being perfectly perfect in both so that He might show Himself to perfect and imperfect as the way of salvation, that He had come to save both, and that in turn He willed to die for [the sake] of both.

This Form of Poverty will always be viable in the Church of Christ

8. Nor may anyone on account of these things erroneously assert that those who abdicate property [over] all things according to God in such a manner, bring about their own homicide or make themselves into tempters of the living God: for thus they entrust themselves to Divine providence in living so as not to condemn the way of human provisions, but rather they sustain [themselves] both on these things which are offered freely or on those which are begged humbly or on those which are acquired by laboring; which is the threefold means of living provided for expressly in the rule. Indeed since according to the promise of the Savior that the faith of the Church will never fail, as a consequence neither will the works of mercy be taken from Her, on account of which every reason for whatever diffidence seems to be taken from the poor of Christ. And indeed where (which is not to be presumed to any degree) these things might entirely fail, just as the way of providing for the sustenance of nature, conceded by the law of heaven in a case of extreme necessity to all those bound by extreme necessity, may not be shut up either for others nor for the friars themselves, since one is to be excused from every [positive] law on account of extreme necessity. But such an abdication of property this does not seem to lead to a renunciation of the use of things in every case for anyone; for since in temporal things is to be considered the particular property, possession, usufruct, *jus utendi* and simple *usus facti*, and lastly as much as driven by necessity, the life of mortals may be able, it is lawful to lack these things, in short there can be no profession, which excludes the necessary use for sustenance of himself, truly was he condescending by this profession, by which he has vowed on his own to follow the poor Christ in such poverty, abdicating the dominion of all things and being content with the necessary use of those things conceded to himself.

The Rule obliges the abidication of the jus domini and the retention of the usus facti.

9. Nor by this, that one seems to have abdicated the property, use, and dominion of whatever thing, is one to be conjectured to have renounced the simple use of everything, who says not the *usus juris* but the *usus facti* in as much as having the name of “facti” it offers however in the using no right to those [so] using, nay even of necessary things as much as for the sustenance of life as for the execution of the duties of one’s state, except that which is subjoined below regarding money, the moderate use according to their rule and all truth has been conceded to the friars; which things the friars can licitly use, during the license of the one conceding [them], and according to that which is contained in the present arrangement [of this document]. Nor is it discerned to resist these things that in human things civil providence humanely prevails, namely that it is not possible for use or usufruct to be separated from perpetual dominion; and lest the dominion of the owner always be rendered useless by surrendering its use, the one providing these things [should have] declared in [the act of] bestowing [them] only a temporary use. Since the retention of the dominion of such things, when by concession [their] use has been granted to the poor, is not unprofitable to the owner since it is meritorious for eternity and opportune to the profession of the poor, which as much as it is judged more useful for himself, so much more that he exchange temporal for eternal things. Next [whether or not] this was the intention of the confessor of Christ in instituting the rule; nay rather he wrote the contrary in it, he observed the contrary in living [it]; since even he himself was for the necessity of using temporal things and manifests in many places in the rule that such a use is lawful for the friars: for he says in the rule that the clerics should recite the divine office, for which the can have breviaries: from this insinuating openly, that the friars would be having the use of [those] breviaries and books, which might be opportune for the [recitation] of the divine office; also in another chapter it is said that the ministers and custodes for the necessities of the infirm and for the clothing of the other friars may conduct a solicitous care by [means of] spiritual friends according to places and seasons and cold regions, as might seem to them to expedite necessity; even in another [place] exhorting the friars to avoid idleness by means of a fitting exercise of labor, he says, that they may receive for themselves and for their brothers [those things] necessary for the body as the wage for [their] labor; also in another chapter there is contained that the friars may go about confidently for alms. Even in the same rule it

is had that in the preaching, which the friars do, their speech be examined and chaste for the utility and edification of the people by announcing to them vices and virtues, punishment and glory. But this proves that this supposes science; science requires study, the exercise of study truly cannot be normally had without the use of books: from which it is sufficiently clear to all [men] that from the rule the use of [those things] necessary for food, clothing, the divine worship and study of wisdom have been conceded to the friars.

This is an observable, possible, licit, meritorious, and perfect form of evangelical poverty.

10. And so it is reasonably patent to intelligent men from the aforesaid things that the rule [is], as regards an abdication of this kind, not only observable, possible, and licit, but meritorious and perfect; and more meritorious since by it the professors of the same are distanced greatly from temporal things for the sake of God, as has been said. According to these things, since the friars themselves are to acquire or be given nothing for themselves in particular, the intention of the one conceding [them] is believed to have been truly likewise, even if it was not expressed by the one offering, so that he entirely concedes, bestows and offers, abdicates from himself, and desires to transfer to others according to God the thing of this kind which is offered, conceded or bestowed; nor is there a person, to which in the place of God the dominion of a thing of this kind is fittingly transferred, other than the aforementioned See or person of the Roman Pontiff, the Vicar of Christ, who is the Father of all and nonetheless the special Father of the friars Minor, lest the dominion of such things seem to be uncertain, they may acquire the things offered, conceded or bestowed on themselves, just as a son for [his] father in his own way, the servant for [his] lord, and the monk for [his] monastery; the property and dominion, of every utensil and book, and of those moveable things present and future, which and of which it is lawful for the order, or for the friars themselves to have the usus facti, because it was also judged to have been made by Our predecessor, Pope Innocent IV, of happy memory, We, by [Our] apostolic authority, receive as Our own and that of the Roman Church, and sanction to fully and freely pertain to Ourselves and the same Church by this present Constitution being valid in perpetuity.

Let the Friars beware of transgressing this obligation even in appearances.

11. Besides places purchased with various alms and offered or conceded to the friars under whatever form of words, it is right that the friars should beware of themselves that in words of this kind there not be used by other persons [formulas] incompatible with their own state, whether by the possessors in common or by those holding certain parts of the same place in which those possessing in common, or those holding certain parts might keep nothing for themselves in an offering or concession of this kind; similarly under Our law and dominion and property and by the authority of the same aforesaid Church We receive [all such places]. Truly let them inhabit places or houses, conceded in their entirety or even offered by an individual or a college, if it might happen that the friars inhabit such [places] by the will of the one conferring [them], as shelter for the friars for as long as the will of the one conferring [them] perdures; and that freely besides the church and oratories attached to the church and the cemetery, which as much now and future under Our law and property and in a similar manner that of the aforesaid Roman church and under Our authority We receive, [but] after a change in the will of the one conceding [the place(s)] and when this becomes known to the friars themselves let them abandon them. Of which places We retain completely nothing under Our dominion or property or under that of the aforementioned Roman church, except those things specially received by Our assent or by that of the same Roman church; and if in these same places the one conceding might reserve the dominion in [the act of] conceding them for the sake of sheltering the friars, such dominion does not pass under the law of the oft-quoted Church, but rather remains fully free for the one conceding.

The Rule obliges the usus pauper.

12. Moreover they should have neither utensils nor other things, the use of which [is had] from necessity and for the execution of the duties of their state [in life], nor indeed the use of all things, as has been said, to any [degree of] superfluity, riches, or abundance, which would derogate poverty such as either a treasuring up [of such things] or by such a spirit so that they might alienate [such things], or sell [them], receive [them], either under the appearance of providing for the future or by other occasions; nay even let [their] abdication of all kinds of dominion and the necessity in [their] use [of things] appear in all things [pertaining] to them. Let the ministers and custodes together and individually in their administrations and

custodies dispose of these also with discretion according to the exigency of persons and places, since concerning such things sometimes the quality of persons, the variety of seasons, the condition of places and not a few other circumstances more or less or otherwise require to be provided for. Let them do those things however so that holy poverty may always shine forth in them and in their deeds, just as it is appointed them [to do] from their rule.

The Rule obliges the non-use of money. How this is to be observed.

13. Moreover since it is prohibited under the stricture of precept in the same rule that the friars not receive through themselves or through others coins or money in any manner, and so that the friars may desire to observe [this] in perpetuity and so that they may be obliged to fulfill what was necessary to be enjoined [upon them], lest their purity in the observance of this kind of precept be stained in any thing or [lest] consciences of the friars be pricked by any goading anguish, this very same article for the sake of rebutting more profoundly those who are detracting it, which Our predecessors had done taking it up, and pursuing the same by more clear determinations We say first of all, let the friars themselves abstain from contracting debts [mutua]; since for them to contract a debt, considering their state [in life], is not lawful, nevertheless they themselves can, for making satisfaction for their necessities, which might occur for a time when alms have ceased, concerning which it may not be able to be satisfied conveniently at the time beyond promising a bond of some sort of obligation, which by means of alms and other friends of the friars they intend to work faithfully to repay this kind [of debt]. In which case it is to be procured by the friars, that the one who will give alms through himself or through another who is not to be nominated by them, if it can be done, but by himself more according to his own chosen pleasure, make satisfaction of this kind in entirety or in part, just as the Lord will inspire him. If however he himself does not want to do this or cannot, or his departure [from office] is imminent, or because to those whom he wishes to commit [the matter], he has no knowledge of their trustworthiness, or on account of whatever other happening or cause, We declare and say that in no [way] is the purity of the rule infringed nor is the observance of it stained in any manner whatsoever, if the friars themselves care to make known to him [the trustworthiness] of another or of others, or to nominate someone or others or even to present him or them, to whom, if it pleases such to give alms, the execution of the aforesaid things can be entrusted; and let his approval of the below- written replacements be had: nevertheless so that in the power of the one giving dominion, property and possession of his own money with power free to recall the same money to himself always up until its conversion into the deputed item with those things fully, freely and integrally remaining, the friars may have entirely no right to the money itself nor [may they have its] administration or dispensation, nor may they themselves hold against the person nominated or not nominated by them, in whatever condition he might be, in court or outside it, a judicial prosecution or any other right howsoever the aforesaid person [have conducted himself] in a commission of this kind. Nevertheless it is lawful for the friars to make known and specify and manifest their necessities to the aforesaid person and to beg him to fulfill them. They can even exhort and induce the same person to conduct himself faithfully in the matter committed [to his care]; and to take care of the salvation of his soul in the execution of the matter committed to himself, to this extent, that the friars abstain entirely from all administration or dispensation of this money and from [all] action or judicial prosecution, as has been said, against the aforesaid person. If truly it might happen that a person of this kind, nominated or not nominated by the friars, not be able to execute through himself the aforesaid [matter] because of absence, infirmity, free-will or distance of places, on account of which he himself does not wish to present [himself], in those [places where] the payment may be made or the satisfaction [of the debt] made, or to be impeded for some other reason, it is lawful for the friars with a pure conscience as much as to substitute one other person to the aforementioned [matter] by nominating [him] and others, if they cannot, or do not wish to have recourse to the first donor, since as just above We have declared that it is lawful for them to so nominate such a person. For when the aforesaid satisfaction is presumed to be able to be expedited more swiftly, the agency by-way-of-substitution, as has been said, is more commonly and more generally considered by the first of the two persons to be [the one] able to suffice in the execution of the aforesaid things. If however in the mean time because of the distance of places, in which the satisfaction might be made and where there emerges conditions or other circumstances in the case, in which the agency of many substituted persons seems opportune, it is lawful for the friars themselves in this case according to the character of the business [and] with the aforesaid method observed to choose, nominate, or present many persons to execute that agency. And since it is right and expedient that for the necessities of the friars not only for those for which there might have already been made a payment or a satisfaction, as has just been said above, but even for those things imminent, either

violent necessities which they are able to expedite for a short time, or such granted that [they be] comparatively few, the provision for which [things] has been brought about by [something] necessary, as in the writing of books, the construction of churches or buildings for the use of their habitation, the repair of books and clothes in remote places, and other things similar, if as they might occur, [they are] to be soberly provided for with the above mentioned regulation; so that We may distinguish clearly among those necessities, We thus declare that in them the friars can proceed safely and with a healthy conscience, namely, that in violent or imminent necessity, which for a brief time or which sometimes from other circumstances not so brief, as has been said above in the last case, it can be expedited, as much as regards the one giving an alms as regards the one nominated or substituted in all these, and for all these let it be conducted just as in the article on making payment for past necessities [which] We have declared just above. In that true necessity however much violent at the present, which however from its quality, as has been said, has been protracted for a time, because in this case it is true that then by reason of the distance of places, which on account of the character of the necessity itself would require traveling, then also by considered reason of the circumstances of the same necessity there would frequently befall cases, in which it would be right that the money deputed for this kind of necessity would pass through diverse hands and persons, for whom of all [these] persons it would be almost impossible that there be a principle owner who deposes money for this necessity or even one [who was] substituted by him, and third also by the substituted one himself if such a case would happen, after the substitute has received notice, We declare and say that in this article besides those two methods explained regarding past necessities and those violent which might be for a brief time, or sometimes not brief, as is expressed above, to be expedited, as We have said before are to be observed, to protect in every way the purity of the Rule itself and its professors, that if there be at hand one giving out abundantly alms of this kind or his nuncius, who is able to do this, to whom it is expressly said beforehand by the friars that it would please themselves that with the dominion of such money freely remaining in the possession of him always, with the free power of recalling to himself the very same money, even until its conversion into the thing deputed, as has been said in the other two above cases, through however many hands or persons, nominated by him or by the friars, the money or alms itself be borne, the entire [matter] proceed with his consent, will and authority, in order that by granting his assent to the aforementioned things the friars can use safely the thing bought or acquired by that money by whomsoever according to the manner described above. However for a greater clarity [regarding] the aforesaid things We declare the following be valid in perpetuity [regarding] the method of providing [for such things], to the end that the friars by the aforementioned means, as has been said, with those things being observed regarding money to care for their past and violent necessities, they are not to be understood nor can they be said to receive money through themselves or an interposed person contrary to the Rule, or to the purity of the profession of their order, since it is patently manifest from the aforementioned things that the friars themselves not only from reception, propriety, dominion or use of the very money, but truly even from whatever handling of the same and [the money itself] they be entirely prohibited.

The manner in which the Friars can have recourse to benefactors who have money.

14. Truly in this case when beforehand the money itself has been exchanged in a licit transaction for something to have or use, it customarily has happened that the money being conceded, if the one conceding had said or expressed in the act of conceding that the deputed might expend the same money for the necessary use of the friars, whatever might happen to the one conceding [it] in life or at death, whether the one conceding might relinquish an inheritance of this kind or not, the friars have been able to have recourse to the person deputed, not withstanding the death of the one conceding or a contradiction of the inheritance, for that money [which was] to be expended just as they had been able [to have recourse] to the owner himself [who] conceded [it]. Because truly We are zealous for the purity of the order itself with the intimate affection of the heart, when in the aforesaid cases for the sake of a determined necessity, as has been said, it has happened that money has been conceded for some [purpose], the one conceding the money can himself be begged by the friars, that if any [amount] of the money had for the determined necessity would remain, that the one conceding [it] himself consent that the remainder of the aforementioned money be exchanged into other things for the other aforesaid necessities of the friars themselves; to the end that [when] he does not consent to the aforesaid thing, the remainder, if there was any, be restored to him. Let the friars beware, however, that they solicitously agree amongst themselves so that they do not knowingly consent [that there] be conceded to themselves more [money] than in the semblance of the truth can be judged to be the value of the necessary thing for which the money itself is conceded. And since in the orderly exposition of the aforesaid things the giver or recipient

can easily err, so that more clearly for the utility of the ones giving, for the purity of the order of [those] other simple men, for the health of souls on this side and that more securely that understanding be considered, which sufficiently in this case be understood by a sane thinker and [so] We are elucidating [all this] in the order of a constitution [that is] to have an eternal validity, wishing [as We do] that it be brought to the attention of the public, namely that always when money is sent or offered to the friars themselves unless expressly by means of the one sending or offering something be expressed, it is to be understood to have been offered and sent by the aforesaid means. For it does not have the semblance of truth that someone would want to fix beforehand that means [concerning] his alms without expressing [it], by means of which even the donor be defrauded of merit or those for whose necessities there be intended by providing a gift of this kind be defrauded either of the effect of [such] a gift or of the purity of their conscience.

How last testaments should be formulated and interpreted in their regard.

15. Regarding these things, since sometimes not a few things are assigned in diverse ways in last wills [and testaments] to the friars themselves, nor are there expressly contained [anything] concerning these things in the rule or the declarations of Our predecessors, lest in these things doubting befall the legators in the future [when] providing [for the friars], and [so] taking precautions for the consciences of the friars We declare, ordain, and say that if the testator expresses a manner according to which it would not be licit for the friars, considering their condition, to receive [the grant], so that if he might assign to the friars a vineyard or field for cultivating, a house for leasing, or would mention similar words in similar [cases] or would observe similar means in bequeathing [such things], let the friars abstain by every means from such an grant and its reception. If the testator truly has expressed a licit means in assigning to the friars, as if he would say: "I assign money to be expended for the necessities of the friars, or a house, field, vineyard and similar things so that by [means of] a certain person or suitable persons they be sold and the money accepted for these things be exchanged for a building or other necessities of the friars," or [if] there are used similar means, or words, in assigning, in this case We judge that quantity to be observed regarding the friars in all things and by means of all things, [having] considered their necessities and [in accord with] the aforesaid regimens, which has been declared by Us above regarding the granting of monetary alms. For the payment of which things, having been assigned, let both the heirs of the testators as well as the executors show themselves liberal, as prelates and even seculars, to whom such a provision might pertain by law or custom, since it will be expedient that they show themselves to have been prompted from their office to fulfill the pious wills of those who are needy. For even We intend to provide by means licit and congruous with the rule of the friars so that the pious intention of deceased [persons] be not thwarted, and [so that] the cupidity of the heirs may be borne away with legitimate measures, and [so that] the poor friars themselves be not defrauded of opportune assistance. If truly something be assigned to the friars in a general manner without expressing the means, in regard to this grant bequeathed so indeterminately We wish in all things and by all things [that there] be understood and observed, and in perpetuity by the present constitution we command, that which above in [regard to] money or alms offered or sent to the friars [in an] indeterminate [manner] We have wished and expressed to be observed, namely so that in a licit manner it be understood to have been bequeathed to the friars so that neither the legator of merit nor the friars themselves of the effect of the bequest be defrauded.

How and in what manner the Friars should conduct themselves in regard to movable goods.

16. Because truly the dominion of books and other movable [goods], which both the order as well as the friars use, which however to not belong to others, are worthy to pertain especially to the aforementioned church, to whom it sometimes befalls [to have] books and movable [goods] or for whom it is expedient to sell or even exchange [such things], desiring to provide for the advantage of the friars and for their consciences We concede by the same authority that the exchange of such things and as regards them, the use of which it is licit for the friars to have, proceed by the authority of minister general and ministers provincial united or separately in their administrations, for which [ends] We concede the arranging of the disposition of the use of such things. If truly happens that a thing of this kind be sold at an price that has been estimated, since it is not lawful for the friars to receive money through themselves or through another [since] the rule prohibits [this], We ordain and wish that such money or price be received and expended for a licit thing, whose use it is licit for the friars to have, by a procurator deputed by the aforementioned See or by the cardinal entrusted with the governance of this same order by the See itself according to the manner ordained above regarding past and violent necessities. Concerning cheep or

movable [goods] or those equal in value that is lawful for the friars from [this] present concession of Ours, having considered [their] piety and devotion or for another honest and reasonable cause, [and] having obtained the permission of their superiors about this beforehand, according to that which will have been ordained among the friars in general or provincial chapters both as regards cheap things themselves or those equal in value, and the value of these, as well as the aforementioned permission, that is by whom and how largess to others, within and without the order, is to be managed.

Poverty in clothing.

17. It is lawful on the other hand that there be contained in the rule that the friars have one tunic with a capuche and another without a capuche, and [since] this can seem to have been the intention of [its] institutor that [with] the cessation [of] necessity many habits are not to be used, We declare that the friars can themselves be entrusted, according to the permission of the ministers and custodes united or separate in their administrations, when it will seem to them, having pondered [their] necessities, and other circumstances, which seem [should] be attended to according to God and the rule, to use more, nor by [means of] this do they seem to deviate from the rule since even in it there is said expressly that the ministers and custodes are to exercise solicitous care of the necessities of the infirm and the clothing of the friars according to places and times and frigid regions.

The superiors may delegate their responsibility and authority regarding the necessities of the community.

18. And although the aforesaid rule contains that regarding the clothing of the friars and the necessities of the infirm the ministers as much as the custodes should exercise solicitous care, and that saying binding the ministers and custodes tightly in this duty to the extent that it seems at first glance to exclude others from it, because however it is fitting that We consider solicitously both the time [during which] the rule [was] instituted, when the friars themselves were few in number in comparison to the present, and perhaps the ministers and custodes seemed then to suffice to be able to procure these [things], and nonetheless the extent of the multiplication of the friars and the quality of modern times, nor does it have the semblance of truth that blessed Francis the institutor of the rule either to have wanted to fix beforehand a yoke of impossibility upon the ministers and custodes or to want the friars themselves from the consequences of this same impossibility to lack their necessities, We do concede that the ministers and custodes themselves can exercise this manner of solicitous care by [means of] another. Also other friars should even diligently exercise care of this kind which is incumbent upon the aforementioned ministers and custodes from the rule, when this has been committed to them by these same [ones].

Of work and spiritual labors.

19. There is contained also in the rule that the friars, to whom the Lord has given the grace of working, should work faithfully and devotedly so that having excluded idleness, the enemy of the soul, they may not extinguish the spirit of prayer and devotion. Since truly on account of this passage some have sometimes striven to accuse the friars themselves of idleness of life and of bold transgression of the rule in this regard, We restraining monstrous verbal attacks of this kind do declare that having considered the aforesaid words and the form and manner of speaking, under which the friars are led to an exercise of this kind, it does not seem to have been the intention of the institutor that he would subject those spending time in study or the divine offices and in the execution of ministries to manual labor or work or might reduce them to this, when by the example of Christ and that spiritual labor of many holy Fathers would so much outweigh him in as much as they preferred those which are of the soul to those corporal. Truly to those others, who do not exert themselves in the aforesaid spiritual works (unless such be occupied in the licit services of other friars) lest they live idly, We declare the aforesaid words to be extended, unless such are both so excellent and notable in contemplation and prayer that for the sake of this merit they are not to be withdrawn from such good and pious an exercise. For the friars [who] do not spend however much time in study or the divine offices, but [rather] inheriting from the services of those spending time in study or in other divine offices and ministries, since for their very selves they merit to be sustained by those who serve, because it has been established to have been sanctioned by that favorable law, by which that vigorous fighter David justly decreed, namely that the portion of those who descended into battle and of those who remained among the baggage [train] was to be equal.

Of preaching to the people.

20. In truth because it is expressly contained in the rule that the friars are not to preach in the diocese of any bishop, when they will have been contradicted by him, in [regard to] this We, both deferring to the rule and maintaining nevertheless the plenitude of Apostolic authority, say that the aforesaid passage is to be observed to the letter, just as it is set forth in the rule itself, unless there has been conceded or ordained or [if] there be conceded in the future or even ordained something through the Apostolic See concerning this [matter] for the utility of the Christian people. And since in this chapter of the rule there be immediately subjoined that no friar should hardly dare to preach to the people, unless he will have been examined and also approved by the minister general and there be conceded to him by the latter the office of preaching, We, adverting to both the past state of the order itself in its littleness and the modern in the increased number of friars and the utility of souls, as is fitting, concede that not only might the general look to examining, to approving the friars to preach to the people and to conceding to them the permission to preach, as far as the permission itself pertains to the suitability of persons and the duty of preaching, just as is contained in the rule, but also the ministers provincial can in provincial chapters with the definitors [do] this, to the extent that it is said to be observed even today and to be contained in the privileges of the friars: that indeed the aforementioned ministers are able to revoke, suspend, and abridge the permission, as and when it seems to them to be expedient.

To whom the right to admit vocations may be conceded.

21. But since among our desires there is borne this that for the glory of God the salvation of souls and the said order be promoted, by means of which [desire] the affection for the Christian religion is continually enkindled according to divine love, [and that] it be increased in merit and number, We concede and by the present statute establish that it be licit not only for the minister general but also for the ministers provincial to receive among the friars persons fleeing from the world, the permission of which ministers provincial by [minister] general himself, as he will judge to be expedient, can be abridged. Truly the vicars of the ministers provincial know that [the granting of] this permission [is] forbidden themselves, unless by these ministers, for whom We judge it is lawful to be able to commit this to the vicars and to others, it be especially committed to the vicars themselves. Let the ministers provincial themselves beware, however, that they do not indiscreetly, nor indiscriminately, but [with] much consideration commit this [permission to them], and thus let them support those, to whom this [permission] happens to be committed, with faithful counsels to the end that everything proceed discretely; nor are they to admit all indifferently to the order but only those, who having been recommended by learning, suitability or other circumstances, can be useful to the order, and [who can] by the merit of [such] a life advance themselves and by [their own] example assist others.

On the election of the minister general.

22. Besides the friars of the aforesaid order doubting in regard to that which is said in the rule, that with the decease of the minister general there is to be an election of a successor by the ministers provincial and custodes in the Pentecost chapter, whether it is fitting that the multitude of all the custodes come together to the general chapter, or whether, so that everything be managed with greater tranquillity, it may be able to suffice that some from each province, who would vote in the name of others, would take part, We give this answer that namely the custodes of each province are to appoint one from [among] themselves, whom they are to send with their minister provincial on their own behalf to the chapter, committing their votes and powers to the same, because, when they have appointed [him] by themselves, even We reckon a statute of this kind to have been approved, because also [Our] predecessor, Gregory IX, in a case of this kind is said to have responded in this manner.

On avoiding suspicious familiarity with women.

23. Finally sine there is contained in above mentioned rule that the friars are not to enter monasteries of nuns except those [friars] to whom special permission has been conceded by the aforesaid See, although the friars have believed this to be understood more directly regarding the monasteries of poor cloistered women religious, since the aforementioned See has

a special care for them, and the understanding of this by [their] constitution at the time the rule was given, [when] blessed Francis [was] still living, is believed to have been declared by the ministers provincial in the general chapter, these same friars nevertheless ask [Us] to make certain whether this regards all [women religious] generally, since the rule excepts none, or whether it should be understood only the monasteries of the aforesaid women religious. We at least respond that generally this is to be prohibited regarding whatever communities of women religious, and We wish that by the word “monasteries” there be understood “cloisters,” “houses,” and “interior quarters,” for [the sake of] this that at other places where lay men come together, the friars can there be present for the purpose of preaching or seeking alms, to whom it has been conceded by their own superiors on account of their maturity and suitability, excepting always [those places belonging to] the aforesaid cloistered monasteries; at which none are given faculty to be present without special permission of this same See: because also [Our] predecessor, Gregory IX, himself regarding this case is said to have responded in this manner.

On the authority of the Testament of St. Francis

24. Moreover Francis, the confessor of Christ, of holy memory, is said to have commanded about the end of his life, the command of whom is itself call the Testament: that the words of the rule itself are not to be glossed, and as we read his words, to this extent and thus he should be understood, let it not be said, adding that the friars are not to seek in any manner other letters from the Apostolic See, and inserting a certain something that they cannot observe without much difficulty, on account of which the friars, hesitating whether they were bound to the observance of the aforesaid Testament, sought this kind of doubt to be removed from their consciences by the same predecessor, Gregory XI. Who, as is told, attending to the danger of souls and [its] difficulties, which could be incurred on account of it, to remove doubt from their hearts told the friars that they were not held to the observance of this command, because without the consensus of the friars and more so of the ministers, all of whom it affects, it is unable to oblige, neither did it oblige his successor in any manner, since as an equal among equals he would not have [any] power [of commanding]. We moreover reckon that nothing is to be innovated regarding the present article.

This constitution is to be observed by all the Friars.

25. Regarding these things We have understood that diverse letters have come forth from not a few of Our predecessors, the Roman Pontiffs, about the clarification of this rule and the rule itself and those things touching [upon] it, but neither on this account has the insult of the aforesaid attacks against the rule itself and [against] the friars grown quiet, nor by [means of] these letters is provision made for the state of the friars regarding many things, for which after the occurrence of many cases, experience has indicated that there must be provision for new and otherwise necessary things. We, therefore, lest the diversity of letters of this kind and or the present constitution or a difficulty of understanding in the observance of the aforesaid things perturb the souls of the friars, and so that more fully, clearly, and certainly it may respect the interests of their state and the observance of the aforesaid rule; in each and every of its articles which this very constitution contains, although these or others may be contained in the other Apostolic letters above mentioned, We judge that this Our constitution, declaration, or ordination is to be observed exactly as such and inviolably by the friars themselves for all time.

This Constitution is to have perpetual validity and is to be published. Those who oppose it are to be excommunicated.

26. Therefore since from the aforesaid things and others discussed by Us in great detail it is manifest that the rule itself is licit, holy, perfect and observable, [and] not evidently exposed to any criticism, it and all Our above written statutes, ordinances, concessions, arrangements, decrees, declarations and even supplements, by the plenitude of Apostolic power We approve, confirm and will to exist in perpetual validity, precepting in virtue of actual obedience that this constitution, just the constitutions or decretals of other letters, be read in the schools. And since under the appearance of [what is] licit not a few in reading, expounding and glossing, can pour forth the venom of their iniquity against the friars themselves and the rule, and producing in diverse and adverse propositions according to their own invention pervert the very understanding of this constitution, and [since] the diversity of opinion and the distortion of understanding can entangle the pious souls of many and steal the hearts of many from entering religion, avoiding the perversity of such detractors urges us to prevent them from doing the aforesaid things and to determine a certain manner of proceeding for those who read this constitution.

Therefore under the pain of excommunication and of actual privation of office and benefice We precept that the present constitution, when it will happen to be read, as has been mentioned, be so faithfully expounded to the letter, [that] no harmony, contrariety or diverse or adverse opinions be introduced by the lectors or expositors, [that] glosses not be made upon the constitution itself, unless perhaps the word or sense of the word, or the construction or the constitution itself, is expounded by them grammatically just according to the letter or [to make it] more intelligible, nor is the understanding of the same to be perverted by the reader into something else or distorted into something other, than the letters themselves mean. And lest the aforesaid See should labor further against detractors of this kind, We precept strictly all [persons] and each [of them] of whatever preeminence, condition or state, not to teach, write, criticize, preach or speak perversely in public or private against the aforesaid rule and the state of the aforesaid friars or against the aforementioned things established, ordained, conceded, arranged, decreed, declared, supplemented, approved and even confirmed by Us. But if anything pertaining to some ambiguity in these [matters] would come forth, let it be submitted to the summit of the aforesaid Apostolic See, so that by Apostolic authority itself there may be manifested in regard to it the intention [of him] to whom alone it has been conceded in these [matters] to establish statutes and to clarify those things [which] have been established. Let doctors above all or lectors, truly glossing in [their] writings this constitution [in a manner] otherwise than that, which We have explained, while they teach in public, [both] from certain knowledge and deliberation, distorting the understanding of this kind of constitution, [and] also commenting, producing writings or booklets and making distinctions in the schools, [both] from certain knowledge and deliberation, or preaching against the aforesaid or other things or any [part] of the aforesaid things, notwithstanding other privileges or indulgences or Apostolic letters, conceded to whatever persons of rank, individuals, orders, or houses religious or secular, together or individually under whatever form or expression of words, which We do not wish to be approved by anyone in the aforementioned [matters] in whatever manner, [We say let them] know themselves to lie under the sentence of excommunication, which We henceforth decree against them; from which they cannot be absolved except by the Roman Pontiff. Besides to such as these, against whom the sentence of excommunication has been decreed by Us, [and] also to others, if there will be any, coming into Our [presence] or that of the said See against the aforementioned things or [against] anything [pertaining] to them, We wish there be brought notice, that the rigor of the Apostolic punishment drives them from these forbidden things, whom a foreseen measure of equity would not hinder. To no man therefore is it licit at all to infringe this page of our declaration, ordinance, concession, arrangement, supplement, approbation, confirmation and constitution or to contravene it with temerarious daring. If he should do so, let him know that will incur the wrath of the Omnipotent God and of His holy Apostles, Peter and Paul.

Given at Soriano, eighteen days before the Kalends of September, in the second year of Our pontificate.

Pope Nicholas III

POPE NICHOLAS IV FEBRUARY 22, 1288 – APRIL 4, 1292

Pope Nicholas IV (Latin: Nicolaus IV; 30 September 1227 – 4 April 1292), born Girolamo Masci, Pope from 22 February 1288 to his death in 1292.

Supra Motem. On the Third Rule of the Third Order of St. Francis August 17, 1289 A.D

Nicholas IV

Bishop servant of the servants of God to Our beloved sons the brothers, and to Our beloved daughters, the sisters of the Order of Brothers of Penance, both present and future, health and apostolic benediction.

Upon the mountain of the Catholic Faith, which the sincere devotion of the disciples of Christ—boiling with the fire of charity—has thoroughly taught with the word of solicitous preaching to the peoples of the nations who walked in shadows, and which the Roman Church holds and guards, the solid foundation of the Christian religion is recognized to have been placed, never to be shaken by any disturbance, never to be violently shaken by the commotion of any storm. For indeed this is the Right, and True Faith, without the familiarity of which no one welcome is brought into the sight of the Most High, no one gracious is encountered. This is that, which prepares the path of salvation, and which promises the rewards and joys of eternal felicity. And for that reason the glorious confessor of Christ, Bl. Francis, the institutor of this order, showing the way to ascend to the Lord both in word and example, instructed his own sons in the sincerity of his own faith, and he wanted them also to acknowledge it themselves, to hold it constantly, and to fulfill it similarly with work, so that walking soberly by means of its path, they may, after the workhouse of the present life, merit to be possessors of eternal beatitude.

Chapter I : On the manner of examining those wanting to enter the order

Therefore attending to the order itself with opportune favors, [and] aiming at its more benign increase, We establish, that all, who happen to be received to observe this form of life, before their entrance or reception, are to be subjected to a diligent examination regarding the Catholic Faith and their obedience toward the aforesaid Church. And if they have firmly promised these things, and have truly believed, they can be safely admitted or received to it. One must solicitously take precaution, however, lest any heretic, or anyone suspect of heresy, or even an infamous person, be admitted in any manner to the observance of this life. And if one happens to find such having been received, let him be assigned as swiftly as possible to be punished by the Inquisitors for heretical depravity.

Chapter II: On the form for receiving those wanting to enter the order

When, however, anyone wants to enter a fraternity of this kind, let the ministers, deputed to the reception of such ones, skillfully investigate his employment, state in life, and moral/financial condition, exposing openly to him the burdens of [membership in] this fraternity, and especially [the duty of making] restitution of others property. With the aforementioned things accomplished, if it pleases him, let him be clothed in the dress of the same, and let him strive to make satisfaction for the property of others (if there is any in his possession) in a monetary equivalent, and/or according to the deposit due the item loaned: and let him, nevertheless, take care to be reconciled with his neighbors. Which when all these things have been conducted to completion, after the space of a year, with the counsel of some of the distinguished brothers, if he seems to be suitable to them, let him be received in this manner, namely, that he promise that he will observe all the divine precepts, and also make satisfaction (as is necessary) for the transgressions, which he has committed against this manner of living, when requested to do so according to the will of the visitor. And with this kind of promise having been made by him, let it be put down in writing by means of a public notary. But let no one be received in any other manner by those ministers, lest it seem otherwise to them, separately, [by reason of] a solicitous consideration of the condition of the person and his perseverance. Establishing besides these things, We ordain that no one, after entrance into this fraternity, be allowed to leave it, to go back to the world. However one may have permission to freely enter any approved religious Order. But let entrance into the family of the said fraternity not be open to women who have husbands (unless their license and consent [is given]).

Chapter III: On the form of the habit, and the quality of [their] clothing.

Let the brothers above all of this fraternity, commonly be dressed in cloth humble in price and color, not utterly white nor black, unless it has been dispensed for a time in some place by means of the Visitators on the counsel of the ministers, on account of a legitimate and manifest reason. Also let the abovesaid brothers have cloaks [chlamydes] and leather clothing [pelles], without low necklines [absque scollaturis], split down the front [scissas] and/or whole, nevertheless clasped or open, as befits honesty, and [with] closed sleeves. Also let the sisters dress in a cloak, and a tunic made from humble cloth of this kind, and/or at least let them have with the cloak a long gown [guarnellum], or a Piacenzean garment [placentinum], white or black in color; or a full cloak [paludellum] made from hemp, or linen, stitched without any ruffling [crispatura]. Concerning the humbleness of the cloth and the leather of the sisters themselves, one can be dispensed in accord with the condition of each, and the custom of the place. Let them not use tight [bindis] or silken bindings [ligaturis sericis], [and] let both the brothers as well as the sisters have nothing fancier than [dumtaxat] lambskins, purses made of hide and shoe-ties, made simply without any silk [serico] and not otherwise, after having put off the other vain ornaments of this age (in accord with the sober counsel of Blessed Peter the Prince of the Apostles).

Chapter VI: That they are not to go to immodest [inhonesta] banquets and spectacles, and that they are not to give offerings to actors.

Let access to immodest banquets, and/or spectacles, or meeting places, or line-dancing [choreas] be entirely prohibited to them. Let them give nothing as a offering to actors, or to the sight of vanity. And let them take care to prohibit that anything be given to these from by their own family.

Chapter V: On abstinence and fasting

Let each and every one of them [universi] abstain from the eating of meat on Monday, Wednesday, and Friday, and on Saturday, unless the presence of infirmity persuades otherwise. Indeed let meat be given to the little ones throughout these three days [or the Triduum ?], nor let it be withdrawn from those set out on a journey; also when it happens that some exceptional solemnity falls during [these days], let each be allowed that fare which other Christians are accustomed to consume at barbecues [epulis carnis] from ancient times. But on other days, in which fasting is not observed, let eggs and cheese not be denied [them]. But let them also be able licitly to eat of whatever is placed before them when they are with other religious in their own religious houses [conventualibus domibus]. And let them be content with the taking [refectio] of lunch and dinner, except for the weak, infirm, and travelers. Let the food and drink of the healthy be moderate, since the Evangelical Text has: Pay attention lest your hearts be weighed down with drunkenness and hangovers. But let breakfast and/or dinner not be taken, except with the aforementioned Lord's Prayer: after each meal it is to be repeated with a ***Deo gratias***, which if it happens to be omitted, the ***Pater noster*** is to be said three times. Moreover on Fridays throughout the year fasting is to be celebrated, except perhaps from infirmity or another legitimate reason they be excused, or if it happened that the Feast of Christmas was to be observed on that day. But they will fast from the Feast of All Saints up until Easter, on Wednesday and Friday; [and they are] nevertheless to observe the other [days of fasting], which have been established by the Church, or those indicated by for other reasons on ordinary days. But in the Lent of St. Martin [which begins on Nov. 1] up until Christmas and from Quinquagesima Sunday [i.e. two Sundays before Ash Wednesday] up until Easter, let them take care to fast on each day (Sundays excepted), unless some infirmity or necessity suggests other [devotions]. The sisters with child can, if they want to, abstain up until the day of their purification from whatever bodily exertion (prayer alone excepted). Workers (on account of the presence of the fatigue from the work being completed) can licitly take food from Easter Sunday up until the Feast of the aforesaid Blessed Francis, three times on each day, on which they ply themselves in the exertion of work. But when it happens that they are engaged in works for others, it is licit for them to eat on any day, except Friday, and/or those days, in which fasting is generally recognized to have been instituted by the Church.

Chapter VI: How often they ought to confess during the year, and receive the Body of Christ.

Moreover let each of these brothers and sisters, not postpone confessing their own sins three times a year, namely, on the feasts of the Lord's Nativity, His Resurrection, and Pentecost, nor receiving the Eucharist devoutly, having reconciled themselves with their neighbors and restored also their goods.

Chapter VII: That they are not to bear weapons for fighting.

Let the brothers not bear about with themselves arms, except for the defense of the Roman Church, the Christian Faith, and/or also their country or with the permission of their ministers.

Chapter VIII: On the canonical hours to be said.

Let each and every [tertiary] say each day the seven canonical hours, namely, Matins, Prime, Terce, Sext, Nones, Vespers and Compline. Let the clerics say the Psalter, for Prime *Deus in nomine tuo, Beati immaculate . . .*, up to *Legem pone . . .* and the other psalms of the hours, in accord with the Ordo of the clergy with the *Gloria Patri*. But when they do not go to church, let them strive to say the psalms for Matins, which the clergy say or which they say in the Cathedral church, or at least, let them not omit to say twelve *Pater nosters* with the *Gloria Patri*, as the other illiterate [do] for Matins, and seven for each of the other hours. At which time, namely at the hours of Prime and Compline, let them add the Apostles Creed [minorem symbolum] and the *Misereri mei, Deus*, who know these. But let the infirm not be bound to say the hours this way, unless they want. Moreover in the Lent of St. Martin [which begins Nov. 1], and even in the larger churches in the parishes of which they dwell, let them take care to personally attend the morning hours [Matins, Lauds, Prime], unless excused for a reasonable cause.

Chapter IX: That all, who are able by law, are to make out a will.

Furthermore, let all, who have the faculty from the law, establish or make out a will, and let them ordain and dispose of their goods within the three following months after their entrance, lest anyone of them happen to die intestate.

Chapter X: On re-establishing peace among the brothers and those outside [the community].

But concerning the peace and is to be made among the brothers and sisters or even outsiders put in discord, as it will seem to the ministers, let it so be done, having invited the counsel of the diocesan bishop (if he has the faculties) in this matter.

Chapter XI: When they are molested against the law, or their privileges.

If indeed the brother and/or sisters are harassed [vexationibus impetantur] against the law and/or their privileges by means of the mayors [potestates] or rulers of the region, where they obtain domicile, let the ministers of the place strive to have recourse to the bishop and to the other ordinaries of the region, in accord with the counsel and regulations to be following in their norms [tabulis].

Chapter XII: Let them beware, as much as possible, of solemn oaths.

Let them abstain, moreover, from all solemn oaths, except as driven by necessity in the cases excepted through the indulgence of the Apostolic See, namely, on behalf of peace, the Faith, to hinder calumny and bear witness, and even in contracts regarding buying, selling, and donations, where it will seem expedient. Let them also avoid oaths in everyday speech, as much as they are able. And let him, who on any day has sworn less cautiously out of a slip of the tongue (as customarily happens in speaking much) that day at the fall of evening, when he ought to ponder what he has done, say three times the Lord's Prayer, on account of having recklessly made an oath of this kind. Moreover, let each be mindful, to exhort his own family to respect God's Name [divina obsequia].

Chapter XIII: On hearing Mass and attending meetings.

Let all the healthy brother and sisters of each city or place, hear Mass [Missae officium] each day (if they can do so conveniently), and let them assemble each month in the church or place, in which, and/or to which the ministers have taken

care to point out, to hear Solemn Mass there. Moreover, let each one give \$1 [usualis monetae denarium]* to the almoner [missario], who is to collect this money, and let them divide it fittingly by the counsel of the ministers among the brothers and sisters burdened by poverty, and those especially infirm, and those, who are noticeably lacking in funeral arrangements, and then among the other poor. Besides from the same monies let them make offerings to the church where they gather [Ecclesia memoratae]. And then (if they can do so conveniently) let them take care to have man, religious and competently instructed in the word of God, to exhort, solicitously admonish and to induce them to penance and undertaking the works of mercy. Let each strive, while Mass is being celebrated, and the homily is being given, to observe silence; let him be intent on prayer and his duty, except when the utility of the fraternity impedes him.

Chapter XIV: On the infirm and deceased brothers.

But when any of the brothers happens to be infirm, let the ministers be bound in person and/or through another, or others (if the infirm request this) to visit the sick once each week, inducing him solicitously to receive Penance (as they think is better and more efficaciously expedient), ministering to his necessities from the common fund. And if the aforesaid infirm person passes from the present life [de praesenti luce], let it be announced to the brothers and sisters present, both in the city and/or place, where he happened to die, that they are to take care to personally be present at the funeral the deceased. From which [ceremony], let them not depart until the solemnities of Masses have been celebrated, and the body buried in the grave. We wish that this is also to be observed concerning the infirm and deceased sisters. Furthermore, within the eight days immediately following the death of the one buried, let each of the brothers and sisters say, on behalf of his soul, if a priest, namely, one Mass, if one can read the Psalter, the 50 psalms, and those illiterate a ***Pater noster*** every day and at the end of each [of the above] let them add a ***Requiem aeternam***. And after these, let them have celebrated within the year three Masses on behalf of the brothers and sisters, both living and faithfully [salute] departed. Let those who know the Psalter say it, and let the others not omit saying the Lord's Prayer 100 times, at the end of which each is to add a ***Requiem aeternam***.

Chapter XV: On the ministers.

Also let each one undertake devoutly and faithfully administer the exercise of the ministries and other offices, imposed upon him, which are mentioned in the text of the present document. Moreover let the office of each be limited to a certain space of time. Let no minister be installed for life, but his ministry comprehend a fixed time.

Chapter XVI: On the visitation and correction of the delinquent.

For these let the ministers and brothers and sisters, of every city and place, assemble for the common visitation in some religious place, and/or church, where it happens that a place is lacking, and let them have a priest as visitor, who is a member of some approved religious institute, and who is to enjoin a salutary penance upon them for the excesses they have committed. Nor let any other execute the office of this kind of visitation for them. Since indeed the present form of living takes its institution from the aforepraised Bl. Francis, We counsel, that the visitors and formators be taken from the Order of Friars Minor, whom the custodes and/or guardians of the same Order, have directed to be assigned [for this purpose], when requests of this kind have been made. But, We do not want a gathering of this kind to be visited by a layman. Moreover, let the duty of this kind of visitation be exercised once a year, unless at the suggestion of some necessity it has to be done many times. Indeed let him issue three warnings to the incorrigibles and disobedient. Let those, who do not care to correct themselves, be entirely expelled from the familiarity [consortio] of the same assembly on the counsel of the more discrete members.

Chapter XVII: On avoiding quarrels among themselves and with others.

Let the brothers and sisters, besides, avoid (as much as is possible) quarrels among themselves, by solicitously breaking them off (if one happens to undertake one): otherwise, let them answer according to law before him, before whom the authority resides to judge [the matter].

Chapter XVIII: How and through whom one can be dispensed from abstinences.

Moreover, the ordinaries of the region, and/or the visitor, can dispense each and every brother and sister from abstinences, fasts and the other austerities, out of a legitimate reason (when they see this to be expedient).

Chapter XIX: That the ministers are to denounce their manifest faults to the visitor.

Let the ministers indeed denounce the manifest faults of the brothers and sisters to the visitor for punishment. And if anyone has been incorrigible, after the instance of three admonitions from the ministers let it be announced to the same visitor, that he is to be excluded [abiiciendus] from the familiarity of the assembly by him, and that his deeds are to be made public [publicandus] in the assembly.

Chapter XX: How in the aforesaid things no one is to obliged unto mortal sin.

Otherwise in all the aforesaid things, to which the brothers of this order are bound not from the divine precepts or the statutes of the Church, We will that none of them be obliged unto moral sin, but let him receive it as a penance imposed upon him, for the excess of transgression, with prompt humility, and let him strive to effectively fulfill it.

Therefore let it be licit to entirely no man to infringe this Our document, statute, decree, and will ...

Given at Rieti, on the sixteenth of the Calends of September, in the second year of Our pontificate.

* usualis monetae denarium: literally means « a denarium of the coined-money in use », the silver content of which would be worth about \$1 US, today.

POPE BONIFACE VIII (DECEMBER 24, 1294 – OCTOBER 11, 1303)

Pope Boniface VIII (Latin: Bonifatius VIII; c. 1230 – 11 October 1303), born Benedetto Caetani, was Pope from 24 December 1294 to his death in 1303.

Unam Sanctam. One God, One Faith, One Spiritual Authority. Pope Boniface VIII - 1302

Bull of Pope Boniface VIII promulgated November 18, 1302

Urged by faith, we are obliged to believe and to maintain that the Church is one, holy, catholic, and also apostolic. We believe in her firmly and we confess with simplicity that outside of her there is neither salvation nor the remission of sins, as the Spouse in the Canticles [Sgs 6:8] proclaims: *‘One is my dove, my perfect one. She is the only one, the chosen of her who bore her,’* and she represents one sole mystical body whose Head is Christ and the head of Christ is God [1 Cor 11:3]. In her then is one Lord, one faith, one baptism [Eph 4:5]. There had been at the time of the deluge only one ark of Noah, prefiguring the one Church, which ark, having been finished to a single cubit, had only one pilot and guide, i.e., Noah, and we read that, outside of this ark, all that subsisted on the earth was destroyed.

We venerate this Church as one, the Lord having said by the mouth of the prophet: *‘Deliver, O God, my soul from the sword and my only one from the hand of the dog.’* [Ps 21:20] He has prayed for his soul, that is for himself, heart and body; and this body, that is to say, the Church, He has called one because of the unity of the Spouse, of the faith, of the sacraments, and of the charity of the Church. This is the tunic of the Lord, the seamless tunic, which was not rent but which was cast by lot [Jn 19:23- 24]. Therefore, of the one and only Church there is one body and one head, not two heads like a monster; that is, Christ and the Vicar of Christ, Peter and the successor of Peter, since the Lord speaking to Peter Himself said: *‘Feed my sheep’* [Jn 21:17], meaning, my sheep in general, not these, nor those in particular, whence we understand that He entrusted all to him [Peter]. Therefore, if the Greeks or others should say that they are not confided to Peter and to his successors, they must confess not being the sheep of Christ, since Our Lord says in John *‘there is one sheepfold and one shepherd.’* We are informed by the texts of the gospels that in this Church and in its power are two swords; namely, the spiritual and the temporal. For when the Apostles say: *‘Behold, here are two swords’* [Lk 22:38] that is to say, in the Church, since the Apostles were speaking, the Lord did not reply that there were too many, but sufficient. Certainly the one who denies that the temporal sword is in the power of Peter has not listened well to the word of the Lord commanding: *‘Put up thy sword into thy scabbard’* [Mt 26:52]. Both, therefore, are in the power of the Church, that is to say, the spiritual and the material sword, but the former is to be administered *for* the Church but the latter *by* the Church; the former in the hands of the priest; the latter by the hands of kings and soldiers, but at the will and sufferance of the priest.

However, one sword ought to be subordinated to the other and temporal authority, subjected to spiritual power. For since the Apostle said: *‘There is no power except from God and the things that are, are ordained of God’* [Rom 13:1-2], but they would not be ordained if one sword were not subordinated to the other and if the inferior one, as it were, were not led upwards by the other.

For, according to the Blessed Dionysius, it is a law of the divinity that the lowest things reach the highest place by intermediaries. Then, according to the order of the universe, all things are not led back to order equally and immediately, but the lowest by the intermediary, and the inferior by the superior. Hence we must recognize the more clearly that spiritual power surpasses in dignity and in nobility any temporal power whatever, as spiritual things surpass the temporal. This we see very clearly also by the payment, benediction, and consecration of the tithes, but the acceptance of power itself and by the government even of things. For with truth as our witness, it belongs to spiritual power to establish the terrestrial power and to pass judgement if it has not been good. Thus is accomplished the prophecy of Jeremias concerning the Church and the ecclesiastical power: *‘Behold to-day I have placed you over nations, and over kingdoms’* and the rest. Therefore, if the terrestrial power err, it will be judged by the spiritual power; but if a minor spiritual power err, it will be judged by a superior spiritual power; but if the highest power of all err, it can be judged only by God, and not by man, according to the testimony of the Apostle: *‘The spiritual man judgeth of all things and he himself is judged by no man’* [1 Cor 2:15]. This authority, however, (though it has been given to man and is exercised by man), is not human but rather divine, granted to Peter by a

divine word and reaffirmed to him (Peter) and his successors by the One Whom Peter confessed, the Lord saying to Peter himself, *‘Whatsoever you shall bind on earth, shall be bound also in Heaven’* etc., [Mt 16:19]. Therefore whoever resists this power thus ordained by God, resists the ordinance of God [Rom 13:2], unless he invent like Manicheus two beginnings, which is false and judged by us heretical, since according to the testimony of Moses, it is not in the beginnings but in the beginning that God created heaven and earth [Gen 1:1]. Furthermore, we declare, we proclaim, we define that it is absolutely necessary for salvation that every human creature be subject to the Roman Pontiff.

POPE CLEMENT V (JUNE 5, 1305 – APRIL 20, 1314)

Pope Clement V (Latin: Clemens V; c. 1264 – 20 April 1314), born Raymond Bertrand de Got, was Pope from 5 June 1305 to his death in 1314.

Exivi de paradiso. On the Rules of the Friar Minor. Pope Clement V - 1305

Declaration of the supreme Pontiff on the Rule of the Friars Minor

1. “When I went forth from Paradise, I said: I will water the garden of plantings,” said that heavenly Farmer, who being the true fount of wisdom, the Word of God, flowing from the Father into the Father, begotten from eternity, in these last days (by being formed by the Holy Spirit) made flesh in the womb of the Virgin, went forth as a man to accomplish the arduous work of the redemption of the human race: by giving Himself as exemplar of heavenly life, proffering to men His very own Self. But because man was very frequently pressed by the solitudes of mortal life, he was turning aside the sight of his mind from the intuition of this kind of exemplar: our true Solomon made upon the throne of the Church Militant a certain garden of delight among others, distanced from the stormy waves of the world, in which one might more quietly and securely be freed from beholding and observing labors of this kind, He himself as an exemplar entered into this world, to water it by the fecund waters of grace and doctrine. This garden is indeed the holy Religion of the Friars Minor, which firmly enclosed by the wall of regular observance, contented within herself with God alone is adorned abundantly by new seedlings of sons. The beloved Son of God coming upon this reaps the myrrh of mortifying penitence with aromatics, which with a marvelous sweetness sprinkle about in all places an odor of attracting holiness. This is that heavenly form of life, and rule, which that excellent Confessor of Christ Saint Francis wrote down; and taught equally by word and example to be observed by his sons.

The Popes clarify the rule.

2. Because the professors and devout emulators of the said holy rule were truly striving, as both pupils and true sons of such a Father, just as even they fervently do strive, to observe firmly, without mitigation, and entirely the aforementioned rule: attending to certain things which might produce a doubtful sense contained in the text of the very rule, for the sake of having a clarification of these very same things they had recourse prudently at one time to the peak of Apostolic dignity, that certified through Her, at whose feet even by the rule itself they are subject, they might attend to the Lord (all doubts having been driven away) with full clarity of conscience. Likewise Our predecessors the Roman Pontiffs directing their ears and souls to their pious and just supplications clarified one after another (as was right) those things which seemed to be doubtful: they added some things and conceded others, as seemed to disentangle the consciences of the Friars, and the status of this unmitigated observance. Truly and very frequently where there is no fault, befrighted consciences, which fear greatly any deviation in the way to God, are accustomed to fear it. From the said clarifications the consciences of all of the said Friars have not been entirely quieted, nay rather there are born and arise waves concerning those things pertaining to the rule and to the condition of those doubting in these matters, as have been brought to our ears many times, both from many public and private consistories. Wherefore through these Friars We have been humbly supplicated, in order that from the benignity of the Apostolic See We might care to employ opportune remedies to the aforesaid doubts, which have occurred, and which can occur in the future.

The affection of the Pontiff towards the professors of the rule

3. Therefore We, whose soul from a tender age by pious devotion was inflamed by the professors of this kind of rule, and by the whole Order itself: now however from the common pastoral care of governing, which We, unworthy, bear, We have been summoned as much more ardently to those things which We have more sweetly cherished and by gracious favors more attentively pursued, as more frequently with intent mind We have opened the rich fruit, which We continually discern to come forth from their exemplary life, and salutary doctrine for the entire universal Church, moved as We are by so pious an intention of the supplicants, to accomplish diligently to what is sought, We have considered those things which have

been directed to our examination: and We have caused those very doubts to be diligently examined by many Archbishops, and Bishops, and Masters in Theology, and other cautious and discrete, lettered men.

The Friars are not bound to every Evangelical counsel. The Friars are bound to all that pertains to the three vows.

4. Therefore first of all since from that which is in the beginning of the said rule: “The Rule and life of the Friars Minor is this: namely to observe the Holy Gospel of Our Lord Jesus Christ, by living in obedience, without property, and in chastity.” Likewise there follows: “Having truly finished the year of probation, let them be received into obedience promising always to observe this very life and rule.” Likewise about the end of the rule: “That We may observe, as We have firmly promised, the poverty, humility, and Holy Gospel of Our Lord Jesus Christ”: it had been hesitated, whether the Friars of this same Order are bound from the profession of their rule to everything, the precepts as well as counsels of the Gospel: by certain ones saying, that they are obliged to all: others however asserting, only to those three counsels, namely, to live in obedience, in chastity, and without property, and to those things, which are proposed under obligatory words in the rule. We, adhering to the footprints of Our predecessors concerning this article, and pursuing this very article for the sake of something more clear, have considered that to the said hesitation it must be replied, that since one judges the determinate vow of whomsoever to fall sub certo, one vowing the rule cannot be said to be held from the force of a vow of this kind to those Evangelical counsels, which are not proposed in the rule, and indeed this is proved to have been the intention of blessed Francis, the author of the Rule, from this that certain Evangelical counsels are proposed in the rule, others omitted. For if by this passage: “The Rule and life of the Friars Minor is this: etc.” he had intended to oblige them to every evangelical counsel, he would have expressed superfluously and frivolously in the rule certain of those things, while suppressing others. Since however one judges this by the nature of a restrictive term, that it so excludes the extraneous from itself, that it circumscribes all things pertaining to itself: We declare and say, that the said Friars are not only obliged merely and absolutely to those three vows ratified by the profession of their rule, but they are bound even to fulfill all those, pertaining to the aforesaid three, which are proposed by the Rule itself. For if according to these aforesaid three so briefly and merely promising themselves to observe the rule by living in obedience, chastity, and without property, and not even to every thing contained in the rule, which these three modify, they are constrained for nothing and vainly they have professed these words: “I promise always to observe this Rule”: from which by these words no obligation would arise. Nor for all that is it to be thought, that blessed Francis intended the professors of this rule to be equally obligated, as much as to every thing contained in the rule which modifies the three vows, or to others expressed in the same; rather he patently more ably distinguished, that in respect to certain things from the force of the words the transgression of which is mortal, and in respect to certain other things, not so: since he adds the word of “precept” to certain things of the same, or of “equipollent” to another, and in respect to other things he is content to use other words.

5. Likewise because besides those things, which are proposed in the rule expressly by word of precept, and exhortation, or admonition: some such things are inserted by word of imperative mood negatively or affirmatively, in as much as it has been doubted whether they are bound to these things, as to things having the force of precept. And because as We have understood, this doubt is not diminished, but augmented from that which Our predecessor, Pope Nicholas III, of happy memory, is known to have clarified, that the Friars themselves from the profession of their rule are bound to those evangelic counsels, which in the rule itself are expressed preceptorily or inhibitorily, or under equipollent words; and no less to the observance of all those things, which are indicated to themselves in the same rule under obligatory words; the aforesaid Friars have supplicated Us, that We might deign to clarify for their consciences the things to be observed, which ought to be judged by them as equipollent and obligatory in precept. And thus We, who are delighted in their sincere consciences, attending to these because in that which respects the salvation of souls, the pars securior must be held so as to avoid grave remorse of conscience: We say that it is licit that the Friars not be bound to the observance of all those things, which are proposed in the rule under words of imperative mood, as to precepts or equipollent to precepts: it is expedient however for the Friars themselves to observe the purity and rigor of the rule, because they know themselves to be obliged to those things, as to equipollent to precepts, which here following are annotated. But as these things are to be held, which might seem to be equipollent to precepts from the force of the words, or at least by reason of the matter about which they pertain, or from both sub compendio: We declare them to be that which is proposed in the rule concerning not having more than one tunic

with a capuche, & another without a capuche; likewise concerning not wearing footwear, & not riding horseback outside of the case of necessity: likewise that the Friars are to wear cheap clothing. Similarly that they are bound to fast from the Feast of All Saints up to the Nativity of the Lord, and on Fridays: likewise that the Clerics are to recite the divine office according to the ordo of the Holy Roman Church: likewise that the Ministers, and the custodes for the necessities of the infirm, and for the clothing of the Friars are to exercise a solicitous care: likewise that if any of the Friars might fall into infirmity, the other friars ought to take care of him: likewise that the Friars may not preach in the diocese of any Bishop, when they have been opposed by him: likewise that no one should dare remotely preach to the people, unless he has been examined and appointed by the Minister General, or by others, to whom according for the aforesaid declaration it belongs: likewise that the Friars who might know that they themselves are not able to observe spiritually the aforementioned rule, ought and can have recourse to their Ministers: likewise everything that is proposed in the rule for the form of the habit both of the novices, as well as of the professed: and also to the manner of reception, and the things regarding profession, but not for those receiving the habit of Novices (as the rule says) since it may seem otherwise according to God. All these (We say) must be observed by the Friars as obligatory: likewise the regimen that is commonly thought, held, and has been held from antiquity, which is proposed throughout the rule with this word: “They are bound (teneantur),” obtains force of precept: and ought to be observed as such by the Friars.

Whether the Friars might licitly receive from the goods of those entering religion, if they are given by him. Cautions to be observed by the Friars about the reception of the offering from those entering religion.

6. Because the aforesaid Confessor of Christ said in the rule, proffering a means to the Ministers and Friars, concerning all those things to be done and observed about those who were to be received into the Order, that the Friars and their Ministers should beware, lest they be solicitous concerning their temporal things, so that they may freely do with them whatever had been inspired in them by the Lord: the Ministers however may have license to send them to other God fearing men if counsel is requires, by whose counsel they may bestow their goods to the poor: many Friars have doubted and doubt still, whether it is licit for themselves to receive anything from the goods of those entering if it is given: and if they might induce them to give to persons and convents without fault: if the Ministers or Friars ought even to give counsel to arranging the distribution of such things, where others, to whom they may send those who will enter, might be found conveniently. We, however, considering that Saint Francis attentively considered to distance especially and totally the professors of his rule, whom he had founded in the greatest poverty, from the affection of the temporal things of those very ones entering by the said words, as much as on the part of the Friars themselves, the reception into the Order might appear holy and most pure, and lest by any means they seem to have an eye to their temporal goods, rather than to free them for the same divine service: We say concerning all of this that the Ministers just as the Friars ought themselves to abstain giving both persuasions and also counsels concerning the distribution to the said inductees, since for this they ought to be sent to God fearers of another state, not to Friars: that they may appear before all truly to be very studios zealots, assiduous and perfect, of the salvific, paternal plan. When truly doing with his own things what the Lord will inspire him, the self same rule desires him to be free from those receiving him, it does not seem even licit to receive these, namely having considered their necessities and the directions of the declaration already spoken of; if the one entering wishes freely to give of his goods just as to other poor by means of almsgiving: it befits however the Friars in accepting such offerings to beware, lest from a notable quantity of received goods, ill repute might befall them. 7. Besides since it is said the in the rule, that those who have already promised obedience, may have one tunic with a capuche, and another without a capuche if they wish to have it: likewise that every Friar is to wear cheap clothing: and We have declared them to be equipollent in precept by the aforesaid words: wishing these things to be determined more fully, We say as much as regards the number of tunics, that it is not licit to use more, unless in necessities, which can happen in conformity with the rule, according to that which Our predecessor of past memory has clarified more fully. We however say that the cheapness of the vestments for the habits as well as that for the interior tunics, should be understood to be that which according to the custom or condition of the country ought to be reputed cheap in value as regards both the color and the price of the cloth: for as regards every region one cannot assign one determined measure in such things. We have also said that the judgment of cheapness of this kind must be committed to the Ministers and Custodes or Guardians, responsible as they are with the consciences of their subjects concerning this matter: however in the same

way which they observe cheapness in vestments, We relinquish in the same manner to the judgment of their Ministers, Custodes and Guardians, for what necessity the Friars themselves might wear footwear.

Clarification about fasting.

8. Next since two seasons have been noted in the rule, namely from the Feast of All Saints up to the Nativity of the Lord, and Great Lent, in which they are bound to fast, it may be inferred in the same rule: that at other seasons, however, they are not bound to fast except Fridays: and from this others have wished to say, that the said Friars of the Order are not bound, except from becomingness to other fasts, as to the former: We declare, that it ought to be understood that they are not bound to fast at other seasons, except on fasts established by the Church: for it does not have the semblance of truth, that either the Institutor of the rule, or even the confirmer intended to absolve them from observing those fasts, to which by the common statute of the Church the rest of Christians are obliged.

Alms boxes are prohibited. The Friars are not to have recourse to money except for cases mentioned by Nicholas III. Cautions to be observed by the Friars about money when it is so deposited. Concerning the deposit and the depositor.

9. Moreover when the said Saint wishing that the Friars above all things be totally alien to coins or money, precepted firmly to all the Friars, that in no manner they receive coins or money by themselves, or through an interposed person: and clarifying that article, Our predecessor, proposed cases and means, which when observed by the Friars they might not be said to be (nor ought they themselves be, even through another) receivers of money, against the rule or purity of their Order. We say that the Friars are bound to beware exceedingly that for other cases and under other means, which the declaration of Our said predecessors propose, they do not have recourse to those giving money or to deputed messengers, lest (if otherwise it would have been attempted by them) they might deservedly be called transgressors of the precept and the rule: for where something is generally prohibited, which is not conceded expressly, it is understood that it has been denied. Wherefore the every gain of money, and of offerings, the reception of money in the church, or elsewhere, boxes or containers assigned to receive the money of offerings or donations: and also even whatever recourse to money, or the holding thereof, which by the declaration itself is not conceded: these, We say, all these are simply forbidden to them. Since even recourse to spiritual friends is expressly conceded only in two cases according to the Rule: namely for the necessities of the sick, and for the clothing of the Friars: and piously and rationally having considered the necessity of life, Our said predecessor often reckoned that it must be extended to other necessities of the Friars occurring for a time (when alms have ceased) or even for emergencies: let the aforementioned Friars be attentive, because for no other cases than the aforesaid or similar is it licit for them to have recourse in the street or elsewhere to friends of this kind, whether they be givers of money or self-appointed persons, or messengers or depositors, or called by whatever other name: even if the means conceded through the same declaration about money are wholly preserved. Lastly since it is often repeated in the rule that the same Confessor eagerly desired the professors of his rule to be totally detached from the affection and desire for earthly goods, and especially from money: it is necessary that the Friars vigilantly have care, that when it arises from the aforesaid causes and means that they have recourse to having money deputed for their own necessities, to possess the same, whoever the principals or messengers be, in all things they are to bear themselves in such a manner, that they show themselves to all to have nothing inwardly to do with such moneys (just as they do not possess them). Wherefore let the Friars know that precepting that and in what manner money is expended, and exacting a computation of expenses, or making deposits, carrying away a chest of money, or its key, these acts and the like are illicit for them: for to do the aforesaid things pertains to the owners alone, who have given them, and to those whom the latter themselves have deputized for this very thing.

The Supreme Pontiffs receive in their own name and that of the Roman Church the dominion of those things of which it is licit for the Friars to have the use. The Friars Minor are not capable of inheriting since in these things dominion passes to the heirs. The Friars cannot receive annual returns nor possessions nor their use.

10. Hence since the holy man expressing the manner of poverty professed in the rule said in the same: “The Friars are not to appropriate anything to themselves, neither house, nor place, nor any thing: but as pilgrims and foreigners in this age, in poverty and humility waiting upon the Lord, let them go about confidently for alms”: and so it stands declared by some of

Our Predecessors the Roman Pontiffs, that this expropriation ought to be understood as much in particular as also in common, on account of which They receive in Their own name and that of the Roman Church the property and dominion both of all the concessions, offerings, and donations to the Friars (those things the enjoyment of which and the use in fact of which certainly is licit to the Order and to the Friars), it having been given over to the Friars themselves in those things only to the extent of use in simple fact. Those things had been conveyed to Our examination which in the Order were said to be done, and seemed to be repugnant to the aforesaid vow and the purity of the Order: clearly, I have established to pursue these further according to the things themselves which We believe stand in need of a remedy, that the heirs not only sustain but take care of themselves: likewise that the Friars receive the annual returns sometimes in a very notable quantity, on which thenceforth the inhabitants of the convent live entirely: likewise that when business is conducted even for temporal goods in the law courts, they attend with lawyers and procurators, and present themselves personally in the same matter to instigate them: likewise that they take up the execution of last wills, and conduct them, and introduce themselves whenever dispositions or restitutions are to be made concerning their use, or worse, their removal: likewise that in some places they have not only excessive gardens, but even great vineyards, from which much is harvested from olive trees and grapevines to be sold: likewise that at the seasons of grain and grape harvest so copiously are grain and wine gathered by the Friars begging or selling other things, and both stored up in cellars and granaries, with which throughout the remainder of the year they can even pass their life without begging them: likewise that they build churches or other buildings or take care to have them made in quantity and curiosity of figure and form, and in a notably excessive sumptuosity, so that they do not seem to be little dwellings of the poor, but of magnates: they even have so many ecclesiastic vestments in very many places, and so notably precious, that they exceed the great church cathedrals in these things: moreover they receive indistinctly horses and arms offered to them in funerals: however the community of the Friars and especially the rectors of the Order itself asserted, that the aforesaid things, or many of them are not done in the Order, that even if the things are discovered to be such they are rigidly punished: and also that something be done against such things, very many statutes in the Order have been made quite strict from ancient times. Desiring therefore to provide for the consciences of the Friars themselves, and to remove all doubts (as much as is possible to Us) from their own hearts, We shall respond to the aforesaid things, in order, which follow: For since it pertains to the truth of life, that that which is done externally, present the interior disposition and habit of mind: the Friars, who have withdrawn themselves by such expropriation from temporal goods, have need to abstain from every thing, which may be or might seem to be contrary to the said expropriation. Therefore because in inheritances not only the use of the thing, but even the dominion passes to the heirs in its proper time: the aforementioned Friars however can acquire nothing for themselves in particular, or for their Order, even in common: We say by clarifying, that they are in no way capable of inheritances of this kind, which even from their own nature extend indifferently to money, and even to other mobile goods, and to immobile (having considered the purity of their vow): nor is it licit to them to receive the value of such hereditary goods, or so much as a part thereof, because this can be presumed to become fraud, as if receiving under a manner and form of a legacy that has been abandoned to them, or things so remitted: We simply prohibit such things to them lest they thus become more desirable. And since the annual returns among the immovable goods may be appraised by law, and the possession of this kind of return is repugnant to poverty and mendicancy, there is no doubting, that it is not licit to the aforesaid Friars to receive or enjoy (their condition having been considered) from the return whatever things as either possessions or even the use thereof (when the concession to them is not ascertained). Further, when not only because it is discerned to be evil, but because it has ever species of evil, it must be especially avoided by perfect men: however from such presentations and instigations in the law courts, when concerning the affairs it is pleaded that they be turned into their own advantage, they are truly believed by those, who stand outside (concerning which men outside enjoy to judge), that in the very affairs the by- standing Friars are seeking something as their own: by no means should the professors of this kind of vow and rule mix themselves up in such law courts, and litigious acts: that they may both be thought well of by those who stand outside, and satisfy the purity of their vow, the scandal of neighbors in such a manner is to be avoided. But indeed since the Friars of the said Order are to be strangers not only from reception, propriety, dominion, or use of the money itself, but even from whatever kind of handling of the same, and from these may they be entirely strangers, just as Our said predecessor often said plainly in clarifying this same rule: and since the said professors of the Order cannot seek for any temporal thing before a judge, it is not licit to the aforesaid Friars nor are they competent, nay rather more ably having considered the purity of their own state they ought to know it to be forbidden to themselves, since by executions and

dispositions of this kind they expose themselves, when more frequently they cannot settle these without litigation and the handling or administration of money. But however giving counsel in these things which must be prosecuted is not opposed to their own state, since from this act which concerns temporal goods no jurisdiction or action before a judge, or dispensation is attributed to them.

The Friars cannot have gardens, vineyards, nor the like. They may not have churches excessive in size. They may have modest and humble buildings.

11. Truly it is licit not only might it be licit, but even very conformable to reason, that the Friars who are occupied assiduously in the spiritual labors of prayer and study, have gardens and areas fit for recollection or recreation of themselves, and sometimes to withdraw themselves corporally after labors of this kind, and also to have the necessary garden plots for themselves: To have however any gardens to be cultivated, and olive trees and other garden plots to be sold for a price, and also even vineyards, is repugnant to their rule and the purity of the Order, according to what the said predecessor has declared and even ordained: that if such things for nearly the same said uses, as those considered a field or vineyard to be cultivated and similar things are bequeathed as a legacy to the Friars, by every means the Friars are to abstain from the reception of such things, since even having the aforementioned things to enjoy price of harvest in their own seasons, approaches the nature and form of profits. Again since the aforesaid Saint, as much in the examples of his life, as in words of his rule manifested that he wanted his Friars and sons by leaning upon Divine Providence to cast themselves upon God, who pastures the birds of heaven, which do not gather into barns, nor sow nor reap: it does not have the semblance of the truth that he himself wanted them to have granaries or cellars, when by daily begging they should hope to be able to spend their life. And on that account they ought not from light fear to loose themselves to gather and store up provisions in this manner: but only when it might be more credible from what has been already proven, that they could not otherwise find the necessaries of life. This however We consider is to be left to the judgment of the Ministers and Custodes, together and individually in their administrations and custodies (with the counsel and assent of the Guardians and of two discrete priests of the convent of the place and of the senior Friars in the Order), for whose consciences they are especially responsible in this matter. Hence it is that the whole rule cries aloud, that the holy man wanted to found his Friars upon most high poverty and humility, in respect equally to affection and to execution, just as in conduct: it befits them, that in no manner they cause to be made one after another, or support to be made churches or whatever other buildings, which (having considered the number of Friars dwelling there) ought to be reputed as excessive in multiplicity and size. And for that reason We wish, that everywhere in their Order they be content with moderate and humble buildings one after the other, lest the contrary to this so great promise of poverty, which lies open to the eyes, be proclaimed outside. Although even the vestments and ecclesiastic vessels are ordained to the honor of the Divine Name, on account of which God Himself does all things: yet He who is the knower of things hidden, looks principally to the soul those ministering to Him, not to their hands: nor does He wish Himself to be served by those things which are discordant with the condition and state of His ministers: for which reason they ought to suffice themselves with vessels and decent ecclesiastic vestments, suitably sufficient in number and size. A superfluity however or exceeding preciousness, or whatever curiosity in these or whatever other things cannot befit their profession or state: for since they know these to be a treasuring up or abundance, they manifestly derogate so great a poverty in respect to human judgment. Wherefore We wish and command that the aforementioned things be observed by the Friars. Indeed about the offerings of horses and arms We decree that that is to be observed in all cases and by all, which by the aforesaid declaration is known to have been limited to alms of money.

12. From the aforementioned things however has grown up among the Friars a not too less scrupulous question: clearly whether from their profession of the rule they are obliged to a strict and tenuous or poor use of things: by which certain ones of themselves believing and saying, that just as regards dominion over things they have by vow the strictest abdication, so it is imposed upon them as regards use the greatest strictness and meagerness: by others on the contrary asserting, that from their profession they are obliged to no poor use, which is not expressed in the rule, it being licit that they are bound to a use moderated by temperance, just as and more so from becomingness than other Christians. And so wanting to take care to quiet the consciences of the aforesaid Friars, and to put an end to these altercations, We say by clarifying, that the Friars

Minor from the profession of their rule are especially obligated to the strict or poor use of things, which is contained in their own rule: and by that manner of obligation, under which the rule restricts or proposes such use of things.

13. To say however just as some affirm to assert, that it is heretical, to hold that poor use is included or not included under the vow of evangelical poverty, We judge to be presumptuous and temerarious.

14. Finally because from that which the rule has said concerning those by whom, and whither the election being undertaken of the Minister General ought to be made, nothing is said concerning the election of the Ministers Provincial, or of the arrangement lately mentioned, a doubting could have arisen among the Friars over this matter: We wishing them to be able clearly and securely to proceed in all their undertakings: do declare, even decree and ordain in this constitution the things that will have force in perpetuity, so that when any Province will have to be provided with a Minister, let the election of the Minister himself rest in the hands of the Provincial Chapter, which same Chapter, on the day following that on which it had been assembled, is bound to carry out. However the confirmation of the election itself pertains to the Minister General, and if indeed an election of this kind is proceeded to by written ballot, and the votes have been divided in disagreement, let it happen that more elections be conducted to settle the discord, let that which had been conducted by a majority of the Chapter (which has enjoyed no contribution of jealousy or reward, or respect for persons), notwithstanding the limitation of whatever other part thereof, be confirmed by the said Minister General with the counsel of the discrete members of the Order (however before the *ex officio* act, even as it pertains to him, a diligent examination is to have been made), or even annulled: even as it will have appeared to him according to God to expedite the matter: and if it will have been annulled, an election of this kind reverts to the Provincial Chapter

15. Otherwise if the Provincial Chapter neglects to choose a Minister on the aforesaid day: the day after the provision for the Minister Provincial devolves freely to the Minister General. Indeed if to the aforesaid Minister, and General Chapter on account of a certain and reasonable cause, it seems sometimes in the provinces beyond the Irish Sea, Greece, or Romania, in which, in as much as another manner of providing is said from a certain and reasonable cause, to have been observed, to procure a Minister Provincial, he is to be appointed by the Minister General, with the more able counsel of virtuous members of the Order, rather than by the election of the aforesaid Chapter: in the Provinces of Ireland and even notwithstanding those overseas, indeed in Romania, or Greece when the Minister of the said province dies, or is dismissed on this side of the Sea; in the former case on the other hand let there be observed without deceit, partiality, and fraud (upon whom We place the responsibility for their consciences) that which concerning it the said Minister with the counsel of the said virtuous members will reckon to be arranged.

16. Indeed in the case of the lack of the said Minister Provincials We wish to be observed, that which about this matter until now has been observed by the Order itself. Otherwise if it might come to pass that they lack a Minister General, let there be done by the Vicar of the Order about this matter, what would have to be done by the same Minister up until it is provided for by the Minister General.

17. Henceforth if something might perhaps happen to be attempted differently concerning a Minister Provincial of this kind, that is *ipso facto* invalid, and void.

Therefore it is in nowise licit to any man to infringe this page of Our declarations, statements, composition, command, constitutions, judgments, and dispositions, nor it is licit to such a one to oppose this by rash daring: if any one however would presume to attempt this, let him know that he has incurred the indignation of the Omnipotent God, and his blessed Apostles Peter and Paul.

PP. Clement V

At Vienne, in the eighth year of his Pontificate.

POPE JOHN XXII (SEPTEMBER 5, 1316 – DECEMBER 4, 1334)

Pope John XXII (Latin: *Ioannes XXII*; 1244 – 4 December 1334), born Jacques Duèze (or d'Euse), was Pope from 7 August 1316 to his death in 1334.

Quia quorundam. Explaining earlier papal statements in regards to the Rule of Friar Minor. Pope John XXII – 1316

1. Because the father of lies is said to have so blinded the minds of certain [men], that they by [means of] false madness have obscured Our constitutions—not without much punishable temerity, unless they retract and lean themselves [*once more*] upon the truth, which these contain—of which one begins: “*Ad conditorem canonum*,” the other indeed: “*Quum inter non nullos*,” arranged diligently by previously held deliberation certainly as much with Our brother Cardinals of the Holy Roman Church, as with many Archbishops and Bishops, and other prelates of the [*local*] churches, and not a few masters of sacred theology, and professors of both [*kinds*] of law [*i.e. civil and canon*], and promulgated on the counsel of Our aforementioned brothers: lest by daring [*and*] pernicious deeds their pestiferous doctrine shake the souls of the simple so much, and prevail to lead them into the deviation of their own errors, on the counsel of certain brother [cardinals] We judge soberly to make provision concerning this matter, as follows [*below*]. Moreover, they have used as much as word as writing to impunge the aforesaid constitutions, for the alleged reason, as is shown: They say that “*That which the Roman Pontiffs had defined by [means of] the key of knowledge, in faith and morals, once for all, persists unchangeable to such an extent, that it is not lawful for a successor to call it again into doubt, nor to affirm the contrary*,” although concerning those things, which have been ordained by [means of] the key of power, they assert it to be otherwise.

2. However, in the confirmation of the rule of the Order of Friars Minor by Honorius III, Gregory IX, Innocent IV, Alexander IV, Nicholas III, Our predecessors the Supreme Pontiffs, they assert [that] these words are contained: “**This is the evangelical rule of Christ, the imitator of the Apostles, who had nothing in this world [either] as their own or in common, but in [those] things which were used, [merely] the *simplex usum facti*.**” presuming to add to these that the aforementioned Supreme Pontiffs and many general councils have defined it by the key of knowledge, that the poverty of Christ and the Apostles consisted in the perfect expropriation of whatever temporal dominion, civil and mundane, and that even their sustenance consisted solely and merely in the *usus facti*, from which they strive to conclude, that it has not been licit nor is it licit for their successors to change anything against the aforementioned things. And for that reason when Our constitution in the aforesaid doctrine defined (as they assert) things contrary to the definitions of Our aforesaid predecessors, they satisfy themselves to conclude, although falsely, that it was not lawful for us to declare or establish that Christ and the Apostles in those things, which they had, had not only the *simplex usum facti*, but [*also*] the *usus faciendi* of them, and that scripture testifies that they did those things, by declaring [*i.e. when it declared*] heretical the pertinacious assertion of [those who] say that these same men did not have the least right of this kind, since [*such ones*] infer that the deeds of these men were not just—which is a wicked thing to say about Christ. Likewise, since the constitution : “*Ad conditorem canonum*,” asserted against the aforesaid definitions that the Friars Minor can not have the *simplex usum facti* in anything, they strive similarly to argue against it.

On account of which moreover, since it was previously mentioned in the aforesaid consideration, namely, that “*It is not licit for their successors to call again into doubt those things, which were defined once for all by the key of knowledge in faith or morals by the Supreme Pontiffs, although it is otherwise*,” so they say, “*in regards to those things, which have been ordained by the Supreme Pontiffs by [means of] the key of power*,” it is evidently clear from the following things [that] this is directly contrary to the truth. First, indeed following [*i.e. in the order presented by*] these men, it is clear that the aforesaid assertors, who hold that the spiritual key is by no means knowledge, but a power of binding and loosing, by recoking it to be knowledge, have erred. In favor of which is the definition of the “key”, which is given by the doctors [*of theology*]: “*The key is the special power of binding and loosing, with which the ecclesiastic as judge should receive the worthy into the Kingdom, and exculde the unworthy* .” Likewise, since the keys, of which We speak, are conferred in the imposition of priestly orders, it is however well established that knowledge is not normally conferred upon the man ordained to the

priesthood: wherefore, following [*the argument of*] these men, it seems that knowledge is not the key, but rather the ability to bind and loose should be said to be the key. Still following [*the argument of*] these men, they are evidently known to have erred, who reckon that one spiritual key is knowledge, and following [*the argument of*] these men, of which the authority to discern between [*one*] leper and another they assert to be a key, and the other [key is] the power of binding and loosing. For they substitute, by means of keys of this kind concerning those things, which are of the faith, and other [things], the ability to define [*a matter*] by means of any constitution. However the keys, which are conferred in priestly orders, by no means extend themselves to such matters, because according to the aforementioned [assertions] simple priests would be able to issue a constitution, which is evidently false. If however they maintain that those keys extend to the general authority, attributed to blessed Peter, and to his successors in the person of the same [*i.e. acting in his stead*] in the entrusting of the pastoral office, by means of which it seems at least evident to themselves that they have conceded everything, without which one would be unable to exercise the care of the universal shepherd conveniently or exercise freely its office: besides it is clear that even they themselves have erred. For they say, those things, which are established by the key of knowledge, have one affect, and those things, which are established by the key of power, another, supposing that some things, by the key of knowledge, and others, by the key of power, have been determined or even defined, which is evidently false. For by means of the key of knowledge, or by the authority to discern or examen among [*one*] leper and another leper, (if We would call this a key), nothing other except the authority to examen [them] is attributed by means of it to him to which it has been given. However to him, to whom is given the authority of deciding concerning anything, there is not understood to have been given [*the authority*] to define [*anything*] concerning it. Wherefore it remains, that to establish anything conveniently, or to define it, each of the keys, namely, of examining and defining, is required as necessary; or that to only the key of power does it belong to establish [anything], and even to define [it]; but, just as the material light directs the keybearer in the use of a material key, so likewise he obtains as much as regards this matter from knowledge instead of light. And this Our Savior in making the promise of the keys to blessed Peter seems to have understood expressly, when He immediately adds to that: **“And whatever you will bind on earth, shall be bound even in heaven, and whatever you loose on earth, will be loosed even in heaven,”** making no mention of knowledge.

3. However that which is put forth as the premise to support the aforesaid doctrine, nemely, that in the confirmation and declaration of the rule of the Friars Minor of not a few of Our predecessors, namely Honorius III, Gregroy IX, Innocent IV, Alexander IV, Nicholas III, words of this kind are contained: **“This is the evangelical rule,”** etc. put forward above, upto: **“it is clear consisted even in the mere *usus facti*.”** directly opposes the truth. Honorius indeed confirmed the aforementioned rule without any declaration, in confirmation of which no mention of the aforesaid words is had, so that to whomsoever considers [it] attentively he can dissolve a confirmation of this kind: except in so far as mention is made of the evangelical life there in the rule itself, as confirmed, when it says: **“This is the rule of the Friars Minor, namely to observe the Holy Gospel of Our Lord Jesus Christ, by living in obedience, without anything of one’s own, and in chastity.”** From which words it cannot be concluded that through that same predecessor of ours those things, which they themselves assert in [regards to] the aforesaid words, have been defined. On the contrary it can be concluded rather, that the evangelical life, which Christ and the Apostles kept, did not exclude holding anything in common, since one cannot survive without anything of one’s own, on which account, as living men, they would have nothing in common. Also in the declarations of the aforesaid Gregory, Innocent and Alexander, who explained the same rule without another confirmation, similarly no direct mention is made of the aforesaid [*words*]; rather by means of these there is evidently shown, of those things, of which it is lawful for the friars themselves to have, the *usus iuris* pertains to the order itself. Indeed Gregory in his declaration, as much as regards this [*point*] inserts what follows: **“We say, that neither individually nor in common should they have property, but of the utensils, books, and movable goods, which it is lawful to have, the order has the use, and the friars may use them according to what the minister general and the ministers provincial will have commanded to be arranged [*in the matter*].”** Since it is said in the declarations spoken of above, that the order may have the use of the aforementioned things, it is necessary that this be referred to the *usus iuris*. Indeed [*those*] things done [*in law*], which pertain to individuals, demand and require a true [*legal*] person; the order, however, is not a true person, but rather is to be accounted as one represented and imaginary. Wherefore [those things] which are done [*in law*] are truly unable to pertain to them, granted that these could be suitable to that which is lawful. Besides granted that the declaration of the aforesaid Nicholas III may contain these [*words*] which follow: **“These are those professors of the holy rule, who**

have been founded upon the evangelical discourse, strengthened by the example of the life of Christ, and made firm by the sermons and deeds of the His Apostles, the founders of the Church militant,” and afterwards in the same declaration he added, saying, “that the abdication of all property, as much as in individual as in common, is meritorious before God and holy, which even Christ, showing [*us*] the way of perfection, taught by word and strengthened by example, and which the first founders of the Church militant, just as [*streams which*] have drained from the fountain itself, in willing to live perfectly have directed along the stream-beds of their own doctrine and life:” however, from the aforesaid words nothing at all can be inferred, since the intention of Our aforesaid predecessor, Nicholas, was, to say, that the said rule in respect to all things which are contained in it, is founded upon the evangelical discourse, and strengthened by the example of the life of Christ, and not (sic) because it was strengthened by the life and deeds of the Apostles. For it is well known that many things are contained in the said rule, which neither Christ taught by word, nor strengthened by example, in as much as, what the founder of the rule precepted to all the Friars, that in no manner they are to receive coins or money through themselves or through an interposed person, and also even concerning many other things contained in the said rule, which at any rate neither Christ nor the Apostles taught by word, nor strengthened by example. Nor does this oppose [*the truth*], that Christ forbade the Apostles and the disciples to carry money, when He would sent them to preach, since nevertheless, before He would send them, We read that it had been forbidden to them. And that after [their] return they carried money, the evangelical truth and apostolic sayings bear witness in very many places. Besides Augustine expressly says that this was not precepted, but [that] it was lawful for the Apostles [both] to retain, or even not to retain, the authority to receive necessaries from others, to whom they preached the Gospel.

4. But this Our predecessor, the Roman Pontiff Nicholas, in respect to the principle three vows, namely to live in obedience, and without property, and in chastity, and the other things, if as things expressed they are found in the Gospel, seems to have understood to say in the aforesaid declaration regarding the said rule, which at any rate opposes the above said declarations of Ours in nothing. Besides it does not appear that he himself said that the sustenance of Christ and His Apostles consisted only and merely in the *simplex usus facti* , since as regards Christ and the Apostles Our aforesaid predecessor Nicholas made no mention. Indeed he seems to have understood quite expressly that they had had another *jus a proprietate* , since concerning solely the abdication of property, not of another right, in the aforesaid declaration, as much as pertained to them, mention is had. Besides the same Nicholas, Our predecessor, seems to have understood that Christ and the Apostles even as regards property had something in common. For when he would use words concerning the abdication of property, responding to a tacit objection, which could have been made to him concerning *loculi* (i.e. money bags), which [as] is read in the Gospel Christ had had, immediately he added [*these words*] which follow: “**Nor let anyone think to resist these things, because it is sometimes said, that Christ had had loculi.**” For as Christ Himself, whose works were perfect, cultivated in His deeds the way of perfection, on which account sometimes, condescending to the imperfection of the infirm, he would both extoll the way of perfection and not damn the infirm paths of the imperfect: and so Christ in having taken up *loculi* set free the person of the infirm. At another time there had been the irrelevant objection concerning the *loculi* , unless it would have been understood that even Christ as regards property had *loculi* . Besides if it would be said that Christ in having had *locui* [had] only the *simplex usus facti* , in vain would it be said that in the person of the infirm themselves Christ had *loculi* , when according to him it is suitable for even the perfect to have the *simplex usum facti* . And, if it would be asked on the account of which infirm [persons] He would have those *loculi* , Augustine, whose saying has been inserted in the Decrees, answers, saying: “*The Lord, keeping the offerings of the faithful, used to have loculi, and He used to allot these for His own necessities and for the needs of others.*” Whence it is well known that He Himself understood this of His own disciples. Nor does this, namely ‘having somethings in common and as regards property,’ derogate from the highest poverty according to the saying of the aforesaid Gregory IX, who in a certain decretal of his expressly says that the Friar Preachers and the Friars Minor are to serve Christ in the highest poverty; and yet it is well known that the [Friar] Preachers themselves have somethings in common even as regards property, which is not repugnant to their rule or statutes. This even Alexander, our aforesaid predecessor, seems to have understood in the condemnation of a litte book published against the statues of the [Friar] Preachers and the [Friars] Minor, in which he occasionally he adds concerning the said friars [those things] which follow, since in addition he replies that the same friars have forsaken all things for the sake of God, begging the meagerly supports for life, and that they imitate the poor Christ, by embracing evangelical perfection. On account of which it is evidently apparent, that they not only stand forth in the state of those [*who are*] to be saved, but also of the

perfect, and by the observance of their religion, which indeed has the form of evangelical perfection, they merit surpassing glory [for themselves] as a reward of eternal retribution. Indeed where he says expressly, that the Friar Preachers imitate the poor Christ, and that they themselves embrace evangelical perfection, and stand forth in the state of the elect, and that the observance of their own religion has the form of evangelical perfection, it is however even well known, that they themselves can have even as regards property some things in common according to their rule. Nor does this oppose, what they say, that Innocent V ([*who was known*] at another time [*as*] Celestine) Our predecessor had said, that high poverty is having few things of one's own for the sake of God; higher [poverty], which has no things as one's own, has however [*some things*] in common; the highest [poverty], which has nothing in this world, neither [has anything] as one's own, nor in common. Indeed We say, that he said this, not as Pope, but as brother Peter de Tarantasia in a certain [writing] of his own afterwards [i.e. after resigning from the Papacy], wherefore the sayings of the aforementioned Pontiffs are to be preferred deservedly to his. They also say, that the Apostle spoke concerning such highest poverty, saying: **“And their most high poverty abounded in the riches of their simplicity.”** (1 Cor. 8:2) Which evidently is false since there it speaks of the poverty of the Macedonians, who even used to possess temporal goods individually, concerning whom the Apostle claims, that beyond [their] strength they pitied the saints with their alms. Moreover because in the declaration of our predecessor Nicholas it is said that the Friars Minor in things, which fall to them, they may have only the *simplex usus facti*, We say that if he himself understood the *simplex usus facti* as devoid of all right, in such a way, that the friars themselves or the order would have no *jus utendi*, this [*would be*] expressly against the declaration of Gregory, Innocent, [and] Alexander, the aforesaid supreme Pontiffs, by whom [*i.e. by whose authority*] it expressly contained, that the order would have the use of such goods; because concerning the *usus juris* there must be understood “the necessary,” as has been proved above. Besides We say, that this, namely the *simplex usus facti* without any right, is impossible, (since no one other than oneself can be said to use a thing as one's own,) to be able in regards to anything to obtain from another a *usus* that is not consumable, just as it is proven in the decretal **“Ad conditorem canonum,”** and as Augustine holds expressly in Book XI of **De actu**. Besides if the use devoid of any right were able to be possessed by anyone, it would be established that an act of this kind of using would have to be reckoned as not just, since that would be a use, to which the *jus utendi* did not pertain; moreover a not-just use does not pertain in any way to the state of perfection, nor does it add anything to perfection, but rather is recognized to be manifestly repugnant to itself. Now it does not seem that the author of the law [*i.e. the Pope*] for the Friars understood to reserve for them such a not-just use. Nay rather, that he understood this of a just [one] is more evidently able to appear from that which he adds in the same arrangement, that he was receiving the *dominium* of these things in his own name and even of [that] of the Roman Church, of which it would be lawful for the friars or the order, as said before, to have the *usus facti*, adding that the friars themselves should not have the use of all things. Moreover as much as it pertains to the *simplex usus facti* without any *jus utendi*: as regards the friars there cannot be estimated to be any difference [*among*] these things. For in this way they can in fact use prohibited things, as has been mentioned. From which it follows, that the *usus facti*, concerning which [*that*] arrangement speaks, should be understood of such, which are just, and for which a *jus utendi* pertains. And the very author of the law [*i.e. the Pope*] seems even to have understood from that which he added to the same arrangement, that a moderate use as regards things previously paid for has been conceded to the friars themselves. On the other hand the assailers of the constitution of this kind are claimed to publicly assert that “the little book and the sayings of the masters [in theology], of those who assert that the said poverty and life of the said friars is not evangelical and apostolic, the Roman Pontiffs have condemned, more broadly prohibiting by apostolic letters that anyone contumaciously add to the aforesaid things or to any of the aforementioned things, or in any manner whatsoever presume to defend [them], [*and in*] establishing, that he who presumes to do the contrary is to be treated as contumacious, a rebel to the Roman Church, and a heretic.” To which We say that an assertion of this kind is false. For there is not contained, in the passage quoted above, that he [who] does the contrary is to be treated as a heretic, which indeed [*i.e. but rather that it*] contains these things which follow: **“For We nonetheless by the authority of these present [documents] do more broadly prohibit that anyone pertinaciously assert the aforesaid things or any of the aforesaid things or presume in any manner to defend them. Whosoever truly should presume [to do] this, let him be treated as contumacious and a rebel of the Roman Church by all the faithful.”** There has not been added, that one is to be treated as an heretic, as is clear in the text of the aforesaid sentence of condemnation.

5. On the other hand, it is said that assertors of this kind have asserted that “*the abdication of right in regards to property of whatever kind and of its use is holy and meritorious for God’s sake, and that this was observed by Christ Himself in regards to Himself, [that it was] imposed upon the Apostles, and [that is was] assumed by them under a vow. Nor on this account is the usus facti for the sustenance of nature as regards Christ and the Apostles proven conclusively to be not just, but so much more just and more perfect, and more acceptable by God, and more an exemplary to the world, as more fully it was a renunciation of all right, on account of which such using can be both compared with a usus of whatever kind in whatever way and defended in court.*” Which assertion indeed contains many false things, since neither that Christ observed the aforesaid expropriation of all right in regards to property of whatever kind, or in *usus* as regards Himself, nor that He imposed this upon the Apostles, nor that [*this was done*] by a vow that had been taken by themselves, does the evangelical or apostolic history teach, but the contrary is more evidently manifest. Moreover because in the aforesaid assertion there is added, that “*by means of the abdication of the aforesaid right, namely of proptery, this usus facti for the sustenance of nature as regards Christ and the Apostles is not proven conclusively to be not just, but so much more just etc.,*” it includes an impossibility, and evidently this kind of said error [*i.e. as is now explained:*]. For it is impossible that an extrinsic human act be just, if the one exercising the very act have no right to exercise it: indeed such use is necessarily proven conclusively to be not only not just but unjust. Likewise, it is absurd and erroneous, that the act of anyone, not having the right to accomplish an act of this kind, would be more just and more acceptable to God, than [the act] of one having [the right], since one would conclude that an unjust act would appear just and more acceptable to God than a just one.

Moreover from the aforementioned things they strive to infer, as has been shown, that the definition of the aforesaid supreme Pontiffs, which they defined concerning the poverty of Christ and the Apostles and concerning the rule of the aforesaid Friars Minor, (just as they have expressed it above), could not be changed by Us; far from doubt they assert false things, by saying, that Our predecessor have defined such things, as has been proved above, and thus saying besides, while sufficiently impugning Our constitutions, they show that those constitutions, on which they support themselves, to be invalid, erroneous, and refuted (if their false assertions would show [themselves to be] true). For if it was not lawful for Us to establish publicly anything against the constitution of Nicholas III, Our predecessor, on which they especially found themselves, neither was it lawful for him to establish or declare anything against the statues of the aforesaid Gregory, Innocent, and Alexander; because nevertheless, according to their assertion, it is evidently known that he did. For since these [Popes] declared, in order that the order of Minors would have the use of those things, which it was lawful for them to have, which necessarily must be referred to the *usus juris* , as has been proven above, he himself—according to them—truly established that neither the order nor the friars should have the *jus utendi* , but only just the *simplex usus facti* , and that in addition he ordained, decreed, and established that this constitution, arrangement, and declaration of his own must be observed no less than precisely and inviolably and for all times by the friars themselves; it is not only well known, that he would have ordained [something] against the declarations of the aforesaid predecessors, but that he himself would have even revoked them, as much as pertains to these things, which his declaration contains. Also Our predecessor himself in his declaration added, that it pertained to the declaration of the Apostolic See and to the arrangement of those things, even concerning those things which he himself had declared, saying thus: “**If any ambiguity should emerge in regards the aforesaid things, let this be brought to the peak of the Apostolic See, so that from its apostolic authority—to whom alone has it been conceded to compose statutes in regard to these things, and to explain what has been composed—there may be manifested in this [matter] the intention [of what was to have been expressed] .**” of which nevertheless the assertors of this kind assert the contrary. Besides it is clear that what they assert is false. For granted that the aforesaid Innocent III interdicted the erection of new religious [orders] in general council, his own successors nevertheless, (not withstanding an interdict of this kind), chose to confirm many orders, which (with some exceptions) were even dissolved in a certain measure afterwards by Our predecessor Gregory IX in general council.

6. If therefore after an interdict of a general council it was lawful for the supreme Pontiffs to confirm orders [that] had not been confirmed, and for their successors to dissolve completely [those which] had been so confirmed, is it not wonderful, if, what only the supreme Pontiff may declare or ordain concerning the rules of [religious] orders, it is lawful for his successors to declare or to change to other things. Moreover it is clear that neither the confirmation of the aforesaid [Popes], Honorius, Gregory, Alexander, and Nicholas[III], was accomplished in general council, since no general council was

celebrated by any of these. Granted that Innocent IV celebrated a general council, nevertheless during that [council] the above said declaration of his was not accomplished with the authority of any council. Nicholas IV, however, neither celebrated a general council, nor declared anything concerning the said rule. The aforesaid Gregory IX, however, neither confirmed nor declared the said rule, but in a general council, where there had been not a few orders of mendicants abolished, he did not abolish the orders of the said Friars Minor and [Friar] Preachers, but asserted them to be approved, saying thus: **“To these [orders] , which the resulting utility of the universal church, evident from these things, demonstrates as approved, We do not permit the present constitution to be extended.”**

Besides they tell us, where they read assertions of this kind, hat it pertains to faith and morals, that Christ and the Apostles did not have as regards these things, which they did have, [anything] but the *simplex usus facti* ? Indeed this does not pertain directly to faith, since concerning this [matter] there is not any article, neither [any] under which it is meant to be understood, as is clear in the creeds, in which the articles of the faith are contained, nor even remotely, unless this be contained in sacred scripture, by which having been denied all sacred scripture is reduced to doubts, and by consequence the articles of faith, which have been proven by means of sacred scripture, are reduced to doubts and uncertainties. For this cannot be in regard to sacred scripture, but the contrary is discovered [*to be the case*]. Moreover concerning the aforesaid Friars Minor what the supreme Pontiff kept, or could have kept, for himself and to the Roman Church concerning their poverty and *simplex usus facti* , or concerning the dominion of those things which are offered to them, is well known. Nor in the aforesaid creeds, the Gospel, or the Acts of the Apostles and [their] letters is there had any mention that it is not lawful for their successor to rid himself of that [which] was reserved, if this seemed expedient, nor that a successor did not have the force [*of authority*] to revoke the procurators constituted by the authority of the supreme Pontiff for the transactions of the aforesaid order. Whence they cannot conclude from the aforesaid things, except falsely, but that a successor has the force [*of authority*] to ordain something against those things [*which*] have been ordained by the supreme Pontiffs concerning such things, because the aforementioned Nicholas expressly includes [this] in his declaration, as is contained more fully above.

7. For that reason, lest the fabricators of lies of this kind and also the assertors of such pestiferial, erroneous, and condemned doctrine, by repressing and confusing certainly every worthy [doctrine], prevail in boasting and in leading others into error, since they have dared, by sneaky undertaking and perverse petulance, to defend publicly a heresy condemned by the aforesaid constitution and even to prove, namely that Christ and His Apostles in those things, which were appointed [for them] to have had, they only had the *simplex usus facti* without any right, from which (if it were true) it would follow, that the *usus* of Christ was not just, which indeed contains blasphemy, and [which is] inimicable to the Catholic Faith, since there is no doubt that this has come forth from pertinacious and erroneous animosity, after [having taken] counsel of Our brothers [*i.e. the cardinals*], We do declare that each and every [person], who by word or writing on his own or by means of another or others presumes [to do] such things publicly, and that also they, who teach these in regards to such things and do as has been aforementioned, have fallen into condemned heresy, and [are to be treated] as heretics to be avoided. If anyone, moreover, would presume by word or writing to knowingly defend or approve, one after the other, the heresies condemned by the constitution **“*Quum inter praedictam,*”** or either of them, after [having taken] counsel of the same brother [*cardinals*], We judge that he is to be visibly treated as a heretic by all. Besides after [having taken] the counsel of the same brother [*cardinals*] We forbid more broadly that [anyone] impunge with insane daring Our above said constitution, **“*Ad conditorem canonum,*”** which they are [doing], as has been shown, so that no one may, in word or writing, approve or defend anything knowingly against the things defined, ordained or accomplished by the same. If anyone truly would presume [*to do such*] against [it], let him be treated by all as contumacious, and a rebel of the Roman Church.

Therefore [*it is in nowise licit*] to any man [*to infringe this page of Our declarations, statements, composition, command, constitutions, judgments, and dispositions, nor it is licit to such a one to oppose this by rash daring: if any one however would presume to attempt this, let him know that he has incurred the indignation of the Omnipotent God, and his blessed Apostles Peter and Paul.*]

Given at Avignon, on the fourth day before the Ides of November, in the ninth year of Our Pontificate.

John XXII

POPE BENEDICT XII (DECEMBER 20, 1334 – APRIL 25, 1342)

Pope Benedict XII (Latin: Benedictus XII; died 25 April 1342), born Jacques Fournier, was Pope from 30 December 1334 to his death in April 1342.

Benedictus Deus. On the Beatific Vision of God. Pope Benedict XII - 1334

Constitution issued by Pope Benedict XII in 1336

By this Constitution which is to remain in force for ever, we, with apostolic authority, define the following: According to the general disposition of God, the souls of all the saints who departed from this world before the passion of our Lord Jesus Christ and also of the holy apostles, martyrs, confessors, virgins and other faithful who died after receiving the holy baptism of Christ- provided they were not in need of any purification when they died, or will not be in need of any when they die in the future, or else, if they then needed or will need some purification, after they have been purified after death-and again the souls of children who have been reborn by the same baptism of Christ or will be when baptism is conferred on them, if they die before attaining the use of free will: all these souls, immediately (*mox*) after death and, in the case of those in need of purification, after the purification mentioned above, since the ascension of our Lord and Saviour Jesus Christ into heaven, already before they take up their bodies again and before the general judgment, have been, are and will be with Christ in heaven, in the heavenly kingdom and paradise, joined to the company of the holy angels. Since the passion and death of the Lord Jesus Christ, these souls have seen and see the divine essence with an intuitive vision and even face to face, without the mediation of any creature by way of object of vision; rather the divine essence immediately manifests itself to them, plainly, clearly and openly, and in this vision they enjoy the divine essence . Moreover, by this vision and enjoyment the souls of those who have already died are truly blessed and have eternal life and rest. Also the souls of those who will die in the future will see the same divine essence and will enjoy it before the general judgment.

Such a vision and enjoyment of the divine essence do away with the acts of faith and hope in these souls, inasmuch as faith and hope are properly theological virtues. And after such intuitive and face-to-face vision and enjoyment has or will have begun for these souls, the same vision and enjoyment has continued and will continue without any interruption and without end until the last Judgment and from then on forever.

(On hell and the general judgment)

Moreover we define that according to the general disposition of God, the souls of those who die in actual mortal sin go down into hell immediately (*mox*) after death and there suffer the pain of hell. Nevertheless, on the day of judgment all men will appear with their bodies “before the judgment seat of Christ” to give an account of their personal deeds, “so that each one may receive good or evil, according to what he has done in the body” (2 Cor. 5.10).

POPE EUGENE IV (MARCH 4, 1431 – FEBRUARY 23, 1447)

Pope Eugene IV, born Gabriele Condulmer, was Pope from 3 March 1431 to his death in 1447. He is the last pope to take the name “Eugene” upon his election.

Sicut Dudum. Against the Enslaving of Black Natives from the Canary Islands. Pope Eugene IV - 1435

Eugene, Bishop, Servant of the Servants of God,

To our venerable brothers, peace and apostolic benediction, etcetera.

1. Not long ago, we learned from our brother Ferdinand, bishop at Rubicon and representative of the faithful who are residents of the Canary Islands, and from messengers sent by them to the Apostolic See, and from other trustworthy informers, the following facts: in the said islands—some called Lanzarote—and other nearby islands, the inhabitants, imitating the natural law alone, and not having known previously any sect of apostates or heretics, have a short time since been led into the Orthodox Catholic Faith with the aid of God’s mercy. Nevertheless, with the passage of time, it has happened that in some of the said islands, because of a lack of suitable governors and defenders to direct those who live there to a proper observance of the Faith in things spiritual and temporal, and to protect valiantly their property and goods, some Christians (we speak of this with sorrow), with fictitious reasoning and seizing an opportunity, have approached said islands by ship, and with armed forces taken captive and even carried off to lands overseas very many persons of both sexes, taking advantage of their simplicity.

2. Some of these people were already baptized; others were even at times tricked and deceived by the promise of Baptism, having been made a promise of safety that was not kept. They have deprived the natives of the property, or turned it to their own use, and have subjected some of the inhabitants of said islands to perpetual slavery, sold them to other persons, and committed other various illicit and evil deeds against them, because of which very many of those remaining on said islands, and condemning such slavery, have remained involved in their former errors, having drawn back their intention to receive Baptism, thus offending the majesty of God, putting their souls in danger, and causing no little harm to the Christian religion

3. Therefore, We, to whom it pertains, especially in respect to the aforesaid matters, to rebuke each sinner about his sin, and not wishing to pass by dissimulating, and desiring—as is expected from the pastoral office we hold—as far as possible, to provide salutarily, with a holy and fatherly concern, for the sufferings of the inhabitants, beseech the Lord, and exhort, through the sprinkling of the Blood of Jesus Christ shed for their sins, one and all, temporal princes, lords, captains, armed men, barons, soldiers, nobles, communities, and all others of every kind among the Christian faithful of whatever state, grade, or condition, that they themselves desist from the aforementioned deeds, cause those subject to them to desist from them, and restrain them rigorously.

4. And no less do We order and command all and each of the faithful of each sex, within the space of fifteen days of the publication of these letters in the place where they live, that they restore to their earlier liberty all and each person of either sex who were once residents of said Canary Islands, and made captives since the time of their capture, and who have been made subject to slavery. These people are to be totally and perpetually free, and are to be let go without the exaction or reception of money. If this is not done when the fifteen days have passed, they incur the sentence of excommunication by the act itself, from which they cannot be absolved, except at the point of death, even by the Holy See, or by any Spanish bishop, or by the aforementioned Ferdinand, unless they have first given freedom to these captive persons and restored their goods. We will that like sentence of excommunication be incurred by one and all who attempt to capture, sell, or subject to slavery, baptized residents of the Canary Islands, or those who are freely seeking Baptism, from which excommunication cannot be absolved except as was stated above.

5. Those who humbly and efficaciously obey these, our exhortations and commands deserve, in addition to our favor, and that of the Apostolic See, and the blessings which follow there from, but are to be possessors of eternal happiness and to be placed at the right hand of God, etcetera

Given at Florence, January 13th, in the Year of Our Lord, 1435

Source: Appendix B of Fr. Joel S. Panzer's book, "The Popes and Slavery" (Society of St. Paul, 1996) on page 75 from Baronius' Annales Ecclesiastici, ed. O. Raynaldus (Luca, 1752) vol. 28, pp. 226-227. (Webmaster note: A special thanks to catholicweb.com for this document)

POPE NICHOLAS V MARCH 6, 1447- MARCH 25, 1455

Pope Nicholas V (Latin: Nicholaus V) (15 November 1397 – 24 March 1455), born Tommaso Parentucelli, was Pope from 6 March 1447 until his death.

Romanus Pontifex. (Granting the Portuguese a perpetual monopoly in trade with Africa) January 8, 1455

The Bull Romanus Pontifex (Nicholas V), January 8, 1455.

Background

The kingdoms of Portugal and Castile had been jockeying for position and possession of colonial territories along the African coast for more than a century prior to Columbus' "discovery" of lands in the western seas. On the theory that the Pope was an arbitrator between nations, each kingdom had sought and obtained Papal bulls at various times to bolster its claims, on the grounds that its activities served to spread Christianity.

The bull Romanus Pontifex is an important example of the Papacy's claim to spiritual lordship of the whole world and of its role in regulating relations among Christian princes and between Christians and "unbelievers" ("heathens" and "infidels"). This bull became the basis for Portugal's later claim to lands in the "new world," a claim which was countered by Castile and the bull Inter caetera in 1493.

An English translation of Romanus Pontifex is reproduced below, as published in European Treaties bearing on the History of the United States and its Dependencies to 1648, Frances Gardiner Davenport, editor, Carnegie Institution of Washington, 1917, Washington, D.C., at pp. 20-26. The original text in Latin is in the same volume, at pp. 13-20.

English Translation

Nicholas, bishop, servant of the servants of God. for a perpetual remembrance.

The Roman pontiff, successor of the key-bearer of the heavenly kingdom and vicar of Jesus Christ, contemplating with a father's mind all the several climes of the world and the characteristics of all the nations dwelling in them and seeking and desiring the salvation of all, wholesomely ordains and disposes upon careful deliberation those things which he sees will be agreeable to the Divine Majesty and by which he may bring the sheep entrusted to him by God into the single divine fold, and may acquire for them the reward of eternal felicity, and obtain pardon for their souls. This we believe will more certainly come to pass, through the aid of the Lord, if we bestow suitable favors and special graces on those Catholic kings and princes, who, like athletes and intrepid champions of the Christian faith, as we know by the evidence of facts, not only restrain the savage excesses of the Saracens and of other infidels, enemies of the Christian name, but also for the defense and increase of the faith vanquish them and their kingdoms and habitations, though situated in the remotest parts unknown to us, and subject them to their own temporal dominion, sparing no labor and expense, in order that those kings and princes, relieved of all obstacles, may be the more animated to the prosecution of so salutary and laudable a work.

We have lately heard, not without great joy and gratification, how our beloved son, the noble personage Henry, infante of Portugal, uncle of our most dear son in Christ, the illustrious Alfonso, king of the kingdoms of Portugal and Algarve, treading in the footsteps of John, of famous memory, king of the said kingdoms, his father, and greatly inflamed with zeal for the salvation of souls and with fervor of faith, as a Catholic and true soldier of Christ, the Creator of all things, and a most active and courageous defender and intrepid champion of the faith in Him, has aspired from his early youth with his utmost might to cause the most glorious name of the said Creator to be published, extolled, and revered throughout the whole world, even in the most remote and undiscovered places, and also to bring into the bosom of his faith the perfidious enemies of him and of the life-giving Cross by which we have been redeemed, namely the Saracens and all other infidels whatsoever, [and how] after the city of Ceuta, situated in Africa, had been subdued by the said King John to his dominion, and after many wars had been waged, sometimes in person, by the said infante, although in the name of the said King John, against the enemies and infidels aforesaid, not without the greatest labors and expense, and with dangers and loss of life and

property, and the slaughter of very many of their natural subjects, the said infante being neither enfeebled nor terrified by so many and great labors, dangers, and losses, but growing daily more and more zealous in prosecuting this his so laudable and pious purpose, has peopled with orthodox Christians certain solitary islands in the ocean sea, and has caused churches and other pious places to be there founded and built, in which divine service is celebrated. Also by the laudable endeavor and industry of the said infante, very many inhabitants or dwellers in divers islands situated in the said sea, coming to the knowledge of the true God, have received holy baptism, to the praise and glory of God, the salvation of the souls of many, the propagation also of the orthodox faith, and the increase of divine worship.

Moreover, since, some time ago, it had come to the knowledge of the said infante that never, or at least not within the memory of men, had it been customary to sail on this ocean sea toward the southern and eastern shores, and that it was so unknown to us westerners that we had no certain knowledge of the peoples of those parts, believing that he would best perform his duty to God in this matter, if by his effort and industry that sea might become navigable as far as to the Indians who are said to worship the name of Christ, and that thus he might be able to enter into relation with them, and to incite them to aid the Christians against the Saracens and other such enemies of the faith, and might also be able forthwith to subdue certain gentile or pagan peoples, living between, who are entirely free from infection by the sect of the most impious Mahomet, and to preach and cause to be preached to them the unknown but most sacred name of Christ, strengthened, however, always by the royal authority, he has not ceased for twenty-five years past to send almost yearly an army of the peoples of the said kingdoms with the greatest labor, danger, and expense, in very swift ships called caravels, to explore the sea and coast lands toward the south and the Antarctic pole. And so it came to pass that when a number of ships of this kind had explored and taken possession of very many harbors, islands, and seas, they at length came to the province of Guinea, and having taken possession of some islands and harbors and the sea adjacent to that province, sailing farther they came to the mouth of a certain great river commonly supposed to be the Nile, and war was waged for some years against the peoples of those parts in the name of the said King Alfonso and of the infante, and in it very many islands in that neighborhood were subdued and peacefully possessed, as they are still possessed together with the adjacent sea. Thence also many Guineamen and other negroes, taken by force, and some by barter of unprohibited articles, or by other lawful contract of purchase, have been sent to the said kingdoms. A large number of these have been converted to the Catholic faith, and it is hoped, by the help of divine mercy, that if such progress be continued with them, either those peoples will be converted to the faith or at least the souls of many of them will be gained for Christ.

But since, as we are informed, although the king and infante aforesaid (who with so many and so great dangers, labors, and expenses, and also with loss of so many natives of their said kingdoms, very many of whom have perished in those expeditions, depending only upon the aid of those natives, have caused those provinces to be explored and have acquired and possessed such harbors, islands, and seas, as aforesaid, as the true lords of them), fearing lest strangers induced by covetousness should sail to those parts, and desiring to usurp to themselves the perfection, fruit, and praise of this work, or at least to hinder it, should therefore, either for the sake of gain or through malice, carry or transmit iron, arms, wood used for construction, and other things and goods prohibited to be carried to infidels or should teach those infidels the art of navigation, whereby they would become more powerful and obstinate enemies to the king and infante, and the prosecution of this enterprise would either be hindered, or would perhaps entirely fail, not without great offense to God and great reproach to all Christianity, to prevent this and to conserve their right and possession, [the said king and infante] under certain most severe penalties then expressed, have prohibited and in general have ordained that none, unless with *their* sailors and ships and on payment of a certain tribute and with an express license previously obtained from the said king or infante, should presume to sail to the said provinces or to trade in their ports or to fish in the sea, [although the king and infante have taken this action, yet in time it might happen that persons of other kingdoms or nations, led by envy, malice, or covetousness, might presume, contrary to the prohibition aforesaid, without license and payment of such tribute, to go to the said provinces, and in the provinces, harbors, islands, and sea, so acquired, to sail, trade, and fish; and thereupon between King Alfonso and the infante, who would by no means suffer themselves to be so trifled with in these things, and the presumptuous persons aforesaid, very many hatreds, rancors, dissensions, wars, and scandals, to the highest offense of God and danger of souls, probably might and would ensue — We [therefore] weighing all and singular the premises with due meditation, and noting that since we had formerly by other letters of ours granted among other things free and ample

faculty to the aforesaid King Alfonso — to invade, search out, capture, vanquish, and subdue all Saracens and pagans whatsoever, and other enemies of Christ wheresoever placed, and the kingdoms, dukedoms, principalities, dominions, possessions, and all movable and immovable goods whatsoever held and possessed by them and to reduce their persons to perpetual slavery, and to apply and appropriate to himself and his successors the kingdoms, dukedoms, counties, principalities, dominions, possessions, and goods, and to convert them to his and their use and profit — by having secured the said faculty, the said King Alfonso, or, by his authority, the aforesaid infante, justly and lawfully has acquired and possessed, and doth possess, these islands, lands, harbors, and seas, and they do of right belong and pertain to the said King Alfonso and his successors, nor without special license from King Alfonso and his successors themselves has any other even of the faithful of Christ been entitled hitherto, nor is he by any means now entitled lawfully to meddle therewith — in order that King Alfonso himself and his successors and the infante may be able the more zealously to pursue and may pursue this most pious and noble work, and most worthy of perpetual remembrance (which, since the salvation of souls, increase of the faith, and overthrow of its enemies may be procured thereby, we regard as a work wherein the glory of God, and faith in Him, and His commonwealth, the Universal Church, are concerned) in proportion as they, having been relieved of all the greater obstacles, shall find themselves supported by us and by the Apostolic See with favors and graces — we, being very fully informed of all and singular the premises, do, *motu proprio*, not at the instance of King Alfonso or the infante, or on the petition of any other offered to us on their behalf in respect to this matter, and after mature deliberation, by apostolic authority, and from certain knowledge, in the fullness of apostolic power, by the tenor of these presents decree and declare that the aforesaid letters of faculty (the tenor whereof we wish to be considered as inserted word for word in these presents, with all and singular the clauses therein contained) are extended to Ceuta and to the aforesaid and all other acquisitions whatsoever, even those acquired before the date of the said letters of faculty, and to all those provinces, islands, harbors, and seas whatsoever, which hereafter, in the name of the said King Alfonso and of his successors and of the infante, in those parts and the adjoining, and in the more distant and remote parts, can be acquired from the hands of infidels or pagans, and that they are comprehended under the said letters of faculty. And by force of those and of the present letters of faculty the acquisitions already made, and what hereafter shall happen to be acquired, after they shall have been acquired, we do by the tenor of these presents decree and declare have pertained, and forever of right do belong and pertain, to the aforesaid king and to his successors and to the infante, and that the right of conquest which in the course of these letters we declare to be extended from the capes of Bojador and of Não, as far as through all Guinea, and beyond toward that southern shore, has belonged and pertained, and forever of right belongs and pertains, to the said King Alfonso, his successors, and the infante, and not to any others. We also by the tenor of these presents decree and declare that King Alfonso and his successors and the infante aforesaid might and may, now and henceforth, freely and lawfully, in these [acquisitions] and concerning them make any prohibitions, statutes, and decrees whatsoever, even penal ones, and with imposition of any tribute, and dispose and ordain concerning them as concerning their own property and their other dominions. And in order to confer a more effectual right and assurance we do by these presents forever give, grant, and appropriate to the aforesaid King Alfonso and his successors, kings of the said kingdoms, and to the infante, the provinces, islands, harbors, places, and seas whatsoever, how many soever, and of what sort soever they shall be, that have already been acquired and that shall hereafter come to be acquired, and the right of conquest also from the capes of Bojador and of Não aforesaid.

Moreover, since this is fitting in many ways for the perfecting of a work of this kind, we allow that the aforesaid King Alfonso and [his] successors and the infante, as also the persons to whom they, or any one of them, shall think that this work ought to be committed, may (according to the grant made to the said King John by Martin V., of happy memory, and another grant made also to King Edward of illustrious memory, king of the same kingdoms, father of the said King Alfonso, by Eugenius IV., of pious memory, Roman pontiffs, our predecessors) make purchases and sales of any things and goods and victuals whatsoever, as it shall seem fit, with any Saracens and infidels, in the said regions; and also may enter into any contracts, transact business, bargain, buy and negotiate, and carry any commodities whatsoever to the places of those Saracens and infidels, provided they be not iron instruments, wood to be used for construction, cordage, ships, or any kinds of armor, and may sell them to the said Saracens and infidels; and also may do, perform, or prosecute all other and singular things [mentioned] in the premises, and things suitable or necessary in relation to these; and that the same King Alfonso, his successors, and the infante, in the provinces, islands, and places already acquired, and to be acquired by him, may found and [cause to be] founded and built any churches, monasteries, or other pious places whatsoever; and also may send over to

them any ecclesiastical persons whatsoever, as volunteers, both seculars, and regulars of any of the mendicant orders (with license, however, from their superiors), and that those persons may abide there as long as they shall live, and hear confessions of all who live in the said parts or who come thither, and after the confessions have been heard they may give due absolution in all cases, except those reserved to the aforesaid see, and enjoin salutary penance, and also administer the ecclesiastical sacraments freely and lawfully, and this we allow and grant to Alfonso himself, and his successors, the kings of Portugal, who shall come afterwards, and to the aforesaid infante. Moreover, we entreat in the Lord, and by the sprinkling of the blood of our Lord Jesus Christ, whom, as has been said, it concerneth, we exhort, and as they hope for the remission of their sins enjoin, and also by this perpetual edict of prohibition we more strictly inhibit, all and singular the faithful of Christ, ecclesiastics, seculars, and regulars of whatsoever orders, in whatsoever part of the world they live, and of whatsoever state, degree, order, condition, or pre-eminence they shall be, although endued with archiepiscopal, episcopal, imperial, royal, queenly, ducal, or any other greater ecclesiastical or worldly dignity, that they do not by any means presume to carry arms, iron, wood for construction, and other things prohibited by law from being in any way carried to the Saracens, to any of the provinces, islands, harbors, seas, and places whatsoever, acquired or possessed in the name of King Alfonso, or situated in this conquest or elsewhere, to the Saracens, infidels, or pagans; or even without special license from the said King Alfonso and his successors and the infante, to carry or cause to be carried merchandise and other things permitted by law, or to navigate or cause to be navigated those seas, or to fish in them, or to meddle with the provinces, islands, harbors, seas, and places, or any of them, or with this conquest, or to do anything by themselves or another or others, directly or indirectly, by deed or counsel, or to offer any obstruction whereby the aforesaid King Alfonso and his successors and the infante may be hindered from quietly enjoying their acquisitions and possessions, and prosecuting and carrying out this conquest.

And we decree that whosoever shall infringe these orders [shall incur the following penalties], besides the punishments pronounced by law against those who carry arms and other prohibited things to any of the Saracens, which we wish them to incur by so doing; if they be single persons, they shall incur the sentence of excommunication; if a community or corporation of a city, castle, village, or place, that city, castle, village, or place shall be thereby subject to the interdict; and we decree further that transgressors, collectively or individually, shall not be absolved from the sentence of excommunication, nor be able to obtain the relaxation of this interdict, by apostolic or any other authority, unless they shall first have made due satisfaction for their transgressions to Alfonso himself and his successors and to the infante, or shall have amicably agreed with them thereupon. By [these] apostolic writings we enjoin our venerable brothers, the archbishop of Lisbon, and the bishops of Silves and Ceuta, that they, or two or one of them, by himself, or another or others, as often as they or any of them shall be required on the part of the aforesaid King Alfonso and his successors and the infante or any one of them, on Sundays, and other festival days, in the churches, while a large multitude of people shall assemble there for divine worship, do declare and denounce by apostolic authority that those persons who have been proved to have incurred such sentences of excommunication and interdict, are excommunicated and interdicted, and have been and are involved in the other punishments aforesaid. And we decree that they shall also cause them to be denounced by others, and to be strictly avoided by all, till they shall have made satisfaction for or compromised their transgressions as aforesaid. Offenders are to be held in check by ecclesiastical censure, without regard to appeal, the apostolic constitutions and ordinances and all other things whatsoever to the contrary notwithstanding. But in order that the present letters, which have been issued by us of our certain knowledge and after mature deliberation thereupon, as is aforesaid, may not hereafter be impugned by anyone as fraudulent, secret, or void, we will, and by the authority, knowledge, and power aforementioned, we do likewise by these letters, decree and declare that the said letters and what is contained therein cannot in any wise be impugned, or the effect thereof hindered or obstructed, on account of any defect of fraudulency, secrecy, or nullity, not even from a defect of the ordinary or of any other authority, or from any other defect, but that they shall be valid forever and shall obtain full authority. And if anyone, by whatever authority, shall, wittingly or unwittingly, attempt anything inconsistent with these orders we decree that his act shall be null and void. Moreover, because it would be difficult to carry our present letters to all places whatsoever, we will, and by the said authority we decree by these letters, that faith shall be given as fully and permanently to copies of them, certified under the hand of a notary public and the seal of the episcopal or any superior ecclesiastical court, as if the said original letters were exhibited or shown; and we decree that within two months from the day when these present letters, or the paper or parchment containing the tenor of the same, shall be affixed to the doors of the church at

Lisbon, the sentences of excommunication and the other sentences contained therein shall bind all and singular offenders as fully as if these present letters had been made known and presented to them in person and lawfully. Therefore let no one infringe or with rash boldness contravene this our declaration, constitution, gift, grant, appropriation, decree, supplication, exhortation, injunction, inhibition, mandate, and will. But if anyone should presume to do so, be it known to him that he will incur the wrath of Almighty God and of the blessed apostles Peter and Paul. Given at Rome, at Saint Peter's, on the eighth day of January, in the year of the incarnation of our Lord one thousand four hundred and fifty-four, and in the eighth year of our pontificate.

POPE SIXTUS IV 1471 - AUGUST 12, 1484

Pope Sixtus IV (21 July 1414 – 12 August 1484), born Francesco della Rovere, was Pope from 9 August 1471 to his death in 1484.

Superna Caelestis. Canonizing St. Bonaventure of Bagnoregio [Bull] April 14, 1482 A.D.

Pope Sixtus IV

Servant of the Servants of God

As a perpetual memorial

April 14, 1482 A.D.

Supernal, celestial fatherland, the City of Jerusalem, whose own participation is in itself, so rejoices in the salvation of all the elect, that the more outstanding are the merits of these, the more copious does it also receive the joys of the rewards. Which having been placed in an ecstasy of his mind the Prophet Isaias seems to have understood, when he said (Is. 12:6) "*Exult and rejoice, dwelling of Sion, since great in your midst is the Saint.*" Therefore do the choirs of all the Angels exult, who, anxious over the inhabiting of the empty thrones, begin to conduct (souls) from virtue to virtue, to those blessed mansions, from which the proud spirits were hurled down, via humility. All the souls of the just also exult, who have followed the footsteps of Christ and also all the faithful friends of God as much as from the Old as from the New Testament, who, having contemned the vanities of this age, rejoice together in the multitude of fellow citizens. Let the heaven exult in praise, let the earth resound with joys, since the generation of the Saints has brought gladness to very many. For mightily does the piety of the faith demand, that what is conducted for the salvation of the many, be celebrated everywhere with common joys. In truth does the Pontiff of the union of the blessed especially rejoice, and the sacred assembly of the Doctors, who shine in Heaven as stars for perpetual eternities, among whom saint Bonaventure, as a new luminary, from this vally of tears to the celestial (place), which is Jerusalem on high, with God calling him, migrating (onward), has left forth.

1. We however, who, with God disposing, having been carried up to the apex of the Apostolate, exercise the care of the Christian flock, which on account of the pleasant debt of the pastoral office, We aspire with intense desire to form into the college of the Saints, as We ought, to the Church Militant, for whose edification and increment, We have caused the same Bonaventure to be registered in the catalogue of the Saints, we can by no means speak unsuitably: Exult today and praise, dwelling of Sion, that is the Christian religion, in which as on Mount Sion there dwells by means of the True Faith the True God, since great in your midst is the Saint. Certainly: "*In the midst of the Church He opened his mouth, and the Lord filled him with the spirit of wisdom and understanding and clothed him with the stole of glory,* (Eccli. 15:5), and He crowned him at the gates of Paradise, in which with the Angels he rejoices in the one glory and felicity.

2. Let us therefore be glad and exult, since that celestial Curia has from us, him to whom the care for us pertains, who protects us with his own merits, whom he instructs with his examples, illumines with his doctrines and confrims with his miracles; whom God gave to all peoples as a glory and honor, whose memory is held in benediction.

3. For he wrote such things concerning divine things, that it seemed the Holy Spirit spoke in him. So piously, religiously and holily did he live, that his life assembled in this writings, and what he wrote he would teach by example. In which the viture of morals and the clarity of signs have been so thoroughly proven, that, with the greatest suitable merits and miracles, to him is due the testimony of true sanctity by the Church Militant.

4. For when in the strong flower of youth, when human things are not valued as things to be thrown away, he would dedicate himself to the divine service, having entered the religion of Blessed Francis, to which he strove through arduous deeds, he advanced so much in diligent reading and assiduous prayer, that one could deservedly say with Wisdom: "*I have desired, and understanding is given to me.*" (Wis. 7:7)

5. For having been illuminated by Him, who illumines every sense, who is Light, Way, Truth and even Life, he obtained in the space of a few years incredible knowledge (*scientia*), and he did not bind up the talent entrusted to him by the Lord in a handkerchief, nor did he bury it in the earth, but as a most wise dispenser he converted it for the common usefulness. For in the crowded lecture halls of Paris he reigned from a chair, where explaining in detail the hidden things of the Scriptures, not only did he by his own voice benefit many, but he even left very many of the best books, both in sacred letters and in the primary sciences, as monuments, which would be for the benefit of all time afterwards.

6. Great in doctrine, not less in humility and in the merits of life, whom Alexander of Hales, the Doctor Clarissimus, to whom he handed himself over to be trained, experienced him to be of such innocence and dovelike simplicity, as he was accustomed to say, that it seemed to himself, that in him Adam had never sinned.

7. Great also in the Order of Friars Minor, by whom as one of the very many after blessed Francis it benefited. For having been called to its helms and created Minister General, with God inspiring them, he showed himself to be such to his own subjects, that in him that word of the Lord seemed to be fulfilled: "*Let him that is your greater, be your minister.*" (Mt 20:26; 23:11).

8. For greater in wisdom and in the integrity of morals, he exercised the office of prelate with such charity, that willingly humble, his hands were filled ministering to his inferiors, as a good soldier of Christ, now with doctrine, now with admonishments, now with fraternal exhortation, now even with bodily service. Nor did he only guard those things which had been piously and holily instituted by Blessed Francis himself, but he even added many other arrangements, which, with the growing number of friars, seemed to be necessary. He also divided his own Order into provinces and custodies.

9. Great also was he in dignity in the Roman Church. For growing strong in the fame of his innocence, doctrine and prudence, by Pope Gregory X, Our predecessor of happy memory, he was called to the honor of the Cardinalate, so that he might employ his works in the greatest and most difficult things which were happening in those times, regarding whom Gregory himself employed a new example on account of the vast merits of the man. For immediately he entrusted to him the Church of Alba, which was not accustomed to be committed to any but older cardinals.

10. This best of men and most beloved by God did not deceive the expectation of the Supreme Pontiff and the Sacred College. But presiding in the Council of Lyons and directing all things to the praise of God, having allayed discords and borne away difficulties, he was of the greatest use to and ornament of the Church Herself.

11. Which things he recognized openly, that the Lord established him as a testament of peace and made him a prince, so that the dignity of his priesthood would be forever, whom inane glory did not puff up, nor riches drive to the left (i.e. among the goats on judgement day); but persevering in faith and leniency, faithful to God, merciful to the poor, just to all, he so put off this corruptible body, that with the Apostle he can say: "*I have fought the good fight, I have run the race, I have kept the faith, as to the rest a crown of justice has been set aside for me.*" (2 Tm 4:7).

12. Who even if from his perseverance alone he could have been believed to be a Saint, according to that (saying): "*Be faithful unto death, and I will give thee a crown of life*" (Apoc. 2:10), however there followed after his death many and very great miracles, which offer certain evidence of his sanctity and induce us to the veneration of him, whom God manifested by his preceeding merits to be venerated. For the Omnipotent God Himself, to manifest the power of His own virtue and to disclose the cause of our salvation, often even honors His faithful elect, whom he crowns in Heaven, in the world, working signs and prodigies in his memory, whereby heretical depravity is confounded, and the orthodox faith guarded.

13. We give thanks, therefore, to God as much as We can, because He has considered us worthy, through whom this canonization is celebrated, which though, with the divine, extant monuments of letters and trembling miracles, could have already long ago been (celebrated) in due form, however never before this had it been sought with such diligence either by princes or by others. In Our time, Our most dear sons in Christ, Frederick the forever august Emperor of the Romans, the illustrious kings: the most christian Louis of the Franks, Ferdinand of Sicily and Matthew of Hungary; and also the beloved sons, the noblemen Alphonsus of Calabria, John Mazencio of the Venetians, John Hacam (who in Italian is called Giovanni

Galeazzo Sforza) of Milan, and John Burbon, (all) distinguished dukes; moreover the citizens of Florence, Siena, Lyons, Paris and, that which bore such a beaming light, Bagnoregio, with such earnestness and such perseverance requested it from Us that We would think it hard and impious to resist them in a thing so pious, which they even seemed to request as having been moved by God. The assiduous prayers of our venerable brother Julian, Bishop of Savina, Protector of the Order itself were added, and also (those) of our beloved sons Francis Samson, the Minister General, and Peter of Rudolf, the Procurator of the said Order, a professor of Sacred Theology, who in the name of their General Chapter requested it as something just and due. We had read most studiously the divine writings of this Saint, by which, after We were permitted to understand something after a lifetime, we were always delighted. We had heard also from the more ancient friars of the aforesaid Religion and indeed from grave men, that even those of greater age had known that the fame of the sacredness of his life was constant; We were accustomed to know of the many and greatest miracles, nor was there on that account any doubt in our mind, but that he had triumphed in the Church Triumphant in Heaven and merited veneration upon earth.

14. But mindful, that We had entered in same Order of Minors by vow, in which, with divine grace assisting, We had progressed in both sacred letters and religious customs and had exercised the same offices of ministry, and thence to the dignity of the Cardinalate, so that We might recognize that through similar steps We had been elevated to the apex of the pontificate, with the Lord disposing, through which Saint Bonaventure himself was carried up to the unwithering glory of the Church Triumphant, lest in this We seem more ably moved by our own affection than in due devotion, We applied that diligence and gravity, which the magnitude of the matter demanded. For We committed to three of Our venerable brothers, the Cardinals of the Holy Roman Church, to order an inquiry into the truth of the miracles. And since one of these, with the process begun, as it pleased God, had passed from this life, We suggested another Cardinal in the place of the defunct, for whom when he was already deceased, We substituted another.

15. Nor content with this, when the process itself had already nearly been completed, and those who had been delegated had reported most faithfully; We however, to whom it did not seem that in proceeding such solemnity, as is required, was observed, ordered it to be begun anew.

16. At last, when it had been thoroughly proven from more abundant reporting and the faith of more worthy witnesses concerning this undertaking, that many and great miracles were worked by God through this Saint, which in the sight of the multitude had been determined, We, lest We seem to resist the Holy Spirit, who through the mouth of the Prophet commands that God be praised in His Saints, in a secret consistory of Ours, it having considered the case of this matter, had the votes of Our venerable brothers, the Cardinals of the Holy Roman Church, concerning a canonization of this kind, examined. And since one and the same had been the opinion of all, namely that he should be registered among the number of the Saints:

17. We thereupon held a public consistory, in which, with a great multitude of bystanders, We publicly proclaimed a triduum of prayers and fasting, so that God Omnipotent might deign to manifest to us what would be the best course of action in this matter, nor suffer, that His Church Militant to err, who strove to conform Herself to that Triumphant.

18. Thereupon with the triduum elapsed, We commanded all who were prelates in the Roman Curia to assemble, who to a man having been questioned, what seemed must be done, agreed upon one opinion, and determined that Blessed Bonaventure must be canonized.

19. We therefore, following the command and will of God and attentive, that it be just and due, that God honor in Heaven those whom we praise with a office of veneration and glorify on earth, since He Himself is more powerfully praised and glorified in them, who is praisable and glorious throughout the ages, did establish this day to be celebrated for the canonization of the same Saint Bonaventure in the midst of the Nasilica of the Prince of Apostles in the City, in which the greatest multitude of every kind and order streamed together. There, with all remaining things legitimately transacted, the aforesaid Procurator of the Order of the Minors, standing in the middle, proclaiming the saying of the blessed John the Apostle with a clear voice, namely: *“There are three, who give witness in Heaven, the Father, the Word, and the Holy Spirit”* (I John 5:7), proved also, with the process concerning the aforementioned things having been held, that the very Persons of the Most Blessed Trinity had borne witness: namely the Father in the power of his miracles, the Son in the

wisdom of his doctrine, and the Holy Spirit in the goodness of his life. And on that account not only in the names of all, who begged that this canonization be accomplished, but even on the part of the each member of the Trinity, Father and Son and Holy Spirit, he requested, that we deign to pronounce the same Blessed Bonaventure a Saint, urgently, more urgently, and most urgently. Confident therefore, that in this canonization God would not permit Us to err, who required that all requisite things in this of whatever kind be observed superabundantly, and did observe such, having been assured from the unanimous consent of Our same brothers, the Cardinals of the Holy Roman Church, and the prelates in the Roman Curia who were present, and with the mature counsel of the omnipotent God and the authority of His blessed Apostles, Peter and Paul, We determined that Bonaventure of Bagnoregio, of blessed memory, professor of sacred theology, from the bosom of the sacred Order of Minors and called from the office of the Generalate to be a Cardinal Bishop, should be a Saint and will be inscribed, added, and entered into the catalogue of God's other Saints, and faithfully and firmly considered (to be such); and according to these present documents, We solemnly inscribe the same in the company of the holy Confessors, Pontiffs and Doctors, whom the holy Church of God venerates, and according to these present letters We do aggregate him to their number.

20. Establishing also and commanding Our venerable brothers, the Patriarchs, Archbishops, Bishops and the beloved sons of the same and also the Chapters of the patriarchal, metropolitan, and cathedral churches, and the professors of whatever Orders, as much of Mendicants as of non-Mendicants, not without whatever kind of ecclesiastical persons, to celebrate the feast of this same Saint Bonaventure solemnly and devoutly on the second Sunday of the month of July, each year, and resolving that the divine office just as for a Confessor, Pontiff, and Doctor, as much in public as in private, as may happen, (be conducted):

21. To our truly beloved sons, the friars of the aforesaid Order of Minors, in so far as in that manner in which the said members of the Order are accustomed to celebrate the feasts and octaves of the other Saints, We concede the faculty to celebrate an office of this kind as a feast of double class and with an octave.

22. In addition, We mercifully in the Lord relax and bestow with that same authority to all who are truly penitent and have confessed, who in the same Sunday would devoutly visit the church, in which his holy body rests, yearly seven years and as many forty-days; to those truly, who at other times on any Sunday, one hundred days; to those moreover, who are present for the divine offices at churches of the Friars Minor, wherever constituted, as much as on the very day of the feast, as during the octave, those similar indulgences and remissions of sins, which the Roman Pontiffs have conceded for each of the feasts of the Saints of the same Order, from the Apostolic indulgences commonly promulgated, concerning the enjoined penances.

23. Considering besides, that there was undertaken by this very Saint Bonaventure so great a measure of growth in science, holiness of life and in the dignity of the Episcopacy and the Cardinalate of the Holy Roman Church, and how great a familiarity and spiritual companionship the same Saint observed in this life with blessed Thomas of Aquino, as his contemporary, fellow student and teacher, that fraternal charity joined together in this age them, whom We believe have attained the same rewards in Heaven, the present Church venerates with equal honor, We concede, receiving the aforesaid feast among the feasts of the Sacred Apostolic Palace and enumerating, the same indulgence in the aforesaid feast in the Church of the Holy Apostles in the City, which is had in the feast of the Saint Thomas of Aquino himself in the Church of the Blessed Virgin Mary in the City, commonly named (sopra) Minerva; and likewise We determine, that the Friars Minor in the dear University of Paris with the same privileges can and ought to enjoy and rejoice on account of the merits of the same St. Bonaventure, with which from apostolic indulgences the Friar Preachers, who in the same University are accustomed to possess and rejoice in, and do rejoice, by the insight and grace of the same St. Thomas, or in whatsoever manner they might be able to either possess or rejoice in the future.

24. Wherefore We require and warn each and every person constituted in dignity, in so far as Our present letters, being solemnly published, to exhort them by all the clergy and people of their cities, dioceses and parishes, that God Himself, from whom all good things proceed, be beseeched humbly, that having been entreated by the prayers and merits of the same holy Doctor and Confessor, Bonaventure, He might guard the Church Militant, the Apostolic Faith and all the faithful of

Christ from the incursions of the pagans and other infidels and heretics and always protect and defend Her from all dangers; and may He grant that peace which the world cannot give Us, with the dread of every enemy having been endured, with firm tranquility; and that after the military service of this life and after having layed down the ministry of the pastoral office, one with the flock He has entrusted to Us, We may yet merit to arrive at sempiternal joys.

25. Finally, since it might be difficult that the present, original letters be communicated as news to everyone, We desire and determine, that to those transcripts of these documents, marked however with the seal of the Minister General of the aforesaid Order and duly signed by the hands of two public notaries, there be exhibited an indoubtable faith in all things and through all things, and in those places wherever it be posted, even if the original letters of this kind might be also exhibited and displayed.

To entirely no man therefore be it licit to infringe this page of Our constitution, inscription, aggregation, statute, command, concession, relaxation, grant, reception, enumeration, admonition or will, or by rash daring to contravene it. If however anyone might presume to attempt this, let him know that he will incur the indignation of the omnipotent God and of His Apostles, Peter and Paul.

Given at Rome at St. Peter's, in the year of the Lord's Incarnation, one thousand four hundred and eight-two, on the eighteenth of the Calends of May in the eleventh year of Our pontificate.

POPE ALEXANDER VI (AUGUST 11, 1492 TO AUGUST 18, 1503)

Pope Alexander VI, born Rodrigo de Borja, was Pope from 11 August 1492 until his death.

Inter Caetera. Division of the undiscovered world between Spain and Portugal. Pope Alexander VI - 1493

Alexander, bishop, servant of the servants of God, to the illustrious sovereigns, our very dear son in Christ, Ferdinand, king, and our very dear daughter in Christ, Isabella, queen of Castile, Leon, Aragon, Sicily, and Granada, health and apostolic benediction. Among other works well pleasing to the Divine Majesty and cherished of our heart, this assuredly ranks highest, that in our times especially the Catholic faith and the Christian religion be exalted and be everywhere increased and spread, that the health of souls be cared for and that barbarous nations be overthrown and brought to the faith itself. Wherefore inasmuch as by the favor of divine clemency, we, though of insufficient merits, have been called to this Holy See of Peter, recognizing that as true Catholic kings and princes, such as we have known you always to be, and as your illustrious deeds already known to almost the whole world declare, you not only eagerly desire but with every effort, zeal, and diligence, without regard to hardships, expenses, dangers, with the shedding even of your blood, are laboring to that end; recognizing also that you have long since dedicated to this purpose your whole soul and all your endeavors — as witnessed in these times with so much glory to the Divine Name in your recovery of the kingdom of Granada from the yoke of the Saracens — we therefore are rightly led, and hold it as our duty, to grant you even of our own accord and in your favor those things whereby with effort each day more hearty you may be enabled for the honor of God himself and the spread of the Christian rule to carry forward your holy and praiseworthy purpose so pleasing to immortal God.

We have indeed learned that you, who for a long time had intended to seek out and discover certain islands and mainlands remote and unknown and not hitherto discovered by others, to the end that you might bring to the worship of our Redeemer and the profession of the Catholic faith their residents and inhabitants, having been up to the present time greatly engaged in the siege and recovery of the kingdom itself of Granada were unable to accomplish this holy and praiseworthy purpose; but the said kingdom having at length been regained, as was pleasing to the Lord, you, with the wish to fulfill your desire, chose our beloved son, Christopher Columbus, a man assuredly worthy and of the highest recommendations and fitted for so great an undertaking, whom you furnished with ships and men equipped for like designs, not without the greatest hardships, dangers, and expenses, to make diligent quest for these remote and unknown mainlands and islands through the sea, where hitherto no one had sailed; and they at length, with divine aid and with the utmost diligence sailing in the ocean sea, discovered certain very remote islands and even mainlands that hitherto had not been discovered by others; wherein dwell very many peoples living in peace, and, as reported, going unclothed, and not eating flesh. Moreover, as your aforesaid envoys are of opinion, these very peoples living in the said islands and countries believe in one God, the Creator in heaven, and seem sufficiently disposed to embrace the Catholic faith and be trained in good morals.

And it is hoped that, were they instructed, the name of the Savior, our Lord Jesus Christ, would easily be introduced into the said countries and islands. Also, on one of the chief of these aforesaid islands the said Christopher has already caused to be put together and built a fortress fairly equipped, wherein he has stationed as garrison certain Christians, companions of his, who are to make search for other remote and unknown islands and mainlands. In the islands and countries already discovered are found gold, spices, and very many other precious things of divers kinds and qualities.

Wherefore, as becomes Catholic kings and princes, after earnest consideration of all matters, especially of the rise and spread of the Catholic faith, as was the fashion of your ancestors, kings of renowned memory, you have purposed with the favor of divine clemency to bring under your sway the said mainlands and islands with their residents and inhabitants and to bring them to the Catholic faith. Hence, heartily commending in the Lord this your holy and praiseworthy purpose, and desirous that it be duly accomplished, and that the name of our Savior be carried into those regions, we exhort you very earnestly in the Lord and by your reception of holy baptism, whereby you are bound to our apostolic commands, and by the bowels of the mercy of our Lord Jesus Christ, enjoin strictly, that inasmuch as with eager zeal for the true faith you design to equip and despatch this expedition, you purpose also, as is your duty, to lead the peoples dwelling in those islands and

countries to embrace the Christian religion; nor at any time let dangers or hardships deter you therefrom, with the stout hope and trust in your hearts that Almighty God will further your undertakings.

And, in order that you may enter upon so great an undertaking with greater readiness and heartiness endowed with the benefit of our apostolic favor, we, of our own accord, not at your instance nor the request of anyone else in your regard, but of our own sole largess and certain knowledge and out of the fullness of our apostolic power, by the authority of Almighty God conferred upon us in blessed Peter and of the vicarship of Jesus Christ, which we hold on earth, do by tenor of these presents, should any of said islands have been found by your envoys and captains, give, grant, and assign to you and your heirs and successors, kings of Castile and Leon, forever, together with all their dominions, cities, camps, places, and villages, and all rights, jurisdictions, and appurtenances, all islands and mainlands found and to be found, discovered and to be discovered towards the west and south, by drawing and establishing a line from the Arctic pole, namely the north, to the Antarctic pole, namely the south, no matter whether the said mainlands and islands are found and to be found in the direction of India or towards any other quarter, the said line to be distant one hundred leagues towards the west and south from any of the islands commonly known as the Azores and Cape Verde.

With this proviso however that none of the islands and mainlands, found and to be found, discovered and to be discovered, beyond that said line towards the west and south, be in the actual possession of any Christian king or prince up to the birthday of our Lord Jesus Christ just past from which the present year one thousand four hundred and ninety-three begins. And we make, appoint, and depute you and your said heirs and successors lords of them with full and free power, authority, and jurisdiction of every kind; with this proviso however, that by this our gift, grant, and assignment no right acquired by any Christian prince, who may be in actual possession of said islands and mainlands prior to the said birthday of our Lord Jesus Christ, is hereby to be understood to be withdrawn or taken away.

Moreover we command you in virtue of holy obedience that, employing all due diligence in the premises, as you also promise — nor do we doubt your compliance therein in accordance with your loyalty and royal greatness of spirit — you should appoint to the aforesaid mainlands and islands worthy, God-fearing, learned, skilled, and experienced men, in order to instruct the aforesaid inhabitants and residents in the Catholic faith and train them in good morals. Furthermore, under penalty of excommunication *late sententie* to be incurred *ipso facto*, should anyone thus contravene, we strictly forbid all persons of whatsoever rank, even imperial and royal, or of whatsoever estate, degree, order, or condition, to dare, without your special permit or that of your aforesaid heirs and successors, to go for the purpose of trade or any other reason to the islands or mainlands, found and to be found, discovered and to be discovered, towards the west and south, by drawing and establishing a line from the Arctic pole to the Antarctic pole, no matter whether the mainlands and islands, found and to be found, lie in the direction of India or toward any other quarter whatsoever, the said line to be distant one hundred leagues towards the west and south, as is aforesaid, from any of the islands commonly known as the Azores and Cape Verde; apostolic constitutions and ordinances and other decrees whatsoever to the contrary notwithstanding.

We trust in Him from whom empires and governments and all good things proceed, that, should you, with the Lord's guidance, pursue this holy and praiseworthy undertaking, in a short while your hardships and endeavors will attain the most felicitous result, to the happiness and glory of all Christendom. But inasmuch as it would be difficult to have these present letters sent to all places where desirable, we wish, and with similar accord and knowledge do decree, that to copies of them, signed by the hand of a public notary commissioned therefor, and sealed with the seal of any ecclesiastical officer or ecclesiastical court, the same respect is to be shown in court and outside as well as anywhere else as would be given to these presents should they thus be exhibited or shown. Let no one, therefore, infringe, or with rash boldness contravene, this our recommendation, exhortation, requisition, gift, grant, assignment, constitution, deputation, decree, mandate, prohibition, and will. Should anyone presume to attempt this, be it known to him that he will incur the wrath of Almighty God and of the blessed apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of the incarnation of our Lord one thousand four hundred and ninety-three, the fourth of May, and the first year of our pontificate.

Gratis by order of our most holy lord, the pope.

Alexander
May 4, 1493

VI

June. For the referendary, For J. Bufolinus, A. de Mucciarellis. A. Santoseverino. L. Podocatharus.

POPE LEO X (MARCH 9, 1513 – DECEMBER 1, 1521)

Pope Leo X (11 December 1475 – 1 December 1521), born Giovanni di Lorenzo de' Medici, was Pope from 9 March 1513 to his death in 1521.

Exsurge Domine. Condemning the Errors of Martin Luther. Pope Leo X - 1520

Arise, O Lord, and judge your own cause. Remember your reproaches to those who are filled with foolishness all through the day. Listen to our prayers, for foxes have arisen seeking to destroy the vineyard whose winepress you alone have trod. When you were about to ascend to your Father, you committed the care, rule, and administration of the vineyard, an image of the triumphant church, to Peter, as the head and your vicar and his successors. The wild boar from the forest seeks to destroy it and every wild beast feeds upon it.

Rise, Peter, and fulfill this pastoral office divinely entrusted to you as mentioned above. Give heed to the cause of the holy Roman Church, mother of all churches and teacher of the faith, whom you by the order of God, have consecrated by your blood. Against the Roman Church, you warned, lying teachers are rising, introducing ruinous sects, and drawing upon themselves speedy doom. Their tongues are fire, a restless evil, full of deadly poison. They have bitter zeal, contention in their hearts, and boast and lie against the truth.

We beseech you also, Paul, to arise. It was you that enlightened and illuminated the Church by your doctrine and by a martyrdom like Peter's. For now a new Porphyry rises who, as the old once wrongfully assailed the holy apostles, now assails the holy pontiffs, our predecessors.

Rebuking them, in violation of your teaching, instead of imploring them, he is not ashamed to assail them, to tear at them, and when he despairs of his cause, to stoop to insults. He is like the heretics "whose last defense," as Jerome says, "is to start spewing out a serpent's venom with their tongue when they see that their causes are about to be condemned, and spring to insults when they see they are vanquished." For although you have said that there must be heresies to test the faithful, still they must be destroyed at their very birth by your intercession and help, so they do not grow or wax strong like your wolves. Finally, let the whole church of the saints and the rest of the universal church arise. Some, putting aside her true interpretation of Sacred Scripture, are blinded in mind by the father of lies. Wise in their own eyes, according to the ancient practice of heretics, they interpret these same Scriptures otherwise than the Holy Spirit demands, inspired only by their own sense of ambition, and for the sake of popular acclaim, as the Apostle declares. In fact, they twist and adulterate the Scriptures. As a result, according to Jerome, "It is no longer the Gospel of Christ, but a man's, or what is worse, the devil's."

Let all this holy Church of God, I say, arise, and with the blessed apostles intercede with almighty God to purge the errors of His sheep, to banish all heresies from the lands of the faithful, and be pleased to maintain the peace and unity of His holy Church.

For we can scarcely express, from distress and grief of mind, what has reached our ears for some time by the report of reliable men and general rumor; alas, we have even seen with our eyes and read the many diverse errors. Some of these have already been condemned by councils and the constitutions of our predecessors, and expressly contain even the heresy of the Greeks and Bohemians. Other errors are either heretical, false, scandalous, or offensive to pious ears, as seductive of simple minds, originating with false exponents of the faith who in their proud curiosity yearn for the world's glory, and contrary to the Apostle's teaching, wish to be wiser than they should be. Their talkativeness, unsupported by the authority

of the Scriptures, as Jerome says, would not win credence unless they appeared to support their perverse doctrine even with divine testimonies however badly interpreted. From their sight fear of God has now passed.

These errors have, at the suggestion of the human race, been revived and recently propagated among the more frivolous and the illustrious German nation. We grieve the more that this happened there because we and our predecessors have always held this nation in the bosom of our affection. For after the empire had been transferred by the Roman Church from the Greeks to these same Germans, our predecessors and we always took the Church's advocates and defenders from among them. Indeed it is certain that these Germans, truly germane to the Catholic faith, have always been the bitterest opponents of heresies, as witnessed by those commendable constitutions of the German emperors in behalf of the Church's independence, freedom, and the expulsion and extermination of all heretics from Germany. Those constitutions formerly issued, and then confirmed by our predecessors, were issued under the greatest penalties even of loss of lands and dominions against anyone sheltering or not expelling them. If they were observed today both we and they would obviously be free of this disturbance. Witness to this is the condemnation and punishment in the Council of Constance of the infidelity of the Hussites and Wyclifites as well as Jerome of Prague. Witness to this is the blood of Germans shed so often in wars against the Bohemians. A final witness is the refutation, rejection, and condemnation no less learned than true and holy of the above errors, or many of them, by the universities of Cologne and Louvain, most devoted and religious cultivators of the Lord's field. We could allege many other facts too, which we have decided to omit, lest we appear to be composing a history.

In virtue of our pastoral office committed to us by the divine favor we can under no circumstances tolerate or overlook any longer the pernicious poison of the above errors without disgrace to the Christian religion and injury to orthodox faith. Some of these errors we have decided to include in the present document; their substance is as follows:

1. It is a heretical opinion, but a common one, that the sacraments of the New Law give pardoning grace to those who do not set up an obstacle.
2. To deny that in a child after baptism sin remains is to treat with contempt both Paul and Christ.
3. The inflammable sources of sin, even if there be no actual sin, delay a soul departing from the body from entrance into heaven.
4. To one on the point of death imperfect charity necessarily brings with it great fear, which in itself alone is enough to produce the punishment of purgatory, and impedes entrance into the kingdom.
5. That there are three parts to penance: contrition, confession, and satisfaction, has no foundation in Sacred Scripture nor in the ancient sacred Christian doctors.
6. Contrition, which is acquired through discussion, collection, and detestation of sins, by which one reflects upon his years in the bitterness of his soul, by pondering over the gravity of sins, their number, their baseness, the loss of eternal beatitude, and the acquisition of eternal damnation, this contrition makes him a hypocrite, indeed more a sinner.
7. It is a most truthful proverb and the doctrine concerning the contritions given thus far is the more remarkable: "Not to do so in the future is the highest penance; the best penance, a new life."
8. By no means may you presume to confess venial sins, nor even all mortal sins, because it is impossible that you know all mortal sins. Hence in the primitive Church only manifest mortal sins were confessed.
9. As long as we wish to confess all sins without exception, we are doing nothing else than to wish to leave nothing to God's mercy for pardon.
10. Sins are not forgiven to anyone, unless when the priest forgives them he believes they are forgiven; on the contrary the sin would remain unless he believed it was forgiven; for indeed the remission of sin and the granting of grace does not suffice, but it is necessary also to believe that there has been forgiveness.

11. By no means can you have reassurance of being absolved because of your contrition, but because of the word of Christ: “Whatsoever you shall loose, etc.” Hence, I say, trust confidently, if you have obtained the absolution of the priest, and firmly believe yourself to have been absolved, and you will truly be absolved, whatever there may be of contrition.
12. If through an impossibility he who confessed was not contrite, or the priest did not absolve seriously, but in a jocose manner, if nevertheless he believes that he has been absolved, he is most truly absolved.
13. In the sacrament of penance and the remission of sin the pope or the bishop does no more than the lowest priest; indeed, where there is no priest, any Christian, even if a woman or child, may equally do as much.
14. No one ought to answer a priest that he is contrite, nor should the priest inquire.
15. Great is the error of those who approach the sacrament of the Eucharist relying on this, that they have confessed, that they are not conscious of any mortal sin, that they have sent their prayers on ahead and made preparations; all these eat and drink judgment to themselves. But if they believe and trust that they will attain grace, then this faith alone makes them pure and worthy.
16. It seems to have been decided that the Church in common Council established that the laity should communicate under both species; the Bohemians who communicate under both species are not heretics, but schismatics.
17. The treasures of the Church, from which the pope grants indulgences, are not the merits of Christ and of the saints.
18. Indulgences are pious frauds of the faithful, and remissions of good works; and they are among the number of those things which are allowed, and not of the number of those which are advantageous.
19. Indulgences are of no avail to those who truly gain them, for the remission of the penalty due to actual sin in the sight of divine justice.
20. They are seduced who believe that indulgences are salutary and useful for the fruit of the spirit.
21. Indulgences are necessary only for public crimes, and are properly conceded only to the harsh and impatient.
22. For six kinds of men indulgences are neither necessary nor useful; namely, for the dead and those about to die, the infirm, those legitimately hindered, and those who have not committed crimes, and those who have committed crimes, but not public ones, and those who devote themselves to better things.
23. Excommunications are only external penalties and they do not deprive man of the common spiritual prayers of the Church.
24. Christians must be taught to cherish excommunications rather than to fear them.
25. The Roman Pontiff, the successor of Peter, is not the vicar of Christ over all the churches of the entire world, instituted by Christ Himself in blessed Peter.
26. The word of Christ to Peter: “Whatsoever you shall loose on earth,” etc., is extended merely to those things bound by Peter himself.
27. It is certain that it is not in the power of the Church or the pope to decide upon the articles of faith, and much less concerning the laws for morals or for good works.
28. If the pope with a great part of the Church thought so and so, he would not err; still it is not a sin or heresy to think the contrary, especially in a matter not necessary for salvation, until one alternative is condemned and another approved by a general Council.

29. A way has been made for us for weakening the authority of councils, and for freely contradicting their actions, and judging their decrees, and boldly confessing whatever seems true, whether it has been approved or disapproved by any council whatsoever.

30. Some articles of John Hus, condemned in the Council of Constance, are most Christian, wholly true and evangelical; these the universal Church could not condemn.

31. In every good work the just man sins.

32. A good work done very well is a venial sin.

33. That heretics be burned is against the will of the Spirit.

34. To go to war against the Turks is to resist God who punishes our iniquities through them.

35. No one is certain that he is not always sinning mortally, because of the most hidden vice of pride.

36. Free will after sin is a matter of title only; and as long as one does what is in him, one sins mortally.

37. Purgatory cannot be proved from Sacred Scripture which is in the canon.

38. The souls in purgatory are not sure of their salvation, at least not all; nor is it proved by any arguments or by the Scriptures that they are beyond the state of meriting or of increasing in charity.

39. The souls in purgatory sin without intermission, as long as they seek rest and abhor punishment.

40. The souls freed from purgatory by the suffrages of the living are less happy than if they had made satisfactions by themselves.

41. Ecclesiastical prelates and secular princes would not act badly if they destroyed all of the money bags of beggary.

No one of sound mind is ignorant how destructive, pernicious, scandalous, and seductive to pious and simple minds these various errors are, how opposed they are to all charity and reverence for the holy Roman Church who is the mother of all the faithful and teacher of the faith; how destructive they are of the vigor of ecclesiastical discipline, namely obedience. This virtue is the font and origin of all virtues and without it anyone is readily convicted of being unfaithful.

Therefore we, in this above enumeration, important as it is, wish to proceed with great care as is proper, and to cut off the advance of this plague and cancerous disease so it will not spread any further in the Lord's field as harmful thornbushes. We have therefore held a careful inquiry, scrutiny, discussion, strict examination, and mature deliberation with each of the brothers, the eminent cardinals of the holy Roman Church, as well as the priors and ministers general of the religious orders, besides many other professors and masters skilled in sacred theology and in civil and canon law. We have found that these errors or theses are not Catholic, as mentioned above, and are not to be taught, as such; but rather are against the doctrine and tradition of the Catholic Church, and against the true interpretation of the sacred Scriptures received from the Church. Now Augustine maintained that her authority had to be accepted so completely that he stated he would not have believed the Gospel unless the authority of the Catholic Church had vouched for it. For, according to these errors, or any one or several of them, it clearly follows that the Church which is guided by the Holy Spirit is in error and has always erred. This is against what Christ at his ascension promised to his disciples (as is read in the holy Gospel of Matthew): "I will be with you to the consummation of the world"; it is against the determinations of the holy Fathers, or the express ordinances and canons of the councils and the supreme pontiffs. Failure to comply with these canons, according to the testimony of Cyprian, will be the fuel and cause of all heresy and schism.

With the advice and consent of these our venerable brothers, with mature deliberation on each and every one of the above theses, and by the authority of almighty God, the blessed Apostles Peter and Paul, and our own authority, we condemn,

reprobate, and reject completely each of these theses or errors as either heretical, scandalous, false, offensive to pious ears or seductive of simple minds, and against Catholic truth. By listing them, we decree and declare that all the faithful of both sexes must regard them as condemned, reprobated, and rejected . . . We restrain all in the virtue of holy obedience and under the penalty of an automatic major excommunication. . . .

Moreover, because the preceding errors and many others are contained in the books or writings of Martin Luther, we likewise condemn, reprobate, and reject completely the books and all the writings and sermons of the said Martin, whether in Latin or any other language, containing the said errors or any one of them; and we wish them to be regarded as utterly condemned, reprobated, and rejected. We forbid each and every one of the faithful of either sex, in virtue of holy obedience and under the above penalties to be incurred automatically, to read, assert, preach, praise, print, publish, or defend them. They will incur these penalties if they presume to uphold them in any way, personally or through another or others, directly or indirectly, tacitly or explicitly, publicly or occultly, either in their own homes or in other public or private places. Indeed immediately after the publication of this letter these works, wherever they may be, shall be sought out carefully by the ordinaries and others [ecclesiastics and regulars], and under each and every one of the above penalties shall be burned publicly and solemnly in the presence of the clerics and people.

As far as Martin himself is concerned, O good God, what have we overlooked or not done? What fatherly charity have we omitted that we might call him back from such errors? For after we had cited him, wishing to deal more kindly with him, we urged him through various conferences with our legate and through our personal letters to abandon these errors. We have even offered him safe conduct and the money necessary for the journey urging him to come without fear or any misgivings, which perfect charity should cast out, and to talk not secretly but openly and face to face after the example of our Savior and the Apostle Paul. If he had done this, we are certain he would have changed in heart, and he would have recognized his errors. He would not have found all these errors in the Roman Curia which he attacks so viciously, ascribing to it more than he should because of the empty rumors of wicked men. We would have shown him clearer than the light of day that the Roman pontiffs, our predecessors, whom he injuriously attacks beyond all decency, never erred in their canons or constitutions which he tries to assail. For, according to the prophet, neither is healing oil nor the doctor lacking in Galaad.

But he always refused to listen and, despising the previous citation and each and every one of the above overtures, disdained to come. To the present day he has been contumacious. With a hardened spirit he has continued under censure over a year. What is worse, adding evil to evil, and on learning of the citation, he broke forth in a rash appeal to a future council. This to be sure was contrary to the constitution of Pius II and Julius II our predecessors that all appealing in this way are to be punished with the penalties of heretics. In vain does he implore the help of a council, since he openly admits that he does not believe in a council.

Therefore we can, without any further citation or delay, proceed against him to his condemnation and damnation as one whose faith is notoriously suspect and in fact a true heretic with the full severity of each and all of the above penalties and censures. Yet, with the advice of our brothers, imitating the mercy of almighty God who does not wish the death of a sinner but rather that he be converted and live, and forgetting all the injuries inflicted on us and the Apostolic See, we have decided to use all the compassion we are capable of. It is our hope, so far as in us lies, that he will experience a change of heart by taking the road of mildness we have proposed, return, and turn away from his errors. We will receive him kindly as the prodigal son returning to the embrace of the Church.

Therefore let Martin himself and all those adhering to him, and those who shelter and support him, through the merciful heart of our God and the sprinkling of the blood of our Lord Jesus Christ by which and through whom the redemption of the human race and the upbuilding of holy mother Church was accomplished, know that from our heart we exhort and beseech that he cease to disturb the peace, unity, and truth of the Church for which the Savior prayed so earnestly to the Father. Let him abstain from his pernicious errors that he may come back to us. If they really will obey, and certify to us by legal documents that they have obeyed, they will find in us the affection of a father's love, the opening of the font of the effects of paternal charity, and opening of the font of mercy and clemency.

We enjoin, however, on Martin that in the meantime he cease from all preaching or the office of preacher.

{And even though the love of righteousness and virtue did not take him away from sin and the hope of forgiveness did not lead him to penance, perhaps the terror of the pain of punishment may move him. Thus we beseech and remind this Martin, his supporters and accomplices of his holy orders and the described punishment. We ask him earnestly that he and his supporters, adherents and accomplices desist within sixty days (which we wish to have divided into three times twenty days, counting from the publication of this bull at the places mentioned below) from preaching, both expounding their views and denouncing others, from publishing books and pamphlets concerning some or all of their errors. Furthermore, all writings which contain some or all of his errors are to be burned. Furthermore, this Martin is to recant perpetually such errors and views. He is to inform us of such recantation through an open document, sealed by two prelates, which we should receive within another sixty days. Or he should personally, with safe conduct, inform us of his recantation by coming to Rome. We would prefer this latter way in order that no doubt remain of his sincere obedience.

If, however, this Martin, his supporters, adherents and accomplices, much to our regret, should stubbornly not comply with the mentioned stipulations within the mentioned period, we shall, following the teaching of the holy Apostle Paul, who teaches us to avoid a heretic after having admonished him for a first and a second time, condemn this Martin, his supporters, adherents and accomplices as barren vines which are not in Christ, preaching an offensive doctrine contrary to the Christian faith and offend the divine majesty, to the damage and shame of the entire Christian Church, and diminish the keys of the Church as stubborn and public heretics.} . . .*

* Webmaster comment: This added text in italics was obtained from a secondary source, translator Hans J. Hillerbrand, ed. “The Reformation in its own Words” (London: SCM Press Ltd., 1964), pp80-84

Decet Romanum Pontificem. Papal Bull of Excommunication of Martin Luther and his followers. Pope Leo X - 1521

Preamble

Through the power given him from God, the Roman Pontiff has been appointed to administer spiritual and temporal punishments as each case severally deserves. The purpose of this is the repression of the wicked designs of misguided men, who have been so captivated by the debased impulse of their evil purposes as to forget the fear of the Lord, to set aside with contempt canonical decrees and apostolic commandments, and to dare to formulate new and false dogmas and to introduce the evil of schism into the Church of God—or to support, help and adhere to such schismatics, who make it their business to cleave asunder the seamless robe of our Redeemer and the unity of the orthodox faith. Hence it befits the Pontiff, lest the vessel of Peter appear to sail without pilot or oarsman, to take severe measures against such men and their followers, and by multiplying punitive measures and by other suitable remedies to see to it that these same overbearing men, devoted as they are to purposes of evil, along with their adherents, should not deceive the multitude of the simple by their lies and their deceitful devices, nor drag them along to share their own error and ruination, contaminating them with what amounts to a contagious disease. It also befits the Pontiff, having condemned the schismatics, to ensure their still greater confounding by publicly showing and openly declaring to all faithful Christians how formidable are the censures and punishments to which such guilt can lead; to the end that by such public declaration they themselves may return, in confusion and remorse, to their true selves, making an unqualified withdrawal from the prohibited conversation, fellowship and (above all) obedience to such accursed excommunicates; by this means they may escape divine vengeance and any degree of participation in their damnation.

I [Here the Pope recounts his previous Bull [*Exsurge Domine*](#) and continues]

II We have been informed that after this previous missive had been exhibited in public and the interval or intervals it prescribed had elapsed [60 days]—and we hereby give solemn notice to all faithful Christians that these intervals have and

are elapsed—many of those who had followed the errors of Martin took cognisance of our missive and its warnings and injunctions; the spirit of a saner counsel brought them back to themselves, they confessed their errors and abjured the heresy at our instance, and by returning to the true Catholic faith obtained the blessing of absolution with which the self-same messengers had been empowered; and in several states and localities of the said Germany the books and writings of the said Martin were publicly burned, as we had enjoined.

Nevertheless Martin himself—and it gives us grievous sorrow and perplexity to say this—the slave of a depraved mind, has scorned to revoke his errors within the prescribed interval and to send us word of such revocation, or to come to us himself; nay, like a stone of stumbling, he has feared not to write and preach worse things than before against us and this Holy See and the Catholic faith, and to lead others on to do the same.

He has now been declared a heretic; and so also others, whatever their authority and rank, who have cared nought of their own salvation but publicly and in all men's eyes become followers of Martin's pernicious and heretical sect, and given him openly and publicly their help, counsel and favour, encouraging him in their midst in his disobedience and obstinacy, or hindering the publication of our said missive: such men have incurred the punishments set out in that missive, and are to be treated rightfully as heretics and avoided by all faithful Christians, as the Apostle says (Titus iii. 10-11).

III. Our purpose is that such men should rightfully be ranked with Martin and other accursed heretics and excommunicates, and that even as they have ranged themselves with the obstinacy in sinning of the said Martin, they shall likewise share his punishments and his name, by bearing with them everywhere the title "Lutheran" and the punishments it incurs.

Our previous instructions were so clear and so effectively publicised and we shall adhere so strictly to our present decrees and declarations, that they will lack no proof, warning or citation.

Our decrees which follow are passed against Martin and others who follow him in the obstinacy of his depraved and damnable purpose, as also against those who defend and protect him with a military bodyguard, and do not fear to support him with their own resources or in any other way, and have and do presume to offer and afford help, counsel and favour toward him. All their names, surnames and rank—however lofty and dazzling their dignity may be—we wish to be taken as included in these decrees with the same effect as if they were individually listed and could be so listed in their publication, which must be furthered with an energy to match their contents.

On all these we decree the sentences of excommunication, of anathema, of our perpetual condemnation and interdict; of privation of dignities, honours and property on them and their descendants, and of declared unfitness for such possessions; of the confiscation of their goods and of the crime of treason; and these and the other sentences, censures and punishments which are inflicted by canon law on heretics and are set out in our aforesaid missive, we decree to have fallen on all these men to their damnation.

IV We add to our present declaration, by our Apostolic authority, that states, territories, camps, towns and places in which these men have temporarily lived or chanced to visit, along with their possessions—cities which house cathedrals and metropolitans, monasteries and other religious and sacred places, privileged or unprivileged—one and all are placed under our ecclesiastical interdict, while this interdict lasts, no pretext of Apostolic Indulgence (except in cases the law allows, and even there, as it were, with the doors shut and those under excommunication and interdict excluded) shall avail to allow the celebration of mass and the other divine offices. We prescribe and enjoin that the men in question are everywhere to be denounced publicly as excommunicated, accursed, condemned, interdicted, deprived of possessions and incapable of owning them. They are to be strictly shunned by all faithful Christians.

V We would make known to all the small store that Martin, his followers and the other rebels have set on God and his Church by their obstinate and shameless temerity. We would protect the herd from one infectious animal, lest its infection spread to the healthy ones. Hence we lay the following injunction on each and every patriarch, archbishop, bishop, on the prelates of patriarchal, metropolitan, cathedral and collegiate churches, and on the religious of every Order—even the mendicants—privileged or unprivileged, wherever they may be stationed: that in the strength of their vow of obedience and

on pain of the sentence of excommunication, they shall, if so required in the execution of these presents, publicly announce and cause to be announced by others in their churches, that this same Martin and the rest are excommunicate, accursed, condemned, heretics, hardened, interdicted, deprived of possessions and incapable of owning them, and so listed in the enforcement of these presents. Three days will be given: we pronounce canonical warning and allow one day's notice on the first, another on the second, but on the third peremptory and final execution of our order. This shall take place on a Sunday or some other festival, when a large congregation assembles for worship. The banner of the cross shall be raised, the bells rung, the candles lit and after a time extinguished, cast on the ground and trampled under foot, and the stones shall be cast forth three times, and the other ceremonies observed which are usual in such cases. The faithful Christians, one and all, shall be enjoined strictly to shun these men.

We would occasion still greater confounding on the said Martin and the other heretics we have mentioned, and on their adherents, followers and partisans: hence, on the strength of their vow of obedience we enjoin each and every patriarch, archbishop and all other prelates, that even as they were appointed on the authority of Jerome to allay schisms, so now in the present crisis, as their office obliges them, they shall make themselves a wall of defence for their Christian people. They shall not keep silence like dumb dogs that cannot bark, but incessantly cry and lift up their voice, preaching and causing to be preached the word of God and the truth of the Catholic faith against the damnable articles and heretics aforesaid.

VI To each and every rector of the parish churches, to the rectors of all the Orders, even the mendicants, privileged or unprivileged, we enjoin in the same terms, on the strength of their vow of obedience, that appointed by the Lord as they are to be like clouds, they shall sprinkle spiritual showers on the people of God, and have no fear in giving the widest publicity to the condemnation of the aforesaid articles, as their office obliges them. It is written that perfect love casteth out fear. Let each and every one of you take up the burden of such a meritorious duty with complete devotion; show yourselves so punctilious in its execution, so zealous and eager in word and deed, that from your labours, by the favour of divine grace, the hoped-for harvest will come in, and that through your devotion you will not only earn that crown of glory which is the due recompense of all who promote religious causes, but also attain from us and the said Holy See the unbounded commendation that your proved diligence will deserve.

VII However, since it would be difficult to deliver the present missive, with its declarations and announcements, to Martin and the other declared excommunicates in person, because of the strength of their faction, our wish is that the public nailing of this missive on the doors of two cathedrals—either both metropolitan, or one cathedral and one metropolitan of the churches in the said Germany—by a messenger of ours in those places, shall have such binding force that Martin and the others we have declared shall be shown to be condemned at every point as decisively as if the missive had been personally made known and presented to them.

VIII It would also be difficult to transmit this missive to every single place where its publication might be necessary. Hence our wish and authoritative decree is that copies of it, sealed by some ecclesiastical prelate or by one of our aforesaid messengers, and countersigned by the hand of some public notary, should everywhere bear the same authority as the production and exhibition of the original itself.

IX No obstacle is afforded to our wishes by the Apostolic constitutions and orders, or by anything in our aforesaid earlier missive which we do not wish to stand in the way, or by any other pronouncements to the contrary.

X No one whatsoever may infringe this our written decision, declaration, precept, injunction, assignation, will, decree; or rashly contravene it. Should anyone dare to attempt such a thing, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul.

Written at St. Peter's, Rome, on the 3rd January 1521, during the eighth year of our pontificate.

POPE PAUL III (OCTOBER 13, 1534 – NOVEMBER 10, 1549)

Pope Paul III (Latin: Paulus III; 29 February 1468 – 10 November 1549), born Alessandro Farnese, was Pope from 13 October 1534 to his death in 1549.

Sublimus Dei. On the Enslavement and Evangelization of Indians. Pope Paul III - 1537

To all faithful Christians to whom this writing may come, health in Christ our Lord and the apostolic benediction.

The sublime God so loved the human race that He created man in such wise that he might participate, not only in the good that other creatures enjoy, but endowed him with capacity to attain to the inaccessible and invisible Supreme Good and behold it face to face; and since man, according to the testimony of the sacred scriptures, has been created to enjoy eternal life and happiness, which none may obtain save through faith in our Lord Jesus Christ, it is necessary that he should possess the nature and faculties enabling him to receive that faith; and that whoever is thus endowed should be capable of receiving that same faith. Nor is it credible that any one should possess so little understanding as to desire the faith and yet be destitute of the most necessary faculty to enable him to receive it. Hence Christ, who is the Truth itself, that has never failed and can never fail, said to the preachers of the faith whom He chose for that office ‘Go ye and teach all nations.’ He said all, without exception, for all are capable of receiving the doctrines of the faith.

The enemy of the human race, who opposes all good deeds in order to bring men to destruction, beholding and envying this, invented a means never before heard of, by which he might hinder the preaching of God’s word of Salvation to the people: he inspired his satellites who, to please him, have not hesitated to publish abroad that the Indians of the West and the South, and other people of whom We have recent knowledge should be treated as dumb brutes created for our service, pretending that they are incapable of receiving the Catholic Faith.

We, who, though unworthy, exercise on earth the power of our Lord and seek with all our might to bring those sheep of His flock who are outside into the fold committed to our charge, consider, however, that the Indians are truly men and that they are not only capable of understanding the Catholic Faith but, according to our information, they desire exceedingly to receive it. Desiring to provide ample remedy for these evils, We define and declare by these Our letters, or by any translation thereof signed by any notary public and sealed with the seal of any ecclesiastical dignitary, to which the same credit shall be given as to the originals, that, notwithstanding whatever may have been or may be said to the contrary, the said Indians and all other people who may later be discovered by Christians, are by no means to be deprived of their liberty or the possession of their property, even though they be outside the faith of Jesus Christ; and that they may and should, freely and legitimately, enjoy their liberty and the possession of their property; nor should they be in any way enslaved; should the contrary happen, it shall be null and have no effect.

By virtue of Our apostolic authority We define and declare by these present letters, or by any translation thereof signed by any notary public and sealed with the seal of any ecclesiastical dignitary, which shall thus command the same obedience as the originals, that the said Indians and other peoples should be converted to the faith of Jesus Christ by preaching the word of God and by the example of good and holy living.

[Dated: May 29, 1537]

POPE ST. PIUS V (JANUARY 7, 1566 – MAY 1, 1572)

Pope Saint Pius V (17 January 1504 – 1 May 1572), born Antonio Ghislieri, was Pope from 8 January 1566 to his death in 1572.

Regnans in Excelsis. Excommunicating Elizabeth I of England. Pope Pius V - 1570

Pius Bishop, servant of the servants of God, in lasting memory of the matter.

He that reigneth on high, to whom is given all power in heaven and earth, has committed one holy Catholic and apostolic Church, outside of which there is no salvation, to one alone upon earth, namely to Peter, the first of the apostles, and to Peter's successor, the pope of Rome, to be by him governed in fullness of power. Him alone He has made ruler over all peoples and kingdoms, to pull up, destroy, scatter, disperse, plant and build, so that he may preserve His faithful people (knit together with the girdle of charity) in the unity of the Spirit and present them safe and spotless to their Saviour.

1. In obedience to which duty, we (who by God's goodness are called to the aforesaid government of the Church) spare no pains and labour with all our might that unity and the Catholic religion (which their Author, for the trial of His children's faith and our correction, has suffered to be afflicted with such great troubles) may be preserved entire. But the number of the ungodly has so much grown in power that there is no place left in the world which they have not tried to corrupt with their most wicked doctrines; and among others, Elizabeth, the pretended queen of England and the servant of crime, has assisted in this, with whom as in a sanctuary the most pernicious of all have found refuge. This very woman, having seized the crown and monstrosly usurped the place of supreme head of the Church in all England to gather with the chief authority and jurisdiction belonging to it, has once again reduced this same kingdom- which had already been restored to the Catholic faith and to good fruits- to a miserable ruin.

2. Prohibiting with a strong hand the use of the true religion, which after its earlier overthrow by Henry VIII (a deserter therefrom) Mary, the lawful queen of famous memory, had with the help of this See restored, she has followed and embraced the errors of the heretics. She has removed the royal Council, composed of the nobility of England, and has filled it with obscure men, being heretics; oppressed the followers of the Catholic faith; instituted false preachers and ministers of impiety; abolished the sacrifice of the mass, prayers, fasts, choice of meats, celibacy, and Catholic ceremonies; and has ordered that books of manifestly heretical content be propounded to the whole realm and that impious rites and institutions after the rule of Calvin, entertained and observed by herself, be also observed by her subjects. She has dared to eject bishops, rectors of churches and other Catholic priests from their churches and benefices, to bestow these and other things ecclesiastical upon heretics, and to determine spiritual causes; has forbidden the prelates, clergy and people to acknowledge the Church of Rome or obey its precepts and canonical sanctions; has forced most of them to come to terms with her wicked laws, to abjure the authority and obedience of the pope of Rome, and to accept her, on oath, as their only lady in matters temporal and spiritual; has imposed penalties and punishments on those who would not agree to this and has exacted then of those who persevered in the unity of the faith and the aforesaid obedience; has thrown the Catholic prelates and parsons into prison where many, worn out by long languishing and sorrow, have miserably ended their lives. All these matter and manifest and notorious among all the nations; they are so well proven by the weighty witness of many men that there remains no place for excuse, defense or evasion.

3. We, seeing impieties and crimes multiplied one upon another the persecution of the faithful and afflictions of religion daily growing more severe under the guidance and by the activity of the said Elizabeth -and recognizing that her mind is so fixed and set that she has not only despised the pious prayers and admonitions with which Catholic princes have tried to cure and convert her but has not even permitted the nuncios sent to her in this matter by this See to cross into England, are compelled by necessity to take up against her the weapons of justice, though we cannot forbear to regret that we should be forced to turn, upon one whose ancestors have so well deserved of the Christian community. Therefore, resting upon the authority of Him whose pleasure it was to place us (though unequal to such a burden) upon this supreme justice-seat, we do out of the fullness of our apostolic power declare the foresaid Elizabeth to be a heretic and favourer of heretics, and her

adherents in the matters aforesaid to have incurred the sentence of excommunication and to be cut off from the unity of the body of Christ.

4. And moreover (we declare) her to be deprived of her pretended title to the aforesaid crown and of all lordship, dignity and privilege whatsoever.

5. And also (declare) the nobles, subjects and people of the said realm and all others who have in any way sworn oaths to her, to be forever absolved from such an oath and from any duty arising from lordship, fealty and obedience; and we do, by authority of these presents, so absolve them and so deprive the same Elizabeth of her pretended title to the crown and all other the above said matters. We charge and command all and singular the nobles, subjects, peoples and others afore said that they do not dare obey her orders, mandates and laws. Those who shall act to the contrary we include in the like sentence of excommunication.

6. Because in truth it may prove too difficult to take these presents wheresoever it shall be necessary, we will that copies made under the hand of a notary public and sealed with the seal of a prelate of the Church or of his court shall have such force and trust in and out of judicial proceedings, in all places among the nations, as these presents would themselves have if they were exhibited or shown.

Given at St. Peter's at Rome, on 25 February 1570 of the Incarnation; in the fifth year of our pontificate.

Pius PP.

Quo Primum. Promulgating the Tridentine Liturgy. Pope Pius V - 1570

APOSTOLIC CONSTITUTION

From the very first, upon Our elevation to the chief Apostleship, We gladly turned our mind and energies and directed all our thoughts to those matters which concerned the preservation of a pure liturgy, and We strove with God's help, by every means in our power, to accomplish this purpose. For, besides other decrees of the sacred Council of Trent, there were stipulations for Us to revise and re-edit the sacred books: the Catechism, the Missal and the Breviary. With the Catechism published for the instruction of the faithful, by God's help, and the Breviary thoroughly revised for the worthy praise of God, in order that the Missal and Breviary may be in perfect harmony, as fitting and proper – for its most becoming that there be in the Church only one appropriate manner of reciting the Psalms and only one rite for the celebration of Mass – We deemed it necessary to give our immediate attention to what still remained to be done, viz, the re-editing of the Missal as soon as possible.

Hence, We decided to entrust this work to learned men of our selection. They very carefully collated all their work with the ancient codices in Our Vatican Library and with reliable, preserved or emended codices from elsewhere. Besides this, these men consulted the works of ancient and approved authors concerning the same sacred rites; and thus they have restored the Missal itself to the original form and rite of the holy Fathers. When this work has been gone over numerous times and further emended, after serious study and reflection, We commanded that the finished product be printed and published as soon as possible, so that all might enjoy the fruits of this labor; and thus, priests would know which prayers to use and which rites and ceremonies they were required to observe from now on in the celebration of Masses.

Let all everywhere adopt and observe what has been handed down by the Holy Roman Church, the Mother and Teacher of the other churches, and let Masses not be sung or read according to any other formula than that of this Missal published by Us. This ordinance applies henceforth, now, and forever, throughout all the provinces of the Christian world, to all patriarchs, cathedral churches, collegiate and parish churches, be they secular or religious, both of men and of women – even of military orders – and of churches or chapels without a specific congregation in which conventual Masses are sung aloud in choir or read privately in accord with the rites and customs of the Roman Church. This Missal is to be used by all

churches, even by those which in their authorization are made exempt, whether by Apostolic indult, custom, or privilege, or even if by oath or official confirmation of the Holy See, or have their rights and faculties guaranteed to them by any other manner whatsoever.

This new rite alone is to be used unless approval of the practice of saying Mass differently was given at the very time of the institution and confirmation of the church by Apostolic See at least 200 years ago, or unless there has prevailed a custom of a similar kind which has been continuously followed for a period of not less than 200 years, in which most cases We in no wise rescind their above-mentioned prerogative or custom. However, if this Missal, which we have seen fit to publish, be more agreeable to these latter, We grant them permission to celebrate Mass according to its rite, provided they have the consent of their bishop or prelate or of their whole Chapter, everything else to the contrary notwithstanding.

All other of the churches referred to above, however, are hereby denied the use of other missals, which are to be discontinued entirely and absolutely; whereas, by this present Constitution, which will be valid henceforth, now, and forever, We order and enjoin that nothing must be added to Our recently published Missal, nothing omitted from it, nor anything whatsoever be changed within it under the penalty of Our displeasure.

We specifically command each and every patriarch, administrator, and all other persons or whatever ecclesiastical dignity they may be, be they even cardinals of the Holy Roman Church, or possessed of any other rank or pre-eminence, and We order them in virtue of holy obedience to chant or to read the Mass according to the rite and manner and norm herewith laid down by Us and, hereafter, to discontinue and completely discard all other rubrics and rites of other missals, however ancient, which they have customarily followed; and they must not in celebrating Mass presume to introduce any ceremonies or recite any prayers other than those contained in this Missal.

Furthermore, by these presents [this law], in virtue of Our Apostolic authority, We grant and concede in perpetuity that, for the chanting or reading of the Mass in any church whatsoever, this Missal is hereafter to be followed absolutely, without any scruple of conscience or fear of incurring any penalty, judgment, or censure, and may freely and lawfully be used. Nor are superiors, administrators, canons, chaplains, and other secular priests, or religious, of whatever title designated, obliged to celebrate the Mass otherwise than as enjoined by Us. We likewise declare and ordain that no one whosoever is forced or coerced to alter this Missal, and that this present document cannot be revoked or modified, but remain always valid and retain its full force notwithstanding the previous constitutions and decrees of the Holy See, as well as any general or special constitutions or edicts of provincial or synodal councils, and notwithstanding the practice and custom of the aforesaid churches, established by long and immemorial prescription – except, however, if more than two hundred years' standing.

It is Our will, therefore, and by the same authority, We decree that, after We publish this constitution and the edition of the Missal, the priests of the Roman Curia are, after thirty days, obliged to chant or read the Mass according to it; all others south of the Alps, after three months; and those beyond the Alps either within six months or whenever the Missal is available for sale. Wherefore, in order that the Missal be preserved incorrupt throughout the whole world and kept free of flaws and errors, the penalty for nonobservance for printers, whether mediately or immediately subject to Our dominion, and that of the Holy Roman Church, will be the forfeiting of their books and a fine of one hundred gold ducats, payable ipso facto to the Apostolic Treasury. Further, as for those located in other parts of the world, the penalty is excommunication *latae sententiae*, and such other penalties as may in Our judgment be imposed; and We decree by this law that they must not dare or presume either to print or to publish or to sell, or in any way to accept books of this nature without Our approval and consent, or without the express consent of the Apostolic Commissaries of those places, who will be appointed by Us. Said printer must receive a standard Missal and agree faithfully with it and in no wise vary from the Roman Missal of the large type (*secundum magnum impressionem*).

Accordingly, since it would be difficult for this present pronouncement to be sent to all parts of the Christian world and simultaneously come to light everywhere, We direct that it be, as usual, posted and published at the doors of the Basilica of the Prince of the Apostles, also at the Apostolic Chancery, and on the street at Campo Flora; furthermore, We direct that printed copies of this same edict signed by a notary public and made official by an ecclesiastical dignitary possess the same

indubitable validity everywhere and in every nation, as if Our manuscript were shown there. Therefore, no one whosoever is permitted to alter this notice of Our permission, statute, ordinance, command, precept, grant, indult, declaration, will, decree, and prohibition. Would anyone, however, presume to commit such an act, he should know that he will incur the wrath of Almighty God and of the Blessed Apostles Peter and Paul.

Given at St. Peter's in the year of the Lord's Incarnation, 1570, on the 14th of July of the Fifth year of Our Pontificate.

Consueverunt Romani. Call to Prayer. Pope Pius V - 1569

The Roman Pontiffs, and the other Holy Fathers, our predecessors, when they were pressed in upon by temporal or spiritual wars, or troubled by other trials, in order that they might more easily escape from these, and having achieved tranquillity, might quietly and fervently be free to devote themselves to God, were wont to implore the divine assistance, through supplications or Litanies to call forth the support of the saints, and with David to lift up their eyes unto the Mountains, trusting with firm hope that thence would they receive aid.

1. Prompted by their example, and, as is piously believed, by the Holy Ghost, the inspired Blessed founder of the Order of Friars Preachers, (whose institutes and rule we ourselves expressly professed when we were in minor orders), in circumstances similar to those in which we now find ourselves, when parts of France and of Italy were unhappily troubled by the heresy of the Albigenses, which blinded so many of the worldly that they were raging most savagely against the priests of the Lord and the clergy, raised his eyes up unto heaven, unto that mountain of the Glorious Virgin Mary, loving Mother of God. For she by her seed has crushed the head of the twisted serpent, and has alone destroyed all heresies, and by the blessed fruit of her womb has saved a world condemned by the fall of our first parent. From her, without human hand, was that stone cut, which, struck by wood, poured forth the abundantly flowing waters of graces. And so Dominic looked to that simple way of praying and beseeching God, accessible to all and wholly pious, which is called the Rosary, or Psalter of the Blessed Virgin Mary, in which the same most Blessed Virgin is venerated by the angelic greeting repeated one hundred and fifty times, that is, according to the number of the Davidic Psalter, and by the Lord's Prayer with each decade. Interposed with these prayers are certain meditations showing forth the entire life of Our Lord Jesus Christ, thus completing the method of prayer devised by the by the Fathers of the Holy Roman Church. This same method St. Dominic propagated, and it was, spread by the ??? Friars of Blessed Dominic, namely, of the aforementioned Order, and accepted by not a few of the people. Christ's faithful, inflamed by these prayers, began immediately to be changed into new men. The darkness of heresy began to be dispelled, and the light of the Catholic Faith to be revealed. Sodalities for this form of prayer began to be instituted in many places by the Friars of the same Order, legitimately deputed to this work by their Superiors, and confreres began to be enrolled together.

2. Following the example of our predecessors, seeing that the Church militant, which God has placed in our hands, in these our times is tossed this way and that by so many heresies, and is grievously troubled and afflicted by so many wars, and by the deprave morals of men, we also raise our eyes, weeping but full of hope, unto that same mountain, whence every aid comes forth, and we encourage and admonish each member of Christ's faithful to do likewise in the Lord.

[Pius goes on to confirm the indults, indulgences, etc., which his predecessors had granted to those who pray the Rosary, and to explicitate several of these indulgences.]

Given at Rome at St. Peter's, under the Fisherman's ring, 17 September 1569, in the fourth year of our Pontificate.

POPE GREGORY XIII MAY 13, 1572 – APRIL 10, 1585

Pope Gregory XIII (7 January 1502 – 10 April 1585), born Ugo Boncompagni, was Pope of the Catholic Church from 13 May 1572 to his death in 1585.

Inter Gravissimas (Establishment of the Gregorian Calendar [Papal Bull]) - February 24, 1581

Gregory, bishop, servant of the servants of God, in perpetual memory.

Among our serious pastoral duties, not the last is that we care to complete those sacred rites reserved by the Council of Trent [1545-1563], with the guiding assistance of God.

1. As the council fathers also applied their attention and ultimate reflections to the breviary, but were stopped by the lack of time, they wisely decided to refer this entire question to the authority and the judgment of the Roman pontiff.

2. However there are two principal parts in the breviary: the one comprises the prayers and the religious anthems to recite on the public holidays and the working days; the other concerns the annual cycle of Easter and other festivals whose return depends on measuring the movement of the sun and the moon.

3. The reform of the first part, Pius V [1566-1572], our predecessor of happy memory, discharged and put it into force [with the Bull "Quod a nobis", July 9, 1568].

4. The reform of the second part, which first requires the restoration of the calendar, was tried often, over a long time, by our predecessor Roman pontiffs. However, it could not be carried out, thus far, because the various calendar reform projects proposed by astronomers, in addition to presenting the immense and almost inextricable difficulties which always accompanied such a reform, were not durable, and especially they did not maintain intact the ancient rites of the Church, and that was our first concern in this business.

5. While, therefore, this has been entrusted to us, an undeserved dispensation from God has been allowed. Our dear son Antonio Lilio, professor of science and medicine, brought to us a book, written at one time by his brother Aloysius [Luigi], in which this one showed that, by means of a new cycle of epacts which he had devised, and who directed his own particular Golden Number pattern and accommodated the entirety of any solar year, every [defect of] the calendar collapsed, and the constant calculations would endure for every generation. He was, thus, able to restore and explain how the calendar itself will never need published any further change. This new project of the restoration of the calendar, summarized in a small book, we forwarded a few years ago to the Christian princes and to the large universities so that this work, which is the business of all, is carried out with the consultation of all. Those having expressed their agreement to us, as we had sincerely hoped, we have, with this consensus, arranged a gathering in the Holy City, to reform the calendar, of the very qualified men on the matter whom we had chosen from the principal countries of the Christian world a long time before. Those, after having devoted much time and attention to this night work and having discussed between them cycles which they had collected from everywhere, old ones as well as modern ones, and as they had carefully studied the reflections and the opinions of erudite men who wrote on this subject, chose and preferred this cycle of epacts, adding to it elements which, after thorough examination, appeared essential to the realization of a perfect calendar.

6. One notes in examining this that it is necessary to rule at the same time on three points to restore the celebration of Easter according to rules fixed by the previous Roman pontiffs, particularly Pius I [ca. 140 - 154] and Victor I [ca. 189 - 198, who established Easter's celebration on Sunday, rather than 14 Nisan favored by the "Quartodeciman" bishops of Asia], and by the fathers of the councils, in particular those of the [first] great ecumenical council of Nicæa [May 20 - August 25, AD 325, deciding the following rules]. Namely: First, the precise date of the vernal equinox, then the exact date of the fourteenth day of the moon which reaches this age the very same day as the equinox or immediately afterwards, finally the first Sunday which follows this same fourteenth day of the moon. Therefore we took care not only that the vernal equinox returns on its former date, of which it has already deviated approximately ten days since the Nicene Council, and so that the

fourteenth day of the Paschal moon is given its rightful place, from which it is now distant four days and more, but also that there is founded a methodical and rational system which ensures, in the future, that the equinox and the fourteenth day of the moon do not move from their appropriate positions.

7. So thus that the vernal equinox, which was fixed by the fathers of the [first] Nicene Council at XII calends April [March 21], is replaced on this date, we prescribe and order that there is removed, from October of the year the 1582, the ten days which go from the third before Nones [the 5th] through the day before the Ides [the 14th] inclusively. The day which will follow IV Nones [the 4th], where one traditionally celebrates Saint Francis [of Assisi] , shall be the Ides of October [the 15th], and there shall be celebrated this day the festival of the martyred Saints Denis [Bishop of Paris, previously confused with Dionysius the Areopagite], Rusticus [a priest of Denis'], and Eleutherius [a deacon of Denis, feast day October 9 for all three], as well as the memory of Saint Mark, [feast day October 7] pope and confessor, and of the martyred Saints Sergius, Bacchus, Marcellus and Apuleius [feast day October 7]. There shall be celebrated the following day, seventeenth calends November [October 16th], the festival of Saint Callistus [I], pope and martyr [feast day October 14] ; and then shall come XVI calends November [October 17th], the office and the mass of the 18th Sunday after Pentecost; the Sunday letter shall pass from G to C. Finally shall come the place of the fifteenth calends November [October 18th], the festival of Saint Luke the evangelist [feast day October 18] , after which will follow one another the other feastdays, in the way they are described in the calendar.

8. But so that this ten days removal does not cause any injury with whomever must carry out monthly or annual payments, it will fall to the judges, in any litigation which could result from it, to take account of the aforementioned removal by deferring ten days the expiration of any payment.

9. Then, lest the equinox recede from XII calends April [March 21st] in the future, we establish every fourth year to be bissextile (as the custom is), except in centennial years ; which always were bissextile until now; we wish that year 1600 is still bissextile; after that, however, those centennial years that follow are not all bissextile, but in each four hundred years, the first three centennial years are not bissextile, and the fourth centennial year, however, is bissextile, so the years 1700, 1800 and 1900 will not be bissextile. Assuredly, the year 2000, as with our custom, will have a bissextile intercalation, February will contain 29 days, and the same rule of intermittent bissextile intercalations in each four hundred year period will be preserved in perpetuity.

10. Moreover, so that the fourteenth day of the Paschal moon is given with precision and that the age of the moon is presented with precision to the faithful in accordance with the antique use of the Church, to take note of it each day with the reading of martyrology , we order that once the Golden Number is withdrawn from the calendar, one substitutes the cycle of the epacts for it which, thanks to its very precise rules mentioned above for the Golden Number, makes so that the new moon and the fourteenth day of the Paschal moon always hold their place. And this is seen clearly in the explanation of our calendar, where are also presented Paschal tables in conformity with the ancient habits of the Church and which make it possible to find more surely and more easily the sacred date of the Easter.

11. Lastly, partly because of the ten days cut off from October from year 1582 (that one must now call the year of the reform) and partly because of the three days which will not have to be inserted any more during each four hundred year period, it will be necessary to stop the 28 year cycle of the Sunday letters used so far in the Roman Church. We wish to substitute for it the same 28 year cycle, as adapted by this same Lilio to the rule of bissextile intercalation for the last years of the century as well as to the whole solar year, so that the Sunday letter can always be given as easily as before using the solar cycle, as that is explained in the canon which is referred to it.

12. We, therefore, with what is traditionally the attribute of sovereign pontiff, we approve this calendar, now reformed and made perfect thanks to the infinite benevolence of God towards his Church, and we order that it is printed in Rome with the martyrology.

13. But so that these orders are maintained intact and clear everywhere of faults and errors, we prohibit all the printers established on the territory subject, with or without intermediary, to our jurisdiction and that of holy Roman Church, to have the audacity or the presumption to print or publish, without our authorization, the calendar or martyrology, together or separately, or to draw benefit in any manner from it, under penalty of the loss of contracts and of a fine of one hundred gold ducats to pay to the Apostolic See. As for others, where that they remain similarly subject, we give them the same prohibition, under penalty of excommunication *latæ sententiæ* and under other sorrows within our discretion.

14. We thus remove and absolutely abolish the old calendar and we wish that all the patriarchs, primacies, archbishops, bishops, abbots and other leaders of Churches put into force for the reading of the divine office and the celebration of the festivals, each one in his Church, monastery, convent, command, army or diocese, the new calendar, to which was adapted the martyrology, and make use only of this one, as well as all the other priests and clerks, secular and regular, of the both genders, as well as soldiers and all Christians, this calendar whose use will start after the ten days removal of October 1582. As for those however which live in areas too distant to take knowledge of this letter in time, they are allowed to make such a change in October of the year which will follow immediately, namely 1583, or the next one, as soon, of course, as this letter will have come to them, in the manner that we indicated above and as that will be more abundantly explained in the calendar of the year of the reform.

15. In addition, under the terms of the authority with which we were invested by God, we exhort and request our very dear sons in Christ, our illustrious Rudolph [II], King of the Romans become emperor, as well as the other kings and princes, just as the republics. We recommend to them, both since they sought us to achieve this very admirable work, but also, and even especially, in order to maintain harmony between the Christian nations in the celebration of the festivals, to adopt for themselves our calendar and to take care that all their subjects adopt it respectfully and conform to it scrupulously.

16. As it would be difficult however to forward this letter to all the countries of the Christian world, we order that it is made public and displayed on the gates of the basilica of the Apostolic Prince and on those of the Apostolic Chancellery, as well as at the entry of Campo di Fiori. Also, among all people and in all the countries, one shall grant the same absolute credit to copies of this letter, even printed, accompanied by specimens by the calendar and martyrology mentioned previously, at the same time with the signed hand and notary seal of a public and authenticated dignitary of the Church, that that which would be granted by all to the displayed original letter.

17. No one among men, therefore, is permitted to infringe on this page, our [7] prescription, mandate, [9,10,11] establishment, [9,11, 14, 16] wish,[12] approval, [13] prohibition, [14] suppression, abolition, [15] exhortation and request, nor dare reckless opposition. But if you tamper with this, Almighty God will take you up with indignation, and you will be making an incursion against His happy apostles Peter and Paul.

Given at Tusculum [now part of Frascati], in the year of the Incarnation of the Lord 1581, sixth calends March [February 24th]; of our pontificate, year 10.

[This was signed in 1582 (New Style); it was dated 1581 using the Easter Year style of Florence, which starts a new year on March 25th.]

Cae. Glorierius

A. de Alexijs

[chancellors to the Pope]

A note on the English Translation:

The translation was made with the help of many human and Internet sources, from both the French and from the original Latin. I seek others' wisdom in improving the validity of the translation, and comments may be sent directly to [Bill Spencer](#), or members may send comments to the [CALNDR-L list](#). Especially helpful feedback was obtained from Rodolphe Audette and Robert H. van Gent, and additional feedback from Michael Klemm and Otto Stolz. Special Internet help was obtained from Altavista's [babelfish](#), a [Latin Translator](#) (beta) by Adam McLean, [Latin Words](#) by William Whitaker, and New Advent's [The Catholic Encyclopedia](#).

Bill Spencer, November 24-28, AD 1999, according to the Gregorian Calendar. Updated on the equinox, March 20, AD 2002, reflecting comments received and additional study.

Other references:

[Papal Bulls, form and dating](#)

Second-hand reference, through R. H. van Gent, has been made to the Dutch translation of the *Inter Gravissimas* and commentary, published on the bull's 350th anniversary in: W.E. van Wijk, *De Gregoriaansche Kalender: Een Technisch-Tijdrekenkundige Studie* (A.A.M. Stols, Maastricht, 1932), pp. 43-48.

The original Latin text of the *Inter Gravissimas* was transcribed by Rodolphe Audette from three sources: 1 - in a 19th century collection of papal bulls in the library of Université Laval, Québec ; 2 - in volume 5 of Clavius' *Opera Mathematica* ; 3 - in François Viète's *Opera Mathematica*

Final notes:

1. The "Leap Day" of Gregory XIII seems to have been Cæsar's intercalation of the 24th of February. He used the Roman dating approach throughout, and described his intercalation as the "bissexus" -- a "double 6th day" before March, counting backwards from March 1, inclusive. I have heard that the Saint's Days for the 25th through 28th were delayed one day to accomodate the intercalation. In our modern notation, February of a leap year would have been something like "... 23rd, 24th, 24th repeated, 25th, 26th, 27th, 28th, March 1st".

2. Much controversy was generated around the year 2000, over the exact end of the second millennium and start of the third. The century, and presumably the millenium, of Gregory XIII clearly ends with a year ending in 00. E.g., the 400-year period in his example starts after MDCC and ends on the year MM. Then the next period starts, presumably with 2001.

POPE SIXTUS V (APRIL 24, 1585; CROWNED MAY 1, 1585; DIED AUGUST 27, 1590)

Pope Sixtus V or Xystus V (13 December 1521 – 27 August 1590), born Felice Peretti di Montalto, ruled from 24 April 1585 to his death in 1590.

Triumphantis Hierusalem. St. Bonaventure, Seraphic Doctor of the Church. Pope Sixtus V - 1590

Triumphant Jerusalem's sempiternal glory and the never withering crowns of the Saints, most happily reigning with Christ Holy Mother Church admiring these with joy, militant upon this earth, truly hastening to the same crown of justice, does not cease to preach that God is wonderful in His Saints. Nor truly do they alone celebrate with exceptional praises the distinguished victories and the very bright merits of the Saints, but the same Saints, whom God wonderfully honors, She Herself also piously venerates and cares for, established (as She is) upon their preaching and salutary doctrine, founded upon their blood, instructed by their illustrious works of charity and their example, She is helped each day by their fervent prayers before God. Wherefore She greatly studies those things due to that celestial Hierarchy, where all are ordered in perfect charity, to conform Herself to that norm and image, indeed in as much as She is allowed in the exile of this passing world. For just as there are many mansions in that great house of the greatest Head of a household, heaping with all good things, and just as those blessed souls enjoy a certain wonderful variegated beatitude of one glory, so the Catholic Church, which is the effigy of that one celestial, arranged (as She is) as a battleline in a military camp, (and) having been illumined by a divine light, acknowledges and distinguishes those sacred orders in the veneration that must be exhibited to the Saints of God. And so while She praises the glorious chorus of Apostles, the laudible number of Prophets, the army of strongest Martyrs and offers honors to the other Saints in their place and order with due ceremony, in one spirit of charity and in a similar pious affection of devotion does She exult manifoldly. Truly among those most blessed choirs of Saints, whose memory is celebrated by all the faithful with a merited religious cult, there shines forth in distinguished splendor the order of holy Doctors eloquently enumerated by Paul the Apostle, when he said, "*And He gave some indeed as Apostles, others however as Prophets, others truly as Evangelists, others however as Pastors and Doctors,*" whom He constituted vigorous and faithful cultivators and workers in His vineyard, "*for the work of ministry, for the edification of the Body of Christ.*" (1 Cor. 12:28; Eph. 4:12) These are those, concerning whom divine Wisdom shouts: "*They who make Me shine forth will have eternal life.*" (Eccli. 24:31). Concerning these the Angel spoke in the presence of Daniel: "*Moreover they who are learned, will shine like the splendor of the firmament, and they who train many unto justice, will be as stars for perpetual eternities*" (Dan. 12:13) Finally these the Savior Himself, Christ the Lord, decorates with that distinguishing eulogy: "*He who does these things and teaches them, will be called great in the Kingdom of Heaven.*" (Mt. 5:19) Since however at all times the study and doctrine of the sacred Doctors has been useful and salutary in the Church of God, this fact itself demonstrates that it is greatly fruitful and planely necessary, when, with the furor of the horrible name of christian persecutors repressed, in the very peace of the Church there were roused up more vehemently the wars of heresy. For then the traps and fallacies of the heretics, who, with the devil instigating, did not discontinue to oversee tares in the field of the Lord, by the care and diligence of the Doctors in detecting, both the pestiferous and detestible errores were cut off by the sword of the spirit, and with the holy Doctors as attendants, the falsehood was layed low by the strength of catholic truth. Wherefore by every right are the holy Doctors designated in the Church with the name of the stars Hyades, who, in the very frigid winter and with the long nights of infidelity completed and the storm of persecution calmed, they then shone more brightly upon holy Church, after the sun of truth grew warm among the hearts of the faithful, and as the year opened truly more lucidly with new faith.

1. Truly already among these, whom the great Lord willed to fill with a spirit of intelligence, and whom each one has sent forth the utterance of his wisdom like a shower upon the Church of God, is St. Bonaventure numbered, as a Confessor, a Pontiff, and a exceptional Doctor in the same Catholic Church, he whom Our predecessor, Pope Sixtus IV, of happy remembrance, on account of the admirable sanctity of his life and very excellent doctrine inscribed among the number of the Saints.

2. For having been born at Bagnoregio in Tuscany, so that he might satisfy the pious vow of his mother, he entered as an adolescent into the Religion of St. Francis, by means of whose still recent footsteps the new soldier of Christ progressing humbly and constantly, drank the most healthful observance of regular norms with such ardor of spirit and avidity of heart, that there appeared in him the highest sanctity, and with innocence and chastity of life, holy humility, patience, meekness, disdain of earthly things, desire for those heavenly, he was an example to and the admiration of all. Inflamed in such great sweetness and fervor of divine love, his spirit was so rapt in God, that already as one introduced into the wine cellar of the Spouse and drunk with the best wine of charity, he seemed to gaze everywhere upon Jesus Christ Crucified and Suffering, and to dwell in His wounds. Truly to this exceptional holiness of life did this man of God join the great praise of outstanding doctrine, with God so disposing, so that for His glory and the utility of the Church, he would not only make very great progress in example, but in word and erudition. And so when in the study of the Sacred Letters, the reading of the holy Fathers and in the very necessary discipline of scholastic theology, having been employed most diligently by Alexander of Hales, the distinguished theologian of that era, for a brief space of time, with the goodness of surpassing genius, by assiduous labor, and what is chief of all, with the grace of the Holy Spirit, who molded him on all sides as a golden vessel for a chosen honor, he made such progress and arrived at such perfection of doctrine, that decorated in solemn custom with the distinctions of a Master in Theology in the frequented lecture hall of Paris, he taught sacred theology publicly in the same place.

3. Truly did he attain such great praise in the gift of interpreting and in the science of all theology, that the most learned men admired his doctrine and erudition. And indeed there are extant many, moving and very bright writings of this holy man, which still are of great utility to the Church and are not mediocre, by the benifice of God, everyone of which both erudite men, of Our age and ages past, have read with much fruit and very entirely approved, so great was he in theology, that they declare him sufficient. For he left those monuments of his divine genius to those who would come after him, by which questions, very difficult and involuted with many obscurities, are explained methodically and in order, straightforwardly and lucidly, with a great bounty of the best arguments, the truth of the Catholic Faith is illustrated, pernicious errors and profane heresies are overthrown, and the pious minds of the faithful are admirably inflamed to the love of God and the desire of the celestial fatherland. For there was in St. Bonaventure something preeminent and unique, so that he stood out not only in subtlety of arguing, in facility of teaching, in cleverness of defining, but he excelled in a certain divine strength of thoroughly stirring up souls. For in writing with the greatest erudition he so conjoined an equal ardor of piety, that he would move the reader by teaching and it would sink into the recesses of the soul, and then he would prick the heart with certain seraphic stings and it would pour forth with a wonderful sweetness of devotion; admiring which grace poured out upon his mouth and pen, Our predecessor the Pontiff Sixtus IV, had no doubts in saying, that the Holy Spirit seemed to have spoken in him.

4. When therefore to the faithful servant so many and very bright talents have been entrusted by the Lord, that he increases these by exercising them for the utility of his brothers and by buying the treasures of heavenly grace, by divine counsel and with the greatest consent of his whole Order he was made, at Rome, the seventh Minister General after blessed Francis; in which duty of office he not only exhibited prudence, vigilance, and sollicitude, but he burned up with such ardor of fraternal charity and slaved for his brothers with such a self-abasement (demissio) of christian humility, that there was acknowledged in him that saying of the Lord: *“Let him who is greater among you, be as your servant.”* (Mt. 20:26)

5. Rather even Our Predecessor of pious memory, Pope Clement IV, who loved this holy man intensively and was delighted by his wonderful doctrine, obtained for him the distinguished Archepiscopate of York, so that so excellencing in virtue and prudence he might run about in a broader field for the utility of the many. He truly, since he could not suffer to tear himself from the embrace of seraphic poverty, modestly and humbly, refused the offered dignity.

6. Moreover when Gregory X, the Supreme Pontiff, on account of the most grave situation of the Christian republic had proclaimed the General Council of Lyons, and searched eagerly for men outstanding in sanctity, doctrine and wisdom, whose strong and faithful works he would use for managing and arranging of this greatest matter, he chose first of all two of the clearest lights of that age from the two most flourishing Orders, of Preachers and of Minors, Saints Thomas and Bonaventure, whom he commanded to come in person. But when the other had fallen sick on his journey and had happily

flown forth to the crown of glory, St. Bonaventure, having arrived at Lyons, was greeted most courteously by the Roman Pontiff, Gregory, who used to repose thus in his virtue and wisdom, to determine properly the parts of directing and administering the Council to be assigned especially to him. For which reason from the public utility and necessity of the Church, so that he would not only take part in the things of the Council, but preside over them, he decided to place the burning and shining light upon the highest candlestick, so that it would greatly brighten the house of God.

7. And so he immediately elected St. Bonaventure seeking no honors, but rather fleeing them, and indeed submitting to the Vicar of Christ and not refusing to undertake any labors for the Church just as in a theatre of the whole world he had (already) elected him to the Sacred College of Cardinals and to the order of Bishops; for he appointed him to the Church of Alba, the honor of which was accustomed to be given to the older Cardinal presbyters. He, who bore the fullest dignity, contributed at once to the glory of God and to utility of the Church. For indeed in the most arduous matters of the Council he performed the most uncommon tasks, defended the Catholic Faith most constantly, refuted depraved opinions most sharply, and by whose patience, doctrine, sanctity, and orations, the pastoral sollicitude of the Pontiff Gregory was so greatly aided, that with the disagreement of the schismatics removed by the mercy of God, Michael Palaeologus, the Emperor of the Greeks, and the oriental nations returned to the obedience, unity, and communion of the Apostolic See; and at last it was worthy to have him, whom in Greek they call Euty chius.

8. Therefore deservedly, when a little before in the same Council the strongest athlete of Christ had migrated forth from the pilgrimage of this life to the celestial fatherland, all grieved over his death, all deplored the common loss, all decorated his burial with tears and praises, but one before all others most truly celebrated the most holy man's life conducted most uprightly his most proven morals, his very many labors undertaken for the Church, and his doctrine, esteemed in that Council itself with distinguished praise. This man was Peter, Cardinal of Tarantasia, of pious memory, a man outstanding in erudition and christian eloquence, who afterwards when raised up to the high rank of the pontificate, was named Pope Innocent V. Truly did the Supreme Pontiff Gregory X, himself, having lost a brother in the deepest affection of heart, greiving for his most faithful helper and counselor, testify openly with graver words, that the Catholic Church, which had received from the piety and doctrine of such a man the richest fruits, had lost greatly at his death. But truly has it been said by the Holy Spirit: "*In eternal remembrance will be the just man.*" (Ps. 111: 6) For he who in life was illustrious, was long after death made more illustrious, with God, who is admirable and glorious in His Saints, much approving him with very many signs and prodiges and with the greastest distinguishing miracles.

9. When the fame of whose miracles had gathered great strength among all men, the same Sixtus, Our predecessor, surveying them from the sublime watchtower of the Apostolic See, understood that the finger of the God, who alone works great wonders, was planely there. And so both on his own, and at the very many vehement requests of Frederick, Emperor of the Romans, of good memory, of kings, republics, dukes and cities, and the urgent demanding consent of nearly all the faithful, the Roman Pontiff had the worthy idea of registering that most outstanding man, the Cardinal Bishop, Bonaventure, among the Saints. Therefore with the greatest care and having examined both the exceptional sanctity of that diligent life and the truth of his miracles and having gathered these together, at last with all things, which pertained to this matter, duely and rightly accomplished, for the glory of God and the exaltation of the Catholic Church, in virtue of his own power and that bestowed upon him by God in blessed Peter the Apostle, he registered among the Saints the same blessed Bonaventure, with the consent of his brothers, the Cardinals of the Holy Roman Church, and all the prelates, and he inscribed and aggregated him among the number of the Saintly Confessors, Pontiffs, and Doctors, and he commanded that his anniverary feast day be celebrated on the second Sunday of the month of July, and that an office be recited for him, just as for a Confessor, Pontiff, and Doctor throughout the universal Church, likewise with other decrees added, which are more fully contained in the letters of the same Sixtus.

10. And although this Doctor, St. Bonaventure, be glorious and most celebrated in the Catholic Church, and be greatly respendant in Heaven, where he is crowned with that crown, which God witholds for those who love Him, and although no human thing is lacking to him, who enjoys the good things with Christ, which neither the eye sees, nor the heart expects; nevertheless the charity of Christ and a burning affection of a certain devotion, by which for him We have been perpetually consumed from nearly Our first years, urges Us to consider how to rather propagate and explain his sanctity and to a greater

extent his doctrine, as much as We are able with the help of the Lord. Indeed We are moved, that there is a part, of Our seraphic Religion, in holy communion with him, in which We have been educated and versed for many years, and for whom as a for a most worthy mother, We should manifest every honor of piety and gratitude of heart; but much more do the glory of God, the pastoral office which We bear, the so many labors undertaken by this most holy man on behalf of the Church of God, and his so many illustrious merits urge Us, so conjoined as they are with the Roman Church, in whose broadest ranks and Senate he sat with the highest praise. Finally the utility of the universal Church moves Us, which can be always more and more richly captivated by the erudition of such a Doctor, especially when the ambushes and the diabolical machinations of heretics, by which they oppose most vehemently in this sad age that sacred theology, which is called Scholastic, admonish Us greatly, that We should retain, explain, and propagate this same theology, as something which nothing can be more fruitful for the Church of God. For with the divine gift of Him, who alone gives the spirit of knowledge (scientia) and wisdom and understanding, and who furnishes His Church throughout the lifetimes of generations, as is needed, with new benefits, and who provides Her with new supports, there has been discovered by Our ancestors, most wise men, Scholastic theology, which by two Doctors glorious above all, the angelic Saint Thomas, and the seraphic Saint Bonaventure, the most brilliant professors in this capacity, and first among those, who have been registered among the number of the Saints, with excellent genius, assiduous study, great labors and vigils have refined and decorated it, and have passed it on, to those who would come after, optimally arranged and in many ways very clearly explained. And indeed such a salutary understanding and practice of this science, which spread abroad from the richest sources of divine letters, Roman Pontiffs, holy Fathers and Councils, could certainly always bring the greatest assistance to the Church, either to understand and interpret, truly and sensibly, the Scriptures themselves, or to read through and explain the Fathers more securely and usefully, or to detect and refute the various errors and heresies. Truly in these last days, in which already there has come those dangerous times described by the Apostle, and the blasphemous, proud, seductive men who advance to what is worse still, erring and sending others into error, this (kind of theology) is necessary to sensibly confirm the dogmas of the Catholic Faith and confute heresies. And the state of affairs is such, that the judges are the very enemies themselves of the truth, by whom Scholastic theology has become dreadful to the greatest degree, who scarcely understand, by that apt and inner connected coherence of things and causes, in that order and arrangement, as by the training of soldiers in fighting, with those lucid definitions and distinctions, by that firmness of arguments and the sharpest disputations, that light is distinguished from shadows, and the true from the false, and their mendacity, involuted with many deceptions and fallacies, like a vestment borne away, is brought to light and stripped bare. In as much as therefore as these men begin to fight and overturn this most fortified citadel of Scholastic theology, so much more does it befit us to defend this unconquered defense of the Faith, and both to conserve and keep safe the inheritance of Our fathers, and to embellish, as much as we can, the keenest defenders of the truth with merited honors.

11. Wherefore, so that the erudition of the Seraphic Doctor may be diffused more broadly to the utility of the many, and so that from his books and works erudite and studious men may daily sieze more copious and more tastety fruit (which must not be doubted will add to the glory of this very Saint, though he is most blessed in heaven) We establish that indeed at first in Our kind City, in this basilica of the Twelve Holy Apostles, a college by the name of Saint Bonaventure, in which sacred theology especially from the works and commentaries of this exceptional and devout Doctor is to be publicly explained.

12. Then also all his works, which can be found, whose editions are partly not yet carefully sought out nor even altogether evaluated under our authority, and partly already published, We are paying attention at the same time to them all in proper form, so that both what is most faultless be printed and that these be brought to light from Our Vatican press. However because from the very beginning of Our pontificate, with God, as We piously believe, inspiring, We have proposed constantly, to celebrate the name and merits of this holy Doctor among and for the sake of all men and to increase and amplify the faithful's veneration of him, and We have also been sensibly and not moderately stirred to do this by the example of Our predecessor, Pope Pius V, of holy memory, most worthy of the Christian republic, and whom as a father We still revere and honor.

13. For he having been thoroughly moved with religious piety and singular devotion, by which he was influenced in Saint Thomas of Aquinas' regard, the honor of his Order and the ornament of the Catholic Church, desiring in the same manner

to adorn the same Saint with suitable honors on account of his most outstanding merits in the Catholic Church, besides these ordered and decreed this, that his feast day be forever celebrated each year as a rite of double office according to the likeness of the four holy Doctors of the Church; which equal honor We indeed estimate should be allotted to St. Bonaventure, an exceptional Doctor, since among these such a fine conjunction and similitude of virtues, holiness, doctrine, and merits intervenes. For these *“are the two olive trees and two candlesticks”* (Apoc. 11: 4) lighting the house of God, who both with the fat of charity and the light of science entirely illumine the whole Church; these two by the singular providence of God appeared at the same time rising forth as two stars from the brightest families of model Orders, which have always been prepared as things most useful to holy Church in defending the catholic religion, and in undertaking all labors and dangers for the orthodox faith, from which, as from a fertile and well cultivated soil, daily by the grace of God fecund and fruitful plants are procreated, by this is meant those men outstanding in doctrine and sanctity, who energetically conduct the strong and faithful work of the bark of Peter, driven about by so many waves, and of the Roman Pontiff, holding (as he does) his key not without the greatest sollicitude. These two Saints, since they were contemporaries and given to the very same studies, students together, teachers at the same time, after they both had been summoned to the Council by Gregory X, the Supreme Pontiff, for similar reasons, honored, and in the pilgrimage of this life by fraternal charity, by spiritual familiarity, they have been very much conjoined in a fellowship of holy works, and at last migrating onward together with equal pace to the celestial fatherland, equally happy and glorious they enjoy to the full that sempiternal beatitude, where with the same affection of charity, as We piously believe, they pray for Us laboring in this vale of tears and implore the divine power of assistance, so that deservedly did the same Sixtus IV, acknowledging that these two Saints were thoroughly alike and almost twin brothers in Christ, establish, that Saint Bonaventure and St. Thomas must be adorned with a like prerogative of veneration and honor.

14. Therefore because by Us both the charity of the seraphic Order, and the magnitude of the merits of Saint Bonaventure, and the utility and edification of the Catholic Church, whose helms have been committed by God to Us, though undeservedly, require, with the mature deliberation of Our venerable brothers, the Cardinals of the Holy Roman Church, having been heard, from the counsel and unanimous consent of the same and from Our certain knowledge and the fullness of Apostolic power bestowed upon Us, by this Our perpetually valid constitution, that the doctrine of this very Saint Bonaventure, praised by Our abovesaid predecessors, Clement IV, Gregory X, and Sixtus IV, greatly approved in the Council of Lyons, employed also at the Council of Florence to explain difficult matters, testified to and commended by the authority of the gravest of men and worthy of an exceptional Doctor of the Church, We also greatly praise and commend in the Lord, and also the letters of the same Sixtus IV, which We want to be considered expressly at this moment, excepting the arrangement for celebrating the feast day of St. Bonaventure on the second Sunday of July, approving and renewing by the tenor of these (letters), We determine and declare, that St. Bonaventure himself, lawfully inscribed and enumerated together with the company of the holy Doctors by the same Sixtus IV, by Apostolic authority with the tenor of these present letters, must be held and venerated among the preeminent and primary (Doctors), who excel in the guidance of theological ability.

15. And on account of that We, hoping in the Lord, that the nightly study of the Seraphic Doctor in doctrine and devotion, which We greatly desire to shine and burn among the clergy and christian people, will be the greatest help, We determine and will that his books, commentaries, smaller works, and in short all his works, be cited, published, and when it is demanded, employed, in the manner in which they have been most faultlessly published by Our Vatican press, as has been said above, just as are those of the other Doctors of the Church, who are exceptional, not only in private, but publicly, in lecture halls, academies, schools, colleges, in lectures, disputations, interpretations, addresses, sermons and in all other ecclesiastical studies and christian practices.

16. And nevertheless, so that a glorious remembrance of this wisest Doctor, if not for the sake of his own dignity, at least for the sake of human refinement, be refostered on account of his vast merits with more ardent study, We, induced by the example of Our predecessor, Pope Boniface VII, of happy remembrance, who gave instructions concerning the four holy Doctors, and that of Pope Pius V, concerning the aforesaid same St. Thomas, do precept, that his office be celebrated by all persons ecclesiastical, secular, and regular of whatever Orders as much in public as in private on the day before the Ides of

July (with the aforesaid arrangement of Sixtus IV, concerning the second Sunday of the said month, notwithstanding) and so that this should be explained and printed in the Calendars, with the name of the Doctor and the addition of “festum duplex”, even if in the reforms of the most recent breviaries and of the Roman Missal it had been arranged otherwise, and We determine that it cannot be judged nor interpreted otherwise than as had been ordained by Us above, by whomsoever endowed with whatever authority

17. Exhorting all the faithful of Christ, of both sexes, in the city of Bagnoregio, which gave forth this most bright light, and those of the diocese, that they abstain on this same feast day from servile works, according to the custom of the Church: however so that the devotion of Christ’s faithful be enkindled to honor the feast day of this Doctor and to piously implore his power of assistance, more than it is, on which they might perceive themselves to be refreshed by this gift of celestial grace, by the mercy of the omnipotent God and entrusted with His authority to blessed Peter and Paul, the Apostles, We mercifully concede and grant in the Lord a plenary indulgence and remission of all sins, to all Christ’s faithful, of both sexes, who, gathered together as much in the said city and diocese of Bagnoregio, as in the very bright city of Lyons, where he fought the good fight lawfully, where with the race finished, the faith kept, he happily migrated from this calamitous age to the reward and crown of his merits in Heaven, and in Our kind city, where in that Basilica of the Twelve Holy Apostles, a college had been erected by Us, as We have already said, devoutly honoring his very feast, as other festivities are usually observed according to the precept of the Church, truly penitent and having made a sacramental confession of their sins, would on the same day receive the Most Holy Sacrament of the Eucharist. To those who would truly visit the churches of the Friars Minor of St. Francis on the very day of the feast, from the first vespers until sunset on the day proper, pouring forth prayers there to God, as their own devotion might suggest, We remit ten years and as many forty-days of those penances enjoined upon them, or owed in any other manner whatsoever, by means of these present letters that will endure perpetually, which We do not want to be included under whatever revocations or limitations of indulgences.

18. Wherefore We command your fraternity and discretion by means of these Apostolic writings, to procure that whatsoever is contained in them be published solemnly in whatever of your provinces, cities, churches, and dioceses, and that by all persons ecclesiastical, secular, and regular of whatever Order, of whatever place and nation, they be observed perpetually inviolable.

19. Moreover We will, that to the copies of these present letters, even those printed, signed by the hand of any public notary, and endowed with the seal of any person constituted in ecclesiastical dignity, there be exhibited everywhere that same straightforward faith, which would be exhibited to these present letters, if they were displayed or show to them.

20. To entirely no man therefore be it licit to infringe, or with rash daring to contravene, this page of Our approbation, renewal, decrees, declaration, determinations, precept, concession, grant, remission and command. If anyone however would presume to attempt this, he will know himself to have incurred the indignation of the omnipotent God and of His Apostles, Peter and Paul.

Given at Rome in the Basilica of the Twelve Holy Apostles, in the year of the Incarnation of the Lord, one thousand five hundred and eighty-eighth, one the day before the Ides of March, in the third year of Our Pontificate.

POPE INNOCENT XI (SEPTEMBER 21, 1676 – AUGUST 12, 1689)

Pope Innocent XI, born Benedetto Odescalchi, ruled from 21 September 1676 to his death. He is known in Budapest as the “Saviour of Hungary”.

Coelestis Pastor. Condemning the Errors of Miguel de Molinos. Pope Innocent XI - 1687

IN ORDER to free the world, prostrate in darkness and bound by numerous pagan errors, from the power of the devil who held it a wretched prisoner after the fall of our first parent, the heavenly shepherd, Christ our Lord, by his ineffable mercy, condescended to take flesh and, as a living victim, offer himself to God for us on the wood of the cross, nailing the guarantee of our redemption to the wood of the cross as a proof of his love for us. Then before returning to heaven he left on earth the Catholic Church his bride, as a new city, a holy Jerusalem, coming down from heaven without wrinkle or spot, one and holy, protected by his mighty weapons against the gates of hell. Its government he entrusted to the prince of the apostles, Peter, and his successors; they are to preserve whole and entire the teaching drawn from his lips, lest the sheep redeemed by his precious blood feed on poisonous ideas and fall back into age-old errors. This power sacred Scripture teaches us he entrusted especially to blessed Peter. For to which of the apostles but Peter did he say: “Feed my sheep.” And again: “I have prayed for you that your faith may not fail; and when once you have turned, strengthen your brothers.” Therefore, we who occupy Peter’s throne and possess power equal to his, not by our own merits but because of almighty God’s inscrutable wisdom, steadfastly desire that the Christian people embrace that faith proclaimed by Christ our Lord through his apostles in a continuous and uninterrupted tradition; the faith which he promised will endure to the end of the world.

1. Recently it has been brought to the attention of our apostolic office that a certain Miguel de Molinos, under pretext of the prayer of quiet, but actually at variance with the teaching and practice of the holy fathers from the very beginnings, was teaching false doctrines by word and writings, and in practice was following them; these doctrines were leading the faithful from true religion and from the purity of Christian piety into terrible errors and every indecency. Therefore, since we have always been deeply concerned that the souls of the faithful committed to us by God will arrive safely at the hoped-for harbor of salvation by being kept free from such depraved errors, we have ordered, after legitimate investigation, the aforesaid Molinos put in prison. Then in person and in the presence of our honorable brothers, cardinals of the holy Roman Church who had been especially assigned as general inquisitors throughout Christendom, we consulted a number of masters of sacred theology and received their judgment in word and writing, and weighed it carefully. Even imploring the assistance of the Holy Spirit, we have determined to condemn, with the unanimous consent of these our brothers, the following propositions of this same Molinos. He had acknowledged these propositions as his own and had been convicted for dictating, writing, disseminating, and holding them, or had acknowledged his guilt, as is more fully explained in the judicial procedures and verdict issued by our mandate of 28 August 1687.

The Propositions:

1. It is necessary that man reduce his own powers to nothingness, and this is the interior way.
2. To wish to operate actively is to offend God, who wishes to be himself the sole agent; and therefore it is necessary to abandon oneself wholly in God and thereafter to continue in existence as an inanimate body.
3. Vows about doing something are impediments to perfection.
4. Natural activity is the enemy of grace, and impedes the operations of God and true perfection, because God wishes to operate in us without us.
5. By doing nothing the soul annihilates itself and returns to its beginning and to its origin, which is the essence of God, in which it remains transformed and divinized, and God then remains in himself, because then the two things are no more united, but are one alone, and in this manner God lives and reigns in us, and the soul annihilates itself in operative being.

6. The interior way is that in which neither light, nor love, nor resignation is recognized, and it is not necessary to understand God, and in this way one makes progress correctly.
7. A soul ought to consider neither the reward, nor punishment, nor paradise, nor hell, nor death, nor eternity.
8. He ought not to wish to know whether he is progressing according to the will of God, or whether or not with the same resigned will he stands still; nor is it necessary that he wish to know his own state or his own nothingness; but he ought to remain as an inanimate body.
9. The soul ought not to remember either itself, or God, or anything whatsoever, and in the interior life all reflection is harmful, even reflection upon its human actions and upon its own defects.
10. If one scandalizes others by one's own defects, it is not necessary to reflect, as long as the will to scandalize is not present; not to be able to reflect upon one's own defects, is a grace of God.
11. It is not necessary to reflect upon doubts as to whether one is proceeding rightly or not.
12. He who gives his own free will to God should care about nothing, neither about hell, nor about heaven; neither ought he to have a desire for his own perfection, nor for virtues, nor his own sanctity, nor his own salvation-the hope of which he ought to remove.
13. After our free will has been resigned to God, reflection and care about everything of our own must be left to that same God, and we ought to leave it to him, so that he may work his divine will in us without us.
14. It is not seemly that he who is resigned to the divine will, ask anything of God; because asking is an imperfection, since the act is of one's own will and election, and this is wishing that the divine will be conformed to ours, and not that ours be conformed to the divine; and this from the Gospel: "Seek and you shall find," was not said by Christ for interior souls who do not wish to have free will; nay indeed, souls of this kind reach this state, that they cannot seek anything from God.
15. Just as they ought not ask anything from God, so should they not give thanks to him for anything, because either is an act of their own will.
16. It is not proper to seek indulgences for punishment due to one's own sins, because it is better to satisfy divine justice than to seek divine mercy, since the latter proceeds from pure love of God, and the former from an interested love of ourselves, and that is not a thing pleasing to God and meritorious, because it is a desire to shun the cross.
17. When free will has been surrendered to God, and the care and thought of our soul left to the same God, no consideration of temptations need any longer be of concern; neither should any but a negative resistance be made to them, with the application of no energy, and if nature is aroused, one must let it be aroused, because it is nature.
18. He who in his prayer uses images, figures, pretension, and his own conceptions, does not adore God "in spirit and in truth."
19. He who loves God in the way which reason points out or the intellect comprehends, does not love the true God.
20. To assert that in prayer it is necessary to help oneself by discourse and by reflections, when God does not speak to the soul, is ignorance. God never speaks; his way of speaking is operation, and he always operates in the soul when this soul does not impede him by its discourses, reflections, and operations.
21. In prayer it is necessary to remain in obscure and universal faith, with quiet and forgetfulness of any particular and distinct thought of the attributes of God and the Trinity, and thus to remain in the presence of God for adoring and loving him and serving him, but without producing acts, because God has no pleasure in these.

22. This knowledge through faith is not an act produced by a creature, but it is a knowledge given by God to the creature, which the creature neither recognizes that he has, and neither later knows that he had it; and the same is said of love. 23. The mystics with St. Bernard in the *Scala Claustralium (The Ladder of the Recluses)* distinguished four steps: reading, meditation, prayer, and infused contemplation. He who always remains in the first, never passes over to the second. He who always persists in the second, never arrives at the third, which is our acquired contemplation, in which one must persist throughout all life, provided that God does not draw the soul (without the soul expecting it) to infused contemplation; and if this ceases, the soul should turn back to the third step and remain in that, without returning again to the second or first.

24. Whatever thoughts occur in prayer, even impure, or against God, the saints, faith, and the sacraments, if they are not voluntarily nourished, nor voluntarily expelled, but tolerated with indifference and resignation, do not impede the prayer of faith; indeed they make it more perfect, because the soul then remains more resigned to the divine will.

25. Even if one becomes sleepy and falls asleep, nevertheless there is prayer and actual contemplation, because prayer and resignation, resignation and prayer are the same, and while resignation endures, prayer also endures.

26. The three ways: the purgative, illuminative, and unitive, are the greatest absurdity ever spoken about in mystical (theology), since there is only one way, namely, the interior way.

27. He who desires and embraces sensible devotion does not desire nor seek God, but himself; and anyone who walks by the interior way, in holy places as well as on feast days, acts badly when he desires it and tries to possess it.

28. Weariness for spiritual matters is good, if indeed by it one's own love is purified.

29. As long as the interior soul disdains discourses about God, disdains the virtues, and remains cold, feeling no fervor in himself, it is a good sign.

30. Everything sensible which we experience in the spiritual life, is abominable, base, and unclean.

31. No meditative person exercises true interior virtues; these should not be recognized by the senses. It is necessary to abandon the virtues.

32. Neither before nor after communion is any other preparation or act of thanksgiving required for these interior souls than continuance in a customary passive resignation, because in a more perfect way it supplies all acts of virtues, which can be practiced and are practiced in the ordinary way. And, if on this occasion of communion there arise emotions of humility, of petition, or of thanksgiving, they are to be repressed, as often as it is not discerned that they are from a special impulse of God; otherwise they are impulses of nature not yet dead.

33. That soul acts badly which proceeds by this interior way, if it wishes on feast days by any particular effort to excite some sensible devotion in itself, since for an interior soul all days are equal, all festal. And the same is said of holy places, because to souls of this kind all places are alike.

34. To give thanks to God by words and by speech is not for interior souls which ought to remain in silence, placing no obstacle before God, because he operates in them; and the more they resign themselves to God, they discover that they cannot recite the Lord's prayer, i.e., Our Father.

35. It is not fitting for souls of this interior life to perform works, even virtuous ones, by their own choice and activity; otherwise they would not be dead. Neither should they elicit acts of love for the Blessed Virgin, saints, or the humanity of Christ, because since they are sensible objects, so, too, is their love toward them.

36. No creature, neither the Blessed Virgin nor the saints, ought to abide in our heart, because God alone wishes to occupy and possess it.

37. On occasion of temptations, even violent ones, the soul ought not to elicit explicit acts of opposite virtues, but should persevere in the above mentioned love and resignation.
38. The voluntary cross of mortifications is a heavy weight and fruitless, and therefore to be dismissed.
39. The more holy works and penances, which the saints performed, are not enough to remove from the soul even a single tie.
40. The Blessed Virgin never performed any exterior work, and nevertheless was holier than all the saints. Therefore, one can arrive at sanctity without exterior work.
41. God permits and wishes to humiliate us and to conduct us to a true transformation, because in some perfect souls, even though not inspired, the demon inflicts violence on their bodies and makes them commit carnal acts, even in wakefulness and without the bewilderment of the mind, by physically moving their hands and other members against their wills. And the same is said as far as concerns other actions sinful in themselves, in which case they are not sins, but in them (because with these) the consent is not present.
42. A case may be given, that things of this kind contrary to the will result in carnal acts at the same time on the part of two persons, for example man and woman, and on the part of both an act follows.
43. God in past ages has created saints through the ministry of tyrants; now in truth he produces saints through the ministry of demons, who, by causing the aforesaid things contrary to the will, bring it about that they despise themselves the more and annihilate and resign themselves to God . . .

POPE CLEMENT XI (NOVEMBER 23, 1700 – MARCH 19, 1721)

Pope Clement XI (Latin: Clemens XI; 23 July 1649 – 19 March 1721), born Giovanni Francesco Albani, was Pope from 23 November 1700 to his death in 1721.

Unigenitus. Condemnation of the Errors of Paschasius. Pope Clement XI - 1713

(Sec. 3) 1. What else remains for the soul that has lost God and His grace except sin and the consequences of sin, a proud poverty and a slothful indigence, that is, a general impotence for labor, for prayer, and for every good work?

2. The grace of Jesus Christ, which is the efficacious principle of every kind of good, is necessary for every good work; without it, not only is nothing done, but nothing can be done.

3. In vain, O Lord, do You command, if You do not give what you command.

4. Thus, O Lord, all things are possible to him for whom You make all things possible by effecting those same things in him.

5. When God does not soften a heart by the interior unction of His grace, exterior exhortations and graces are of no service except to harden it the more.

6. The difference between the Judaic dispensation and the Christian is this, that in the former God demanded flight from sin and a fulfillment of the Law by the sinner, leaving him in his own weakness; but in the latter. God gives the sinner what He commands, by purifying him with His grace.

7. What advantage was there for a man in the old covenant, in which God left him to his own weakness, by imposing on him His law? But what happiness is it not to be admitted to a covenant in which God gives us what He asks of us?

8. But we do not belong to the new covenant, except in so far as we are participators in that new grace which works in us that which God commands us.

9. The grace of Christ is a supreme grace, without which we can never confess Christ, and with which we never deny Him.

10. Grace is the working of the omnipotent hand of God, which nothing can hinder or retard.

11. Grace is nothing else than the omnipotent Will of God, ordering and doing what He orders.

12. When God wishes to save a soul, at whatever time and at what ever place, the undoubted effect follows the Will of God.

13. When God wishes to save a soul and touches it with the interior hand of His grace, no human will resists Him.

14. Howsoever remote from salvation an obstinate sinner is, when Jesus presents Himself to be seen by him in the salutary light of His grace, the sinner is forced to surrender himself, to have recourse to Him, and to humble himself, and to adore his Savior.

15. When God accompanies His commandment and His eternal exhortation by the unction of His Spirit and by the interior force of His grace, He works that obedience in the heart that He is seeking.

16. There are no attractions which do not yield to the attractions of grace, because nothing resists the Almighty.

17. Grace is that voice of the Father which teaches men interiorly and makes them come to Jesus Christ; whoever does not come to Him, after he has heard the exterior voice of the Son, is in no wise taught by the Father.

18. The seed of the word, which the hand of God nourishes, always brings forth its fruit.
19. The grace of God is nothing else than His omnipotent Will; this is the idea which God Himself gives us in all His Scriptures.
20. The true idea of grace is that God wishes Himself to be obeyed by us and He is obeyed; He commands, and all things are done; He speaks as the Lord, and all things are obedient to Him.
21. The grace of Jesus Christ is a strong, powerful, supreme, invincible grace, that is, the operation of the omnipotent Will, the consequence and imitation of the operation of God causing the incarnation and the resurrection of His Son.
22. The harmony of the all powerful operation of God in the heart of man with the free consent of mans will is demonstrated, therefore, to us in the Incarnation, as in the fount and archetype of all other operations of mercy and grace, all of which are as gratuitous and as dependent on God as the original operation itself.
23. God Himself has taught us the idea of the omnipotent working of His grace, signifying it by that operation which produces creatures from nothing and which restores life to the dead.
24. The right idea which the centurion had about the omnipotence of God and of Jesus Christ in healing bodies by a single act of His will, [Matt. 8:8] is an image of the idea we should have about the omnipotence of His grace in healing souls from cupidity.
25. God illumines the soul, and heals it, as well as the body, by His will only; He gives orders and He is obeyed.
26. No graces are granted except through faith.
27. Faith is the first grace and the source of all others.
28. The first grace which God grants to the sinner is the remission of sin.
29. Outside of the Church, no grace is granted.
30. All whom God wishes to save through Christ. are infallibly saved.
31. The desires of Christ always have their effect; He brings peace to the depth of hearts when He desires it for them.
32. Jesus Christ surrendered Himself to death to free forever from the hand of the exterminating angel, by His blood, the first born, that is, the elect.
33. Ah, how much one ought to renounce earthly goods and himself for this, that he may have the confidence of appropriating, so to speak, Christ Jesus to himself, His love, death, and mysteries, as St. Paul does, when he says: “He who loved me, and delivered Himself for me” [Gal. 2:20].
34. The grace of Adam produced nothing except human merit.
35. The grace of Adam is a consequence of creation and was due to his whole and sound nature.
36. The essential difference between the grace of Adam and of his state of innocence and Christian grace, is that each one would have received the first in his own person, but the second is not received except in the person of the risen Jesus Christ to whom we are united.
37. The grace of Adam by sanctifying him in himself was proportionate to him; Christian grace, by sanctifying us in Jesus Christ, is omnipotent, and worthy of the Son of God.
38. Without the grace of the Liberator, the sinner is not free except to do evil.

39. The will, which grace does not anticipate, has no light except for straying, no eagerness except to put itself in danger, no strength except to wound itself, and is capable of all evil and incapable of all good.
40. Without grace we can love nothing except to our own condemnation.
41. All knowledge of God, even natural knowledge, even in the pagan philosophers, cannot come except from God; and without grace knowledge produces nothing but presumption, vanity, and opposition to God Himself, instead of the affections of adoration, gratitude, and love.
42. The grace of Christ alone renders a man fit for the sacrifice of faith; without this there is nothing but impurity, nothing but unworthiness.
43. The first effect of baptismal grace is to make us die to sin so that our spirit, heart, and senses have no more life for sin than a dead man has for the things of the world.
44. There are but two loves, from which all our volitions and actions arise: love of God, which does all things because of God and which God rewards; and the love with which we love ourselves and the world, which does not refer to God what ought to be referred to Him, and therefore becomes evil.
45. When love of God no longer reigns in the heart of sinners, it needs must be that carnal desire reign in it and corrupt all of its actions.
46. Cupidity or charity makes the use of the senses good or evil.
47. Obedience to the law ought to flow from the source, and this source is charity. When the love of God is the interior principle of obedience and the glory of God is its end, then that is pure which appears externally; otherwise, it is but hypocrisy and false justice.
48. What else can we be except darkness, except aberration, and except sin, without the light of faith, without Christ, and without charity?
49. As there is no sin without love of ourselves, so there is no good work without love of God.
50. In vain we cry out to God: My Father, if it is not the spirit of charity which cries out.
51. Faith justifies when it operates, but it does not operate except through charity.
52. All other means of salvation are contained in faith as in their own germ and seed; but this faith does not exist apart from love and confidence.
53. Only charity in the Christian way makes (Christian actions) through a relation to God and to Jesus Christ.
54. It is charity alone that speaks to God; it alone that God hears.
55. God crowns nothing except charity; he who runs through any other incentive or any other motive, runs in vain.
56. God rewards nothing but charity; for charity alone honors God.
57. All fails a sinner, when hope fails him; and there is no hope in God, when there is no love of God.
58. Neither God nor religion exists where there is no charity.
59. The prayer of the impious is a new sin; and what God grants to them is a new judgment against them.

60. If fear of punishment alone animates penance, the more intense this is, the more it leads to despair.
61. Fear restrains nothing but the hand, but the heart is addicted to the sin as long as it is not guided by a love of justice.
62. He who does not refrain from evil except through fear of punishment, commits that evil in his heart, and is already guilty before God.
63. A baptized person is still under the law as a Jew, if he does not fulfill the law, or if he fulfills it from fear alone.
64. Good is never done under the condemnation of the law, because one sins either by doing evil or by avoiding it only through fear.
65. Moses, the prophets, priests, and doctors of the Law died without having given any son to God, since they produced only slaves through fear.
66. He who wishes to approach to God, should not come to Him with brutal passions, nor be led to Him by natural instinct, or through fear as animals, but through faith and love, as sons.
67. Servile fear does not represent God to itself except as a stern imperious, unjust, unyielding master.
68. The goodness of God has shortened the road to salvation, by enclosing all in faith and in prayers.
69. Faith, practice of it increase, and reward of faith, all are a gift of the pure liberality of God.
70. Never does God afflict the innocent; and afflictions always serve either to punish the sin or to purify the sinner.
71. For the preservation of himself man can dispense himself from that law which God established for his use.
72. A mark of the Christian Church is that it is catholic, embracing all the angels of heaven, all the elect and the just on earth, and of all times
73. What is the Church except an assembly of the sons of God abiding in His bosom, adopted in Christ, subsisting in His person, redeemed by His blood, living in His spirit, acting through His grace, and awaiting the grace of the future life?
74. The Church or the whole Christ has the Incarnate Word as head but all the saints as members.
75. The Church is one single man composed of many members, of which Christ is the head, the life, the subsistence and the person- it is one single Christ composed of many saints, of whom He is the sanctifier
76. There is nothing more spacious than the Church of God; because all the elect and the just of all ages comprise it.
77. He who does not lead a life worthy of a son of God and a member of Christ, ceases interiorly to have God as a Father and Christ as a head.
78. One is separated from the chosen people, whose figure was the Jewish people, and whose head is Jesus Christ, both by not living according to the Gospel and by not believing in the Gospel.
79. It is useful and necessary at all times, in all places, and for every kind of person, to study and to know the spirit, the piety, and the mysteries of Sacred Scripture.
80. The reading of Sacred Scripture is for all.
81. The sacred obscurity of the Word of God is no reason for the laity to dispense themselves from reading it.

82. The Lord's Day ought to be sanctified by Christians with readings of pious works and above all of the Holy Scriptures. It is harmful for a Christian to wish to withdraw from this reading.
83. It is an illusion to persuade oneself that knowledge of the mysteries of religion should not be communicated to women by the reading of Sacred Scriptures. Not from the simplicity of women, but from the proud knowledge of men has arisen the abuse of the Scriptures and heresies been born.
84. To snatch away from the hands of Christians the New Testament, or to hold it closed against them by taking away from them the means of understanding it, is to close for them the mouth of Christ.
85. To forbid Christians to read Sacred Scripture, especially the Gospels, is to forbid the use of light to the sons of light, and to cause them to suffer a kind of excommunication.
86. To snatch from the simple people this consolation of joining their voice to the voice of the whole Church is a custom contrary to the apostolic practice and to the intention of God.
87. A method full of wisdom light, and charity is to give souls time for bearing with humility. and for experiencing their state of sin, for seeking the spirit of penance and contrition, and for beginning at least to satisfy the justice of God, before they are reconciled.
88. We are ignorant of what sin is and of what true penance is, when we wish to be restored at once to the possession of the goods of which sin has despoiled us, and when we refuse to endure the confusion of that separation.
89. The fourteenth step in the conversion of a sinner is that, after he has already been reconciled, he has the right of assisting at the Sacrifice of the Church.
90. The Church has the authority to excommunicate, so that it may exercise it through the first pastors with the consent, at least presumed, of the whole body.
91. The fear of an unjust excommunication should never hinder us from fulfilling our duty; never are we separated from the Church, even when by the wickedness of men we seem to be expelled from it, as long as we are attached to God, to Jesus Christ, and to the Church herself by charity.
92. To suffer in peace an excommunication and an unjust anathema rather than betray truth, is to imitate St. Paul; far be it from rebelling against authority or of destroying unity.
- 93 Jesus sometimes heals the wounds which the precipitous haste of the first pastors inflicted without His command. Jesus restored what they, with inconsidered zeal, cut off.
94. Nothing engenders a worse opinion of the Church among her enemies than to see exercised there an absolute rule over the faith of the faithful, and to see divisions fostered because of matters which do not violate faith or morals.
95. Truths have descended to this, that they are, as it were, a foreign tongue to most Christians, and the manner of preaching them is, as it were, an unknown idiom, so remote is the manner of preaching from the simplicity of the apostles. and so much above the common grasp of the faithful; nor is there sufficient advertence to the fact that this defect is one of the greatest visible signs of the weakening of the Church and of the wrath of God on His sons.
96. God permits that all powers be opposed to the preachers of truth, so that its victory cannot be attributed to anyone except to divine grace.
97. Too often it happens that those members, who are united to the Church more holily and more strictly, are looked down upon, and treated as if they were unworthy of being in the Church, or as if they were separated from Her; but, "the just man liveth by faith" [Rom. 1:17], and not by the opinion of men.

98. The state of persecution and of punishment which anyone endures as a disgraceful and impious heretic, is generally the final trial and is especially meritorious, inasmuch as it makes a man more conformable to Jesus Christ.

99. Stubbornness, investigation, and obstinacy in being unwilling either to examine something or to acknowledge that one has been deceived daily changes into an odor, as it were, of death, for many people, that which God has placed in His Church to be an odor of life within it, for instance, good books, instructions, holy examples, etc.

100. Deplorable is the time in which God is believed to be honored by persecution of the truth and its disciples! This time has come.... To be considered and treated by the ministers of religion as impious and unworthy of all commerce with God, as a putrid member capable of corrupting everything in the society of saints, is to pious men a more terrible death than the death of the body. In vain does anyone flatter himself on the purity of his intentions and on a certain zeal for religion, when he persecutes honest men with fire and sword, if he is blinded by his own passion or carried away by that of another on account of which he does not want to examine anything. We frequently believe that we are sacrificing an impious man to God, when we are sacrificing a servant of God to the devil.

101. Nothing is more opposed to the spirit of God and to the doctrine of Jesus Christ than to swear common oaths in Church, because this is to multiply occasions of perjury, to lay snares for the weak and inexperienced, and to cause the name and truth of God to serve sometimes the plan of the wicked.

Declared and condemned as false, captious, evil-sounding, offensive to pious ears, scandalous, pernicious, rash, injurious to the Church and her practice, insulting not only to the Church but also the secular powers seditious, impious, blasphemous, suspected of heresy, and smacking of heresy itself, and, besides, favoring heretics and heresies, and also schisms, erroneous, close to heresy, many times condemned, and finally heretical, clearly renewing many heresies respectively and most especially those which are contained in the infamous propositions of Jansen, and indeed accepted in that sense in which these have been condemned.

INNOCENT XIII 1721-1724 BENEDICT XIII 1724-1730 CLEMENT XII 1730-1740

1 DuPl III, II 462 ff.: coll. Viva II I ff.; CIC Rcht II 140 ff.; BR(T) 21, 569 b ff.; MBR 8, 119 a ff. Variant, doubtful, and corrected readings are according to the first Gallic text which DuPl, l.c., presents-Paschasius Quesnel was born on July 14, 1634. After completing his studies in the Sorbonne in 1657, he entered the Congregation of the Oratory; but because of his zeal for the heresy of Jansenism, he was forced to leave the congregation. His book, "Reflections morales," was condemned, to which the Constitution, "Unigenitus," is related. Shortly before his death on Dec. 2, 1719, he made a profession of faith publicly [Hrt, sec. rec. II2 822 ff]. 2 This dogmatic constitution was confirmed by the same Clement XI in the Bull "Pastoralis Officii" (Aug. 28, 1718) against the Appellantes, in which he declares that certain Catholics "who did not accept the Bull "Unigenitus" were clearly outside the bosom of the Roman Church; by Innocent XIII in a decree published on Jan. 8, 1722; by Benedict XIII and the Roman Synod in 1725; by Benedict XIV in the encyclical, "Ex omnibus Christiani orbis regionibus" on Oct. 16, 1756; it was accepted by the Gallic clergy in assemblies in 1723, 1726, 1730, by the councils of Avignon 1725 and Ebred, 1727, and by the whole Catholic world.

POPE CLEMENT XII (JULY 12, 1730 – FEBRUARY 6, 1740)

Pope Clement XII (Latin: Clemens XII; 7 April 1652 – 6 February 1740), born Lorenzo Corsini, was Pope from 12 July 1730 to his death in 1740.

In eminenti. Papal Bull dealing with the condemnation of Freemasonry. Pope Clement XII - 1738

CLEMENT, BISHOP, Servant of the Servants of God to all the faithful, Salutation, and Apostolic Benediction.

Since the divine clemency has placed Us, Whose merits are not equal to the task, in the high watch-tower of the Apostolate with the duty of pastoral care confided to Us, We have turned Our attention, as far as it has been granted Us from on high, with unceasing care to those things through which the integrity of Orthodox Religion is kept from errors and vices by preventing their entry, and by which the dangers of disturbance in the most troubled times are repelled from the whole Catholic World.

Now it has come to Our ears, and common gossip has made clear, that certain Societies, Companies, Assemblies, Meetings, Congregations or Conventicles called in the popular tongue *Liberi Muratori* or *Francs Massons* or by other names according to the various languages, are spreading far and wide and daily growing in strength; and men of any Religion or sect, satisfied with the appearance of natural probity, are joined together, according to their laws and the statutes laid down for them, by a strict and unbreakable bond which obliges them, both by an oath upon the Holy Bible and by a host of grievous punishment, to an inviolable silence about all that they do in secret together. But it is in the nature of crime to betray itself and to show itself by its attendant clamor. Thus these aforesaid Societies or Conventicles have caused in the minds of the faithful the greatest suspicion, and all prudent and upright men have passed the same judgment on them as being depraved and perverted. For if they were not doing evil they would not have so great a hatred of the light. Indeed, this rumor has grown to such proportions that in several countries these societies have been forbidden by the civil authorities as being against the public security, and for some time past have appeared to be prudently eliminated.

Therefore, bearing in mind the great harm which is often caused by such Societies or Conventicles not only to the peace of the temporal state but also to the well-being of souls, and realizing that they do not hold by either civil or canonical sanctions; and since We are taught by the divine word that it is the part of faithful servant and of the master of the Lord's household to watch day and night lest such men as these break into the household like thieves, and like foxes seek to destroy the vineyard; in fact, to prevent the hearts of the simple being perverted, and the innocent secretly wounded by their arrows, and to block that broad road which could be opened to the uncorrected commission of sin and for the other just and reasonable motives known to Us; We therefore, having taken counsel of some of Our Venerable Brothers among the Cardinals of the Holy Roman Church, and also of Our own accord and with certain knowledge and mature deliberations, with the plenitude of the Apostolic power do hereby determine and have decreed that these same Societies, Companies, Assemblies, Meetings, Congregations, or Conventicles of *Liberi Muratori* or *Francs Massons*, or whatever other name they may go by, are to be condemned and prohibited, and by Our present Constitution, valid for ever, We do condemn and prohibit them.

Wherefore We command most strictly and in virtue of holy obedience, all the faithful of whatever state, grade, condition, order, dignity or pre-eminence, whether clerical or lay, secular or regular, even those who are entitled to specific and individual mention, that none, under any pretext or for any reason, shall dare or presume to enter, propagate or support these aforesaid societies of *Liberi Muratori* or *Francs Massons*, or however else they are called, or to receive them in their houses or dwellings or to hide them, be enrolled among them, joined to them, be present with them, give power or permission for them to meet elsewhere, to help them in any way, to give them in any way advice, encouragement or support either openly or in secret, directly or indirectly, on their own or through others; nor are they to urge others or tell them, incite or persuade them to be enrolled in such societies or to be counted among their number, or to be present or to assist them in any way; but they must stay completely clear of such Societies, Companies, Assemblies, Meetings, Congregations or Conventicles, under pain of excommunication for all the above mentioned people, which is incurred by the very deed without any declaration

being required, and from which no one can obtain the benefit of absolution, other than at the hour of death, except through Ourselves or the Roman Pontiff of the time.

Moreover, We desire and command that both Bishops and prelates, and other local ordinaries, as well as inquisitors for heresy, shall investigate and proceed against transgressors of whatever state, grade, condition, order dignity or pre-eminence they may be; and they are to pursue and punish them with condign penalties as being most suspect of heresy. To each and all of these We give and grant the free faculty of calling upon the aid of the secular arm, should the need arise, for investigating and proceeding against those same transgressors and for pursuing and punishing them with condign penalties.

Given at Rome, at Saint Mary Mayor, in the year 1738 of Our Lord.

POPE BENEDICT XIV (AUGUST 17, 1740 – MAY 3, 1758)

Pope Benedict XIV (Latin: Benedictus XIV; 31 March 1675 – 3 May 1758), born Prospero Lorenzo Lambertini, served as the Pope of the Catholic Church from 17 August 1740 to his death in 1758.

A Quo Primum. On Jews and Christians Living in the Same Place. Pope Benedict XIV - 1751

To the Primate, Archbishops and Bishops, of the Kingdom of Poland.

Venerable Brothers, We give you Greeting and Our Apostolic Blessing.

God in his goodness allowed Catholicism to take root in Poland at the end of the tenth century during the reign of Our predecessor Leo VIII. At the time, the efforts of King Mieszko and his Christian consort Dobrava (Dlugosz, *Annalium vestrorum Scriptorum*, 2, 94) encouraged the spread of Christianity. Since then pious and devout Poles have continued the faithful practice of their new religion. During this time various sects have attempted to establish themselves in Poland and to spread the seeds of their errors, heresies, and evil opinions. But the faithful Polish people have strongly withstood their efforts.

We esteem the glorious memory of Polish martyrs, confessors, virgins and holy men; their exemplary lives are recorded in the holy annals of the Church. We also recall the many successful councils and synods which gloriously defeated the Lutherans who tried tenaciously, using a variety of methods, to establish a foothold and welcome in this kingdom. At that time indeed the great council of Piotrkow met under Our great predecessor and fellow citizen Gregory XIII, with prelate Lippomano, bishop of Verona and Apostolic nuncio, as its president. To the great glory of God it prohibited the principle of freedom of conscience; adherents of this principle were seeking to introduce and establish it in Poland. Another threat to Christians has been the influence of Jewish faithlessness; this influence was strong because Christians and Jews were living in the same cities and towns. However their influence was minimized because the Polish bishops did all they could to aid the Poles in their resistance to the Jews. What the bishops did is recorded in the large tome which contains the constitutions of the synods of the province of Gniezno. These facts establish most clearly and plainly the great glory which the Polish nation has won for its zeal in preserving the holy religion embraced by its ancestors so many ages before.

2. In regard to the matter of the Jews We must express our concern, which causes Us to cry aloud: “the best color has been changed.” Our credible experts in Polish affairs and the citizens of Poland itself who communicated with Us have informed Us that the number of Jews in that country has greatly increased. In fact, some cities and towns which had been predominantly Christian are now practically devoid of Christians.

The Jews have so replaced the Christians that some parishes are about to lose their ministers because their revenue has dwindled so drastically. Because the Jews control businesses selling liquor and even wine, they are therefore allowed to supervise the collection of public revenues. They have also gained control of inns, bankrupt estates, villages and public land by means of which they have subjugated poor Christian farmers. The Jews are cruel taskmasters, not only working the farmers harshly and forcing them to carry excessive loads, but also whipping them for punishment. So it has come about that those poor farmers are the subjects of the Jews, submissive to their will and power. Furthermore, although the power to punish lies with the Christian official, he must comply with the commands of the Jews and inflict the punishments they desire. If he doesn't, he would lose his post. Therefore the tyrannical orders of the Jews have to be carried out.

3. In addition to the harm done to Christians in these regards, other unreasonable matters can result in even greater loss and danger. The most serious is that some households of the great have employed a Jew as “Superintendent-of-the-Household”; in this capacity, they not only administer domestic and economic matters, but they also ceaselessly exhibit and flaunt authority over the Christians they are living with. It is now even commonplace for Christians and Jews to intermingle anywhere. But what is even less comprehensible is that Jews fearlessly keep Christians of both sexes in their houses as their

domestics, bound to their service. Furthermore, by means of their particular practice of commerce, they amass a great store of money and then by an exorbitant rate of interest utterly destroy the wealth and inheritance of Christians. Even if they borrow money from Christians at heavy and undue interest with their synagogues as surety, it is obvious to anyone who thinks about it that they do so to employ the money borrowed from Christians in their commercial dealings; this enables them to make enough profit to pay the agreed interest and simultaneously increase their own store. At the same time, they gain as many defenders of their synagogues and themselves as they have creditors.

4. The famous monk, Radulph, inspired long ago by an excess of zeal, was so inflamed against the Jews that he traversed Germany and France in the twelfth century and, by preaching against the Jews as the enemies of our holy religion, incited Christians to destroy them. This resulted in the deaths of a very large number of Jews. What must we think his deeds or thoughts would be if he were now alive and saw what was happening in Poland? But the great St. Bernard opposed this immoderate and maddened zeal of Radulph, and wrote to the clergy and people of eastern France: “The Jews are not to be persecuted: they are not to be slaughtered: they are not even to be driven out. Examine the divine writings concerning them. We read in the psalm a new kind of prophecy concerning the Jews: God has shown me, says the Church, on the subject of my enemies, not to slay them in case they should ever forget my people. Alive, however, they are eminent reminders for us of the Lord’s suffering. On this account they are scattered through all lands in order that they may be witnesses to Our redemption while they pay the just penalties for so great a crime” (epistle 363). And he writes this to Henry, Archbishop of Mainz: “Doesn’t the Church every day triumph more fully over the Jews in convicting or converting them than if once and for all she destroyed them with the edge of the sword: Surely it is not in vain that the Church has established the universal prayer which is offered up for the faithless Jews from the rising of the sun to its setting, that the Lord God may remove the veil from their hearts, that they may be rescued from their darkness into the light of truth. For unless it hoped that those who do not believe would believe, it would obviously be futile and empty to pray for them.” (epistle 365).

5. Peter, abbot of Cluny, likewise wrote against Radulph to King Louis of France, and urged him not to allow the destruction of the Jews. But at the same time he encouraged him to punish their excesses and to strip them of the property they had taken from Christians or had acquired by usury; he should then devote the value of this to the use and benefit of holy religion, as may be seen in the Annals of Venerable Cardinal Baronius (1146). In this matter, as in all others, We adopt the same norm of action as did the Roman Pontiffs who were Our venerable predecessors. Alexander III forbade Christians under heavy penalties to accept permanent domestic service under Jews. “Let them not continually devote themselves to the service of Jews for a wage.” He sets out the reason for this in the decretal *Ad haec, de Judaeis*. “Because Jewish ways do not harmonize in any way with ours and they could easily turn the minds of the simple to their own superstitions and faithlessness through continual intercourse and unceasing acquaintance.” Innocent III, after saying that Jews were being received by Christians into their cities, warns that the method and condition of this reception should guard against their repaying the benefit with evildoing. “They on being admitted to our acquaintance in a spirit of mercy, repay us, the popular proverb says, as the mouse in the wallet, the snake in the lap and fire in the bosom usually repay their host.” The same Pope stated that it was fitting for Jews to serve Christians rather than vice versa and added: “Let not the sons of the free woman be servants of the sons of the handmaid; but as servants rejected by their lord for whose death they evilly conspired, let them realize that the result of this deed is to make them servants of those whom Christ’s death made free,” as we read in his decretal *Etsi Judaeos*. Likewise in the decretal *Cum sit nimis* under the same heading *de Judaeis, et Saracenis*, he forbids the promotion of Jews to public office: “forbidding Jews to be promoted to public offices since in such circumstances they may be very dangerous to Christians.” Innocent IV, also, in writing to St. Louis, King of France, who intended to drive the Jews beyond the boundaries of his kingdom, approves of this plan since the Jews gave very little heed to the regulations made by the Apostolic See in their regard: “Since We strive with all Our heart for the salvation of souls, We grant you full power by the authority of this letter to expel the Jews, particularly since We have learned that they do not obey the said statutes issued by this See against them” (Raynaldus, Annals, A.D. 1253, no. 34).

6. But if it is asked what matters the Apostolic See forbids to Jews living in the same cities as Christians, We will say that all those activities which are now allowed in Poland are forbidden; these We recounted above. There is no need of much reading to understand that this is the clear truth of the matter. It is enough to peruse decretals with the heading *de Judaeis*,

et Saracenis; the constitutions of Our predecessors, the Roman Pontiffs Nicholas IV, Paul IV, St. Pius V, Gregory XIII and Clement VIII are readily available in the Roman Bullarium. To understand these matters most clearly, Venerable Brothers, you do not even need to read those. You will recall the statutes and prescripts of the synods of your predecessors; they always entered in their constitutions every measure concerning the Jews which was sanctioned and ordained by the Roman Pontiffs.

7. The essence of the difficulty, however, is that either the sanctions of the synods are forgotten or they are not put into effect. To you then, Venerable Brothers, passes the task of renewing those sanctions. The nature of your office requires that you carefully encourage their implementation. In this matter begin with the clergy, as is fair and reasonable. These will have to show others the right way to act, and light the way for the rest by their example. For in God's mercy, We hope that the good example of the clergy will lead the straying laity back to the straight path. You will be able to give these orders and commands easily and confidently, in that neither your property nor your privileges are hired to Jews; furthermore you do no business with them and you neither lend them money nor borrow from them. Thus, you will be free from and unaffected by all dealings with them.

8. The sacred canons, prescribe that in the most important cases, such as the present, censures should be imposed upon the recalcitrant; and that those cases which bode danger and ruin to religion should be reckoned as reserved cases in which only the bishop can give absolution. The Council of Trent considered your jurisdiction when it affirmed your right to reserve cases. It did not restrict such cases to public crimes only, but extended them to include more notorious and serious cases, provided they were not purely internal. But we have often said that some cases should be considered more notorious and serious. These are cases, to which men are more prone, which are a danger both to ecclesiastical discipline and to the salvation of the souls which have been entrusted to your episcopal care. We have discussed these at length in Our treatise *On the diocesan synod*, Book 5, 5.

9. In this matter We will help as much as possible. If you have to proceed against ecclesiastics exempt from your jurisdiction, you will doubtless encounter additional difficulties. Therefore We are giving Our Venerable Brother Archbishop Nicaenus, Our Nuncio there, a mandate appropriate for this business, in order that he may supply for you the necessary means from the powers entrusted to him. At the same time We promise you that when the situation arises, We will cooperate energetically and effectively with those whose combined authority and power are appropriate to remove this stain of shame from Poland. But first Venerable Brothers, ask aid from God, the source of all things. From Him beg help for Us and this Apostolic See. And while We embrace you in the fullness of charity, We lovingly impart to you, Our brothers, and to the flocks entrusted to your care, Our Apostolic Blessing.

Given at Castelgandolfo on the 14th of June 1751 in the eleventh year of Our Pontificate.

Ex Omnibus. On the Apostolic Constitution Unigenitus. Pope Benedict XIV - 1756

To Our Venerable Brothers, Cardinal of the Holy Roman Church, and Archbishops and Bishops of France.

Greetings and Apostolic Blessing.

From all the regions of the Christian world to which our pastoral care extends, many things have made us concerned for the state of each and every church. But We have been especially troubled by the controversies and dissensions afflicting the flourishing Catholic nation of France some years ago. We did not cease, during the whole time of your disturbance, to ask the God of peace to restore a true and solid tranquillity to your disturbed church. Often too by Apostolic letters We sought the help of Louis, the Christian King of France, for the protection and defense of ecclesiastical peace. We have declared

Ourselves ready to sacrifice the remainder of Our life for the peace of the French church, which We embrace with a sincere and constant love. We have also supported proposals for redress that were apt and suitable to cure the malady, if they were likely to succeed and if they seemed to approach the intended end.

Support from France

2. The letters which the French Assembly sent Us on October 31 of last year relieved some of Our concern. Indeed, reading them, We learned of your unanimous constancy in preserving true and salutary doctrine, and in retaining your age-old veneration of the Apostolic See of Blessed Peter, the center of Catholic unity. Nor did we find any dissension among you regarding canonical rules and principles; the only differences concern the choice of means for applying the common principles in practice. Although this is a most undesirable state of affairs, it should not be a cause of wonder for those who know that dissension in serious matters has arisen among other bishops renowned for their learning and holiness. We have been further consoled by the exceptional piety of the king, a piety joined with his hereditary submission to this Apostolic See. This is clear not only from his recent letter dated December 19 of last year (which included the aforementioned letter of the clergy), but also in all his other writings. We have always understood the French king, whose thinking greatly becomes an orthodox Prince endowed with true reverence for God and the Roman See. We firmly approve his desire to restore and preserve peace in his kingdom.

Denial of Viaticum

3. The authority of the apostolic constitution which begins with the word *Unigenitus* is certainly so great and lays claim everywhere to such sincere veneration and obedience that no one can withdraw the submission due it or oppose it without risking the loss of eternal salvation. Now, a controversy has risen concerning whether viaticum must be denied to those who oppose the constitution. The answer must be given without any hesitation that as long as they are opposed publicly and notoriously, viaticum must be denied them; this follows for the universal law which prohibits a known public sinner to be admitted to Eucharistic communion, whether he asks for it in public or in private.

4. Now public and notorious objectors in the matter under discussion are those who have been so declared by the sentence of a competent judge (because they have contumaciously refused the reverence and obedience due the constitution *Unigenitus*) and who have admitted their guilt in court. There are others, also objectors, who, although they have not been condemned by a judge and have not admitted the crime in court, nevertheless, at the time when they are about to receive the sacred viaticum, voluntarily confess their stubborn resistance to the constitution. Still others are known to have done something manifestly opposed to the veneration and obedience due to this constitution, and to have continued in that state; this is so commonly known that the public scandal arising from it has not yet subsided. In these latter cases, We are as confident of Our judgment as when a sentence has been passed in court.

Two Kinds of Notoriety

5. In this matter, however, a difference must be maintained between the notoriety in which a certain fact is apprehended and guilt consists in the external action itself, such as the notoriety of the usurer or of the person living in concubinage, and another kind of notoriety in which the external fact is noted but the guilt depends very much on the disposition of the mind. It is this latter kind of notoriety which We shall discuss. The former must certainly be established with grave proofs; the latter must be proven with more certain and more serious evidence.

6. The required certainty is not present when the crime is supported by mere conjecture, presumption, and rumor, which generally originate in hostility, prejudice, or partisan interest. When we lend credence to these things, experience shows how many ways men can err and be led into hostility.

7. But some pastors and ministers, renowned for piety and zeal, are influenced by such conjectures and presumptions; they are perplexed when called to administer viaticum to certain men and fear that it may not be possible for them to administer the sacrament without danger to their own conscience. We append a certain rule of action which they may follow.

Rule of Action on Viaticum

8. They ought first to consider whether the person who is asking for viaticum has been to holy communion previously, especially during the Easter season, and has received holy communion from the pastor of the place where he was living; if indeed it was not denied him in life, this will be an argument that the man is free of all blame, or at least that he was not considered a truly public sinner. From this it will follow that it is not possible to deny him when he publicly asks for viaticum at the end of his life, unless perhaps in the meantime he has done something to incur the stigma of a public and notorious sinner with reference to the aforesaid issue.

9. Sometimes, however, no certain conclusions can be reached, but from other sources valid presumptions and grave indications against the sick man are present, so that these zealous pastors cannot rid themselves of the scruple that has arisen. In these circumstances they should, delaying any decisions, address the sick person with all gentleness and mildness, not like one who disputes and is anxious to convince. They should show him the reasons why the conduct of his life is suspect and implore him to come to his senses. Then they should convince him that although they are prepared to administer the Body of Christ, and actually may even administer it, this will not itself make him safe before the tribunal of Christ. If indeed he had not repented, it will make him guilty of a new and horrible crime, eating and drinking judgment on himself. In addition they will administer the sacrament of the Body of Christ to him for no other reason than to obey the Church, which strives to avoid public scandal, and to prevent infamy for the sick person himself. Although she considers him to be a sinner in the sight of God, she does not recognize him as a public and notorious sinner in her tribunal.

10. You must now propose this norm of judging and acting which We approve to all who legitimately administer the sacraments. Indeed, this decision is supported by ecclesiastical regulations, by the decrees of councils held in France, and by the opinions of serious theologians in your own country. Following the example of your predecessors, you sent Us your controversies and the doubts that they occasioned and asked Us for guidance in reestablishing and preserving peace for your churches. Now it is your duty to enforce this rule wherever it pertains. We expect that you will do so, since We feel that We have omitted no diligence or study either in weighing and discussing the articles which the bishops proposed in assembly (though not unanimously); or in taking into account their differences of opinion to better understand the whole matter and to reach a right judgment; or in reading and weighing the written opinions of the Cardinals, whose advice We had requested on this matter; or in carrying out all other things to merit the aid of the divine illumination for which We have prayed

11. Nor do We doubt that your illustrious king, who approved your council and wrote to Us concerning the matter, will in his piety for God and the Church, offer his strong aid to your Fraternity. Accordingly both you and the lower ministers of the Church may be free to regulate the administration of the sacred mysteries according to the norm described above. Because of this confidence, We did not consider it necessary to address your other articles concerning episcopal regulation over participation in the same sacraments and the various controversies that have arisen concerning these matters. Rather We decided to communicate with the king so that he may protect the sacred rights of the episcopate by his own magnanimity and virtue. And We are confident that he will do this according to his own custom and that of his ancestors, so that the noble churches of France may rejoice to have retained their former glory and may soon regain the tranquillity which was disturbed for a time. As an auspice of this desired event, We lovingly give to your Fraternity and the people entrusted to your care the Apostolic Benediction.

Given in Rome at St. Mary Major, October 16, 1756, in the seventeenth year of Our Pontificate.

Peregrinantes. Proclaiming a Holy Year. Pope Benedict XIV - 1749

To all the faithful of Christ, Greetings and Apostolic Benediction.

That we are pilgrims from the Lord and seekers after our future homeland, that we all have sinned and have frequently abandoned the way of God's commandments and like foolish sheep have wandered astray, is well established. If we should say that we have not sinned, we deceive ourselves. Our conscience bears witness to our many transgressions, which cause us to fear death and the approaching judgment of God. If we should say that we have not sinned, we make God a liar. But of course His judgments are true and just, and we must endure His scourges because we have sinned against Him, have acted unjustly, and have committed iniquity. For this reason He does not cease to punish and castigate us so that we may return to Him before Judgment Day.

Care for sinners

The Church continually looks after its members so that it may recall sinners to the path of salvation and obtain pardon for their sins. The Church offers mercy to the guilty; but few listen to the salutary warnings of the Church. Many are entangled with evil affections or bound by the cares and pleasures of life. They fly from the spirit of penitence and the discipline of improving their character; they despise God's goodness, patience, and forbearance. The Church generously offers indulgences at all times, but some neglect them ruinously and others make no effort to acquire them properly and deserve them. Meanwhile our days are running out, and we shall be poured out like water on the earth. But when the just Judge has appeared, we may learn too late that our hard and impenitent hearts have stored up wrath for us and that whatever we have not done penance for remains to be punished by the divine Judge.

Holy Year

2. Therefore, Our predecessors chose certain times during the course of the centuries to remind all the faithful of the approaching end of the world, and to instill in them a greater zeal for correcting their sins, thus obtaining the salvation of their souls. This was done of old each hundredth year. Later, considering the length of a generation, they decided to enact a holy year every twenty-five years. In this way, almost everyone—at least once in his lifetime—could experience these general means for obtaining propitiation and indulgence. The Church would also prescribe an appropriate list of penitential exercises. This holy year, a year of renovation, penance, reconciliation, and grace, will begin on the next winter solstice. We beseech all who answer to the name of Catholic to observe it.

3. The kingdom of heaven is at hand; heed Our preaching and do penance. Little children, it is the last hour; return to the Lord and be reconciled with God. The world and its concupiscences will pass; but eternal life is promised only to those who have done the will of God. What is the will of God but your salvation? To fulfill this will, the Church calls you. She devotes the entire coming year to public exercises of religion and piety; she desires that all her children who have been nourished with the milk of Catholic doctrine, may merit the mercy and grace of God, both for themselves individually as well as for the whole brotherhood. She opens the doors of the churches and her charitable heart to the arriving multitudes. To all who ask sincerely, she promises forgiveness.

4. One can have an unshakeable confidence in this promise for a number of reasons. First of all is the supreme power of binding and loosing, given by the Redeemer to Peter and his successors, and Peter's inestimable merits. The treasury of satisfaction, composed of the merits, sufferings, and virtues of Christ, His Virgin Mother, and all the saints and entrusted to Us for dispensation also inspires confidence. The blood of the Apostles and martyrs of old, poured out on the earth like water to build up the Church, cries to the Lord for pardon and peace for the faithful. In addition, Church discipline has been conformed both to the rigor of the ecclesiastical rule by assigning works of penance and to the spirit of Christian clemency by granting indulgences. Finally, the holiness of the proposed goal, the profit of the Christian people, and the example of those who have gone before us in the faith provide still more reasons for confidence in this promise.

5. Therefore, what time and the custom of Our predecessors recommend, We shall accomplish. We proclaim and promulgate a great and universal Jubilee in this Our City for next year, 1750. It is to begin with the first vespers of the vigil of the Nativity and is to continue for the entire year. It will glori* God Himself, exalt the Catholic Church, and sanctify all the Christian people.

Requirements for the Indulgence

6. During this year We mercifully grant complete indulgence, remission, and pardon of all their sins to all the faithful of Christ, both men and women, who are truly penitent and who fulfill the following spiritual exercises. They must have confessed and communed. If they are residents of Rome or of Vatican City they must have piously visited the basilicas of the Blessed Peter and Paul, of St. John Lateran, and of St. Mary Major at least once a day for thirty successive or interrupted days. These days may be computed by the natural rhythm of the sun or by the ecclesiastical rhythm of the daily divine service. In the latter case a day is to be counted from first vespers of one day until the end of twilight of the following day. If they are pilgrims or foreigners, they must visit these churches for at least fifteen such days. Both Romans and non-Romans must have piously prayed for the exaltation of the Holy Church, for the extermination of heresies, for concord among Catholic princes, and for the salvation and tranquility of the Christian people.

Some Unable to Fulfill all Conditions

7. Some who set out to fulfill these requirements may be physically unable to complete their visitations to the churches. If they are truly penitent, have confessed, and received holy communion, We want them to share in the indulgence and remission mentioned above just as if they had actually fulfilled all the conditions.

8. Rouse your enthusiasm at the announcement of so great a gift offered you. Undertake the task that can save your souls with great eagerness and fervor. Let not the comforts of home hold you back; let not the labor of the journey frighten you. Weigh the spiritual gift by the standards of the Christian faith and do not permit the eagerness of worldly men for earthly treasure to surpass the desire of the faithful for heavenly treasures.

The New Rome

9. The great reward of your journey will be spiritual renewal. What can delight a Christian more than to behold the glory of the cross of Christ where it shines supreme on earth and to see with one's own eyes the monuments of victory by which our faith has conquered the world? It will even be possible to see the summit of the ages bowed in reverence to religion. This one-time Babylon no longer extends the threats of arms and war for the destruction of nations and the subjugation of kingdoms. Rather, it recommends proper discipline for the education and salvation of the peoples. Once the memory of old superstitions had been buried in oblivion, sincere worship of the true God and the majesty of sacred rites shone everywhere like a jewel. When the shrines of false deities had been overturned by true religion, then churches were consecrated to the supreme God. In addition, the impious games and mad spectacles of the circus were obliterated from the minds of men; the cemeteries of the martyrs were visited; the monuments of tyrants were overthrown; tombs of the Apostles were built by the emperors themselves; the precious ornaments of Roman pride were transformed into places of worship; and the more eminent shrines to the provincial gods were converted from pagan temples into Christian churches. Finally, the sight of the countless multitudes converging on the City this year from everywhere will fill your heart with joy. When each one recognizes so many other Catholics of different nations and languages and rejoices with them all in brotherly love in the presence of their common Mother, the Roman Church, he will perceive the dew of heavenly benedictions, as if it descends from the top of Hermon near at hand and is poured out on him and on the inhabitants of the Holy City.

Those Who Have Left the Church

10. Our great hope is that those who long ago, deceived by lies of the devil, left the Church might now return to the unity of the Catholic faith. Do they not hear her voice calling them most lovingly to her embrace? Do they not understand that when they left the faith they began to direct their course by human conventions and they handed themselves over to be

taught by others who willfully led them astray with various foreign doctrines? But alas! How many there are among them who are not ignorant of these things! And indeed they do not deny that the foundations of each individual sect are weak and, if shaken a little, collapse easily. But what is more to be deplored is their evil lack of interest in the things of God. Because of this they despise the light of truth and the voice of their conscience. As enemies both of the Catholic Church and of their own souls, they refuse to understand what they ought to do. Nor do they wish to examine the straight way of the Lord which is the only way back to the portals of salvation. May they at least be awakened by the example of your faith and devotion to consider that they will have no excuse on the Judgment Day if they continue to spurn the reasons which have been offered to them for recognizing the truth. May your obvious agreement in the worship of God, in the discipline of Christian life, and in reverence toward the Pope, spiritual Father of every Catholic, all serve as an incentive for emulation and an occasion for shame among those who have left the Church. Our whole desire is that the earth be filled with the knowledge of the Lord, the honor of God, and the purity of the Christian faith, and that holiness of character flourish and increase among all nations. We ask this as though drawing up a line of battle. We hope to obtain this through the intercession of your prayers. The most clement Lord says that He is moved by your intercessions. At the same time We shall pray for peace for the Catholic Church, for the happiness of Christian princes, and the safety of all the faithful.

Wage a New Kind of War

11. But you, Venerable Brothers, leaders of the Catholic religion, Patricians, Primates, Archbishops, and Bishops who serve as ambassadors among the Christian people, call a meeting, gather the people, announce to them the holy year. Endeavor to see that our plan is effective, both for the glory of God and the benefit of the whole Church. God has granted His people peace after the calamities of a long war; may this gift which God gave for the temporal tranquility of His people lead also to the improvement and, finally, to the eternal salvation of this same people. A new kind of war against the enemies of our salvation must now be waged. The license of thinking and acting must be curbed. The luxury and the pride of life must be restrained and cupidity for gain must be kept in check. All impurity must be purged and all enmity eliminated. All hatreds must be abolished.

12. To action, therefore, you priests, ministers of God. Sound the trumpets and declare a spiritual war against the enemies of the cross of Christ. Strengthen the languid hands of your soldiers and straighten their bent knees. In the first place, make straight the path for those who have decided to come to this citadel of religion, this impregnable stronghold. Let them hear from you that they are not called here for leisurely roaming nor to view strange sights; but they are summoned to carry arms in a Christian militia and to undertake the labors of fighting and war. What are the arms that Satan fears if not the vigils of the pious, their prayers, fastings, almsgivings, their works of Christian humility and of mercy? By these the tyrannical domination of human cupidity is overcome, and the kingdom of love is strengthened and extended.

13. While going forth into this pious war, it is fitting that those protected by the cross of Christ and those gathered together in the armor of God advance so that no occasion of doing harm is given to the attacking enemy. Let these peaceful, harmonious, modest, and religious soldiers proceed on their journey. While they ask the guidance, mercy, and assistance of God (whose banner they profess to follow), may His discipline prove them worthy so that they may deserve to obtain the promised crown of victory. But you, Venerable Brothers, while you strive to inspire them with these goals, bear in mind that the office of exhortation and persuasion is easy. Example, however, is stronger than words; it is more effective to teach by doing than by talking. Therefore, let the splendor of your holy actions shine before them, so that seeing your good works they may conform their lives and habits to the standard of yours. Do not forget hospitality, service, and sharing. While the Church shows a more abundant mildness for the spiritual needs of the faithful, let the temporal necessities of the poor also be relieved with greater mercy.

Advice to Secular Leaders

14. Our most dear sons in Christ, the Emperor elect, the kings, and all Catholic princes, have received blessing upon blessing from Him by whom kings rule. We beg that they may be ardently inflamed with pious zeal to promote the glory of God. Above all, may they aid the zeal and vigilance of Our Venerable Brothers, the bishops and higher leaders, and order their

magistrates and ministers to help them, so that the license of evildoers may be restrained and the zeal of the good supported by kingly aid and favor. Especially let them show generosity toward pilgrims. Let them see to it that they travel safely without being harrassed by wicked men. Rather, let them be received lovingly in hospitals, homes, and public inns and, after being refreshed with food and necessities, let them proceed happily on their journey returning with joy to their fatherland. In this way kings and princes may incline God favorably toward themselves, so that they may live long and happily on earth. Then in the end, they may be received into the eternal tabernacles by these same poor people toward whom they showed mercy and in whom Christ is fed and nourished.

15. Now in order that the knowledge of this letter may more easily reach all the faithful, We desire that copies of it, printed and signed by a public notary and marked with the seal of an ecclesiastical dignitary, have the same authority which the present letter would have if shown and displayed.

16. No one may weaken or oppose this document of Our indiction, promulgation, concession, exhortation, petition, and will. But if any one does presume to do so, may he know that he will incur the indignation of the omnipotent God and of His apostles, Peter and Paul.

Given in Rome, at St. Mary Major, in the year of the Incarnation of our Lord 1149, May 5, the ninth year of our Pontificate.

Ex Quo. On the Euchologion. Pope Benedict XIV - 1756

To the Archbishops, Bishops and Other Clerics, Secular and Regular, of the Greek Rite Who Enjoy Favor and Communion with the Apostolic See.

Venerable Brothers and Beloved Sons, We Give You Greeting and Our Apostolic Blessing.

Ever since We first became Pope, We have proven Our fatherly love in embracing in Christ Our beloved eastern clergy and people, the Uniates as they are called, who are in agreement with Us and are free from the stain of schism. We have made every attempt to induce the schismatics to abandon their errors and join Us in Catholic unity. We do not intend to recall here all the measures We took for this purpose since the records of the Congregation for the Propagation of the Faith are filled with Our decrees on this subject and everyone can refer to Our apostolic letters and constitutions on eastern affairs in the volumes of Our *Bullarium*. Our present purpose is to inform you that the work of correcting the Greek Euchologion is now completed. It has already been printed by the press of the Congregation for the Propagation of the Faith following a lengthy scrutiny of every detail and most careful correction.

Consequently We exhort you to set aside previous editions which have been found to contain too many different errors, and to use this edition in sacred rites. The errors of former editions, however, are not to be wonderered at, for errors are readily made whenever the same work goes through many editions and the editors do not exert the strictest care. Such care is necessary to prevent the repeated insertion or addition of matters which are not found in the earliest and most faithful editions, whether through deceit or ignorance. Then since these errors have to be excised or somehow restrained, corrections and new editions more faithful to the original eventually are necessary. This has obviously occurred in the Western Church too, even though it is not as subject to these errors as the Eastern Church. Accordingly the Roman Pontiffs have often had to see to it that Missals, Rituals, Breviaries, and Martyrologies were newly issued in improved editions after appropriate corrections.

In regard to the corrections of your Euchologion (which, as you well know, is no more than the collection of prayers and blessings of the Church and so with Goarius We can appropriately term it the Ritual, Manual, Sacerdotal, or Pontifical of your Church), We propose to address two subjects in particular in this letter: namely, to set down first, the history of the

new corrected edition which has just been completed, and then to expound in greater detail certain admonitions which have been suitably placed at the beginning of the Euchologion. We have postponed making known to you several other matters relating to the Euchologion itself. These could not properly be included in the present letter since they would make it immoderately long and would impose excessive toil on Us quite unsuited to Our age and not easily included with the other important concerns which particularly engage Us at present in Our Apostolic ministry and cannot now be laid aside.

Correction of the Euchologion

2. Philip IV, Catholic King of the Spains, towards the beginning of 1631, had recourse to the Apostolic See. He revealed that he had been informed by Greek Uniate inhabitants of this realm that a Euchologion containing many errors had been published by the Greek schismatics; he asked at that time for the application of appropriate remedies to this source of foolish confusion. At once Urban VIII formed a special Congregation for the correction of the Euchologion and personally appointed to it certain Cardinals, Prelates of the Roman Curia, and renowned theologians. At that time, he summoned to Rome others with a worldwide reputation for ecclesiastical learning, intending to appoint them also to this Congregation. Among those summoned was Dionysius Petavius, a priest of the Society of Jesus living in France; however, he understandably excused himself from so long a journey because of his advanced age. Jean Morin, a priest of the Gallican oratory, was also called to Rome; he attended many sessions and made many noteworthy proposals which aided the organization and direction of the undertaking. These We will discuss in another place.

3. The members of this Congregation conscientiously undertook the work entrusted to them; their careful work was approved by Leo Allatius who wrote in a discussion of the Greek Euchologion: "I could relate and investigate many matters about the book, but since it is submitted to the censure and judgment of keen scholars, I wait for a true statement and an infallible verdict concerning it." They met indeed for eighty-two sessions, as was long ago affirmed by Cardinal Franciscus Barberinus the elder at the meeting of the Congregation for the Propagation of the Faith. Pope Innocent X attended this meeting on January 23, 1645, shortly after the death of his predecessor Urban, the uncle of this cardinal. Yet the correction of the Euchologion was not finished, and the new edition could not be brought to completion.

New Congregation on the Euchologion

4. With succeeding popes, although the work was never completely abandoned, it proceeded slowly while, as often happens, its final conclusion was held up by the emergence of new and later business. But when God raised Us to the supreme pontificate, among Our first concerns was the correction of the books of the Oriental Church, particularly of the Euchologion of the Greeks. So We soon gave the following orders and were careful to have them carried out so that We might finally reach Our desired goal. First, the transactions of the Congregations which met in the reign of Urban VIII and his successors were collected and put in order to ascertain the form of those resolutions which had been adopted but not reinforced by papal confirmation: for apparently the popes had not condemned these resolutions but had deferred their consideration, possibly for good reasons, to more suitable times. Next, after the deaths of all who served on the Congregation, We assigned other Cardinals and Consultors to press on with the important task. Among the Cardinals who died were Antonio Xaverio Gentili, Philippo Monti, Gioachimo Besozzi, and Aloysio Lucini, in that order. As Prefect of the Congregation, We established the presbyter cardinal Fortunato Tamburini, who is still living. As Consultors We designated Brother Giuseppi Agustino Orsi of the Order of Preachers, the master of Our Apostolic palace; Leonardus Siderer, a priest of the Society of Jesus; Domenico Vitali, a monk of the Order of St. Basil; Thomas Sergius, a priest of the Pious Workers; and Domenico Teoli, a Roman priest. Some of these are still living. Finally We appointed as Secretary of this Congregation Master Niccolo Antonelli, Our domestic prelate. All of these men were obliged to deal with the matters submitted to their judgment. This they did diligently for an entire ten years.

At the start a dispute arose as to the method to be followed in the investigating—some judging that the forms of the Sacraments should be examined first, while others urged that matters relating to the duty of simple priests should be dealt with separately from those pertaining to bishops. We removed this problem by commanding that the revision and correction of the Euchologion should proceed in stages from the first page to the following pages in the order in which the Euchologion itself

is arranged and printed. Finally We required the Secretary of the Congregation to produce an agenda before every session, for timely delivery not only to each of the Cardinals and Consultors who were to meet but also to Us, since We wanted to know of every matter to be discussed in the Congregation. In this agenda he was to list the headings of the questions to be brought forward, and to add notes on the considerations adduced and conclusions arrived at on these matters in the Congregations of previous popes insofar as they had been dealt with in former Congregations, followed by opinions on these questions from theological authors and ecclesiastical records.

Secretary of the Congregation

5. It was unnecessary, as one would expect, to advise the Secretary on the subject of examining and comparing old Euchologia. He is expert in the Greek language, outstanding in sacred learning and teaching, and ready to undertake any great labor in obedience to and for the benefit of the Apostolic See; he has often shown this on other occasions when affairs demanded it, and also by zealously publishing books.

Everyone is aware that Father Jacobus Goarius of the Order of Preachers, a Frenchman by race, spent eight years in eastern parts examining all matters closely, and then came to Rome about 1640. There he conferred at length with outstanding scholars and experts in Greek affairs; with Leo Allatius, a Prelate of the Roman Curia; Basilio Falasca, Procurator General of the Order of St. Basil; Giorgio Coresio; and Pantaleone Ligaridio. Fr. Echardus records this in *De scriptoribus Ordinis Praedicatorum* (vol. 2, p. 574). Finally he returned to France and published the Greek Euchologion together with a Latin translation. The excellence of this work is enhanced by the careful learning with which the author examined and evaluated many manuscript codices and printed books, and criticized them in his Preface to the Reader. He added variant readings everywhere and occasionally inserted appropriate and learned notes. He first published that work at Paris in the year of the Lord 1647. It was reprinted at Venice in 1739.

Importance of Extant Manuscripts of Old

6. Men of learning are also aware that several manuscript examples of the Greek Euchologion are preserved in the Vatican library, and that the Library of the Barberini has the famous *Euchologium Barberinum S. Marci*, so called because it was brought there long ago from the monastery of St. Mark at Florence. They know that this is more than ten centuries old, since Leo Allatius testified that already in his day it was considered to be more than nine hundred years old by the greatest experts of his time: “The Barberini codex surpasses all the others in point of antiquity. It is a most accurate copy in square letters on parchment and was written more than nine hundred years ago in the opinion of those who are considered foremost in judging these matters.” Learned men must also know of the precious codex preserved in the archive of the monastery of *Grottaferrata* which is called the *Euchologium Patriarchale*. It was left to the monks of that abbey by the will of the great Cardinal Besscion, who was the first Commendatory Abbot of that monastery. He always regarded it very highly since he had received it as a gift from Cardinal Giuliano Cesarino, who had in turn been given it at the Council of Florence by the Cretan priest Georgius Varj, as Arcudius testifies. All these copies of the Euchologion have been examined and critically compared as a guide to accuracy and soundness in the new edition of the Euchologion. This work was done both by the prelate who is Secretary and by other members of the Congregation who are skilled in Greek usage. Moreover there was no need for Us to advise this measure, since they themselves of their own accord undertook this trouble and performed it with great care.

7. Likewise We did not need to remind the learned Cardinals and Consultors in the Congregation of those wise remarks of the renowned Joannes Morinus in the preface to his work *De Sacris Ordinibus*, of Lukas Holstein in his *Dissertatione I, de Sacramento Confirmationis*, and finally of the author of the *Vindiciarum P. le Brun* where he writes on the form of the Sacrament of the Eucharist. These remarks should be certainly kept in mind if one desires to judge the Greek rites correctly. For it would of course be unjust, mistaken, and opposed to the peace and unity of the Church to make judgments concerning the Greek Rites solely on the basis of a knowledge of the Latin Rituals and what is reported by some of our writers. Even though they are expert in our practices, they are uninstructed in Greek customs, and do not know how the Apostolic See has

always regarded them. So they unhesitatingly condemn everything in the sacred Greek rites which they discover to be dissimilar and not in agreement with the Latin rite.

As We say, there was no need to remind the Cardinals and Consultors selected for the correction of the Euchologion of these matters, since they had already themselves decided on this method of action and judgment and had thoroughly followed it. We acknowledge that this was also done by the cardinals and prelates who gave their opinion in the Congregations which met on this subject under Urban VIII. All the measures which We insisted on, as mentioned above, were fully implemented and the unceasing care and effort expended by all the members of the Congregation in completing the work cannot be sufficiently emphasized. Not only did the Secretary show Us the agenda before each of their sessions, but also after each session he carefully reported to Us the statements and resolutions of the Congregation. We read them all attentively and after due consideration approved and confirmed them insofar as it seemed expedient to do so. By keeping to this method the correction of the Euchologion was completed and the new edition of it was printed in 1754, at the press of the Congregation for the Propagation of the Faith. We were desirous of bringing these matters to your attention to acquaint you with the great zeal, toil, and care which were devoted to the publication of the corrected edition of your Euchologion.

Four Admonitions

8. At the beginning of this most recent edition four admonitions are to be found. We want to explain briefly to you in this letter the reasons for the presence of these remarks.

First Admonition-Commemoration of Pontiff in the Mass

9. The first admonition is thus expressed: “It must be known that the priests who will use the Euchologion should be acquainted with the ecclesiastical canons of the holy Fathers and the Constitutions of the Catholic Church in order that they may avoid obvious mistakes in administering the divine Sacraments and performing their other duties. Therefore where commemorations are customarily made in the sacred liturgy, the Roman Pontiff should be first commemorated, then one’s own bishop and patriarch, provided they are Catholic. But if either or both of them are schismatic or heretic they should by no means be commemorated.” Certainly this is in full agreement with the decrees passed at the meeting of the Congregation on May 1, 1746, which We approved and confirmed. The following question was raised at that meeting: “whether the name of the supreme pontiff should be put into the prayers said by priest and deacon at the Offertory as well as in the other prayers, that is, For the supreme pontiff N.” This response was given to that question: “In the instruction which is to be added at the start of the Euchologion, Greek priests should be advised to make a commemoration of the supreme pontiff and of their bishop or archbishop if he is in union with the Roman Catholic Church, and moreover a rubric should be put in the margin of the Liturgy referring them to the instruction.” For it seemed best to add in this manner such matter as was missed in the text of the Euchologion itself.

This Practice is Long-Standing

10. We have Ourselves dealt with the commemoration of the Roman pontiff in the sacrifice of the Mass, and with the antiquity of this practice in Our treatise *De Sacrificio Missae*, sect. I, n. 219. But since the publication of this book, the same subject has been treated with many extraordinary observations by Dominicus Georgius (who in his lifetime was Our dear sacristan) in his *De Liturgia Romani Pontificis*, vol. 3, chap. 3, no. 14, where he writes: “It has ever been customary in the Catholic Church to recite the name of the Roman pontiff during the sacred mysteries.” In no. 22 he adds: “All the ancient testimonies and the oldest copies of the sacred canon agree concerning the name of the supreme pontiff.” Indeed, that such a commemoration had been made in the Mass is shown by the Ambrosian Liturgy, the Mozarabic Mass, and the Latin Mass which the Lutheran Flaccus Illyricus copied from one ancient manuscript and published. So also does the most ancient Liturgy which is found in the old manuscript on the Sacraments of the Roman Church which was published by Venerable Cardinal Thomasius. Finally, this is also shown in all the sacred canons of the Mass, whether printed or written by hand, as the prelate Niccolo Antonelli amply shows in the long and learned dissertation which he wrote as a necessary part of his duty as Secretary of the Congregation for the Correction of the Euchologion; he had it printed when a dispute on this subject

arose among the Cardinals and Consultors. A reprint of this can also be found in the Appendix to the old Lateran Monastic Missal in the *Collectio Liturgica*, vol. 1, made by Fr. Emanuele de Azevedo.

11. So far the testimonies mentioned relate to the Latin Church. As regards the Greek Church, Cardinal Bona says that it is not known whether in the early centuries it recalled the Roman pontiff in the sacrifice of the Mass: “But whether in the first centuries Orthodox Greece commemorated the Roman pontiff is unclear” (*Rer. Liturgicar*, bk. 2, chap. 11, no. 3). Moreover Isaac Habertus admits that among the records of the early age, he has found none to establish that it was customary in the Oriental Church to commemorate the Roman pontiff during the celebration of Mass: “I could wish it was done and if it had been done I would approve of it, but even so I do not read that it was done.” But he says that the name of the Roman Pontiff had been added to that of the Patriarch in the time of Pope Nicholas I, that is about 858, since the following words are found in several ancient copies of the Holy Liturgy of John Chrysostom: “Long be the days of most holy Nicholas the universal pope” (*Observationes ad Pontificale Graecorum*, pt. 8, observ. 12).

But Antonelli, whom we have praised, argues in his dissertation that it was customary in the Greek Church to commemorate the Roman Pontiff during Mass long before the period assigned by Habertus. He proves his point especially by the fact reported by Nicephorus in his *in Historia Ecclesiast.*, bk. 16, chap. 17, where he depends on the testimony of a more ancient and serious historian, Basilus Cilix. Acacius, bishop of Constantinople, a supporter of the Eutychian heresy, prevailed on the emperor Zeno to publish his ill-fated edict, the *Henoticon*, which rendered void the definition of the holy Council of Chalcedon which opposed the heresy of Eutyches. When Pope Felix III could not ignore this and therefore deprived Acacius of communion, he had the audacity in the year of the Lord 484 to erase the name of the Roman pontiff Felix from the sacred diptychs in a new and hitherto unheard-of excess of rashness. For this reason the memory of Acacius was then condemned. The Greek church accepted this condemnation in the time of Pope Hormisdas and Emperor Justin, although the two predecessors of Hormisdas, Anastasius II and Symmachus, had failed to win this acceptance. So in the great church of Constantinople (whose example was doubtless followed by the other lesser churches of the east) the name of the Roman pontiff was in the sacred diptychs; therefore it must be asserted that he was prayed for by name during the celebration of Masses. Acacius is described as the first to erase this name and his deed was on this account particularly punished since, without any precedent, he committed a new sort of outrage till then unheard of, even though in former times there had been no lack of offense and disagreements between the Roman pontiffs and the bishops of the imperial city. It is thus abundantly proved that long before the time of Acacius and so in the early centuries, the name of the Roman pontiff was written in the sacred diptychs of the Greeks and thus it was customary to pray for him during the celebration of Mass.

But however it may be with this disputed point of ecclesiastical learning, it suffices us to be able to state that a commemoration of the supreme pontiff and prayers offered for him during the sacrifice of the Mass is considered, and really is, an affirmative indication which recognizes him as the head of the Church, the vicar of Christ, and the successor of blessed Peter, and is the profession of a mind and will which firmly espouses Catholic unity. This was rightly noticed by Christianus Lupus in his work on the Councils: “This commemoration is the chief and most glorious form of communion” (tome 4, p. 422, Brussels edition). This view is not merely approved by the authority of Ivo of Flaviniaca who writes: “Whosoever does not pronounce the name of the Apostolic one in the canon for whatever reason should realize that he is separated from the communion of the whole world” (Chronicle, p. 228); or by the authority of the famous Alcuin: “It is generally agreed that those who do not for any reason recall the memory of the Apostolic pontiff in the course of the sacred mysteries according to custom are, as the blessed Pelagius teaches, separated from the communion of the entire world” (*de Divinis Officiis*, bk. 1, chap. 12).

Pope Pelagius II who held the Apostolic See in the sixth century of the Church gives this weightier statement on our present subject in his letter: “I am greatly astonished at your separation from the rest of the Church and I cannot equably endure it. For Augustine, mindful that the Lord established the foundation of the Church on the Apostolic sees, says that whosoever removes himself from the authority and communion of the prelates of those sees is in schism. He states plainly that there is no church apart from one which is firmly established on the pontifical bases of the Apostolic sees. Thus how can you believe that you are not separated from the communion of the whole world if you do not commemorate my name during the sacred mysteries, according to custom? For you see that the strength of the Apostolic See resides in me, despite my unworthiness,

through episcopal succession at the present time” (Labbe, *Conciliarum Collectione*, vol. 5, col. 794f and 810). This letter of Pelagius has also been used by St. Agobard, the great archbishop of Lyons, in his treatise *De comparatione utriusque regiminis*. This is printed in the *in Magna Bibliotheca Patrum* (vol. 14, p. 315, no. 21, Lyons) and was reissued by Balutius with other writings of this saint (col. 2, p. 49).

13. Moreover it suffices Us to be able to affirm without peril that at whatever time the practice of praying by name for the Roman pontiff at Mass was finally accepted by the Greek Church, this practice was definitely in force in Greek churches many centuries before schism broke out, and was only broken off after the fatal separation. A letter dated 1053 of Peter, patriarch of Antioch, to Michael Cerularius, the well-known reviver of the Photian schism, survives. This letter is published in Greek and Latin by Joannes Baptista Cotelerius in the second volume of his *Monument. Eccles. Graec.* Michael had said that he was surprised that Peter of Antioch himself as well as the bishops of Alexandria and Jerusalem mentioned the Roman pontiff in the sacred diptychs (p. 140 of the abovementioned volume). But Peter most sharply rebuked the rashness of the maddened man in showing that both at Antioch and at Constantinople, the commemoration of the Roman pontiff had never been omitted up to his time: “Of these matters I too am an unexceptionable witness, as are the many others who with me hold high office in the Church, that in the time of Lord John (patriarch of Antioch), the Pope at Rome, also called John, was included in the sacred diptychs. Furthermore, when I came to Constantinople forty-five years ago I found that under Patriarch Sergius the Pope was mentioned at holy Mass along with the other Patriarchs.”

It is said in addition that no discussions on restoring unity were ever begun without the acceptance of the prior condition that the commemoration of the Roman pontiff should be included in the sacred liturgy, nor was a union which had been agreed on regarded as complete until the previous condition had actually been put into effect. The clear result of all this is that the Latin and Greek churches agree in recognizing and affirming that the commemoration implies a profession of due subjection to the Roman pontiff as head of the Church, and of a willingness to remain in the unity of the Church. On the other hand the omission of this commemoration signifies the intention of steadfastly espousing schism.

14. When Michael Palaeologus, Emperor of Constantinople, in 1263 and thereafter, affirmed his desire to return in company with his Greek subjects to unity and concord with the Roman Church, Urban IV aptly proposed the condition “that in sacred ceremonies from the diptychs, the name of the Pope should be commemorated together with the four patriarchs” (Nicetas, bk. 5, chap. 2). And when thereafter the negotiation of this union was again undertaken by Emperor Michael and Patriarch Giovanni Vecco and was seriously debated at the General Council of Lyons held in the year of the Lord 1274, the Pope, Blessed Gregory X, with the agreement of the assembled council fathers, first proposed several indispensable conditions for the effective negotiation of union. The first of these was “that the Pope be included in the diptych with the other four patriarchs and commemorated during the holy services” (Nicetas, as above). And Pachymeres (bk. 5, chap. 22) testifies that this condition was accepted by the Greeks and carried out in practice: “There were two immediate results of this arrival of the ambassadors who brought back word that peace had been made on the strength of the previous agreements: the deposition of the Patriarch and the public commemoration of the Pope in holy services.” 15. His son Andronicus succeeded Michael Palaeologus as emperor, and was so extreme a supporter of the schism which had been condemned that he allowed his father’s body to be buried beyond the sacred precinct because he had attempted to establish a union of the Greek Church with the Latin. Because the emperor could hardly hope for success in his intended revival of the schism while the Catholic patriarch, Giovanni Vecco, was leader of the church at Constantinople, he imposed as patriarch a certain Joseph who was tainted with the stain of heresy. As a result affairs began to deteriorate and a sincere reconciliation of the churches was no longer possible. Finally, at the meeting of the General Council of Ferrara, later transferred to Florence, in the year 1434, after proper deliberations of the issues by the Greek and Latin fathers, the wall of division was cast down which had for so long kept the one church apart from the other. To attest to everyone the reality of the enacted union John Palaeologus, emperor of the Greeks, gave orders that the name of the Pope be replaced in the sacred diptychs, as is testified even by the schismatic author Sylvester Sguropolus in his *Historia Concilii Flor.*, sess. 10. chap. 2. Afterwards when the decree of established union had been brought to Philotheus, patriarch of Alexandria, he was careful to state in his answer to Pope Eugenius IV that he had also decided that the commemoration of the Roman pontiff in the sacrifice of the Mass should be placed before that of the other patriarchs: “Hence in company with our Egyptian bishops and other clergy, we decided that

everywhere in all of Christ's churches during the sacrifice of the Mass, we should commemorate Your Blessedness before the other Patriarchs, as is provided for in the sacred canons." This passage may be found in the collection of the transactions of the Council of Florence made by Cardinal Justinianus (pt. 2, collect. 22, p. 323).

16. Constantine was the Greek emperor after John Palaeologus. When he sent ambassadors to Nicholas V to beseech help for his faltering fortunes, he was careful to profess that he would make every effort to implement as fully as could be desired the harmony which was agreed on at Florence, and that consequently he would see to it that the name of the Roman pontiff was restored to the sacred diptychs. This is attested by Ducas in his *Historia Byzantina*: The emperor had already sent to Rome to request reinforcements with the additional purpose of strengthening the harmony achieved at Florence and of having the Pope's name proclaimed from the sacred diptychs during the liturgies of the great church." The Pope showed himself ready to give him as much aid as he could and continued at the same time to exhort him to promulgate the decree of the union which had been agreed on at the Council of Florence. He urged him to see to it that the name of the Roman pontiff "was proclaimed in the diptychs and that the whole Greek church prayed for him expressly and by name, as was the former practice of men who were pleasing to God, both patriarchs of Constantinople and emperors" (Raynaldus, *Annales*, 1451 A.D., no. 2).

17. This is all We want to say on the first part of the first Admonition which deals with the obligation of celebrants to pray for the pope in the sacrifice of the Mass. Nothing further is to be added except that even before this Admonition, Catholic Greek Oriental bishops were careful to decree this very measure in their synods. We Ourselves did not neglect the publication of such suitable decrees for Italian Greeks. In 1720, a provincial synod was held at Zamoscia on the order of Pope Clement XI, under the presidency of Hieronymus Grimaldus. He was then the archbishop of Edessa and nuncio of the Apostolic See in the kingdom of Poland; later, he was raised to the honor of the Cardinalate by Pope Clement XII. In the decrees of this synod, which were confirmed after proper investigation by Pope Benedict XIII, the following words are found under the heading *de fide Catholica*: "For the same reason"-that is, to remove all suspicion of schism-"and to show a sincere union of the members with their head, it has decided and commanded under penalties to be applied at the judgment of the Ordinary that wherever a Roman pontiff is to be commemorated, especially at the Offertory of the Mass, it should be made in clear and definite words which can signify none other than the universal Bishop of Rome."

In agreement with this view are the fathers of the Synod of Lebanon which occurred in 1736 under the presidency of Joseph Simonius Assemanus, a prelate of the Roman curia and an Apostolic envoy. In the decrees of this council too, under the heading *de Symbolo Fidei, ejusque professione*, no. 12, these words are found: "Let us not neglect to repeat the commemoration of the most holy Roman pontiff, both in Masses and in the divine services, before the name of the most reverend lord patriarch, as has hitherto been our custom." After the strictest investigation, We confirmed this council with Apostolic authority, as may be seen in Our constitution *Singularis (Bullarium, vol. I, no. 31)*. Peter Arcudius in his work *de Concordia Ecclesiae Occidentalis et Orientalis*, bk. 2, chap. 39, offers an admonition for Latin bishops with Greeks living in their dioceses to zealously impel them to commemorate the Roman pontiff in the Mass, to banish the last shade of suspicion of any inclination to schism: "The Latin bishops should see to it that the Greek priests subject to them are in Catholic unity and recognize the Supreme Pastor, and according to the ancient custom solemnly pray for him" in the sacrifice of the Mass-the subject under discussion in this passage. In agreement with this most just admonition, the following provision was made in Our constitution issued for the Italian Greeks, *Etsi Pastoralis (Bullarium, vol. 1, 57, sect. 9, no. 4)*: "Next a commemoration should be made of the Supreme Roman Pontiff and of the Local Ordinary in Masses and divine services."

First Admonition-Commemoration of Bishop and Patriarch

18. Now follows the second part of this first admonition which, as was mentioned above, obliges the Greek priest during Mass, after praying for the Roman pontiff, to pray for his own bishop and his patriarch if they are Catholic. For if either is or both are schismatic or heretic, a commemoration should not be made.

19. In the Latin Church there is usually no difficulty in commemorating the bishop in whose diocese the priest celebrates Mass. We Ourselves have dealt with this subject in Our work *de Sacrificio Missae* (sect. 1, no. 220 in the Latin edition) and have shown that the priest who celebrates Mass in any diocese should commemorate the bishop of that diocese rather than the bishop in whose diocese he was ordained or the one to whose Ordinary jurisdiction he is subject. We added that it was not permissible for regular clergy to commemorate their Superior General or for other priests to commemorate during Mass any lesser prelate of a separate territory to whom they are subject. For this honor is to be conferred only on the superior or prelate who possesses the episcopal authority and order. In that work We adduced the writings of the men who transmit to us all these matters and establish them by their testimony. So at this point We will add no more except to quote the remarks of the above-mentioned Dominicus Georgius in his treatise *De Liturgia Romani Pontificis* in which he studied many ancient manuscripts, which has appeared since the publication of Our work: “Nearly all the most ancient copies of the sacred canon of the Mass note the name of the bishop after the Roman Pontiff as is attested by Florus and the more ancient writers on the Mass whom We give in an appendix” (*Op. cit.*, vol. 3, chap. 3, no. 23, p. 52).

20. Still in reference to the Latin practice, We will also note that when a bishop is celebrating Mass, he prays for himself as an “unworthy servant.” This practice is in harmony with the words of the apostolic constitutions where the celebrant, after praying for others, prays for himself in these words: “We now beseech you for a man of no worth, for myself who am offering to You” etc. (*Ap. Const.*, bk. 8, in Cotelierius, *Opera Patrum Apostolicorum*, vol. 1, p. 407). Moreover it should be known that in Rome commemoration is made only of the Roman Pontiff since he is not only Supreme Pontiff, but also the bishop of the city of Rome in particular. When the Pope himself says Mass, he prays for himself in precisely the same way as any bishop prays for himself during Mass. In reply to the bishop of Orense who enquired how the Pope commemorated himself during the celebration of Mass, Innocent III, in a letter not yet published but preserved in the Vatican archives (bk. 9, no. 33) replied as follows: “You have also asked to be instructed as to the words used by the Roman Pontiff at the place in the canon of the Mass where a priest of lower rank says ‘together with our Pope,’ since the Pope is then obviously praying for himself and is subordinate to no bishop. Our reply to your devotedness is this: at that place We say ‘together with me your unworthy servant.’”

Finally it must be remarked that Latin priests make no commemoration of an archbishop such as a metropolitan in the canon. This point is also rightly made by P. Merati in his *Commentaria ad Gavantum* (pt. 2, head. 8, no. 5) and the case is the same even if the episcopal see is vacant: “But if the bishop, who is Ordinary of the place in which Mass is being celebrated, has departed this life, the aforesaid words are omitted”—that is, a commemoration is not made—“but it is to be noticed that the Vicar Capitular cannot be named instead of the bishop, since although while the see is vacant he is Ordinary of that place, he is still not the bishop of that diocese. Moreover, the archbishop or the patriarch of the province which includes the diocese of the dead bishop cannot be named, even though he has a certain jurisdiction over it, since an archbishop or a patriarch is not said to be Ordinary in the dioceses of his suffragans.”

21. Turning now to the Greeks, We consider first the Italian Greeks. These are entirely subject to the jurisdiction of the Latin bishop in whose diocese they live, in accordance with constitution 74, *Romanus Pontifex*, of Our predecessor, Pope Pius IV. This is to be found in volume two of the *Bullar. Rom.* and We have discussed it at length in Our treatise *De Synodo Dioecessana*, bk. 2, chap. 12, of the most recent Roman edition. Therefore these Italian Greek priests, in offering the sacrifice of the Mass, are required to follow the Latin practice and commemorate the Roman Pontiff and the local bishop. They should never commemorate eastern bishops or patriarchs even if they are Catholic, since these possess no jurisdiction in Italy and the adjacent islands, as has been discussed in Our constitution *Etsi Pastoralis* (*Bullarium*, vol. 1, const. 57, sect. 9 no. 4).

Of course in the *Dictatus* of Pope St. Gregory VII (can. 10) we find the dictum: “That the name of the Pope alone be pronounced in the church.” This *Dictatus* is included in the collections of the councils (Royal Parisian, vol. 26; Labbe, vol. 6, pt. 1). Still We are well aware that there is a vigorous debate among scholars as to whether this is an authentic work of the holy pontiff or rather a forgery. Indeed Fr. Mabillon in his treatise *De Studiis Monasticis* has ranked this among the more difficult questions which professors of Church history can engage in solving. But laying aside this problem also—as to whether the *Dictatus Papae* is an authentic work of St. Gregory VII—the real and pertinent meaning of the Canon quoted is

not that in the Latin Church the name of the diocesan bishop be removed from the Canon of the Mass, but that the name of Oriental Patriarchs should not be included there.

The Patriarchs indeed professed their agreement with the condition, that the name of the Roman Pontiff should be replaced in the Liturgy and that prayers should be offered for him in all the churches of the east, if in turn the Pope would consent to their names being pronounced in the Canon of the Mass by Latin priests of the Roman Church and of the other churches in the Patriarchate of Rome. Lupus wisely notes: “Purposing to abandon his schism, Michael (Cerularius, Patriarch of Constantinople) tried to have his name inscribed on the Roman tablets and he promised to restore the name of the Pope to the tablets of all of his churches. But Leo (Pope Leo IX) would not consent: for the reciprocal pronouncement of the names of Patriarchs was practiced only among the equal sister sees of the eastern patriarchs, but never by the Roman see. For this see is not only sister but also mother and head of the eastern sees and so has never pronounced any other name than the bishops” (*ad Concilia*, pt. 4, p. 437, Brussels edition). He continues in this way on the following page: “The names of the eastern patriarchs have never been pronounced by the Roman church nor for that matter by any Latin church.”

22. The foregoing discussion relates to the Italian Greeks. But as regards the rest of the Greeks and Orientals, the admonition in the preface of the Euchologion, which We are now considering, by no means prevents them from commemorating their metropolitans and patriarchs during the Mass, but merely forbids this if they should be schismatic or heretic. It is beyond dispute that the commemoration of patriarchs in the prayers of the Mass is an ancient custom in the Greek church. Theodoros Balsamon in his *de Patriarcharum juribus* has written: “It is established that in every church of God, whether on the Euphrates or on the edge of the Ocean, the names of the patriarchs are mentioned together.” Goarius cites this as the established practice that in the Greek liturgy the priest prays for all the bishops and for the metropolitan (*in Notis ad Rituale Graecorum*, p. 63). Meratus, after establishing the fact that We mentioned earlier, that in the Latin church a commemoration of the archbishop is not made in the Mass even during a vacancy in a suffragan church, adds that: “This however is not the practice of the Greeks and other Orientals. These name the patriarch and the metropolitan” (*in notis ad Gavantum*, vol. 1, p. 539, Roman edition).

This practice is not absolutely forbidden to them in the admonition in question, but only in the cases when the metropolitan or patriarch is schismatic or heretic. This is in accordance with rules which were established and accepted before the correction of the Euchologion was undertaken. When this practice was dealt with in the Congregation of the Holy Office in 1673, the following decree was published: “At the General Congregation of the Holy Office on June 7, 1673, the question was posed whether a priest in the town of Lebanon during Mass might name the patriarch of the Armenians, who is schismatic, with the purpose of praying for him. The petition for this concession was made with great urgency in order by this means to attract that people to a greater friendship for the Latins. The Sacred Congregation responded that it could not be done and should be utterly forbidden. In the same Congregation on June 20, 1674, there was read a letter of the nuncio at Florence written on April 10, 1674, sent to the Sacred Congregation for the Propagation of the Faith and forwarded by this Congregation to the Sacred Congregation of the Holy Office. It was decided that a reply should be sent to the nuncio informing him that on the subject of prayer in the liturgy for the patriarch of the Armenians, the Sacred Congregation abided by its decrees published in 1673, that is, that it could not be done and should be utterly forbidden.”

23. In harmony with this decision is another very similar decree of the Congregation on the corrected edition of the Coptic Missal made in 1732. Among other disputed questions the following was proposed: “Whether, and in what way, the words in which the priest commemorates the patriarch, bishop, etc. are to be corrected.” This was the answer which was given: “A rubric should be placed at the beginning of the missal to advise and inform the priest on points relating to the celebration of Mass. Here should be placed a special rubric on the commemoration of the Roman pontiff as well as of the patriarch and bishop, provided that they are in union with the Roman Church. This rubric should be consulted in its own place.” Moreover heretics and schismatics are subject to the censure of major excommunication by the law of Can. *de Ligur.* 23, quest. 5, and Can. *Nulli*, 5, dist. 19. But the sacred canons of the Church forbid public prayer for the excommunicated as can be seen in chap. *A nobis*, 2, and chap. *Sacris* on the sentence of excommunication. Though this does not forbid prayer for their conversion, still such prayer must not take the form of proclaiming their names in the solemn prayer during the sacrifice of the Mass. This fully accords with the ancient practice, as may be seen in Estius *in 4. Sententiar.*, dist. 12, sec. 15. For that

purpose it is sufficient to beseech to lead back the wanderers to the way of salvation and to the bosom of holy Mother Church, as is expounded by Sylvius, in 3. part. D. Thomae, vol. 4, quest. 83, art. 1, qu. 9.

Here is the teaching of St. Thomas himself in 4. Sent., dist. 18, quest. 2, art. 1, in answer to the first difficulty: “Prayer can be offered for the excommunicated, although this should be done apart from prayers which are offered for members of the Church.” This does not necessarily involve a confusion of the Church’s laws which exclude from the roster of its faithful followers the names of those who have cut themselves off from it. In forbidding public prayers to be offered for them, the Church definitely rules out commemorating them in the celebration of Mass. Very relevant is the view of Ven. Card. Bellarmine: “Someone will ask whether at the present time it is permissible to offer the sacrifice of the Mass for the conversion of heretics or the infidels. The reason for doubt is that the entire liturgy of the Latin church, as it is now performed, relates to the faithful, as is clear from the prayers of the offertory both before and during the canon. I answer that I consider it permissible, provided that no addition is made to the Mass, but the sacrifice is applied to the conversion of the infidels or heretics only by the intention of the priest. For this is the practice of pious and learned men, with whom we cannot disagree, and it is not forbidden by the Church” (*Controversarium*, vol. 3, bk. 6, *de Missae*, chap. 6).

Should the King be Commemorated?

24. In this first admonition, however, there is no mention at all of commemorating or saying a prayer for an emperor or king and his whole palace and army. But since this matter is very closely connected with the other matters mentioned in the first admonition, We judge it appropriate to append the following remarks.

25. All the euchologies, whether manuscript or printed, which are earlier than the revision of Leontius, included prayers for the emperor, the king, his palace, and army. In the May 1, 1746, session of the Congregation for the Correction of the Euchologion, it was disputed whether these prayers should be removed. It was decided, with

Our subsequent approval, that “they should be left in the canon or the liturgy.” But since the Greeks of old used to offer these prayers at the prothesis as well, but later removed them, it was added that “they are not to be said during the prothesis or preparation.” For it seemed pointless to say such prayers at the prothesis when they were already being said in the canon, or liturgy.” The newly corrected edition of the Euchologion has treated the matter in just this way.

26. We Ourselves in Our treatise *de Sacrificio Missae*, sect. 1, no. 221, have already discussed the commemoration in the canon of the emperor or king, as is customary in some districts belonging to their temporal realm. Cardinal Bona provides evidence that in many Latin churches the name of the king is commemorated in the canon (*Rer. Liturgicar.* bk. 2, chap. 11, no. 4). Furthermore Martene in his work *de antiquis Ecclesiae Ritibus*, bk. 1, chap. 4, art. 8, no. 9, after adducing the appropriate evidence, comes to the following conclusion: “From the unchanging tradition of the Church as it was received from the Apostles, it is certain that prayers for kings and princes have always been offered during the sacred mysteries.” It is quite evident that the writer is here relying on the words of the Apostle (1 Tm 2) commanding that prayers and petitions be made for kings and all who are in high places, as well as on the text of the apostolic constitutions: “We also beseech You, Lord, for the king and for those who are in high places and for all the army that our affairs may prosper” and “Let us pray for kings and those of exalted power that our affairs may enjoy peace” (Cotelierius, *Patrum Apostolicorum*, col. 1, bk. 8, chap. 12 and 13). On this point Gregorius too may be consulted (*de Liturgia Rom. Pont.*, bk. 4, chap. 3, no. 4). However it may be with the dispute conducted between Balutius and Lupus, on the date when the emperor’s name was replaced by that of the king in the lands subject to the sway of kings (a question treated at great length by Lupus (can. 10, *Dictatus S. Greg. VII*), it is sufficiently established that in the Latin church a commemoration of the king is made in those districts in which it has long been an accepted custom or where a concession of the Apostolic See has allowed it, as Meratus remarks (*ad Gavantum*, vol. 1, pt. 1, p. 539, no. 6 of the Roman edition).

27. But among the Oriental peoples this practice of commemorating the king in the sacred liturgy is common, as may be seen in the Liturgies of the Armenians, Copts, Ethiopians and Syrians. But if it should be asked how it can be endured where it is certain that the kings for whom they pray and whom they commemorate in the liturgy are infidels, Ven. Card. Bellarmine

would reply (as in fact he replied in the chapter quoted above) that it is by no means forbidden by *the nature of the object*, as theologians say, to pray during Mass even for infidels since the sacrifice of the Cross has been offered for all men. And of course St. Thomas teaches that although St. Augustine wrote in his work *de origine Animae* that the sacrifice is offered only for those who are members of Christ, his statement must be understood to include both those who are already members of Christ and those who are able to become such (*in 4. Sentent.*, dist. 12, quest. 2, art. 2, quest. 2, to the fourth). Therefore, the Cardinal adds that the whole question should be assessed in terms of what the Church has forbidden: “It is certain from the nature of the object that if the Church has not prohibited it, it is permissible to offer prayers for those men (i.e., the infidels).” Although there is such a prohibition against the excommunicated and so against heretics and schismatics, there is none against infidels and these are not bound by excommunication. This is enough, he says, to allow commemoration of them during Mass and even the offering of the sacrifice for them in accordance with the evident tradition in this matter and with the apostolic constitution. “But someone may ask whether it is permissible if the king is an infidel as in Greece, where the Turk is ruler, and as in India, Japan and China where pagans rule, for priests there to offer prayers expressly for the king. I answer that I consider it permissible provided that the king is not excommunicated as are heretic kings, but is a pagan. For this tradition, this constitution, is apostolic, as I showed just above. To my knowledge there is no clear prohibition of this by the Church.” A useful addition to the present discussion is the text of Tertullian: “We offer sacrifice for the health of the Emperor but we offer it to our God and his in the prayerful way commanded by God. For God the Creator of the whole world has no need of honor or of anyone’s blood” (*ad Scapulam*, chap. 2).

28. However, We may leave aside these statements without further inquiry, since they are unnecessary for justifying the retention of the commemoration of emperors or kings in the text of the Greek Euchologion. But it is worth remarking that when Greek Catholics were asked if, in making these commemorations they intended to offer prayers for the Turks to whose temporal sovereignty they have been subject since they were deprived of their own leaders, they answered that their intention at all times was to pray for Orthodox kings and Christian princes. This is asserted by Goarius in his *in notis ad Euchologium*, p. 38, where he says that when he asked Greek Catholics whether they intended to include Turks in their prayers, they invariably replied that they meant only our Christian kings, and that they proclaimed in the churches as lords in faith and religion those whom they wanted as rulers. For those alone they unflinchingly desired to pray even when the published books suppressed the prayers.”

Second Admonition

29. The second of the admonitions in the preface of the new edition of the Greek Euchologion is expressed as follows: “In addition the priest in the sacred liturgy approaches the gifts while singing the glory of God; raising these in a fitting religious manner above his head, he carries them to the altar in a procession around and up through the church. Meanwhile the people devoutly bow the head and kneel as they pray that they may be remembered in this procession of the gifts. But some of the faithful who kneel think these gifts are the Body and Blood of Christ and adore them as such, perhaps because they confuse them with the entry of the presanctified, that is when previously consecrated bread is carried, and do not understand the difference between the two carryings. The priest therefore should carefully teach and inform all the faithful of the difference between these two processions of the gifts, since in one case they have been changed and sanctified by the word of God. These gifts should be worshipped and adored most religiously since under the appearance and symbols of bread and wine, they contain the Body and Blood of Christ. But the case is different before they are consecrated and consummated.”

The Greater Entrance

30. You already know well that your liturgy has two entrances, called the smaller and the greater. The smaller entrance is when the book of the holy Gospel is brought in, but the greater entrance is when the unconsecrated gifts of bread and wine are carried to the holy altar from the small altar or table known as the prothesis on which they were prepared. Accordingly the second sentence of this admonition deals with the greater, not with the smaller entrance. At the greater entrance, the practice of this Rite is for either the deacon or the priest to carry over his head the bread on a paten covered with a veil. The deacon carries the bread when a solemn Mass is celebrated with a deacon as assistant and minister. On such an occasion, he holds the paten with the bread above his head with his left hand and with his right he incenses the priest who is carrying

the chalice with wine. When the priest celebrates without a deacon, he is incensed by the lector while he holds the paten with the bread over his head with his left hand and with his right he carries the sacred chalice on a level with his breast. It is at this greater entrance, then, that the people bow, or, in accordance with the different customs of different districts, prostrate themselves, and strike the ground with their foreheads just as if the Body and Blood of Christ the Lord were contained under the appearances of the bread and wine even before consecration. “The people everywhere address and adore the King of Heaven as if He were present in this offering; in Greece they bow very low but avoid bending the knee so as not to appear to imitate the Latins even on weekdays; while in Russia they prostrate themselves and strike the ground with their foreheads” (Peter Arcudius, *De Concordia Eccles. Occid. et Orient.*, bk. 3, chap. 19).

31. The rite of the greater entrance when a patriarch or a metropolitan celebrates Mass is described by Christianus Lupus, *Operum super Conciliis*, pt. 3, p. 760 of the Brussels edition. In his *Vocabulario Ecclesiastico* under the word *Prothesis*, Magri describes in detail the actions performed by the Emperor while standing at the sacred assembly on the day of his coronation as emperor. Goarius explains most carefully the complete ceremony of the greater entrance in his *in notis ad Liturgiam Sancti Joannis Chrysostomi*, no. 110, as does Cardinal Bona in *Rer. Liturgic.*, bk. 2, chap. 9, no. 4. Everything done by the Greeks on this occasion is likewise done by the Armenians, Copts, Ethiopians, and Syrian Jacobites, as can be seen in Le Brun, *Explicatione Missae*, vol. 3; in Chardon, *Historia Sacramentorum*, vol. 2, chap. 2; and in Renaudot, vol. 1, on *in notis ad Liturgiam Coptorum*. Why, even in the city of Rome, on the feast of St. Athanasius, the Greeks may be seen in their own church performing all the ceremonies We have reviewed above. “And in this way even today the Greeks perform the liturgy on the feast of St. Athanasius in his basilica in Rome” (Lupus, loc. cit.).

Adoration of Consecrated Hosts

32. You understand also that in accordance with your Rite during the days of the Lenten fast, only the Mass of the Presanctified is celebrated among you, except on Saturdays and Sundays and on the feast of the Annunciation of the Blessed Virgin Mary if it occurs in the Lenten period as is specified in the Trullan Canon 52. “On all days of the holy Lenten fast except on Saturday, Sunday, and the holy day of the Annunciation, the sacred ministry of the Presanctified should take place.” As you already know, the priest who celebrates Mass in Lent on the days when he is permitted to do so, that is on Saturday and Sunday, consecrates and consumes one host but reserves another consecrated host. He divides this into as many pieces as will suffice for the number of Masses of the Presanctified which are to be celebrated on the following days, at which he will give communion to himself and to the other communicants, if there are any, from the Eucharistic bread which was consecrated on the preceding days. This is how Leo Allatius rightly describes the entire ceremony in the prolegomena to Gabriel Naud’s *de Missa Praesantificatorum*, p. 1531, no. 1: “Each priest counts on his fingers the days of the coming week on which he is going to celebrate, then breaks off at the offertory as many pieces of bread as will suffice for the Masses he is going to say. He consecrates these as well as the piece he will consume on the same day and preserves in the pyx the consecrated pieces after dipping them in the Lord’s Blood, as is customary. He removes a piece from the pyx at an appropriate time later, when he is about to celebrate (leaving the others there for future use), places it on the paten and, after bringing it to the greater altar, he consumes it.”

33. On this occasion likewise a solemn procession through the church is made. The deacon carries above his head the sacred pyx in which is contained the sacrament under the appearance of bread, while the priest carries in his hands a chalice containing wine mixed with water which has been blessed but not consecrated. If the priest celebrates alone—since he does not always have the assistance of a deacon in saying Mass—he carries the pyx in his left hand over his head and holds the chalice in his right, proceeding in this way from the small to the larger altar. This is stated by Arcudius in the work already mentioned, bk. 3, chap. 58: “The Greeks have the custom in liturgies of the Presanctified of placing the Sacrament on a paten on a small altar of offering, and of pouring wine into a chalice without prayers before the ceremony begins. Then about the middle of the Mass, the priest, if he is celebrating alone, holds the paten above his head, takes the chalice in his right hand, and brings them to the larger altar, etc. But if the priest is celebrating this kind of Mass with the assistance of a deacon, it is customary for him to give the paten with the Sacrament to the deacon who carries it above his head, while he himself takes the chalice and follows after the deacon.” At that point the people bend the knee, beat the breast, and adore the consecrated Bread carried by the priest or by the deacon, as We have mentioned above.

It is claimed that this is why people offer the same reverence during the greater entrance, when the bread and wine which are not yet consecrated are carried through the church in a rite of supplication. This is indeed the problem, and it is on the basis of this that criticisms have been leveled against the greater entrance. Nicolas Cabasilas writes: “If, however, there are some who prostrate themselves on the ground when the priest enters with the gifts, and adore and address these gifts as if they were the Body and Blood of Christ, these people have been confused by the entrance of the presanctified gifts and do not understand the difference between the two kinds of sacrifice; for in the first kind the gifts are not sanctified and not yet perfected at the entrance, while in the second kind they are perfected and sanctified and are the Body and Blood of Christ” (in *Expositione Liturgiae*, chap. 24). Later Arcudius gives this account: “Therefore the people through not understanding the difference between the two kinds of liturgy behave in the same way at ordinary and presanctified liturgies. And so they make a serious mistake, since of course when the priest carries the true Body of Christ on the paten at liturgies of the Presanctified, it is right that they prostrate themselves on the ground and adore it. But at sacrifices of the other kind, they should behave with more restraint since the offertory in these cases is made before the consecration” (*Op. cit.* bk. 3, chap. 19). In later chapters of this book, Arcudius refutes Gabriel, Archbishop of Philadelphia, a voluminous defender of this rite. Even Goarius, in the passage quoted above, considered it necessary to adduce some appropriate arguments in defense of this rite.

The following passage occurs in the latest edition of a work called *Perpetuitas Fidei Catholicae de Sacramento Eucharistiae, adversus Claudium vindicata*, p. 68: that “the Greeks, far from not adoring the sacrament of the Eucharist, are rather obliged to cleanse themselves, thereby demonstrating that they do not pass beyond the limits of what is right and do not honor still unconsecrated bread and wine with the same acts of adoration as they use to reverence them after consecration.” Le Brun asserted without hesitation that the nature of the rite called for some measure of reformation. In relating that he observed with his own eyes the performance of this ceremony among the Armenians, Tournefort (vol. 3, pp. 411f) expresses a certain indignation. Chardon in the passage noted above cites from the writings of Tournefort and Fr. Le Brun, but then leaves the point of the question undecided. So the fathers of the council held at Zamosc in 1720, in their decree *de celebratione Missarum*, sect. 4, unhesitatingly prohibited any genuflection or bowing of the head while still unconsecrated bread and wine were being brought from the small altar to the main altar. “The synod forbids all genuflection and bowing of the head while the bread of oblation is being brought for consecration from the smaller altar to the main altar during the period of the offertory. It commands the parish priests to admonish the people on this matter, to prevent their exposure to the danger of idolatry.” In making this decree, the fathers may have had in mind the incident related in 2 Kings 18 of Ezechiah, King of Judah, who broke the bronze snake made by Moses because the children of Israel burned incense for it even up to his time.

34. We were able to gather the preceding passages from the books which have treated of this rite. Now We will add the opinions and decisions regarding this rite which emerged both in the Congregations convened under Urban VIII and in those which were held in Our days, whose decrees We Ourselves subsequently approved.

35. It was first prudently observed that to abolish the ceremony of the greater entrance (a course which incidentally would have put the blade to the root, as the saying is) would be extremely odious to the Greek church. It would also be inconsistent with the established practice of the Latin church which had always tried to preserve as much as possible the Greek rite in the Greek church. Such a course would be all the more unacceptable because the ceremony is ancient. It is usually said in explanation of this rite that it preserves an ancient custom in reference to the triumphal entrance of Christ when He came from Bethany to Jerusalem. Germanus, Patriarch of Constantinople, wrote on this very subject: “For at that time on the human level a great crowd and the children of the Hebrews sang a hymn as for a king and the conqueror of death, but on the spiritual plane the angels with the cherubim rendered the hymn, Thrice Holy.” He then added that the smaller entrance signifies the humble coming of the Son of God into this world.

36. In the second place, attention was directed to the difference between the words sung during the transference of the presanctified and those sung by the clergy during the procession of the greater entrance. In the latter case the words are, “As men who are about to welcome the king of all things,” and these point not to a king who is present, but to one who is to come hereafter. In the former case they omit the hymn of the cherubim and repeat the following words: “Behold the mystical

and consummated sacrifice.” So great is the difference that everyone, even men of the slightest intelligence, can distinguish between the two ceremonies. For in the transference of the Presanctified, Jesus Christ is shown as present under the appearances of bread, while in the ceremony of the greater entrance the same Lord is referred to, not as present under the appearances of bread and wine, but as very soon to be present after the words of consecration have been pronounced by the priest.

External Acts of Adoration

37. Thirdly, it was considered that the Greeks who are learned in religious matters understand fully that the Body and Blood of the Lord are not yet present under the appearances of bread and wine during the greater entrance. If they also know, as they surely must, that acts of worship (*latria*) are due to God alone, no one can justly suspect that they intend to offer worship to still unconsecrated species by the external actions of veneration which they practice at the entrance of the offerings. These same signs of external reverence are usually offered at different times to the Creator and to created things. Thus the holy Scriptures say that Abraham adored the angels, that Jacob more than once prostrated himself before his brother Esau, and that the prophet Nathan did likewise in the presence of David. The condemnation of this Greek rite is unnecessary also because worship (*latria*) is not constituted by external acts alone, but particularly by the inner disposition of the mind which determines the external actions. Moreover if the Greeks at the Mass of the Presanctified show reverence by the same acts of external adoration to the bread which is consecrated and at the same time to the wine contained in the chalice which is admittedly not consecrated, they are not for this reason accused of adoring with an equal act of worship the bread which has been consecrated and the wine which has only been blessed in the Mass of the Presanctified. This accusation is not made, of course, because external actions are guided by the mind. Therefore in accordance with different intentions, one and the same act can convey at one time the adoration of worship, at another the implication of a lesser reverence.

This point sufficiently establishes that even if during the greater entrance, in the presence of the still unconsecrated bread and wine, the Greeks perform the same external acts of adoration as they are accustomed to offer to the Eucharistic bread and consecrated chalice, it cannot be asserted that they worship ordinary bread and unconsecrated wine. For every action should be measured by the intent, which can direct the same external actions after the consecration to express an adoration of worship towards the Eucharistic Bread and Wine. It can also exclude the act of worship from the performance of the same actions before the consecration at the solemn entrance of the offerings. So the following passage of Leo Allatius is relevant: “This service is not called worship, which is due to God alone, but it is such as is demanded by the veneration of creatures. For a gesture of external reverence such as uncovering the head, kissing the hands, joining them in an attitude of supplication, stretching them out, raising them on high and the like, as well as kneeling and prostrating oneself on the ground, is offered not only in adoration of God but of creatures too. No wrong is done in such cases provided that we mentally distinguish God the Creator from the creation, and a more excellent creature from a less excellent one. So through external gestures of the body, service rendered to God in adoration is considered worship not on account of the nature of these actions, but on account of the intention which determines them, since otherwise in their mere nature they are indifferent. For the inner will and intention of pleasing the divine honor through these external actions makes these acts suitable for the service of God, and allows the external adoration of God to be exercised through them” (*Tractat. de Missa Praesanctificatorum*, no. 8).

St. Thomas teaches as follows: “Adoration chiefly consists in an inner reverence of God, but in a secondary way in certain bodily signs of humility, just as we bend the knee to show how weak we are in comparison with God and we prostrate ourselves to proclaim that, of ourselves, we are nothing” (*Summa Theol.* 2.2, quest. 84, art. 82, answer to the second). In explaining this teaching, Sylvius adds these words: “It is fitting that adoration chiefly consist in an interior reverence for God, but secondarily in certain bodily signs. This is true, although there is hardly any bodily sign of reverence or service which cannot be offered in homage to a creature as well as to God. Consequently external acts of homage must be distinguished on the basis of the intention of the offerer. For if he intends by an external mark of reverence to offer an honor appropriate only to God and to honor Him as supreme, then such a service will pertain to divine worship; but if it is intended to offer reverence to an outstanding creature pleasing to God, it will be an instance of the service of *Dulia* or *Hyperdulia*. I said “hardly” since no doubt there is an external sacrifice which can be offered only to God.” Thus Sylvius states that the

one outer sign which necessarily implies a service of *Latria* is an external sacrifice which is most definitely offered to God alone, as is shown at length by St. Thomas too (*Summa Theol.* 2.2, quest. 85, art. 2). So we read in the Acts of the Apostles that when the Laodiceans thought that Paul and Barnabas were gods, they at once considered the need of offering sacrifice to them.

Suarez hands on precisely the same doctrine: “External acts are not of their own nature fixed to the extent that they cannot be performed both to reverence God and to honor a creature, etc. Therefore, in these external acts, the distinction of the *Latria* due to God alone from the reverence of a creature depends chiefly on the inner intention” (*in 3. part. Divi Thomae*, vol. 1, quest. 25, art. 2, disput. 61, sect. 4). The same writer, it is true, adds a little later that it is not only the agent’s inner will which confers on an external act the nature of divine reverence; the act can become such and be so considered if such a meaning is assigned to it by one who has the requisite authority: “Apart from inner intention a public imposition must be considered. For if these signs are imposed by sufficient authority and power to signify God and His service, they can only be used for the service of God. Then if such service is imparted to creatures, it will be at least external idolatry even if it does not proceed from the intention or arises from a mistaken judgment.” But this teaching can have no application to Our present subject for there exists nowhere a decree of public authority that the external acts described above as performed by the Greeks at the procession through the church at the greater entrance must be considered as acts and signs of a service of *Latria*.

38. Fourthly and finally, the Congregation for the Correction of the Euchologion at its meeting on September 5, 1745, discussed the question of whether the rite of the greater entrance which We have been describing should be abolished or corrected. After full discussion, it decided that no innovations should be made; we subsequently confirmed this decision. No different, of course, were the opinions of the Congregations which examined this very question in the time of Urban VIII. However they advised that Bishops and others who have the care of souls should be sure to teach the uninstructed laity that the Body and Blood of Our Lord Jesus Christ are not present under the appearances of the sacred gifts while these are being carried in solemn rite from the prothesis to the main altar, since they have not yet been consecrated. Therefore, the external acts of reverence displayed towards the still unconsecrated gifts are not performed to offer the service of *Latria*, which is due to God alone, but to render a lesser service directed to the approaching transubstantiation of those gifts into the Body and Blood of the Lord.

A similar measure was employed by the fathers of the Council of Trent when they discussed the veneration and service of sacred images. They decided, that while no change should be made in the ancient practice of the Church in this matter, it was incumbent on the bishops and on others who teach to instruct the Christian people on the relevant points (session 25, *Decreto de invocatione, et veneratione, et Reliquiis Sanctorum, et Sacris Immaginibus*). With more immediate relevance to Our subject, Goarius in the passage mentioned earlier likewise advised that the rite of the greater entrance should not be abrogated, but that the people should be taught with appropriate proofs: “Certainly the faith of that simple people should be instructed, but their devotion should never be quenched nor their external cult wholly abolished.” So too, Philipus de Carboneano in his *Appendix ad Tract. P. Antoine de Eucharistia*, sect. 3, concludes that “there are no grounds for blame in this case, but the simple people should be taught not to reverence those gifts as the Body and Blood of Christ.”

But if you take this measure, as We are confident you shall, you will wholly escape the accusation levelled by Arcudius at the Greek bishops of his day. He stated that while the people then lived in the darkest ignorance, the bishops could easily have cured their blindness by means of appropriate teaching, if they had not refrained from undertaking this task through fear of worldly censure. “The Greek bishops could and should carefully advise the people, and if they worked together they could achieve much. But perhaps they themselves are afflicted with the same disease and live in the same error on account of their ignorance. Or if some of them indeed understand, these few fear the majority because they fear to lose earthly glory and human regard and they dread that their name will be trodden underfoot by the mob like the heretics’. And so they give an excellent imitation of the others’ error, at least outwardly, and they ignore these matters in deep silence, pretending they do not exist. So the blind lead the blind and they all fall into the ditch” (*de Concordia*, bk. 3, chap. 19).

39. Furthermore, before the celebrant carries the sacred gifts from the small table to the main altar, he approaches the prothesis clad in the sacred vestments and divides the bread for consecration into many pieces. The large piece is offered to show due service to God who is best and greatest, in remembrance of Our Savior Jesus Christ. The other smaller pieces, called *merides*, are likewise offered to Almighty God, but of these one is offered in honor of the glorious Virgin Mary, Mother of God; another in honor of St. John the Baptist, the holy Apostles, and the other saints whom the priest names; another for the salvation of the living whose names are mentioned by the priest; another for the dead who are likewise commemorated by name; another in honor of the saint whose feast day is being celebrated. The priest may still offer the Sacrifice especially for the person or persons of his choice. That this rite of dividing the Bread into pieces is long established is proved by Montfaucon's edition of the *Typico* of the Empress Irene (*Analect. Graecor.* vol. 1, chap. 34). But if a bishop or the priest who takes the part of the main celebrant concelebrates with other priests, and deacons also assist as ministers in the service, not only each priest but each deacon as well offers one larger host together with the smaller *merides*. If at the end any of the smaller pieces have not been consumed by the celebrant or celebrants, they are distributed to those present who wish to receive holy communion. All these matters are related in careful detail by Cardinal Bona, *Rer. Liturgicar.* bk. 2, chap. 1, no. 7; Arcudius *de Concordia*, bk. 2, chap. 9; and Goarius, *ad Rituale Graecorum, in notis ad Liturgiam S. Joannis Chrys.*, p. 98f.

40. There is no dispute among Catholics about the rite of the large and smaller hosts, called *merides*. For when this rite was examined at the ecumenical council of Florence, it was noted in the Proceedings that the Archbishop of Mitylene fully answered the questions which were raised. Although the content of his answers is not given, it must be assumed that he could satisfy his questioners only by demonstrating the antiquity of this rite. It has been observed throughout many centuries in the Oriental church to indicate the various ends for which the sacrifice is being offered. "He will have said he considered it to be an ancient custom of the Oriental Church which was used to state different ends of the sacrifice" (Arcudius, *op. cit.*, bk. 3, chap. 9). Moreover, We have said that no dispute over this rite has arisen among Catholics. But among the schismatics it is generally accepted that Simeon, Archbishop of Thessalonica, betrayed certain doubts about the consecration of the particles in his treatise *de Sacramentis*. But everyone can easily see how unreasonable his doubting was. The priest at the sacred altar pronounces the form of consecration over the smaller particles no less than over the larger piece. Since his intention is equally aimed at consecrating all of them, and the matter of all of them is suitable for sacramental transformation, the smaller particles must certainly be consecrated too if the larger piece receives consecration.

41. Catholics, however, have disputed whether the oblation can be performed by the deacons, as We mentioned above. Arcudius shows that this is wholly unlawful for them according to the Sacred Canons (bk. 3, chap. 17). Goarius states that oblation by the deacon was not an accepted usage in the great church of Constantinople (*ad Euchologium*, p. 72). Many feel that the words relating to the oblation by the deacon should be struck from the Euchologion on the grounds that they had been added by the schismatics. On the other side of the question, Cardinal Bona knows of no canon opposed to this rite. While the sacred canons exclude the deacon from rashly making the oblation at the holy altar, they do not forbid the oblation which he performs at the prothesis. Indeed this is nothing but the preparation for the other oblation which the priest will perform at the holy altar (*Rer. Liturgic.* bk. 2, chap. 1, no. 7). He also shows that the rite of oblation by the deacon is ancient and has been practiced for many centuries in the Greek Church. In fact, when it was questioned at the council of Florence, the fathers assembled there were satisfied by the answers of the Archbishop of Mitylene. Likewise Berlendis recognizes the oblation at the prothesis as an office of deacons even though the right of making oblation at the altar is forbidden to them as belonging only to priests. "The office of making oblation given to the deacon means the first oblation of the particles while they are still on the table, called the prothesis, but not the other two oblations which are performed by the priest during the liturgy" (*Tractatu de Oblationibus*, sect. 5, p. 143, Venice, 1743).

42. St. Ambrose extolled the virtue of St. Lawrence, who as a deacon desired to be led to martyrdom together with Pope St. Sixtus. He imagines him speaking as follows: "Test me, and see if you have appointed a suitable minister to be entrusted with the distribution of the Lord's Blood!" We know, of course, that some copies read "consecration" for "distribution," but here "consecration" merely means the ministry of assistance given to the consecrating priest. Peter of Blois says: "to us deacons the consecration of the saving Host is entrusted, not so that we may consecrate it but that we may humbly help

those who do” (epistle 123). Similar is the explanation of Peter Cantor given in Menard, *in notis et observationibus ad librum Sacramentorum S. Gregorii*, p. 287. It has always been forbidden to subdeacons to administer the Eucharist to the people either under the appearance of bread or under the appearance of wine, according to canon 25 of Laodicea (see the notes on this canon by Balsamon, Zonaras and Aristenus in Beveregius, vol. 1, p. 464). But this was not the case with deacons, who of old were particularly entrusted with the sole distribution of the Lord’s Blood. Later this privilege was taken from them on account of certain abuses which had developed (Cotelerius, *Constitutionum, quae Apostolicae dicuntur*, vol. 1, on bk. 8, chap. 13).

43. Now the Congregations which met under Urban VIII, as well as those during Our pontificate, carefully examined the question of whether the oblation by the deacons at the prothesis should be abolished. The Congregation held on January 3, 1745, issued a directive that “no innovations should be made,” and We gave this directive Our approval. For the reasons in favor of this rite adduced by Cardinal Bona seemed stronger and weightier than those assembled by Arcudius for its abolition. So in the new edition of the Euchologion, the rite of oblation by the deacon remains unchanged. Although this rite is not mentioned in the statement of the second admonition which We have hitherto discussed, We still thought it proper to enter a little on the subject here. For not only is it one of the sacred actions which are performed at the prothesis to which We have directed the foregoing remarks, but We also avail Ourselves of every occasion to assure you that the Roman church is not at all hostile to your rites. Rather it makes every effort to preserve them unchanged when they contain no error or disgrace.

Third Admonition-Sacrament of Extreme Unction

44. We come now to the third admonition which consists of two parts and is expressed as follows: “The priests should remember that the sacrament of holy oil, called *euchelaeon*, was instituted by Christ as a heavenly medicine for the health of the body as well as that of the soul. Accordingly it is to be given only to the sick at the time they desire it and while they are still in possession of their faculties. So coming with faith and a devout will to be anointed with the holy oil, they will receive additional grace from the sacrament. Likewise it must be understood that although bishops of the Oriental Church customarily use many spices in preparing the sacred chrism, only oil and balm are required. Then with these, in accordance with the ancient custom of the Oriental Church, other spices may rightly be mixed if they are available. But if some are lacking, since they are not required, the holy chrism may duly be prepared with only oil and balm.”

45. This sacrament is called “extreme unction” by both the Latins and the Greeks. At the second general council of Lyons convened by the leaders of east and west in 1274, Latins and Greeks approved and signed a statement of faith (Harduin, *Collect.*, vol. 7, p. 695). The Greeks also call this sacrament the oil consecrated and sanctified by the prayers of priests, and the perfecting or fulfillment of the sacrament of penance. It is named *euchelaeon* in the Euchologion of Goarius, p. 346, no. 42 and p. 349, no. 1. The same name is used by writers of the next generation as can be seen in Georgius Pachymeres, *Hist. Palaeol.*, bk. 6, chap. 32, and Possinus uses the same name in Bk. 1 *Glos.*, p. 386 in Gabriel Philadelphius *De Sacramento Euchelaei* and *Acta Ecclesiae Orientalis*, vol. 1, p. 338. Moreover, the Greeks sometimes call this sacrament *Heptapapadum*. At the synod in Constantinople which met under Patriarch Giovanni Veccos in 1277, the Patriarch accepted the confession of faith agreed upon at the Council of Lyons. He wrote to the Roman Pontiff John XX (XXI) that: “We also accept extreme unction as we accept the other sacraments. It is named *heptapapadum* from our way of conferring it,” that is, the service of seven priests, since the Greeks administer the sacrament in this way.

46. We shall not speak in this letter of the institution of this sacrament by Christ or of its effect. Nor shall We deal with the rules to be observed in administering it, namely that it should be conferred not on those who are in good health but only on the faithful who are seriously ill while they are still fully conscious. We shall not treat, either, of certain rites of the Greek church, such as the blessing of the oil of the sick by a priest and not only by a bishop as is the Latin practice, or the administering of the sacrament of extreme unction by many priests rather than by one only. For We have given a detailed account of all these matters in Our treatise *de Synodo Diocesana*, bk. 8, chaps. 1-8 of the latest edition. But simply to cast light on the first part of the third admonition, We will add that both in the time of Urban VIII and in the earlier years of Our pontificate, a lengthy dispute took place concerning whether words should be struck from the Greek Euchologion which

apparently suggested that it was permissible to confer this sacrament even on those in good health. In the assembly on September 3, 1747, the Congregation decided that no changes should be made in the text, but that necessary points of observance should be mentioned in an admonition placed at the start of the Euchologion. We then approved this decision. This has been done in the words quoted above which warn Greek priests not to confer the sacrament of extreme unction on those in good health, but only on those who are seriously ill. There was clearly no need to alter the text of the Euchologion at this point, since the words could be interpreted correctly. For it does not state that the sacrament may be conferred on those in good health, but that persons who come to the church may also be anointed. This can be easily understood of those who, though grievously ill, are still able either to walk to the church or to be brought there by the assistance of others to ask for the sacrament of extreme unction. Examples of this kind can be found even in the western church as can be seen in Martene, *de antiquis Ecclesiae Ritibus*, bk. 2, chaps. 7, art. 2, no. 7-8, and in Mabillon's preface to the first century in *Acta Sanctorum Ordinis Benedictini*, sec. 9, no. 101.

47. The two following points are to be noticed in connection with the first part of the third admonition. First, even though the Greeks have been clearly forbidden to confer the sacrament of extreme unction on any but the seriously ill, they have not been prohibited from anointing sick or possessed people with the oil of the lamp, which is kept in the church, as well as others who ask for it either out of devotion or for deliverance from some affliction. For the oil which is kept in the lamp was not consecrated by the bishop or priest for use in administering extreme unction. We are well aware that the request has previously been made for permission for the Greeks to be anointed with the oil of extreme unction in cases other than serious illness without the sacramental form being spoken by the priest. They of course reasoned that the sacrament is conferred not by the mere application of the matter, but necessarily requires that the form be pronounced at the same time. But this request was not acceptable since We can never permit a sacrament established by Christ to be converted into any whimsical ceremony even if it is a pious one. This is rightly observed by Fr. de Carboneano in his *Appendix ad Tractatum P. Antoine de Extrema Unctione*, sect. 4, p. 661. Despite the affirmation of Quintaduenas that parish clergy may send the holy oil of the sick upon request to the ill and others in order that they may anoint themselves in their sickness (*Treatise 5, de Extrema Unctione*, sing. 11), anyone who attempts to do this is punished with heavy penalties by the ecclesiastical tribunal, either for misuse of a sacrament of the church or being under suspicion of unorthodox belief concerning the sacrament, as Clericatus aptly remarks (*de Savamento Extremae Unctionis*, sect. 70, no. 32).

48. Furthermore, since it is forbidden to administer the sacrament of extreme unction except in a case of serious illness, a penitent may no means be obliged to receive anointing with oil of extreme unction as penance or satisfaction for his sins. As Pope Eugene IV established in his *Decretum pro Instructione Armenorum*, satisfaction for sins or penance imposed by confessors on their penitents should consist chiefly in prayers, fasting, and almsgiving. In times past such anointing was introduced among eastern Christians. That it was purely ceremonial may be gathered from canon 74 or the Council of Nicaea (from the Arabic translation, Harduin, *Collect.* vol. 1, p. 492). There it is decreed that if one of the faithful shall live impurely with an unbeliever, he may be reconciled to the Church after extended penance "through holy water and the oil of the sick." This was the source of a further abuse. According to Joannes Nathanael, *de Moribus Graecorum*, and Francois Richard, *de Expeditione Sacra*, rich penitents were often obliged to receive this anointing as penance for their sins; thus this practice was quite profitable for the clergy.

Pope Innocent IV opposed this serious error in his letter to the Bishop of Tusculum: "Confessors may not impose on anyone any mere anointing in satisfaction for their sins" (sect. 6). The synod of Nicosia passed a similar decree (Harduin, *Collect.* vol. 7, p. 1114) and We renewed this precept in Our constitution, *Etsi Pastoralis*, sect. 5 (*Bullarium*, vol. 1, no. 57). Thiers, *de Superstit.*, bk. 8, chap. 6, should also be consulted. Arcudius, moreover, refers to Greek priests who impose this on their penitents; he states that they usually employ the sacramental words in performing the anointing. He criticizes them severely for this (*de Concordia*, bk. 5, chap. 4, sect. *Ego praesentem*). However, Goarius asserts that the Greeks did not intend to confer the sacrament in performing this anointing: "They do not consider that the infirmities of the soul are removed automatically by the anointing and prayers, but only that the devotion of the penitent or the prayerful charity of the minister, that is, the intention of the agent, may possibly have this effect" (*in notis ad Euchologium*, p. 350). Still, even he criticizes this custom since, as he says, the Greeks should be careful to act in this affair in accordance with the

teaching of the holy Roman Church. Many serious errors stem from this practice of anointing: either the sacrament of extreme unction is conferred on one in good health and so incapable of receiving this sacrament, or the matter and form of the sacrament is used without the intention of conferring the sacrament itself.

49. The second part of the third admonition concerns the holy chrism. The Greeks make this not only from oil and balm, but with additional spices. This section indicates that the addition of spices is not forbidden, but that the chrism must consist of oil and balm. So even if some of those spices are absent, sacred chrism may still be prepared.

50. The imposition of hands while conferring this sacrament is not prescribed for the Greeks. In his treatise *de Confirmatione*, chap. 4, Morinus writes: “The Latins have always joined the imposition of hands to anointing, but the Greeks have always kept these rites separate and have used only anointing in conferring this sacrament. Neither old nor new euchologies mention the imposition of hands.” The same point is made by Goarius, in *Euchologio*, p. 299, no. 28. Renaudot in his *Opus de Perpetuitate*, vol. 5, bk. 2, chap. 12, affirms that for many centuries in the Greek church no evidence is to be found of an imposition of hands in conferring the sacrament of Confirmation. As authorities for this statement he cites the modern Greek theologians, Simeon of Thessalonica, Gabriel of Philadelphia, Sirinus, and others. Recently Chardon, in *Historia Sacramentorum*, bk. 1, chap. 1, *De Confirmatione*, argues that in earlier centuries the Greek church did include the imposition of hands in the rite of Confirmation, but he does grant that for many centuries since then, there is no evidence for this. Finally Guiseppe Agostino Orsi O. P., at present the master of Our apostolic palace, proves by marshalling much learned evidence in his historical theological dissertation, *de Chrismate Confirmatorio*, that among the Greeks the matter of the sacrament of Confirmation is the holy oil, not the imposition of hands. This gives no grounds for asserting, as some have rashly done, that the sacrament of Confirmation does not exist in the Greek church because it does not include the imposition of hands. For no one can believe that the sacrament of Confirmation did not exist for many centuries in so large a portion of the Christian world especially in a church renowned for its learning and its sanctity. Goarius (*loc. Cit.*) gives an apt expression to Our opinion: “Few men in my judgment will attempt to assert that so large a portion of the Christian world, which is learned and loyal to apostolic and ecclesiastical rules, either rejected, neglected or remained in ignorance of this perfect sacrament.”

51. The main issue of this unfair and untimely disagreement between the Latin and Greek churches derives from the controversies in which our theologians habitually engage. Some dispute whether the Apostles conferred the sacrament of Confirmation by laying on of hands or by using holy oil, and as usual some assert what others deny. They also dispute whether the imposition of hands alone is the matter of this sacrament. Some hold that this is the case, while others consider the holy oil to be the remote matter of the sacrament; in this case the application of this oil in the sign of the Cross to the forehead of the confirmand is considered the proximate matter. These last argue from the text of the decree for the Instruction of the Armenians published by Pope Eugenius IV: “The second sacrament is Confirmation whose matter is chrism. Chrism is made from oil and balm which has been blessed by the bishop. The oil signifies a good conscience and the balm, good reputation.” In speaking of the imposition of hands which the Apostles used in conferring this sacrament, Pope Eugenius adds: “In place of that imposition of hands, however, Confirmation is given in the Church.” Finally, others join together the imposition of hands and the chrism, stating that both are equally the matter of the sacrament of Confirmation, but that either is insufficient by itself. Only when these two are joined together do they comprise the full matter of the sacrament.

As regards the imposition of hands, some think it consists in the stretching out of the hands of the bishop towards the confirmands at the start of the ceremony while he is saying the opening prayers. Others understand it to consist in the very act of anointing of the forehead of the confirmand by the bishop, since it is impossible to anoint the forehead without laying a hand on it. These are controversies which engage our theologians, and everyone may embrace the interpretation he finds most persuasive. But it is wrong for anyone to assert that the sacrament of Confirmation does not exist in the Greek Church. For this opinion is contradicted by ancient eastern practice as found in the Greek Rituals which make no reference to the imposition of hands as matter either sufficient or insufficient of the sacrament of Confirmation. And this practice has never been condemned or criticized by the Apostolic See although it was well-known. So to escape the labyrinth of this difficulty, a different line must be followed, a line which is open to the careful seeker. This line avoids a condemnation of a view which has many supporters among the orthodox, on the basis of an uncertain and undefined proposition.

52. What is beyond dispute should be stated: that in the Latin church, the sacrament of confirmation is conferred by the priest pronouncing the words of the sacramental form while he makes the sign of the Cross on the forehead of the candidate with holy chrism, that is olive oil mixed with balm and blessed by the bishop. In those areas where genuine balm is not to be found, the popes have readily allowed the use of a sweet-smelling juice or liquid, generally taken for real balm, in preparing chrism. This is clear from constitution 180 of St. Pius V which grants this privilege to the bishops of the Indies, and from constitution 97 of Sixtus V (*in Bullario nova*, vol. 4, pt. 3, Roman edition). Pope Sixtus explains that real balm is scarce chiefly because the Turks completely destroyed its main source, the trees which once flourished in Palestine and particularly in the Jericho valley. He accordingly gives permission to the Archbishops and Bishops of Portugal to use balm from Brazil and other areas of the New World in preparing holy chrism. In so doing the Pope asserts that he is following the example of his predecessors Pius IV and Gregory XIII. The prudence of these popes has been praised by Morinus in his posthumous work *de Sacramento Confirmationis*, p. 35.

Likewise in the Greek church the sacrament of confirmation is conferred by means of holy oil. This is made from olive oil and balm, but in addition twenty-three kinds of other herbs are used as well as a little wine. These herbs are carefully listed by Habert, *in librum Pontificalem Ecclesiae Graecae*, observation 5, on the rite of chrism; and by Berti, *Theologia*, vol. 7, bk. 32, chap. 5. The latter, however, thinks it practically impossible for the Greeks to add all the herbs mentioned by Habert since some of them are so unknown that they receive scant mention in dictionaries and specialized writings on plants and herbs. Whatever the truth of this question, the rite has been left unchanged in the admonition under discussion, since the practice of adding these herbs is an ancient one. The Greeks are merely advised that they should not consider these herbs essential for the matter of the sacrament; they should recognize the sacrament as valid when it is performed only with oil and balm blessed by the bishop, even though some of the herbs which they usually add in accordance with their rite are lacking. Wisely and with good cause did the fathers at the Synod of Zamoscia in 1720 affirm that whatever herbs were added to the balm, care should be taken “that the largest part of the chrism should always be oil mixed with balm” (sect. 2, *de Confirmatione*).

53. Now that the second part of the third admonition has been completed, We shall add here in the form of an appendix some comments well-suited to Our present purpose, since they are related both to the doctrine of the sacrament of confirmation and to the revision of the Euchologion.

54. The form of the sacrament of confirmation in the Greek church, according to the generally received opinion, consists in the words: “the sign of the gift of the Holy Spirit” uttered by the minister while making the sign of the Cross with the holy oil on the forehead of the candidate. This is clear from canon 7 of the First Council of Constantinople (Harduin, *Collect.* vol. I, p. 811) as Cardinal Bessarion correctly understands the words of that canon (*in Opuscolo de Eucharistia*, printed in the Library of the Fathers, vol. 26, p. 765, Lyons edition): “The Second Ecumenical Council gives the words of consecration for holy chrism in the seventh canon as follows: ‘While signing them, that is while anointing them with the most holy chrism, we say: the sign of the gift of the Holy Spirit.’ According to them these words confer the sacrament of confirmation.” But although this statement of the Cardinal has been contested by Lupus, *in notis ad Canonem 95. Concilii Trullani*, he is not likely to win much support for his opinion since his antagonist is Cardinal Bessarion. Arcudius draws attention to this point when he cites Bessarion’s statement and continues: “Bessarion speaks thus and certainly no one could excel him in knowledge of the practices of the eastern church in administering the sacraments” (bk. 2, chap. 7). Goarius shares this opinion (*in notis ad Euchologium*, p. 302, no. 31). So too does Habert (*in suis notis ad Pontificale Graecorum*, observ. 4, n. 2). It would be easy to assemble many other testimonies, but it will suffice to state what the Synod of Zamoscia said when treating the sacrament of confirmation: “The form of the sacrament which is recommended by the approved Euchologia which are more ancient than the schism itself, is this: ‘The sign of the gift of the Holy Spirit, amen’ and this should be said once only while the anointing is conferred.”

55. The decree of St. Methodius, Patriarch of Constantinople, is well-known in the Greek church. Methodius was Patriarch about the middle of the ninth century and tirelessly strove to call the wanderers back home to holy unity. His decree lays down the method of restoring to the Church those who have left it and subsequently returned: “At the end of the prayer he

takes the holy oil in accordance with the custom of the baptized, and anoints him, making the sign of the Cross on his forehead, eyes, nostrils, mouth, both ears, hands, breast, and shoulders while he says: ‘the sign of the gift of the Holy Spirit.’”

This passage certainly gives rise to a great difficulty, for apparently it must be admitted either that the words “the sign of the gift of the Holy Spirit” are not the form of the sacrament of confirmation in the Greek church or that this sacrament is conferred a second time on those who have already received it validly once, if after the sin of apostasy they desire to return to the Church. The latter view is of course contrary to the established opinion that sacraments, which impress a character on the soul, can never be conferred again on those who have received them validly once. This was defined by the Council of Trent, session 7, on the sacraments in general, canon 9. There is no use in appealing to canon 7 of the Council of Constantinople, which was mentioned above. This canon lays down that Arians, Macedonians, Novatians, and Apollinarians who turn from their heresy and come to the Church are to be received with holy chrism. This ruling refers only to these heretics, since they confer the sacrament of confirmation invalidly, if at all; the decree of St. Methodius though is general and applies to all who wish to return after leaving the Church. Moreover, since provisions similar to those of the decree of Methodius are made in some euchologies in the section on the reconciliation of penitents, the same difficulty arises in these cases.

56. The subtlety of scholars has been fully deployed to solve this problem. Some assert that the decree in question was not issued by St. Methodius, Patriarch of Constantinople in 842, but by a different Methodius, the schismatic Patriarch of Constantinople, in 1240. But Goarius states that he saw several documents anterior to the latter Methodius which assign the decree to St. Methodius the Patriarch (*in notis ad ipsum Decretum* in his elucidation of the Euchologion, p. 698). That is enough to deprive this solution of its weight.

Others grant that the words “the sign of the gift of the Holy Spirit” are the form of the sacrament of confirmation, and recognize that the same words are to be said during the anointing of repentant apostates who are being received back into the Church in accordance with the decree of St. Methodius. They think, however, that this does not give grounds for saying that the sacrament of confirmation has been conferred on men who have already received it, since the intention of the minister is necessary for the conferring of the sacraments. In this case it is quite clear that the intention of the minister is not to confer the sacrament but to reconcile a returned apostate to the Church. This solution is embraced by the following writers: Du Hamel, *Theologiae*, vol. 6, p. 383, Paris 1605; Goarius, *in notis ad Eucholog.*, p. 598; Tournely, *in Tractatu de Confirmatione*, p. 612f; and Assemanus the Younger, *Codex Liturgicus*, bk. 3, *De Confirmatione*, p. 63.

However, many others are dissatisfied with this solution. Juveninus, in particular, raises two objections. In the first place he notices that there is no Greek evidence to suggest that it is not the minister’s intention to confer the sacrament of confirmation when he reconciles an apostate by anointing him with holy oil and using words which contain the form of the sacrament. He suggests secondly that if a minister applies the matter and form of a sacrament to one who is not capable of receiving it, his act is wrong and sinful, even if his intention is not to confer the sacrament.

Finally, others point out that evidence from the early centuries establishes that apostates in the Western church were sometimes reconciled by an imposition of hands. They admit that it is now forbidden to confer the sacrament of confirmation a second time on those who have already validly received it, but they claim that it was not so in the early days of the Church. Hence, they conclude that it should not seem so strange that the decree of St. Methodius, which relates to the Eastern church, requires returned apostates to be confirmed a second time despite their first valid confirmation.

But this argument is fragile. For some of the early evidence states plainly that apostates were received back by the imposition of hands alone. If this is to be understood as the conferring of confirmation, it will have to be shown that this sacrament was then conferred by the imposition of hands alone without any anointing. If it is said, and there is some evidence to this effect, that holy oil as well as the imposition of hands was used in reconciling this type of penitent, it will still have to be shown what form of words if any was used by the minister who imposed hands and anointed with chrism in order to establish that the sacrament was repeated. Marcus Rehmensis describes many types of imposition of hands in his treatise on *in Tractatu de variis Capitibus Ecclesiae*, chap. 18. The author of the Gloss on the *Can. Manus impositio*, 1, quest. 1, also gives a

careful account of this matter. Sirmondus and Morinus, both illustrious, consider that the imposition of hands, which is now in question, imparted Confirmation (Sirm., *in suo Antirbetico secundo*, chap. 5; *Mor. de Sacram. Confir.*, chap. 12, p. 56 and in *Tract. de Poenitentia*, bk. 9, chap. 9-10). But Peter Aurelius argues that the imposition of hands given when receiving heretics back was purely ceremonial and did not confer the sacrament. This opinion is shared by Lupus in *Can. 7. Constanti nopolitanum*, vol. 2, p. 46f; Arcudius, bk. 2, chap. 18; Suarez, in 3. part. *Divi Thomae*, vol. 3, quest. 72, disp. 34, sect. 1, resp. 3, and disp. 36, art. 11, sect. 3. Accordingly Witasse, after reviewing all the evidence for both views, finally judges both possible and leaves the matter there (*Tract. de Sacram. Confirmat.*, esp. p. 63). The author of the additions to Estius in *bk. 4. Sentent.*, dist. 5, sect. 16, lit. B. p. 87, behaves with similar caution.

57. So a different way must be found to solve the difficulty under discussion. First of all, as regards the decree of St. Methodius, the text We gave above is quite different from that found in the much-used *Annals* of Cardinal Baronius for 842 A.D. The text given by Baronius does not prescribe the use of the words “the sign of the gift of the Holy Spirit” in receiving back an apostate, although it requires that he be anointed with holy oil. The text reads: “Let them be anointed with chrism as those who are baptized are usually anointed.” Even admitting that these words are authentic rather than a later addition as there is some reason to believe, their obvious sense will always be that when an apostate is received back, the same parts of the body should be anointed as are anointed when Confirmation is administered after Baptism. And since no mention is made of saying the words: “The sign of the gift of the Holy Spirit,” the whole force of the problem is dispersed.

There is the additional consideration that the legates sent by Pope Nicholas I to Bulgaria conferred the sacrament of confirmation on those who had already received it from Greek priests. Their main reason for so doing was that the Greek ministers had not received the faculty for administering this sacrament from the Apostolic See. Photius launched a bitter attack against them in his encyclical letters, accusing them of conferring the sacrament of chrism on people who had been confirmed already. “Who ever heard of such madness as was unwaveringly engaged in by those fools? They have confirmed a second time people already anointed with chrism,

making trivial mockery of exalted mysteries.” This proves clearly that St. Methodius did not intend to prescribe that penitent apostates on returning to the church should be given the sacrament of chrism a second time if they had already been confirmed. For Photius, who was Patriarch about forty years after St. Methodius, despite his perverse mind, enjoyed a constant reputation for learning and circumspection. He would never have accused the apostolic legates so bitterly for repeating the sacrament of chrism if St. Methodius had previously decreed or intended that apostates should receive the same sacrament a second time upon returning to the Church. For he would have foreseen that the legates would answer that they had only followed the custom of the eastern church in receiving the wanderers back to unity in accordance with the decree of St. Methodius.

58. The occurrence in some of the euchologies of the words, “the sign of the gift of the Holy Spirit,” in conjunction with anointing when reconciling the repentant is to be attributed to the interpolation of schismatics. Theodore Balsamon convinced them that any Latin who seceded to the Greeks should be confirmed again. This is stated by Gregory Protosyncellus in his *Apologia* against Marcus of Ephesus (Harduin, *Collect.*, vol. 9, p. 640). But the use of the words in question is not prescribed in the many manuscript copies of the Euchologion examined and compared by Joannes Matthaeus Cariophylus Cydonius, a trustworthy witness, according to Arcudius, *de Reformat.*, bk. 2, chap. 18. Neither are they found in the famous Euchologion of Grottaferrata, a point of great importance. Therefore the Congregations for the Correction of the Euchologion which met in the time of Urban VII and in Our day decreed with Our approval that the rite of reconciling penitents should be printed in the revised Euchologion exactly as it is described in the Euchologion of Grottaferrata; this has been done. At the meeting of the Congregation on January 7, 1748, the question was raised as to whether the rite of receiving back apostates on their return to the Church should be made to conform to the decree of St. Methodius. It was pointed out that this anointing was to be performed in the way that those who are baptized are anointed, but that the requirement of saying at the same time the words, “the sign of the gift of the Holy Spirit,” was to be found only in a few modern euchologies. Therefore the Congregation of February 18, decreed that “the euchology should be revised to conform to the patriarchal euchology of Cardinal Bassarion, now of Grottaferrata.” On receiving this report, We examined the matter and gave Our approval to the decree.

Fourth Admonition-Removing Impurities

59. Next We must deal with the fourth admonition, which concerns the removal of certain impurities by blessings and prayers which are included in the Euchologion. The words of the admonition are: “Finally, it should be known that if anything unclean or defiled chances to fall in a well or other receptacle of liquid, or if an unclean thing is touched or eaten, or if an impure animal is born or dies in a church, the priests of the eastern church in accordance with the custom of their Church use the prayers and blessings contained in the Euchologion. However they are not attempting to observe the precepts of the old Law which as everybody knows have been revoked by the coming of Christ.”

60. In the revised Euchologion, just as in the Euchologion of Grottaferrata, once Cardinal Bessarion’s, and in the most ancient manuscripts, there is a prayer which mentions the distinction made in the old Law between clean and unclean foods as well as the uncleanness in the eyes of the Law of anyone who ate unclean food. The prayer goes on to say that the one who has eaten unclean foods cannot receive the precious Body and Blood of Christ without sin. The contents and expressions of this prayer and others like it occasioned a discussion of whether one might well suspect that the observance of the legal ceremonies of the old Law was being added to or retained alongside the new law and the Gospel. To understand whether there are any grounds for this suspicion, We will touch briefly on the following considerations. They will throw light on all aspects of the question and the reason for each detail will be plain.

61. The first consideration is that the ceremonies of the Mosaic Law were abrogated by the coming of Christ and that they can no longer be observed without sin after the promulgation of the Gospel. Since, then, the distinction made by the old Law between clean and unclean foods belongs to the ceremonial precepts, it may justly be affirmed that such a distinction no longer exists and ought not be insisted on. It is true that the holy Apostles forbade the faithful to eat blood or the flesh of animals which had been strangled. This view was expressed by James at the Council of Jerusalem: “Therefore I judge that those of the Gentiles who turn to God should not be disturbed, but that we should write to them to abstain from what has been sacrificed to idols, from unchastity, from the meat of strangled animals, and from blood” (Acts 15). But it is clear that this was ordained to remove all occasion of disagreement between Jewish and Gentile converts to Christ. Since this reason has long since vanished, its consequence should also be said to have vanished. “Similarly, we profess that the legalities of the Old Testament, the ceremonies of the Mosaic Law, the rites, sacrifices, and sacraments have ceased at the coming of Our Lord Jesus Christ; they cannot be observed without sin after the promulgation of the Gospel. The distinction of clean and unclean foods found in the old Law pertains to the ceremonies which have passed away with the rise of the Gospel. The Apostles’ prohibition on food offered to idols, blood, and the meat of strangled animals was suitable at that time to remove cause for disagreement between Jews and Gentiles; but since the reason for this prohibition has ceased to be, the prohibition too has come to an end.”

62. The preceding words are from the Profession of Orthodox Faith which Pope Urban VIII required of Orientals, as published in 1642 by the Congregation for the Propagation of the Faith. They are in harmony with the teaching of St. Thomas (*Summa* 1, 2, quest. 103, art. 4, to 3rd). Moreover this teaching is confirmed by ancient documents. St. Gregory II in his capitular letter (chap. 7) appointing Bishop Marinianus and the priest George as legates to Bavaria, writes: “No food should be considered unclean to eat, except what was sacrificed to idols since, as we learn from the apostolic teaching, every creation of God is good and whatever is taken with thanks is not to be rejected.” Likewise St. Nicholas I in his answer to the 43rd decree of the Bulgarians regarding clean and unclean animals, said: “God showed clearly, in my opinion, what animals or birds may be eaten when, after the flood, he gave all animals to Noah and his sons to eat.... Therefore, every animal may be eaten whose flesh is definitely not harmful to the body and is regarded as food by human society.” So the Decree for the Jacobites of the Council of Florence reads: “The holy Roman Church firmly believes, professes, and preaches that every creature of God is good and not to be rejected if it is taken with thanks. According to the Lord’s word, a man is not defiled by what enters his mouth. The Church affirms that the distinction made by the Mosaic Law between clean and unclean foods belongs to the ceremonial laws which have passed away with the coming of the Gospel.... So it declares that no kind of food is to be condemned which human society regards as food, and no distinction is to be made between animals on the basis of gender or the manner of their death. However many things which are not forbidden may and should be given

up for the health of the body, the practice of virtue, and regular Church discipline. As the Apostle says: ‘All things are permitted, but not all are expedient.’”

63. The second consideration is that although the ceremonial precepts of the old Law have come to an end with the promulgation of the Gospel, and the new Law does not contain any precept which distinguishes between clean and unclean foods, nevertheless the Church of Christ has the power of renewing the obligation to observe some of the old precepts for just and serious reasons, despite their abrogation by the new Law. However, precepts whose main function was to foreshadow the coming Messiah should not be restored, for example, circumcision and the sacrifice of animals, as Vasquez aptly remarks in *1, 2, Divi Thomae*, vol. 2, disp. 182, chap. 9, sect. *ex quibus omnibus*. Precepts regarding external discipline and cleanliness of body, the kind which contain the precepts on clean and unclean foods, may be restored. The Western as well as the Eastern Church assumed this practice; this is documented from the earliest centuries.

64. The Gentiles invented the calumny about the early Christians eating the flesh of infants and drinking human blood. Such calumny was occasioned by the prevailing practice of religious secrecy. The faithful kept secret the Real Presence of Christ’s Body in the Eucharistic meal which they ate, but the Gentiles got some vague rumor of this Mystery and used this as a basis for inventing and spreading this falsehood against the Christians. This is shown by Schelestratus in his *Dissertat. de Disciplina Arcani*, artic. unic., chap. 4, sect. 17.

Equally renowned is the answer the ancient Apologists gave to the Gentiles on behalf of the Christians without disclosing the secret. They asserted that it was quite impossible that the disciples of Christ should eat human flesh and drink human blood since, as was well known, they even abstained from the blood of animals and from the flesh of strangled animals. Tertullian uses this proof in his *Apologetici*, chap. 9. This answer, however, proves clearly that in the first centuries Christians distinguished between foods for some reason and abstained from blood and the meat of strangled animals. This is wisely noted by both Nicholas le Nourry, vol. 2, *Apparatus in Biblioth. Patr.*, diss. 4 on Tertullian, chap. 12, art. 2, and by Pamelius, in *dictum cap. 9 Tertulliani*, no. 138.

Those Christians did not think that the Mosaic Law was still binding in this matter. They knew that the apostolic prohibition regarding abstinence from blood and the meat of strangled animals had been removed. They did not consider these foods prohibited in any way, yet they abstained from them on the grounds that it was fitting to observe the custom handed down by the fathers. Natalis Alexander writes that “the custom of abstaining from blood and the meat of strangled animals was so religiously observed in those churches because they had received this custom from their fathers, not because they considered that these foods were absolutely prohibited” (*Hist. Ecclesiast. Saecul.* 1, diss. 10).

65. In his *Comment.* on the words “from strangled animals and blood” (Acts 15), Calmet states that some Latin churches distinguished between clean and unclean foods and abstained from blood and strangled meat as late as the tenth and eleventh century. He does not at this point offer any proof for his statement but its truth is quite evident to anyone who has the slightest acquaintance with Christian writing. For Canisius published an old Roman penitential from the end of the eighth or the start of the ninth century; under the heading “On strangled meat,” it prescribes a penance for eating the meat of a strangled animal, and under the heading “On mangled flesh,” it prescribes penances and fasts for eating fish which died in the pool or for drinking water from a well in which a mouse or a hen died before thoroughly cleansing the well.

Humbertus, Cardinal of Silva Candida, as Legate of Pope St. Leo IX at Constantinople, argued violently with the Greeks, but he openly admitted during the disputations that on this subject Latins and Greeks did not disagree since this practice was still observed in some Latin and Greek churches. “Maintaining the ancient custom or tradition of our fathers, we too hold these things in abomination; apart from the great danger to life, a heavy penance is imposed on those among us who eat blood or corpses or polluted waters or animals which died by accident.” And elsewhere he says, “So even though the Lord and the Apostles give us permission to eat everything which does not harm our own health nor that of our brother, the custom of some areas and the precepts of our fathers make us abstain from some foods. We do this not because they are bad or unclean, but either because at times they are not expedient, or they revolt us now that longlasting habit has become nature for us.”

66. There is no trace of this abstinence left in the Latin churches, if we may believe Cornelius a Lapide (*in Commentar. in Actus Apost.*, chap. 15, “and from blood”). But it is still strong in the Greek church which considers it praiseworthy to maintain the apostolic precept on abstinence from blood and strangled meat. So say Calmet and a Lapide. Christianus Lupus says further that “the Greeks too have for a long time afterwards observed unchanged this apostolic law” (Notes on Canon 67 of the Trullan Synod). This Trullan Canon 67 says, “The divine scripture has commanded us to abstain from blood, strangled meat, and fornication. We fittingly punish those who for the pleasure of the belly skillfully season, serve, and eat the blood of an animal. So if anyone henceforth eats the blood of an animal in any way, he should be deposed if a cleric and separated if a layman.”

The Armenians alone, to Our knowledge, have publicly abandoned this custom of the Greeks upon entering into union with the Roman Church. For the schismatic Vartanes had persuaded them to abstain from certain foods which the Mosaic Law called unclean with the sole exception of pork; this he claimed had been allowed by St. Gregory the Illuminator, their first patriarch. He also instructed them to destroy vessels of oil and wine if a fly or suchlike drowned therein. Nevertheless the conferences which effected the union of the Armenians with the Roman Church decreed that “the Armenian fathers at both the synods of Sis and Adana in uniting their church with the Church of Rome have approved the Dogmatic Letter of Gregory, Patriarch of Armenia, to King Haytones, which rejects the Jewish distinction of foods by the words, “We command that all impure foods be considered purified, as St. Paul says, especially in the case of the poor. The lord Nierves, that is, Ghelajensis, also a Doctor and Patriarch of Armenia, taught that such foods should be blessed with prayers” (Galanus, vol. 2 *De conciliatione Ecclesiae Armenae cum Romana*).

67. The third and final point suggested by the text of the fourth admonition is that Greek priests are not forbidden to use any of the prayers or blessings which are in their Euchologion by reason of references to matters which were subject to the ceremonial precepts of the Old Law. They should, however, do everything with the intention not of obeying the precepts of the old Law, which has now been abrogated, but of respecting the new Law of the Church or canonical custom made strong by long and unbroken observance.

In dealing with the Greek custom of abstaining from blood and strangled flesh, Lorinus notes that “if the Greeks today abstain from blood on the grounds that they are bound by this law, they are superstitious. This law now binds nobody and its observance savors of the ceremonies of the old Law. But they should not be blamed if they reject this food from a natural revulsion or other good reason” (*in cit. Actuum Apos.* 15.20). Goarius, in writing *in variantibus lectionibus* in the Greek Euchologion, considers the prayer “for those who have eaten forbidden and unclean things.” He notes that “the Orientals avoid partaking of unclean foods through zeal for the Church, rather than for the Mosaic Law, etc. Consequently, despite the babbling calumny of Catumsyritus, they are far from observing Jewish ritual since they are observing the traditions of the Church.” Catumsyritus would have some basis for his daring statement if the Greeks acted as they do not for these reasons, but from wrongly thinking that they are bound by the Apostolic precept on abstinence from blood and strangled meat. William Beveregius unfortunately attempts to defend this opinion in his *Codex Canonum Ecclesiae primitivae*, vol. 2, chap. 7, no. 5.

Certain schismatics have tried to calumniate the Latin church by saying that it judaizes by consecrating unleavened bread, observing the Sabbath, and retaining the anointing of kings among the sacred rites. But Leo Allatius counters their rash claim in his splendid work *de perpetua consensione Ecclesiae Occidentalis et Orientalis*, bk. 3, chap. 4. He refutes them particularly by arguing as follows: “Since Jews observe Sabbaths, a man who observes Sabbaths acts in Jewish fashion: therefore the man who does not eat the flesh of strangled animals acts in Jewish fashion since the Jews are forbidden by the Law to eat such food: but the Greeks do not eat such food: therefore, the Greek judaize” (*loc. cit.* n. 4). Then to Our purpose he concludes (n. 9) that it cannot be absolutely asserted that that man judaizes who does something in the Church which corresponds to the ceremonies of the old Law. “If a man should perform acts for a different end and purpose (even with the intention of worship and as religious ceremonies), not in the spirit of that Law nor on the basis of it, but either from personal decision, from human custom, or on the instruction of the Church, he would not sin, nor could he be said to judaize. So when a man does something in the Church which resembles the ceremonies of the old Law, he must not always be said to judaize.”

68. Since We have added an appendix to Our treatment of each of the first three admonitions, before ending Our encyclical We now want to add to this fourth admonition an appendix relevant both to the subject of the admonition and to the publication of the revised Euchologion.

69. In the Book of Leviticus, chap. 12, it is decreed that a woman who has borne a boy is unclean for seven days and remains for a further thirtythree days in “the blood of her purification.” If she has been delivered of a girl, she is unclean for two weeks and remains for sixty-six days “in the blood of her purification.” She may not enter the sanctuary before this time has elapsed. When she first enters the temple, she is to bring a prescribed offering.

70. It cannot be denied that this prohibition continued for some time in the Church. In the Penitential Canons of Theodorus, quoted by Ivo in his decree and mentioned by Cardinal Baronius under 266 A.D., it is said that “a woman who enters the church before her blood is clean after birth must do penance for thirty-three days if she brought forth a boy and for fiftysix days if she bore a girl. If any woman rashly enters the church before the prescribed time, she must do penance on bread and water for as many days as she should have stayed away from the church.” But it also cannot be denied that this prohibition was removed in the Latin Church in the course of time. “If at the same hour as she has brought forth, a woman enters the church to give thanks, she does not commit any sin,” said Pope Gregory, and his words are quoted in the Decree of Gratian, can. 2, dist. 5. In his decretal Volens, *De purificatione post partum*, Innocent III cites the text, “The law was given through Moses: grace and truth came through Jesus Christ.” He adds that a woman who wishes not to enter the church for a time after childbirth is not forbidden to do so, but that a woman who comes to church does not sin. “So they commit no sin and are not to be forbidden to enter the churches. To forbid them would obviously imply that their punishment was a sin. Still if they want to stay away for some time out of a feeling of reverence, We do not believe that their devotion should be condemned.”

The Blessed Virgin Mary willingly subjected herself to the law of Leviticus, although this law did not apply to her, when she presented herself and her divine Son in the Temple at the proper time after childbirth. In memory of this remarkable event, the rite which is found in the Roman Ritual published by order of Pope Paul V was established. After childbirth a woman goes to the church and is met at the door by a priest. He prays over her and sprinkles her with holy water. Then holding the hem of the priest’s stole, she goes up to the altar, genuflects before it, and offers thanks to God for the benefits she has received. In the Latin church, however, this blessing of the woman after childbirth is not obligatory and there is no sin involved if it is omitted, although to omit it from contempt would be a sin as Quartus warns in his work *de Benedictionibus*, tit. 3, sect. 12, diff. 1).

71. In the Greek Church, however, the law regarding childbirth is observed religiously as if a commandment, and a woman who has given birth is not allowed to come to the church before the appointed time. Indeed in earlier centuries the practice of the Greeks was so strict that women during menstruation were prevented from sharing the Eucharist, even when critically ill. For this practice they were severely criticized by Cardinal Humbertus of Silva Candida (Baronius, 1054 A.D.). This strictness was later modified to the extent that women during menstruation who were in danger of death were allowed to receive the Eucharist. This is seen both from the Canonical Letter of Dionysius of Alexandria and from Novella 13 of Emperor Leo the Wise. The remark of Cardinal Baronius (266 A.D., no. 11) should be recalled here. He notes that Dionysius in this letter merely expressed his own opinion and submitted it to the judgment of Basilides and others. “I have written this not as a teacher, but to make my opinion public with all appropriate simplicity. After repeated examination, write and tell me the conclusion you have come to and whether this is the best view of the matter.” On the other hand the reasoning of St. Gregory the Great is clearly true: “The excess of nature cannot be counted as a sin, and it is not just to prevent a woman from entering the church because of what she endures against her will” (cited by Gratian, can. 4, dist. 5).

As regards partaking of the Eucharist, the holy Doctor openly declares that he does not condemn a woman for communicating even at this time, although he does not disapprove if she abstains from doing so from reverence. “She should be praised if she does not presume to receive the sacrament from a feeling of great reverence, but if she does receive she is not to be condemned. For it is characteristic of good people to see sins in some measure in actions of their own which involve no sin.”

Therefore Theophilus Raynaudus criticizes the practice of the Greeks in this matter (*Operum*, vol. 16, *Heterodita Spiritualia*, p. 33, no. 28, Lyons). And even Goarius, who is otherwise so constant a promoter and defender of Greek rites, frankly admits that the law which forbids communion to women during menstruation is too severe and contrary to all order. “Still women who are defiled should be treated more mildly, despite all the arguments and subterfuges of the Greeks, etc. The weakness is one of nature which relieves itself automatically” (*in notis ad Euchologium*, p. 270). He then invokes the authority of St. Gregory by quoting the passage from his letter which is given above.

72. Whatever be the case with women during menstruation entering the church and being allowed to receive the Lord’s body, We turn back now to women after childbirth. As has been said, in the Latin Church observance of a period following birth is simply advised but not prescribed, while the Greek Church obliges women not to enter the church for a specified number of days. As Goarius says (p. 269): “The Greeks demand this behavior as a duty, the Latins only as a demonstration of reverence.” But the Euchologion contains prayers to be said by the priest on this occasion as part of the whole ritual of the ceremony surrounding childbirth.

73. Accordingly this matter was carefully examined and discussed in the Congregations which met for the revision of the Euchologion both under Urban VIII and during Our pontificate. No one proposed the entire elimination from the Euchologion of the rites surrounding childbirth, but the suggestion was made that the prescribed period of forty days should be changed, and that different prayers should be substituted for the prayer in the Euchology which seemed to refer excessively to the legal uncleanness which caused the Jews to prevent their wives from doing any business for forty days after birth and from entering the temple. It seemed especially unfitting to beseech God to “cleanse etc. the defilement of her body from all the defilement of sin and wash away the stains of the soul in the course of forty days.”

74. But others remarked wisely that some, surely, of the ceremonial rites of the old Law could be observed under the new Law if only they were not done as obligations of the old Law, which was abrogated, but as a custom, or lawful tradition, or as a new precept issued by one enjoying the recognized and competent authority to make laws and to enforce them, as Vasquez observes (vol. 3, in the 3rd part of the Summa, disp. 210, quest. 80, art. 7). It was decided that there was no real ground for surprise that the observance of a period after childbirth should be simply a counsel for Latin women, but obligatory law for the Greeks. Moreover, since the Greeks perform the rite in a different way than the Jews of old in not making an offering to the priest in the Jewish way, and since they sanctify the rite with suitable prayers, beseeching God to forgive any sins the woman has committed, and since the patronage of the Virgin Mother of God is invoked for this very purpose, it was decided on January 8, 1747, by those whom We had placed in charge of the revision of the Euchologion, to make no changes in this section. We subsequently approved their decision.

For it is easy to arrive at a correct understanding of the words quoted from the Greek prayer, by saying that God is thereby asked both to cleanse the woman’s soul from every sin and to free her body from all uncleanness, natural not legal, insofar as it indicates a spiritual uncleanness. For cleanliness of body also is part of the service and reverence due to the churches and holy things. Therefore in the early centuries the faithful used to enter the churches only after carefully washing themselves, as St. John Chrysostom says, and in private they always washed their hands before touching the volume of the Gospels.

75. We thought We should explain these matters to you in this encyclical letter, venerable brothers and beloved sons, to inform you of the reasons why the Apostolic See has for a long time felt that the laborious task of revising your Euchologion should be undertaken, and to make known to you the care, zeal and cautious reasoning with which the work was undertaken and brought to completion. No changes were made in the oldest and most authoritative euchologies; only what seemed to have been included in some more recent editions by the credulity or wickedness of some men was eliminated or emended. Everything was kept which could possibly be kept, and some benevolent interpretation was employed to save your Rite from any appearance of attack.

We do not doubt that all of this speaks of Our real love for you and of the love of the Apostolic See. We are also certain that you will understand how great Our zeal and concern is that you persevere firmly in holy union and that the wanderers

be recalled one day by God's grace to the same union and the way of salvation. It is up to you to use this revised edition of the Euchologion and to see to it carefully that any new edition of it conforms in every point to this edition, which has been published in 1754 at the press of the Congregation for the Propagation of the Faith. This will ensure that all the errors and nonsense which formerly found their way into and spoiled other editions will be kept out.

Finally We ask you to assist Us by your prayers in Our difficult task of governing the universal Church and We lovingly impart to you Our Apostolic blessing.

Given at Rome in St. Mary Major's on the 1st of March 1756 in the sixteenth year of Our Pontificate.

Allatae Sunt. On the Observance of Oriental Rites. Pope Benedict XIV - 1755

To Missionaries Assigned to the Orient.

Beloved Sons, We give You Greeting and Our Apostolic Blessing.

There has been brought to the Cardinals, who are in charge of the Propagation of the Faith, the letter of a certain priest who was assigned to conduct holy missions in the city of Balsera. This city, commonly called *Bassora*, is about fifteen days' journey from Babylon, a city well-known for the dealings of merchants. In his letter, he informed the Cardinals that many Catholics of the Oriental rite, Armenians or Syrians, live in that city. Because they have no temple of their own, they come to the church of the Latin missionaries where their priests offer masses and perform other sacred ceremonies in accordance with their own rite. But lay people attend these ceremonies and receive the sacraments from the priests. So he inquired whether these Armenians and Syrians should observe their own Catholic rite or whether, to avoid different practices in a church which Latins also attend, it would be more appropriate that the Armenians and Syrians should abandon their ancient calendar and accept the new one to establish the dates of Easter and movable feastdays. He further inquired whether if the observance of the new calendar were decreed for the Armenians and Syrians of Balsera, it should also be imposed on other orientals who, because their own church is small, generally come to the church of the Latins for their sacred functions.

Abstinence from Fish

2. Furthermore, this missionary also reported that although abstinence from fish is prescribed on fast days for Armenians and Syrian Catholics, many of them do not observe this regulation. This is not from any contempt, but in part from natural weakness and in part from seeing that Latin Catholics have a different custom. Accordingly, he suggested that it would be appropriate to give missionaries the power of allowing particular individuals to eat fish in a season of fasting, provided that this gives rise to no scandal and that they are obliged to perform some other work of piety in place of abstaining from fish.

Decree Forbidding Dispensations

3. These questions were, as We have said, submitted by this missionary to the Congregation for the Propagation of the Faith. As is customary, it sent them to the Congregation of General Inquisition. This Congregation met in Our presence on March 13. The Cardinals Inquisitor unanimously answered that "no innovations were to be made." We confirmed this decision in conformity with a former decree of the Congregation for the Propagation of the Faith published on January 31, 1702; it has subsequently been renewed and confirmed several times. That decree reads as follows: "At the instance of its Secretary, R.P.D. Carolus Augustinus Fabronus, the Sacred Congregation has commanded that it be ordered, and by the present decree it is so ordered, that each and every missionary and prefect of Apostolic missions should not dare in future, in any circumstance or under any pretext, to give a dispensation to Catholics of any oriental nation in matters of fasts, prayers, ceremonies, and suchlike from the prescriptions of their own national rite which are approved by the Holy and Apostolic

See. Moreover, the Sacred Congregation has decided that it neither has been nor is permitted for those Catholics to abandon in any respect the custom and observance of their own rite which has likewise been approved by the Holy Roman Church. The complete and straightforward observance of this decree, renewed and confirmed by each and every prefect and missionary, has been commanded by these most eminent fathers.” This decree, indeed, applies to Catholics of the Oriental Church and to their rites which have been approved by the Apostolic See. As everyone knows, the Oriental Church is composed of four rites-Greek, Armenian, Syriac, and Coptic; all these rites are referred to by the single name of the Greek or Oriental Church, just as the name of the Latin or Roman Church signifies the Roman, Ambrosian, and Mozarabic rites, as well as the special rites of different Regular Orders.

4. The meaning of the decree is too clear to require any commentary. So the purpose of this encyclical letter is to ensure that this law is known and understood by everyone and is thereupon carried out with care. For it can be justly suspected that the missionary of Balsera submitted his questions with no knowledge of the decrees which had already been issued. We gather from many other indications that Latin missionaries devote thought and care to destroying or at least weakening the Oriental rite in the course of converting Orientals from the error of schism to the unity of the Holy Catholic Religion; they induce Oriental Catholics to embrace the Latin rite with the sole motivation of zealously spreading religion and performing a good work pleasing to God. We have thought it fitting for this reason (since We have set Our mind on writing) to treat as briefly as possible in this encyclical letter the proper procedure in all cases when Orientals are converted to the Catholic Religion. This procedure is to be observed in the case of Oriental Catholics who live both in places where there are no Latins and where Latin Catholics dwell together with Oriental Catholics.

Oriental Church United With Roman Church

5. Certainly, that man would have to be declared utterly inexperienced in ecclesiastical history who did not know of the mighty efforts of the Roman Pontiffs to bring the Orientals into unity since the fatal schism of Photius; he laid hold of the See of Constantinople when the lawful Patriarch St. Ignatius was forcefully ejected in the time of Pope St. Nicholas I. Our Predecessor St. Leo IX sent his legates to Constantinople to put an end to this schism, which, after almost two centuries’ respite, had been renewed by Michael Cerularius; but their efforts came to nothing. Subsequently Urban II summoned the Greeks to the council of Bari. They accomplished very little though, even though St. Anselm, Archbishop of Canterbury, was fully engaged in working for unity between them and the Roman Church and in revealing to them the errors of their ways by the light of his teaching. At the Council of Lyons which Blessed Gregory X convened, the emperor Michael Palaeologus and the Greek bishops accepted unity with the Roman Church, but then changed their minds and abandoned it again. The Council of Florence, in the pontificate of Eugenius IV, which was attended by John Palaeologus and Joseph, Patriarch of Constantinople, together with the other Oriental bishops, decreed union; everyone present accepted it. At the same Council the churches of the Armenians and the Jacobites returned to obedience to the Apostolic See. When Pope Eugenius left Florence for Rome, he received an embassy from the king of the Ethiopians and restored the Syrians, Chaldaeans, and Maronites to obedience to the Roman See. But as it is written in St. Matthew’s Gospel, chap. 13, the seed which fell on a rock produced no fruit since it had no place to put down roots: “These are those who at once receive the word of God with joy but do not have roots in themselves; when tribulation and persecution come on account of the word, they stumble at once.” Thus, scarcely had Mark, Archbishop of Ephesus, like a new Photius, tried to destroy the union by raising his voice against it, than all the desired fruit immediately vanished.

6. That man too would betray his ignorance of ecclesiastical history who did not know that the union with the Orientals confirmed that they would accept the dogma of the procession of the Holy Spirit from the Father and the Son, and add to the Creed the word *Filioque* (“and from the Son”); that they would admit that both leavened and unleavened bread was matter for the Sacrament of the Eucharist; that they would accept the dogma of purgatory, of the beatific vision and of the primacy of the Roman Pontiff; in a word, that every care was taken to overthrow all errors opposed to the Catholic faith. But there was never any question of causing harm to the venerable Oriental rite. That man would be utterly ignorant also of the present discipline of the Church who had not discovered that the Roman Pontiffs, undeterred by past fruitless attempts, have always intended to restore the Greeks to union and have always followed and still follow the path We have explained just above. This can be clearly gathered both from their words and from their deeds.

Leo IX Supported Greek Church in 11th Century

7. In the eleventh century, several Latin churches observing the Latin rite thrived in Constantinople, Alexandria, and the Patriarchate of Jerusalem; just as in Rome, Greek churches performed sacred ceremonies in the Greek rite. Michael Cerularius, the impious restorer of the schism, commanded the closing of the Latin Churches. St. Leo IX, however, did not respond in kind although he could readily have done so; rather than closing the Greek churches in Rome, he desired them to remain open. And so when he complained of the insult done to the Latins, he added: “See how much more restrained, moderate, and kindly towards you the Roman church is here! Although there are many Greek monasteries or churches, both inside and outside Rome, none of these has yet been disturbed or forbidden to follow the tradition of its fathers or its own custom; rather all of them are advised and urged to observe it.” (I Ep 9)

Thirteenth Century Support for Greek Churches

8. At the start of the thirteenth century the Latins gained control of Constantinople. Innocent III then decided to establish a Latin Patriarch in that city with jurisdiction over Greeks as well as Latins; but he still was careful to state openly that he did not want any harm done to the Greek rites, excepting only those traditional customs which endangered souls or were at variance with the honor of the Church. The decretal of this pope, issued at the Fourth Lateran Council, is to be found both in Harduin’s *Collectionis Conciliorum*, vol. I, p. 22, and in the chapter *Licet, de Baptismo*. “Although the Greeks have returned to obedience to the Apostolic See in Our day, We desire them as greatly as We can in the Lord to cherish and hold in honor their custom and rites, except for those customs which give rise to danger for souls and detract from the honor of the Church, for in these cases We neither should nor do We want to respect them.” Later Honorius III, the immediate successor of Innocent, used the same words in a letter to the king of Cyprus who wanted two bishops in some cities in his kingdom, a Latin bishop for the Latin inhabitants and a Greek bishop for the Greeks living in the same district. This letter of Honorius is printed in the *Annals* of Raynaldus, 1222, a. 5.

9. There are many documents of this kind from the thirteenth century. For instance the letter of Innocent IV to Daniel, King of Russia, praises the particular devotion of the king to the Catholic Church and allows to be preserved in his kingdom rites which are not at variance with the faith of the Catholic Church. He writes: “Therefore, dearest son in Christ, We are moved by your prayer and grant by the authority of this letter to the bishops and other priests of Russia permission to consecrate leavened bread in accordance with their custom and to observe their other rites which are not opposed to the Catholic faith held by the Church of Rome.” (Raynaldus, 1247, no. 29.) Such is the tenor, too, of the same Pope’s letter to Cardinal Otho of Tusculum, Legate of the Holy See on the Island of

Cyprus, whom he had entrusted with the authority to settle some disputes which had arisen between Greeks and Latins: “But since some of the Greeks are at last returning to their devotion to the Apostolic See, and obey it with reverence and respect, We may and should tolerate and preserve their customs and rites as far as God and their obedience to the Roman Church permits. However, We ought not-nor do We wish to-yield to them in the slightest matter which could produce danger for souls or lessen the honor of the Church” (*in veteri Bullario*, vol. 1, no. 14, constitution *Sub Catholicae*). But in the same letter after he laid down what the Greeks had to do, he listed the practices which he thought they should be allowed to observe and ends with the following words: “But on Our authority, order the aforesaid Archbishop of Nicosia together with his Latin suffragans not to disturb or harass the Greeks contrary to Our decision in these matters.” The same Pope Innocent IV appointed his confessor Laurentius Minorita as Apostolic Legate and gave him full authority over all the Greeks who lived in the kingdom of Cyprus and the patriarchates of Antioch and Jerusalem, as well as over the Jacobites, Maronites and Nestorians. He commanded him especially to protect by his authority all the Greeks from harassment from the Latins: “As regards the Greeks of those regions, whatever their affiliation, We command you to protect them by apostolic authority, and to prevent their being disturbed by acts of violence or any harassment by fully correcting all wrongs and offenses done by Latins and by strictly commanding the Latins to give up such acts for the future” (Raynaldus, 1546, no. 30).

10. Alexander IV, the immediate successor of Pope Innocent, observed that the desire of his predecessor had not been achieved and that disorderly dissensions between Greek and Latin bishops continued to break out in the kingdom of Cyprus.

Accordingly he commanded the Latin bishops to summon Greek clerics to their synods. But when he declared that they were subject to the decrees of the synods, he added the following condition: “(that they are) to accept and observe the statutes of the Synods, provided that these statutes do not conflict with the Greek rites which are not opposed to the Catholic faith and are tolerated by the Church of Rome.” Elias, Archbishop of Nicosia, followed this praiseworthy precedent in 1340 when he included this declaration in the decrees of his synod: “We do not purpose by this decree to prevent Greek bishops and their subjects from observing their own rites which are consonant with the Catholic faith, in accordance with the arrangement proposed by Pope Alexander, and accepted by both Greeks and Latins in the kingdom of Cyprus” (Labbe, *Collectione*, vol. 14, p. 279, and vol. 15, p. 775, Venice edition).

11. The end of the thirteenth century is marked by the Union of Greeks and Latins decreed at the General Council of Lyons in the pontificate of Blessed Gregory X. Gregory sent to Michael Palaeologus the confession of faith and the decree of union confirmed by the Council which the eastern legates had sworn to, in order that the emperor himself and the other Greek bishops should accept them. The emperor and the Orientals performed all that was required, but they added the condition: “But we ask of Your Greatness etc. to be allowed to preserve the rites which we used before the schism since these rites are not opposed to the Faith or to the divine commandments” (Harduin, *Collectionis*, vol. 8, p. 698). Although the reply of Pope Gregory to this letter of the Orientals has not survived, it may rightly be taken that he approved this condition since he believed that they had firmly accepted the union. And of course Nicholas III, the successor of Gregory, through the legates he sent to Constantinople, revealed his mind in the following words: “As to the other Greek rites, however, the Roman Church gladly proposes that the Greeks observe them to the full extent that God allows and permits them to continue in those rites which in the decision of the Apostolic See do not injure the integrity of the Catholic faith or detract from the holy decrees of the Canons” (Raynaldus, 1278).

Fifteenth Century

12. For the fifteenth century, we will mention only the union decreed at the council of Florence. Pope Eugenius approved it and John Palaeologus accepted it with the proviso “that no changes should be made in the Rites of our Church” (Harduin, *Collectionis*, vol. 9, p. 345). But since We do not intend to review in particular detail the actions of the Roman pontiffs in subsequent centuries, We shall touch on several main incidents which suggest clearly that while they

tried zealously to correct the misconceptions of the Orientals, at the same time they indicated that they desired to preserve entire those rites used before the schism with the approval of the Apostolic See. They never demanded that Orientals who wished to be Catholic should embrace the Latin Rite.

Further Support

13. The Greek Manual, published at Benevento, contains two Constitutions of Popes Leo X and Clement VII which vigorously criticize Latins who abuse the Greeks for practices which the Council of Florence permitted them: in particular that they may offer the Sacrifice of the Mass with leavened bread, that they may take a wife before receiving Holy Orders and keep their wife after Ordination, and that they may offer the Eucharist under both species even to children. When Pius IV decreed that Greeks living in the Dioceses of Latins should be subject to the Latin bishops, he added that “by this decree, however, We do not purpose that the Greeks themselves should be drawn away from their Greek rite, or that they should be hindered in any way in other places by the local Ordinaries or others” (*veteris Bullarii*, vol. 2, const. no. 75, *Romanus Pontifex*).

14. The annals of Gregory XIII, written by Fr. Maffei and printed at Rome in 1742, relate several deeds of this pope which aimed at restoring the Copts and Armenians to the Catholic faith, though quite unsuccessfully. But of especial interest are his words concerning the foundation of three colleges in Rome which he had established for the education of Greek, Maronite, and Armenian students, in which he provided that they should continue in their oriental rites (*in novo Bullario*, vol. 4, pt. 3, const. 63, and pt. 4, const. 157 and 173).

A solemn union of the Ruthenians with the Apostolic See was enacted in the time of Pope Clement VIII. The decree prepared by the Ruthenian archbishops and bishops for establishing union contains the following condition: “However, the ceremonies and rites of the divine liturgy and holy sacraments shall be preserved and fully observed in accordance with the custom of the oriental church; only those points shall be corrected which are a hindrance to union; everything shall be done in the ancient manner as they were long ago when the union was in existence.

Shortly afterwards a disturbance was caused by a widespread rumor that the union had put an end to all the old rites which the Ruthenians followed in the divine psalmody, the sacrifice of the Mass, the administration of the sacraments, and other holy ceremonies. Paul V in an apostolic brief written in 1615 and printed in the Greek Manual, solemnly declared his will in the following words: “Provided that they are not opposed to truth and the teaching of the Catholic faith, and they do not prevent communion with the Roman church, it was not and it is not the intention, understanding, or will of the Roman church to remove or destroy them by means of this union; and this could not and cannot be said or thought; instead these rites have been allowed and granted to the Ruthenian bishops and clergy by Apostolic kindness.”

15. It is proper here to remember the churches which in later times different popes entrusted to Greeks, Maronites, Armenians, Copts, and Melchites in Rome. These still exist, with each group performing the holy ceremonies in accordance with its own rite. It can also be recalled that Clement VIII (in his constitution 34, sect. 7 of *Veteris Bullarii*) established a Greek bishop in Rome to ordain, according to the Greek rite, Italo-Greeks who lived in Latin dioceses. Another Greek bishop was established in the Diocese of Bisiniana by Our immediate predecessor Clement XII, and his constitution *Pastoralis*, to ordain Italo-Greeks and spare those who lived far from Rome the long journey to obtain ordination at the hands of the Greek Bishop of Rome. Catholic bishops of the Maronites, Copts, and Melchites who from time to time live in Rome are not denied the faculty of ordaining men of their own nation according to their own rite, provided suitable candidates are found. Whenever a dispute arises about the practice of the Orientals or the Italo-Greeks, the Apostolic See makes every effort to ensure that they correct what clearly needs correction, but states at once that it desires the Oriental rite to remain untouched and unshaken in all other respects. It also proclaims that laws affecting Italo-Greeks who live among us and are subject to the jurisdiction of Latin bishops should be understood to affect only these and should not in any way be extended to the Oriental Greeks who live far from us and are subject to their own Greek Catholic bishops.

16. This is learned from the confirmation of the provincial synod of the Ruthenians which met at Zamoscia in 1720. At that time Benedict XIII appointed Us to examine this matter as secretary of the Congregation of the Council. He thought the suggestions of the fathers of this synod should be approved, although they restrained or removed by their decrees some Greek rites which were in practice. He confirmed the synod in his apostolic brief in 1724, but added the following statement: “However Our confirmation of this synod should not be thought to derogate in the least from the constitutions of the popes who preceded Us or from the decrees of the General Councils on the subject of Greek Rites. Notwithstanding this confirmation, these rites should always remain strong.”

The same message is gathered from many of Our own constitutions which can be found in Our Bullarium under the general headings of the rites of the Copts, Melchites, Maronites, Ruthenians, and Italo-Greeks and also specifically on the rites of the clergy of the collegiate church of Messina called St. Mary’s de Grafeo, and finally on the Greek rite observed in the Order of St. Basil. In constitution 87 (*Bullarii*, vol. 1) on the rites of the Greek Melchites the following passage occurs: “So on the rites and customs of the Greek Church We have decided to command firstly and in general that no one has been or is permitted on any pretext or authority or rank even of a patriarch or a bishop to make any changes or introduce anything to detract from their full precise observance.”

In the earlier constitution 57, *Etsi Pastoralis*, sect. 9, no. 1, the following measures are taken in regard to Italo-Greeks: “Since the rites of the Oriental Church, which derive mainly from the holy Fathers and tradition, have so impressed themselves on the minds of the Greeks and of other men, the Roman pontiffs, Our predecessors, have wisely preferred to approve and allow these rites, in so far as they are not at variance with the Catholic faith, dangerous to souls, or disreputable for the Church, rather than to reduce them to the form of the Roman ceremonies etc.” And sect. 9, no. 24: “Furthermore

everything which We have earlier granted, commanded, or forbidden to Italo-Greeks is not intended to prejudice any rights of the Oriental Greeks under their own Catholic bishops, archbishops, or patriarchs, or any of the rites of other Christian peoples which have been approved or allowed by the Holy See. These include all rights whether of law or custom or other legal grounds either from apostolic constitutions or the decrees passed by General or Special Councils or of the Congregations of the Cardinals on the subject of the rites of the Greeks or other Orientals.”

Profession of Faith by Orientals

17. Passing by these questions, We will declare freely that the Roman pontiffs have carefully and tirelessly attempted to overcome the heresies which gave rise to the schism between the western and the eastern church, and that consequently they have commanded orientals who want to return to the unity of the Church to reject these errors, to find out if they really belong in union with the Apostolic See.

There are two forms of this profession of faith. The first was prescribed for Greeks by Pope Gregory XIII (*veteris Bullarii*, vol. 2, 33) while the second was demanded of Orientals by Pope Urban VIII. Both were published at the Congregation for the Propagation of the Faith, the first in 1623 and the second in 1642. Subsequently, in 1665, the Patriarch of Antioch, Syriacus of Hierapolis, and the Archbishop of the Syrians in Hierapolis sent their profession of faith to Rome. Father Lorenzo de Lauraea of the Order of Conventuals Minor of St. Francis, then a consultor of the holy office and later a Cardinal, was asked to examine the question and on April 28th he produced his written verdict. It was subsequently approved by the Congregation, which concludes as follows: “All should be received, but those whom it concerns should be informed that they should not hereafter use a profession of faith different from that prescribed for Orientals by Urban VIII of happy memory, since this profession contains a rejection of many heresies and other matters needful for those districts.”

Correction of the Greek Euchologion

18. Since the enemy, in order to sow weeds among the wheat, has driven some men so deeply into wickedness that they have inserted errors in Missals, Breviaries, and Rituals to mislead the clergy, the popes with timely wisdom have had new editions of the missals of the Copts, Maronites, Illyrians, etc., published by the Congregation for the Propagation of the Faith after a careful examination of each of them. And We must mention the care which was devoted to the correction of the Greek Euchologion published in recent months by the press of the same Congregation.

The examination of this work was begun zealously under Pope Urban VIII, but it was interrupted after a short time. It was taken up again under Clement XII, but God reserved for Us the joy of beholding the completion of this very important work. During Our pontificate Cardinals, Prelates, theologians, and men trained in the languages of the east devoted long hours to work and discussion. We Ourselves read the discussions and weighed every matter which called for examination.

The work was revised scrupulously to avoid the slightest injury to the Greek rite and to ensure that this rite remained unimpaired and entire. This course was followed, even though previously, in their utter ignorance of the Oriental liturgies and rites which existed in the eastern church before the time of the schism, some of our theologians whose expert knowledge was confined to the western rite, used to condemn every detail which differed from this rite. In short, the chief concern of the popes in securing the return of Greeks and Oriental schismatics to the Catholic religion has ever been to pluck completely from their minds the errors of Arius, Macedonius, Nestorius, Eutyches, Dioscuros, the Monothelites, and others, into which they had wretchedly fallen. But the rites which they observed and professed before the schism and the practice which depends on these ancient liturgies and rituals have always been left unchanged. Indeed the popes have never asked those returning to the Catholic faith to give up their own rite and assume the Latin rite. For this would involve the complete extermination of the eastern church and of the Greek and other Eastern rites, an objective which this Holy See has certainly never planned or striven for.

19. Many inferences can be made from Our present exposition. First, the missionary who is attempting with God’s help to bring back Greek and eastern schismatics to unity should devote all his effort to the single objective of delivering them from

doctrines at variance with the Catholic faith. Their forefathers accepted these errors as some sort of pretext for leaving the unity of the Church and for refusing the pope the respect and obedience which is his due as head of the Church.

A missionary should make use of the following proofs. Since the Orientals are greatly devoted to their own Church Fathers, Leo Allatius and other notable theologians have studied the question carefully and have shown clearly that the more notable Fathers of the Greek and Latin Church fully agree on all points of doctrine; they specifically reject the errors which fetter the east now. Consequently the study of those books will be beneficial.

In the last century the Lutherans tried to draw Greeks and Orientals into their own errors. The Calvinists, who bitterly attack the Real Presence of Christ in the Sacrament of the Eucharist and the transubstantiation of bread and wine into His Body and Blood, made the same attempt; it is reported that they won over the Patriarch Cyril to their view. However the Greeks, schismatic as they are, realized that the new errors were at variance with the teaching of their Fathers, especially SS. Cyril, John Chrysostom, Gregory of Nyssa, and John Damascene; with firm proofs drawn from their own liturgies which affirm the Real Presence and Transubstantiation, they rejected the deceptions and refused to abandon any aspect of the Catholic truth (see Schelestratus *De perpetua consensione Orientalis Ecclesiae contra Lutheranos*, the chapter *De transubstantiatione*, p. 717, vol. 2, of *Actorum Ecclesiae Orientalis*). In two synods they unanimously condemned Patriarch Cyril and the Calvinist doctrines published under his name (see Christian Lupus, *ad Concilia Generalia, et Provincialia*, part 5, and particularly his treatise *De quibusdam locis*, chap. 9, at end).

In the first place this gives substantial hope that when they are confronted with the teaching of the Fathers, which strongly supports our Catholic doctrine and attacks their own more recent errors, they will be inspired to a genuine conversion and find it very easy to return. Secondly, it can be seen that there is no need to harm or destroy their rites in recalling them to the way of unity since the Apostolic See has always opposed this procedure. This See has been able to separate the weeds from the wheat in these holy rites as often as the need arose. Moreover the attempt to destroy their rites will only jeopardize the desired union, as Thomas of Jesus rightly reflects: “It must also be shown that the Roman church approves and favors each Church maintaining its own rites and ceremonies, since of course the schismatics are very attached to their own rites. A timely effort must be made to persuade them that they will be confirmed in the observance of their own ceremonies in order to prevent any false suspicion developing that these rites would be abolished and any consequent turning away from the Roman church, which has no such objective” (*De conversione omnium gentium procuranda*, bk. 7, chap. 2).

Thirdly and finally, from what has already been said it can be inferred that a missionary who wants to convert an eastern schismatic should not attempt to make him accept the Latin rite. For the only work entrusted to the missionary is that of recalling the Oriental to the Catholic faith, not that of making him accept the Latin rite.

Transferring from Latin to Greek Rite Forbidden

20. When Union was effected at the Council of Florence, some Latin Catholics living in Greece thought that it was lawful for them to go over to the Greek rite. They may have been attracted by the freedom retained by the Greeks for priests to keep wives after Ordination if they were married before being ordained. But Pope Nicholas V carefully applied a timely remedy to this abuse: “It has come to Our attention that many Catholics in districts with a Greek Catholic bishop are shamelessly going over to the Greek rites under pretext of the Union. We are greatly astonished, since We do not know what inspired them to leave the practice and rites in which they were born and reared for foreign rites. Even though the rites of the oriental church are praiseworthy, it is not permitted to confuse the rites of the churches. The holy council of Florence never allowed this” (constitution in *Bullarii recenter Romae editi*, vol. 3, part 3, p. 64).

Since the Latin rite is the rite of the holy Roman church and this church is mother and teacher of the other churches, the Latin rite should be preferred to all other rites. It follows that it is not lawful to transfer from the Latin to the Greek rite. Nor may those who have come over to the Latin rite from the Greek or Oriental rite return again to the Greek Rite, unless particular circumstances occasion the giving of a dispensation (constitution *Etsi Pastoralis* 57, sect. 2, no. 13, in *Our Bullarii*, vol. 1). Such dispensations have sometimes been given in times past, and are still given in the Roman College

of the Maronites. When a priest there enters the Society of Jesus, he is given a dispensation to transfer to the Latin rite, and sometimes he receives an additional dispensation to say Mass and perform his Divine Office in the church of this College in the Syrian and Chaldaean rite in order to teach this rite to the students there. This is quite clear from many Decrees of the Congregation of the Holy Office, e.g. the Decrees of December 30, 1716; December 14, 1740; and the more recent Decree of August 19, 1752.

Transferring from Greek to Latin Rite

21. We have dealt with transferring from the Latin to the Greek rite. Transferrals in the opposite direction are not forbidden as strictly as the former. Still, a missionary who hopes for the return of a Greek or Oriental to the unity of the Catholic Church may not make him give up his own rite. This can cause great harm.

Melchite Catholics used to transfer willingly from the Greek to the Latin rite, but they have been forbidden to do so. Missionaries have been warned not to urge them to transfer. Permission to do so has been reserved to the private decision of the Apostolic See. This is clear from Our constitution *Demandatam*, 85, sect. 35 (*Bullarium*, vol. 1): “Moreover We expressly forbid henceforth all Melchite Catholics who observe the Greek rite to transfer to the Latin rite. We give strict orders to all missionaries not to encourage anyone rashly to transfer to the Latin from the Greek rite, nor even to allow them to do so if they want to without the permission of the Apostolic See, under the penalties which will be set out below and other penalties to be decided on by Us.”

The same teaching is conveyed in the Decrees of Urban VIII in reference to the GrecoRuthenian rite, issued at the Congregation for the Propagation of the Faith in his presence on February 7 and July 6, 1624. While it might seem fair to allow Italo-Greeks to transfer freely from the Greek to the Latin rite, since they live among us and are subject to a Latin bishop, it has nevertheless been laid down that the consent of the Apostolic See is necessary in the case of the transference of secular or regular clergy. If lay people want to transfer, the permission of their bishop is sufficient. He may give this permission with restraint to certain specified individuals, but never to a whole group. In the latter case the consent of the Apostolic See is required (see constitution *Etsi Pastoralis* 17, sect. 2, no. 14, *Bullarium*, vol. 1).

22. It is not difficult to respond to the claim that Orientals and other Greeks who reject their heresy and return to unity can be lawfully exhorted to abandon their own rite and accept the Latin rite on the grounds that approval has been given in the past and still continues for Orientals and Greeks to practice individual Latin rites.

First Category-Some Greeks Insist that Latins Follow Their Rites

There are two classes, as it were, of Greeks and Orientals. The first class consists of men who are not satisfied with the concessions made to them by the Apostolic See in order to preserve the Union. They are carried shamelessly beyond the bounds of decency; they claim that all their own practices are correct and that the Latins are mistaken not to follow the same practices.

Unleavened Bread

Take the example of unleavened bread. Greeks and Orientals must admit as Catholics that unleavened as well as leavened bread is suitable matter for the Sacrament of the Eucharist, and that each person should follow the rite of his own church. Consequently any condemnation of the rite of the Latin church which uses unleavened bread in consecrating the Eucharist falls into error.

The monk Hilarion, in his Dialectical Oration, says: “I have written this to you, beloved Greeks, without attacking your bread, which I respect and reverence as much as I do our own unleavened bread. But I have explained that your conduct is neither correct nor Christian when you insult and injure in word and deed the unleavened bread of the Latins. In both cases, as has been said, Christ is truly present” (Latin translation of the Greek by Leo Allatius in *Graeciae Orthodoxae*, vol. 1, p. 762, 1652).

Married Clergy

Another example is the freedom enjoyed by priests of the Oriental and Greek church to remain married to their wives after their ordination (see can. Aliter, dist. 31 and chap. *Cum olim, de Clericis Conjugatis*). Considering that this practice was at variance neither with divine nor natural law, but only with Church discipline, the popes judged it right to tolerate this custom, which flourished among Greeks and Orientals, rather than to forbid it by their apostolic authority, to avoid giving them a pretext to abandon unity. So does Arcudius assess the matter (*Concordia* bk. 7, chap. 33).

Nevertheless, incredible though it sounds, some Greeks and Orientals still accuse the Latin church of rejecting marriage simply because it requires celibacy of its subdeacons, deacons, and priests in imitation of the Apostles (see Hincmar of Rheims, *Operum*, vol. 2, letter 51).

Confirmation Following Baptism

A third and final example is provided by some of the Copts, whose rite prescribes that Confirmation should be conferred immediately after Baptism. The western church does not observe this practice, but generally requires that candidates for Confirmation be old enough to be able to distinguish between good and evil. The Roman Church does not oppose the ancient practice of the Copts. However-again this is incredible-some of them reject Baptism conferred by Latins because the Sacrament of Confirmation was not conferred after this Baptism.

For this reason they are rightly convicted and condemned in Our constitution 129 (*Eo quamvis tempore* in Our *Bullarium* vol. 1): “Just as it befits the gentleness and patience of the Apostolic See to allow the Copts to continue in their longestablished practice which has been tolerated by this See, so it is intolerable that they bitterly reject Baptism conferred in the Latin rite separately from Confirmation.”

The Second Category-Greeks Who Follow Some Latin Rites

23. In the second category are those Orientals and Greeks who in the main observe their own rites, but out of respect follow some of the rites of the Latins and the Western Churches. This has been their practice from ancient times, and their bishops have examined and approved it. It has also been confirmed either expressly or tacitly by the Apostolic See. To this category belong the Armenians and Maronites who have abandoned the use of leavened bread in celebrating the Eucharist. Like the Latins they use unleavened bread (Abraham Echellensis, *Eutychio vindicato*, p. 477). Some of the Armenians attribute this practice to St. Gregory the Illuminator, their first bishop. At the start of the fourth century in the time of King Tiridates, he won the martyr’s crown. Others claim that Pope St. Sylvester or St. Gregory the Great approved the practice in meetings with the Armenian people. Pope Gregory IX refers to these in his letter to the king of Armenia (Raynaldus, 1139), no. 82). Gregory, Patriarch of Sis, certainly states that this practice was given to the Armenians by the Roman Church in his letter to Haytonis the cenobite, father of King Leo of Armenia: “So we have recently received from the Holy Roman Church the practice of mixing water (with the wine in the chalice) just as we formerly received the use of unleavened bread, the episcopal mitre, and the method of making the sign of the Cross (Clement Galanus, *Conciliatione Ecclesiae Armenae cum Romana*, vol. 1, p. 449).

Using Unleavened Bread

The practice of using unleavened bread dates from antiquity among the Maronites. This is clear from Morinus, *Praefatione ad Maronitarum Ordinationes*, and from the *Bibliotheca Orientali Assemani senioris*, vol. 1, p. 410. It was also affirmed at the national synod held at Mt. Libanus in 1736 and confirmed by Us in Our constitution no. 31, *Singularis* (*Bullarium*, vol. 1). We wrote there that: “This custom has been followed both in our church and among the Armenians in the east since time out of mind, and we can produce genuine proofs that this is so” (chap. 12, *de Sacramento Eucharistiae*, in the section on unleavened bread).

In emulation of this practice of the Armenians and Maronites, Cardinal Bessarion, first Commendatory Abbot of Grottaferrata in the diocese of Tusculum, brought it about that Greek monks in the abbey should consecrate unleavened bread (constitution 33, *Inter multa*, sect. *Ut autem*, Our *Bullarium*, vol. 2). This practice is still observed in the Collegiate Church of St. Mary de Grafeo in the diocese of Messana, even though this church's clergy follow the Greek rite (constitution 81, *Romana Ecclesia*, sect. 1, Our *Bullarium*, vol. 1).

Generally speaking, Italian Greek priests in Italy and the nearby islands observe their own practice of consecrating the Eucharist with leavened bread. Priests of both the Latin and Greek rite should be warned to be careful to consecrate and distribute the Eucharist in accordance with their own rite, as We have stated in Our constitution, *Etsi Pastoralis*, 57, sect. 1, no. 2, ant sect. 6, no. 10f (Our *Bullarium*, vol. 1).

The Sacrament of the Eucharist Immediately Following Baptism

24. For several centuries the practice prevailed in the Church of giving children the Eucharist after the sacrament of baptism. This practice flourished as a simple rite and custom; it involved no belief that it was necessary for the eternal salvation of the children, as the fathers of Trent wisely remarked (session 21, chap. 4). Among the errors of the Armenians which Pope Benedict XII condemned, the fifty eighth was their declaration that the Eucharist as well as Confirmation must be given to children at baptism to ensure the validity of their baptism and their eternal salvation (Raynaldus, 1341, sect. 66).

For the last four centuries, the Western church has not given the Eucharist to children after baptism. But it must be admitted that the Rituals of the Oriental churches contain a rite of Communion for children after baptism. Assemanus the Younger (*Codicis Liturgici*), bk. 2, p. 149) gives the ceremony of conferring baptism among the Melchites. On page 309, he quotes the Syrians' baptismal ceremony as it was published by Philoxenus, the Monophysite Bishop of Mabbug, and on p. 306, the ceremony from the ancient Ritual of Severus, Patriarch of Antioch and leader of the Monophysites. He gives also the ceremonies of baptism observed by the Armenians and Copts (bk. 3, p. 95 and 130). All of these ceremonies command that the Eucharist should be given to children after baptism.

St. Thomas says that this practice was still observed by some Greeks in his time (*Summa Th.* 3, qu. 70, art. to the third). But Arcudius writes that this is the practice of the Greeks although some of them gradually abandoned it on account of the difficulties which arose repeatedly from offering the Eucharist to children at baptism (*de Sacramento Eucharistiae*, bk. 3, ch. 11.). Canon 7 of the Maronite Synod gathered at Mt. Lebanon on 18 September 1596 under Sergius Patriarch of Antioch and presided over by Fr. Jerome Dandin S.J., Nuncio of Pope Clement VIII, reads as follows: "Since Christ's Holy Communion can hardly be given to children with propriety and due respect for the holy sacrament, all priests should in the future beware of allowing anyone to receive before he attains the use of reason." The fathers of the synod of Zamoscia in 1720 agree with this view (sect. 3, *de Eucharistia*). And the Synod of Lebanon confirmed it in 1736: "In our old Rituals as well as in the old Roman ordo and in the Greek Euchologies, the minister of Baptism is clearly told to give the sacrament of the Eucharist to infants as soon as they are baptized and confirmed. Still, both from due respect for this most august sacrament and since this is not necessary for the salvation of children and infants, we command that the Eucharist should not be offered to infants when they are baptized, not even under the appearance of wine" (chap. 12, *Sanctissimo Eucharistiae Sacramento*, no. 13). We made the same provision in Our constitution for Italian Greeks *Etsi Pastoralis* (Our *Bullarium*, vol. 1, sect. 2, no. 7).

Distributing Communion Under Both Species

25. The Oriental and Greek practice of distributing the Eucharist under both species even to lay people has been discussed at length by Arcudius in *in Concordia Occidentali, et Orientali in Sacramentorum administratione*, bk. 3, chap. 4, and by Leo Allatius in his first note in *de Ecclesiae Occidentalis, atque Orientalis consensione*, p. 1614f. In the Greek College built in Rome by Gregory XIII, observance of the Greek rite is obligatory. Leo Allatius affirms this in his treatise on *de aetate, et Interstitiis*, p. 21. In accordance with the Constitution of the College confirmed by Pope Urban VIII, the students must make a confession every week and receive the holy Eucharist every fortnight as well as on solemn feast days and every

Sunday in Advent and Lent, following the Latin rite, But on the greater feasts, at Easter, Pentecost, and Christmas, they are obliged to receive the Eucharist under both species in the Greek rite with leavened bread and unmixed wine. The wine is given to them by means of a small spoon. All other Greeks who come to Mass on those days, or who ask to receive the Eucharist according to the Greek rite on other days of the year, are given communion in the same way.

However, Our constitution 57 *Etsi Pastoralis*, sect. 6, no. 15, forbids the reception of Communion under both species by Italian Greeks except in places where this rite has been strongly upheld. Some Greeks and Orientals have gradually abandoned the practice of receiving communion under both species, even though it is the established custom of the whole Oriental church.

The famous Lucas Holstenius, writing to Bertoldus Nimissius, relates that he gave the Eucharist in the Vatican Basilica to an Abyssinian priest who came with others to communicate at the altar. When he had given him communion under the appearance of bread alone, he inquired of him as well as of other Ethiopians whether they in their own rite usually received the Eucharist under the appearance of bread alone, both on feast days and ordinary days and as viaticum for the dying. He declares that they answered that they always received communion under the appearance of bread alone, and that this ancient custom prevailed in the Ethiopian church (*in Opusculis Graecis, ac Latinis* of Leo Allatius, p. 436).

Among the statements requested by Pope Gregory XIII from the Patriarch of the Maronites is the following: “We celebrate Mass only with unleavened bread, but our laity communicate under both species.” The Pope replied: “If they wish to consecrate unleavened bread, it is obvious that they should not be prevented, but the laity should be slowly discouraged from communicating under both species. For all Christ is present under one species, and there is great danger of spilling if the chalice is used” (Thomas of Jesus, *de Conversione omnium gentium*, p. 486f).

The fathers at the Synod of Lebanon, 1736, passed a similar decree: “Next, following the practices of the Holy Roman Church, we order and strictly command that laity and minor clerics are not to receive Communion under both species, but under one species only, that of bread” (part 2, chap. 12, no. 21). They allowed only deacons to receive the Eucharist under both species at a high Mass, first under the appearance of bread, then of wine, without the use of a spoon as We mentioned above: “But we allow deacons, especially at High mass, to receive from the priest the host dipped in the Blood. A spoon however should not be used. We decree that the use of spoons at Communion should be absolutely abolished.”

Pouring Water into the Chalice

26. Our final point on the Sacrament of the Eucharist concerns the other Oriental and Greek rite in which the priest pours a little warm water into the chalice, after consecration but before communion. Matthaeus Blastares mentions this rite and explains its meaning in his *Syntagmate Alphabetico*, chap. 8 (*Synodicon Graecorum*, vol. 2, p. 153), Euthymius, Archbishop of Tyre and Sidon, made some inquiries of Pope Clement XI in 1716. He asked whether the Melchites of Syria and Palestine should be forbidden to add warm water to the Divine Blood after the Consecration. The reply he received contained a clear, careful instruction which the Pope approved and ordered sent to the superiors of missions in the Holy Land, Damascus, Tyre, and Sidon. He ordered the Archbishop not to forbid this practice, since it was an ancient rite which the Apostolic See had examined and allowed to Greek priests even in Rome. The warm water signified the warmth of faith which should burst out in great flames in the face of so mighty a mystery. Pope Benedict XIII gave a similar answer on March 31, 1729, to Cyril, Greek Patriarch of Antioch. This rite is allowed to Italian Greeks in Our constitution 57, *Etsi Pastoralis*, sect. 6, no. 2.

Subsequently, in the Congregations formed for the careful revision of the books of the Eastern Church, when a long dispute arose as to whether the rite of pouring warm water into the chalice after the consecration should be prohibited, the answer was given on May 1, 1746, that “no changes should be made.” It is true that Cardinal Humbertus of Silva Candida had vigorously attacked this rite in earlier times, but it was discovered that his arguments against the rite lacked substance. Still the fathers of the Synod of Zamoscia in 1720 forbade Ruthenian priests to pour warm water into the chalice after the

Consecration. “For a serious reason, the synod forbids and abolishes the rite which is tolerated in the Eastern Church of pouring warm water into the chalice after the Consecration before communion” (sect. 4 on the celebration of Mass).

27. Such occurrences—and many could be recalled—are invoked by those who favor transference from the Oriental and Greek rite to the Latin rite. They think they act rightly in their eager attempts to bring Oriental converts to abandon, without Our prior consent, the rite they used to observe, even though this has been firmly maintained from ancient times by all other Orientals and Greeks.

But the events mentioned above and those which could be mentioned do not in the least support their opinion. For in the first place, transferring from an Oriental rite to the Latin rite removes all the prescriptions of the Oriental rite which are at variance with Our rite. But this is not what happened in the events We have mentioned; although a specific Greek ritual was abolished, the Greek rite itself and all its other prescriptions were preserved unchanged. In addition, to remove even a part of the rite is not within the power of any individual, but requires the intervention of the public authority of the supreme head of the universal Church, the Roman Pontiff.

For the Apostolic See possesses the preeminent right to decide what rituals are to be taken over from the Oriental church by the Latin church. As often as this Apostolic See has noticed that a dangerous or unfitting rite has made its way into the Oriental Church, it has condemned, criticized, and forbidden its use in the Latin Church. Lastly, whenever the Apostolic See sees Orientals or Greeks eager to take up a Latin ritual, particularly when this ritual is ancient, widely established, and either expressly or implicitly approved by the bishops, it has confirmed this practice by toleration and approval.

The Creed

28. The Creed is said in both the Latin and Greek liturgy. The practice of saying the Creed during the sacrifice of the Mass was first established in the Greek Church and then introduced in the Latin Church. This is evident from Canon Two of the third Council of Toledo in 589: “That the creed of the faith be said in all churches of Spain or Galicia in accordance with the form of the Oriental churches and of the council of Constantinople at which 150 bishops were present; that it be sung with clear voice by the people before the Lord’s prayer is said” (Labbe, *Collectionis*, vol. 5, p. 1009).

Since the fathers at Toledo appealed to the rite of the Oriental churches in establishing the practice of saying the Creed during Mass, it is quite evident that this practice was first established in the east and spread from there to the west. This is the opinion both of Cardinal Bona, *Rerum Lyurgic*, bk. 2, chap. 8, no. 2, and of Georgius, *de lyurgia Romani Pontificis*, vol. 2, chap. 20, no. 2, p. 176.

Adoration of the Cross

Continuing with Our topic, Amalarius in his *de Divinis Officiis*, chap. 14 (relying on the authority of St. Paulinus’ *Epistola ad Severum*) relates that the Cross on which Christ hung was exposed for the adoration of the faithful in the church at Jerusalem on Good Friday of Holy Week only. He declares that the ceremony of the adoration of the Holy Cross which forms part of the Good Friday service in every Latin church until the present day derived from this practice of the Greeks.

Trisagion

The *trisagion*: “Holy God, Holy Strong One, Holy Immortal, have mercy on us” is a pious and oft-repeated prayer in the Greek liturgy; Goarius correctly observes this in his *in notis ad Euchologium*, p. 109, in reference to the Mass of St. John Chrysostom. This prayer originated in a miracle which occurred in Constantinople in the middle of the fifth century. Emperor Theodosius, Patriarch Proclus, and all the people were beseeching God on open ground for deliverance from the destruction which threatened them from violent earthquakes. They suddenly saw a boy snatched up to heaven; when he was returned to earth, he reported that he had heard the angels singing the *trisagion*. At the bidding of the Patriarch Proclus, the whole people sang it with devotion and the terrifying earthquakes ceased, as is related by Nicephorus, bk. 14, chap. 46, and mentioned by Pope Felix III in his third letter to Peter the Fuller (Labbe, *Collectionis*, vol. 4). This same *trisagion* is sung

in the western church in Greek and Latin on Friday of Holy Week, as Cardinal Bona remarks (*Rerum Lyturgicar.*, bk. 2, chap. 10, no. 5).

Blessing of Water at Epiphany

The blessing of water on the eve of the Epiphany derives from the rite of the Greek Church, as Goarius shows at length in the case of the Euchology or Ritual of the Greeks. At the present time, on the same day, this ceremony is performed in Rome in the Church of the Greeks, as we recalled in constitution 57, sect. 5, no. 13, and the faithful are permitted to be sprinkled with this holy water.

On the transmission of this rite from the Oriental Church to some western churches two authorities may be consulted: Martene, vol. 4, *de antiqua Ecclesiae disciplina in Divinis celebrandis Officiis*, chap. 4, no. 2, and Fr. Sebastianus Paulus of the Congregation of the Mother of God, *De ritu Ecclesiae Neritinae exorcizandi aquam in Epiphania*, Naples, 1719. The latter writer (part. 3, pp. 177ff) gives bishops an appropriate admonition not to give cause for rioting by attempting to abolish certain ceremonies which have at a great distance in time made their way into their dioceses from the Greek church. To attack these ceremonies, he says, would give the appearance of criticizing the way the Apostolic See has acted in regard to these rites. Although this See was well aware that these ceremonies had come from the Greek church it permitted them to be observed and attended. On p. 203 he quotes the letter of Cardinal Sanctorius of Sancta Severina written in 1580 to Fornarius, Bishop of Nerita, on this topic of the blessing of water at Epiphany which was performed in his diocese.

Stripping and Washing the Altar

The ceremony of stripping and washing the altar on Holy Thursday is also Greek. A reference to this ceremony is found in the fifth century. St. Sabas mentions it in his *Typico*, the Order of saying the Divine Office throughout the year. According to Leo Allatius, he died in 451 (*de Libris Ecclesiae Graecae*, dissert. I, p. 9). If it could be asserted with certainty that the Roman order published by Hittorpius was composed at the command of Pope St. Gelasius, the ceremony of washing the altars on Holy Thursday would be almost as ancient in the Latin Church as it is in the Greek Church, since Gelasius died in 496. But the antiquity of this Order is disputed and, apart from it, St. Isidore, Bishop of Hispala, is the first of the Latins to mention this ceremony. He died in 646. So probably this ceremony came to the west from the east and is observed to this day in some Latin churches with papal approval. In particular it is performed each year on Holy Thursday with great solemnity in the Vatican Basilica.

Suarez, Bishop of Vasionum and Vicar of this Basilica, and John Chrysostom Battellus, Archbishop of Amaseno, who were recently appointed Beneficiaries of this Basilica, have each published a thoughtful treatise elucidating this ceremony. Therefore, it is evident from these examples that the Apostolic See, for good reasons, has adopted

for the whole Latin Church ceremonies which belong to the Greek Church and has allowed some Latin churches to observe particular ceremonies.

Trisagion

29. We have mentioned above the miraculous way in which the *trisagion* entered the liturgies of the Greek Church. Peter the Fuller, surnamed Gnaphaeus, a promoter of the heresy of the Apollinarists who are called Theopaschites, attempted to add to the *trisagion* the words: “You who were crucified for us” (Theodorus Lector, *Collectanear*, bk. 1). And some eastern bishops, especially Syrians and Armenians, at the instigation of one James the Syrian, accepted this addition (Nicephorus, bk. 18, chap. 52). When this happened, the Roman popes with their usual watchful concern opposed this error from the start and prohibited the addition. They did not accept the interpretation which claimed that the *trisagion* referred to the person of the Son alone, not to the three divine persons, and so avoided all suspicion of error. For a danger of associating with heretical teaching still remained, and the human mind for all its rashness could not plausibly refer to Christ alone a hymn sung by the angels in honor of the Holy Trinity, as Lupus rightly observes (*Notes ad Trullanum*, canon 81). After relating that the addition to the *trisagion* had been condemned by Pope Felix III and a Roman synod, Lupus continues: “They declare firmly

that the hymn eternally sung to the Trinity alone by the holy angels and transmitted to the Church by God Himself and the holy angels by means of the miraculous boy was confirmed by the cessation of the earthquakes which were threatening Constantinople. They were approved in this sense by the whole Council of Chalcedon (he refers both to the bishops who attended the Council and to those others who rejected the addition to the *trisagion*). Therefore the words of the hymn cannot be daringly twisted to signify Christ alone.”

St. Gregory VII, with similar zeal, condemned the addition in his letter to the Archbishop of Patriarch of the Armenians (bk. 8, 1). Gregory XIII acted in like manner in his Brief of February 14, 1577, to the Patriarch of the Maronites. In the Congregation for the Propagation of the Faith which met on January 30, 1635, the liturgy of the Armenians was examined.

Among the matters which were carefully discussed was whether the addition to the trisagion could be tolerated on the grounds that it could be understood to refer to the person of the Son alone. The answer given was that it should not be allowed and that the addition should be utterly deleted.

Women Assisting at Mass

Pope Gelasius in his ninth letter (chap. 26) to the bishops of Lucania condemned the evil practice which had been introduced of women serving the priest at the celebration of Mass. Since this abuse had spread to the Greeks, Innocent IV strictly forbade it in his letter to the bishop of Tusculum: “Women should not dare to serve at the altar; they should be altogether refused this ministry.” We too have forbidden this practice in the same words in Our oft-repeated constitution *Etsi Pastoralis*, sect. 6, no. 21.

Eucharist for Viaticum

On Thursday of Holy Week, in memory of the Lord’s Supper, there is performed the ceremony of consecrating the bread which is kept for a full year as viaticum for the mortally ill who request Holy Communion. Sometimes too a little of the consecrated wine is added to this consecrated bread. Leo Allatius describes this ceremony in his treatise, *de Communionem Orientalium sub specie unica* num, no. 7. Pope Innocent IV in his letter to the bishop of Tusculum forbade the Greeks to perform this ceremony. “They should not reserve for a year the Eucharist which has been consecrated on Holy Thursday on the pretext that the sick may receive communion from this.” He added that they should always have the Eucharist ready for the sick, but that they should replace it every fortnight.

Arcudius, *de Concordia Ecclesiae Occidentalis, et Orientalis*, bk. 5, chap. 55 and 56, points out the extremes to which this ceremony leads and beseeches the popes to abolish it entirely. Clement VIII did this in an Instruction, as did We in Our constitution 57, *Etsi Pastoralis*, sect. 6, no. 3f. It was decreed at the Synod of Zamoscia, which was studied by the Congregation of the Council as well as by the Congregation for the Propagation of the Faith, that the ceremony of consecrating the Eucharist on Holy Thursday, pouring on it a drop of the Blood and keeping it for a full year for the sick should for the future be discontinued wherever it was still in practice. Parish priests should keep the Eucharist for the sick but replace it every week or fortnight (sect. 3, *de Eucharistia*). The fathers of the synod of Lebanon, which We confirmed, acted in the same way (chap. 12, *de Sacramento Eucharistiae*, no. 24).

These examples show clearly that the Apostolic See has always forbidden ceremonies to the Greeks, even if they already were prevalent among them, whenever it saw that these ceremonies were already or were in danger of becoming evil and destructive.

Procession of the Holy Spirit from the Father and the Son

30. Whenever the union of the Greek and Latin Church has been discussed, the chief matter of contention has been the procession of the Holy Spirit from the Father and the Son. Examination of this point involves a triple aspect, and so is dealt with here under three headings. The first question is whether the procession of the Holy Spirit from the Father and the Son

is a dogma of the Faith. This question has always been firmly answered that there is no room for doubting that this procession is a dogma of the Faith and that every true Catholic accepts and professes this.

Granting that this is so, the second question is whether it is permissible to add the phrase “and from the Son” to the Creed in the Mass even though this phrase was not used at the Council of Nicea or the Council of Constantinople. The difficulty is increased in that the Ecumenical Council of Ephesus decreed that no additions should be made to the Nicene Creed: “The holy Council decrees that it is lawful for no one to produce or compose a Faith other than that defined by the holy fathers who assembled at Nicea together with the Holy Spirit.” It has been asserted in answer to this question that it is indeed lawful and very appropriate to make this addition to the Nicene Creed. The Council of Ephesus forbade only additions which are contrary to the Faith, presumptuous, and at variance with general practice, but not those additions which are orthodox and express more plainly some point of faith implied in that Creed.

On the assumption that the first two answers are accepted, the third and final question is whether Orientals and Greeks can be allowed to say the Creed in the way they used to before the Schism, that is to say, without the phrase “and from the Son.” On this final point, the practice of the Apostolic See has varied. Sometimes it allowed the Orientals and Greeks to say the Creed without this addition. This allowance was made when it was certain that they accepted the first two points, and it realized that insistence on the addition would block the way to union. At other times this See has insisted on Greeks and Orientals using the addition. It has done this when it had grounds to suspect that they were unwilling to include the addition in the Creed because they shared the false view that the Holy Spirit does not proceed from the Father and the Son or that the Church had no power to add the phrase “and from the Son.”

The former approach was used by two popes-Blessed Gregory X at the Council of Lyons and Eugenius IV at the Council of Florence-for the reasons already mentioned (Harduin, *Collectionis Conciliorum*, vol. 7, p. 698D, and vol. 9, p. 305D). The latter position was taken by Pope Nicholas III when he realized that Emperor Michael was not acting in good faith and was not abiding by the promises he had made in establishing union with his predecessor Pope Gregory X. The evidence for this comes from the Vatican Archives and is printed in Raynaldus, 1278, sect. 7. Martin IV and Nicholas IV acted in the same manner. Although the sources are contradictory about the attitude of these popes to this affair, Pachymeres, who was then writing the history of Constantinople, openly declares that they did not imitate the fair judgment of their predecessors. Rather they required that Orientals and Greeks add “and from the Son” to the Creed, in order to remove doubts about their orthodoxy, “to make a definite trial of the faith and opinion of the Greeks; the suitable pledge of this would be for them to say the same Creed as the Latins.”

Pope Eugenius IV at the Council of Florence allowed the Orientals to say the Creed without the addition. But when he later received the Armenians into union he obliged them to include it (Harduin, vol. 9, p. 435B) perhaps because he had learned that the Armenians were less averse to the addition than were the Greeks.

Similarly, Pope Callistus III, when he sent Brother Simon of the Order of Preachers to Crete in the capacity of Inquisitor, commanded him to watch carefully that the Greeks said “and from the Son” in the Creed, since in Crete there were many Greek refugees from Constantinople which had fallen to the Turks two years earlier (Gregory of Trebizond, *epistola ad Cretans*, in his *Graeciae Orthodoxae*, quoted by Allatius, p. 537, and confirmed by Echardus, *Scriptorum Ordinis Sancti Dominici*, vol. 1, p. 762). It may be that the Pope suspected that the Greeks from Constantinople were weak in this dogma of the faith.

There is nothing at variance with the decrees of the Council of Florence in either of the two forms of the Profession of Faith which, as we have mentioned, were required of the Greeks by Gregory XIII and of the Orientals by Urban VIII. Constitution 34, sect. 6, of Clement VIII (*veteris Romani Bullarii*, vol. 3) and Our constitution *Etsi Pastoralis*, sect. 1, are both addressed to Latin bishops with Greeks and Albanians who observe the Greek rite living in their dioceses. These people should not be ordered to say the Creed with the addition of the phrase “and from the Son,” provided that they confess that the Holy Spirit proceeds from the Father and the Son and that they recognize the Church’s power of making this addition. They should be obliged to say the additional phrase, however, if its omission would cause scandal, if this particular custom of reciting the

Creed with its addition prevailed in their locality, or it were thought necessary to obtain unambiguous proof of the correctness of their faith. However, both the fathers of the synod of Zamoscia (heading 1, *de Fide Catholica* and the fathers of the synod of Lebanon (pt. 1, no. 12) were right to prudently decree, in order to remove every doubt, that all priests subject to them should use the Creed with its additional phrase in accordance with the custom of the Roman Church.

31. The obvious conclusion from the foregoing remarks is that in this matter the Apostolic See has sometimes agreed in certain circumstances and in consideration of the character of individual people to make specific concessions which it has refused to others in different circumstances among different peoples. So to complete the task which We have begun, We have only to show that this Apostolic See has kindly allowed an Oriental or Greek people to use a Latin ceremony to which they were devoted, particularly if they adopted this ceremony in ancient times and if the bishops did not oppose it at any time, but approved it either expressly or implicitly.

Latin Rite Adopted by Oriental Church

We referred to evident examples of this occurrence above, in mentioning the category of Orientals and Greeks who respect equally the Latin and Greek rites. In the main they observe their own ceremonies, but are attached to some of Ours. Therefore, We will refrain from useless repetition, merely recalling here what was fully presented earlier in this letter. We shall add just two examples from the Maronites. For several centuries the episcopal and priestly vestments of the Maronites have resembled exactly the vestments prescribed in the Latin rite (Synod of Lebanon 1736, chap. 12, on the sacrament of the Eucharist, no. 7). Pope Innocent III in his letter *Quia Divinae Sapientiae bonitas* to Patriarch Jeremiah in 1215 exhorted them to imitate the episcopal vestments of the Latin Church. In consequence this pope and his successors sent them gifts of holy vestments, chalices, and patens (Patriarch Peter in two letters to Leo X in Labbe, *Collectionis Conciliorum*, vol. 14, p. 346f). Recently at the synod of Lebanon (chap. 13), unanimously and with Our approval, the Maronites adopted the Latin rite in regard to the Mass of the Presanctified. They celebrate it only on Good Friday, since they have abandoned for just reasons the practice of the Greeks who offer only the Mass of the Presanctified on the days of the Lenten fast, except on Saturdays, Sundays, and the feast of the Annunciation when it occurs in Lent, as is laid down in Trullan Canon 52. On these days the priest divides the consecrated bread into as many pieces as will suffice for celebrating the Mass of the Presanctified on the following days. On these days he consumes and distributes to the congregation these pieces, which he had reserved in the ciborium (Leo Allatius in his prolegomena to Gabriel Naud, *de Missa Praesanctificationum*, p. 1531, n. 1).

32. One might think that this letter could end at this point. It has answered the questions raised by the missionary priest at Balsera by stating that “no changes should be made.” Also it has mentioned the stringent rules to be followed by missionaries engaged in recalling Orientals from schism and error to the unity of the holy Catholic faith. The Canons and Apostolic Constitutions prohibit those who convert Orientals from attempting to destroy the Oriental and Greek rite in matters which the Apostolic See allows and prohibits trying to make converts abandon the rite they previously observed and embrace the Latin rite. Nevertheless, before ending, We may fittingly touch on some additional points which are quite relevant to the questions raised by the missionary who has been told that “no changes should be made.”

Additional Points

33. Now it is true that in the city of Balsera, Armenian and Syrian Catholics of the Oriental rite who have no church of their own assemble at the church of the Latin missionaries. Their priests celebrate Mass and other ceremonies there according to their own rite in the presence of the laity, who also receive the Sacraments. Still, it is not difficult to uphold the decision that “no changes should be made”; therefore the prevailing practice should continue, that is, that the priests and laity should continue celebrating in the Latin church the rites they have celebrated until now.

Canon Law decrees that the Oriental and Greek rite should not be mixed with the Latin rite. See the entire Decretal of Celestine III in Gonzales, chap. *Cum secundum: de temporibus Ordinationum*; in the decretal of Innocent III, see chap. *Quanto: de consuetudine*; chap. *Quoniam: de Officio Judic. Ordinar.*; and the Decretal of Honorius III, chap. *Literas: de celebrat. Missar.* But there are no good grounds for declaring that this mixing of rite forbidden by Apostolic Constitution

is being practiced in the simple case of an Armenian, Maronite, or Greek celebrating Mass or other ceremonies with their own laity according to their own rite in a Latin church. Nor are there grounds in the opposite case of a Latin doing likewise in an Oriental church, especially when there is a just cause for doing so. Clearly such a cause exists in the present case, since the Orientals in the city of Balsera have no church of their own. If they were deprived of the Latin church, they would have nowhere to offer the sacrifice of the Mass and perform the essential ceremonies with the laity of their rite which maintain and nourish them in holy unity.

34. An example of the forbidden mixing of rite would be a Latin consecrating leavened bread and giving communion from it to Latins. It would be the same if Orientals who do not consecrate unleavened bread were to do so and to distribute it to their people for holy communion. Latin Ordinaries who have Italian Greeks subject to them should show a careful concern “that Latins receive communion from unleavened bread and Greeks from leavened bread where they have their own parish” (Our constitution *Etsi Pastoralis*, sect. 6, no. 14).

Another example of forbidden mixing of rites would be a priest celebrating Mass at one time according to the Latin rite and at another time according to the Greek rite. St. Pius V forbids this in his constitution 21, *Providentia* (*Bull. novi*, vol. 4, pt. 2, Rome). He revokes absolutely all faculties of so doing which had previously been granted to some priests. Our constitution 57, sect. 7, no. 10, agrees with this constitution of Pius V. Even though priests in charge of colleges of Orientals in Rome who became Jesuits and transferred from the Greek to the Latin rite have received a dispensation to sometimes offer the sacrifice of the Mass in the Greek and Oriental rite, as already mentioned, this has been approved in order that their students may learn how to celebrate Mass in their own rite since they are bound to profess the Greek and Maronite rite and conduct divine services in accordance with it throughout their lives. The particular circumstances of this obviously unique case show clearly enough that it cannot be used as an exemplary argument for gaining similar dispensations.

Cardinal Kollonitz advised Pope Clement XI that allowing Latin missionaries in Hungary to celebrate in the Greek rite whenever this appeared necessary, while remaining at liberty to return to the Latin rite, would be beneficial to the Church. The Pope rejected the Cardinal’s advice because he felt that each one should remain in his own rite in accordance with the provisions of the Canons and that a priest should not be permitted to change the rite in which he celebrated Mass. This is clear from his Brief to the Cardinal on May 9, 1705 (*Epistolar. et Brev. selectior, ejusdem Pontificis typis editor*, p. 205).

35. These among many other examples refer to the mixing of rite, which is forbidden by the Church’s laws. But there is no forbidden mixing of rites involved if, for a lawful cause, priests of the Oriental rite are allowed to celebrate Mass and other services in a Latin church and administer the sacraments to their own people. We see this happening openly in Rome where our churches are available to Armenian, Coptic, Melchite, and Greek priests for the celebration of Mass to satisfy their piety, even though they have their own churches where they could offer the sacrifice of the Mass. They have only to bring with them the vestments and other necessities for celebrating Mass according to their rite, as well as a server from their own people; they must also take appropriate steps with guards and prefects of the sanctuary to prevent riotous tumults among the bystanders on account of the novelty of the event. These matters are fully discussed in the edict promulgated at Our command on February 13, 1743, by Our Vicar General in the City and its district, Giovanni Antonio Guadagni, who then was titular priest of Sts. Sylvester and Martin on the Mountains and is now Bishop of Tusculum and Cardinal.

Important for this topic is the following event: about the middle of the fifteenth century, as is well known, Mahomet II began to attack Constantinople. Some of the Greeks who had rejected the errors of the Schismatics and preserved union with the Latin Church retreated to Venice and remained there. When the Greek Cardinal Isidore came there, he informed the Senate of the Pope’s wishes to have a church assigned to these people of the Greek rite for their services. The piety of the Senate was aroused, and they gave the refugees the Church of St. Blasius. In one chapel of this church for many years the Greeks performed the divine services in the Greek rite, while in the other chapels, the Latins worshipped in the Latin rite. This is attested by the renowned Flaminius Cornelius Scriptor, *Venetarum Ecclesiarum*, Decad. 14, p. 359: “So the services of both rites were celebrated for several years in different chapels of the same church.” This practice continued until the Greeks’ numbers rose and another church in addition to the Church of St. Blasius was allotted to them for their own private use.

36. This incident concerns Greeks who were allowed to celebrate their services in Latin Churches. But to show more clearly that this does not entail the mixing of rites forbidden by the Church, it will be appropriate to mention also Latins who for a just reason were permitted to offer the sacrifice of the Mass and perform divine services in Greek churches. This will not only confirm the opinion We have presented, but will help much to show the necessity of unanimity and benevolence among Catholics of different rites.

In White Russia, Ruthenian Catholics, who are known as United, have many churches while the Latins have few; these are far distant from the districts of the Latins who live among the Ruthenians. Sometimes the Latins are deprived of Mass for a long period because their business prevents them from travelling as far as the nearest Latin church. Latin priests could not easily travel to the few Latin churches there to celebrate Mass since those churches were so far from their own place of residence. So to avoid depriving the Latins for long periods of Mass celebrated in the Latin rite, there was only one solution: for Latin priests to celebrate the Mass in the Latin rite for the welfare of the Latins in the Ruthenian churches. At this point a difficulty was recognized in that Greek altars have no holy stone, since they offer Mass on the *antimensia*, that is, linens consecrated by the bishop with relics of the saints at the corners. For this reason Latin priests were obliged to bring the holy stone with them at great inconvenience, and risk breaking it in the course of the journey. But at last a timely remedy was discovered and applied to all these inconveniences by God's help. With the agreement of the Ruthenians, Latin priests were allowed to celebrate Mass in the Latin rite in the Ruthenian churches, and on the *antimensia*. This was approved more readily because Ruthenian priests who sometimes came to say Mass in Latin churches consecrated the sacrifice on our altar stones. This matter is treated in full in Our constitution 43, *Imposito nobis (Bullarii nostri, vol. 3)*.

37. The following fact is also important. Learned men are divided as to whether the ancient practice of the western church was to have one or more altars in basilicas. Schelestratus declares that there was only one altar (*Actor. Ecclesiae Orientalis, pt. 1, chap. 2 de Missa Privata in Ecclesia Latina*). On the other hand Cardinal Bona, on the authority of Walfrid, chap. 4, shows that there were many altars in the Roman basilica of St. Peter (*Rerum Lyturgicar, bk. I, chap. 14, no. 3*). But if one considers the Oriental and Greek churches and basilicas, it seems evident that there was only one altar in them, and even today this is generally the case. This can be seen from the drawings of these churches in Du Cange, *Constantinopoli Christiana*; Beveregius, *ad Pandectas Canonum*; and Goarius in *Euchologium Graecorum*. Since in the Greek Church of St. Athanasius in Rome there are many altars, Leo Allatius in his letter to Joannes Marinus *de Templis Graecorum recentiorum, no. 2* states with certainty that this church has no Greek form except the Bema or enclosure which separates the main altar from the rest of the church.

At this altar, only one Mass may be celebrated each day. This practice of the Greeks is mentioned by Dionysius Barsalibaeus, the Jacobite bishop of Amida, in *Explanationem Missae*, and by Cyriacus, Patriarch of the Jacobites, as the Jacobite Gregorius Barhebraeus says in his *Directorio*. Assemanus quotes these writers in his *Biblioth. Oriental.*, vol. 2, p. 184, and vol. 3, part 1, p. 248. Cardinal Bona writes on this practice as follows: "They have a single altar in their churches, and they consider it wrong to repeat the Sacrifice in the sanctuary on the same day" (*op. cit. chap. 14, no. 3*).

Euthymius, Archbishop of Tyre and Sidon, and Cyril, Greek Patriarch of Antioch, several times during the pontificates of Clement XI, Benedict XIII, and Clement XII inquired whether they should allow this practice to continue which forbade the offering of a second Mass at the same altar on the same day. They always received the response that no changes were to be made and the ancient rite was to be preserved entire. The people came to believe mistakenly that the reason for not offering a second Mass at the same altar on the same day was that the second priest to celebrate Mass in the same vestments as the first was infringing a period of fasting. So in Our encyclical letter to the Greek Melchite Patriarch of Antioch and the Catholic bishops subject to him, We commanded them to inform the people that this was an error. They were to do this, however, without changing the practice of one priest only offering Mass on the same day at the same altar (constitution 87, *Demandatam, Bullarii Nostri, vol. 1*).

38. Finally, it was custom in both the western and the eastern church for the priests to offer Mass together with the bishop. The evidence is collected by Christianus Lupus in the Appendix on the Council of Chalcedon in his *ad Concilia Generalia, et Provincialia, vol. 1, p. 994*, of the first edition, where he interprets the words of Bassianus: "He used to celebrate Masses

with me and to communicate with me”; and by Georgius, *Liturgiae Pontificiae*, vol. 2, p. lf, and vol. 3, p. lf. The rite of concelebration is now out of fashion in the western church, except at priestly ordinations performed by the bishop and at episcopal consecrations where two bishops assist the consecrating bishop. But this rite continues to thrive in the Oriental Church, and priests often concelebrate with the bishop or with the priest as chief celebrant. This practice is derived from the *Apostolic Constitutions*, bk. 8, and the eighth Apostolic Canon. And wherever this custom is practiced among Greeks and Orientals, it is approved and to be preserved as We command in Our constitution *Demandatam*, sect. 9.

39. Some have used this Greek and Oriental rite of concelebration as an argument for questioning whether there is any place in their church for private Masses said by an individual priest, since there is only a single altar in Greek churches and only one Mass is offered at it and priests concelebrate with the bishop or a chief celebrant. The Lutherans were careful to send the Augsburg Confession, which abolished private Masses, to Jeremiah, Patriarch of Constantinople, for his approval and acceptance. But since the traditional practice of private Mass in the Oriental Church is derived from Trullan Canon 31, and defended by this canon and the commentary on it written by Theodore Balsamon, both the rite of frequent concelebration and the practice of private Masses have remained unharmed in the Oriental Church. So the efforts of the Lutherans came to nothing. They were told that the East as well as the West condemned the evil practice of men who approached the altar with a wicked desire of obtaining offerings, but not the actions of men who with religious piety celebrated private Masses in order to offer to God an acceptable sacrifice. This is evident from Schelestratus, *ex Actis Ecclesiae Orientalis contra Lutheranos*, chap. 1: on private Masses in the Greek Church, towards the end. For the convenience of priests who want to offer a private Mass, while preserving the custom of offering only one Mass at the one altar in the church, the Greeks began to set up *Paracclesias*. These are mentioned by Leo Alla ius in his letter to Joannes Morinus. Paracclesiae are oratories beside the church in which there is an altar for the celebration of Masses which cannot be said in the church because Mass has already been said there on that day.

40. Some have with reason feared that this practice would permanently prevent Latin priests from offering Mass in Greek Churches, since these have only one altar which cannot be used twice on the same day for the celebration of Mass. In that case, Latin priests could not use the oratories for saying Mass since these were built for Greeks only. But to dispel this fear, it can be seen that today Greek churches generally have a second altar at which Latin priests can celebrate Mass. Goarius describes three kinds of Greek churches in his *Euchologium Graecorum*. The third kind has a second altar built, as Goarius thinks, for Latin priests, and Schelestratus follows him in this view (p. 887).

In the Maronite and Greek churches in Rome, besides the main altar, there are other altars at which Latin priests say Mass. In Our constitution *Etsi Pastoralis*, sect. 6, no, 8-9, We deal with the best way of treating Italian Greeks, and in this passage We forbid Latin priests ever to celebrate Mass at the main altar in Greek churches except in a case of absolute necessity and then only with the consent of the Greek parish priest. We also allow the Greeks to build altars in their churches apart from the main altar and at these, Latin priests may, if they wish, celebrate Mass.

41. The previous statements show clearly that the Catholic Armenians and Syrians who live among the Latins in Balsera and have no church of their own should be allowed to continue meeting in the Latin church as they have been doing, in order to hold the holy services in accordance with their rite. This permission is given not only because their action does not constitute a mixture of rite which is forbidden in the Apostolic Constitutions, but also because the situation calls for kindness, or rather compliance with the law of equity. This demands that a place should be gladly given to those who have no place in which to perform what they are required by law to perform. Therefore it only remains to command that the binding laws of love be observed and that a chapel or part of a church be assigned to the Orientals for holding their services. All care should be taken to hold the Latin and the Greek services at different times. Otherwise more disputes which so plagued Our two predecessors Leo X and Clement VII might be caused.

At that time, contrary to the argument made at the Council of Florence under Eugenius IV that the Greeks should not be hindered in the observance of their rites, these popes learned that certain Latins were going to Greek churches and celebrating Mass in the Latin rite at their altar with the design of preventing Greek priests from offering the Sacrifice in their own rite. On several occasions Greeks were deprived of the Sacrifice of the Mass even on feast days. “Under a strange

inspiration, they (the Latin priests) sometimes take possession of the altars of parish churches and there, against the will of the Greeks, they celebrate Mass and other services. The result is that the Greeks often remain without Mass to their great annoyance on feast days and other days when they usually attend Mass.” These complaints of the Pope are contained in the document beginning *Provisionis nostrae* and can be found on page 86 of the Greek Manual published at Beneventum in 1717. We have no reason to join in their complaints. But if We ever hear that Our Latins are preventing the Orientals at Balsera from holding their services in the Latin churches, Our severe complaints will be accompanied by appropriate remedies.

42. A second question in regard to these Armenians and Syrians is whether they may use the old calendar in fixing the date of Easter and of the other moveable feasts, or whether they should follow the revised calendar when they hold services in the Latin churches. It is also asked to what extent the use of the old calendar is lawful for them and whether this decision also binds those Orientals who, because they have only a small church which cannot hold them all, are forced to come in great numbers to Latin churches.

43. Everyone knows the provisions of Popes St. Pius and St. Victor and of the Council of Nicea concerning the proper celebration of Easter. All likewise are aware that the Council of Trent reserved to the Pope the question of revising the calendar, and that finally the matter was resolved in all its details in the time of Pope Gregory XIII. For this reason Bucherius writes in the preface to his *Commentario de doctrina temporum*: “At the bidding of Pope Gregory XIII, Clavius has fully seen to the definite reckoning of Easter in future years.” Clavius was a Jesuit priest with scientific talents who contributed greatly to the correction of the calendar. The Pope also studied the calculations of Aloysius Lilius, which had taken years to complete. Finally, after weighing all aspects of the difficulty during many meetings and after consulting with many experts, he published in 1582 his constitution *Inter gravissimas* which established the regular calendar (*in veteri Bullario*, vol. 1, cons. 74).

44. This papal constitution revoked the old calendar and ordered Patriarchs, primates, archbishops, bishops, and abbots to use the newly revised calendar. This can be seen both in the constitution itself and in the Annals of Gregory XIII, vol. 2, p. 271. Rome 1742. But since there is no mention of Orientals in the constitution, the question arises as to whether it applies to Orientals. This question has been raised not only by learned men such as Azorius, *Instit. Moral.*, vol. 1, bk. 5, chap. 11, qu. 7; and Baldellus, *Theologia Morali*, vol. 1, bk. 5, disp. 41, but it was also discussed by the famous gentlemen who met in the palace of Cardinal Pamphilius, later Pope Innocent X, on July 4, 1631. These men concluded that “the subjects of the four eastern patriarchates should not be bound by new papal constitutions except in three cases: first, on the subject of teachings of the faith; second, if the Pope mentions them expressly in his Constitution and makes arrangements; third, if they are implicitly included in the arrangements of the Constitution as in cases of invitation to a future council.” This resolution is reported by Verricellus, *de Apostolicis Missionibus*, bk. 3, chap. 38, no. 4, and by Us in Our work on *de Canonizatione Sanct.*, bk. 2, chap. 38, no. 15.

45. We pass this question by since there is no pressing need to discuss it at present. It is sufficient for Us to point out how the Apostolic See has acted in this affair. On the evidence of this See in earlier actions, the wisest answer it has made to the question is that “no changes are to be made.”

The Apostolic See has ordered Italian Greeks who live among us, subject to the authority of the Latin bishops in whose dioceses they reside, to adopt the new calendar (*Etsi Pastoralis*, 57, sect. 9, no. 3f). The clergy of the Collegiate Church of St. Mary de Graphaeo in Messina who observe the Greek rite, follow the new calendar most carefully (constitution 81, *Romana Ecclesia*, sect. 1, Our *Bullarii*, vol. 1). Still its adoption is not so stringently insisted on that no room is left for fairness when serious reasons demand it. The Armenian Catholics living in Lebanon refused to accept the Gregorian calendar and were dispensed from using it by Pope Innocent XII.

At the Congregation of the Holy Office on Wednesday, June 20, 1674, this decree was issued:

“There has again been mention of the letter of the Apostolic Nuncio at Florence sent on April 10 concerning the petitions made to him by Armenians for permission to pray for the Armenian patriarch during Mass, to celebrate Easter and the other feasts according to their own rite, that is, according to the old computation which was in force before the revision of the calendar etc.... Reference was also made to the answer of the Congregation for the Propagation of the Faith on the matter of praying for the Armenian Patriarch during Mass: “Let the nuncio be answered that in this matter the Sacred Congregation abides by the decrees issued on June 7, 1673; that is, it cannot be done and should be absolutely forbidden. As regards the celebration of Easter and the other feasts they similarly abide by the decrees that the Armenians in Liburnum should observe the Gregorian Calendar.” So when these Armenians refused to obey this decree, investigation of the matter was entrusted to a special congregation of learned Cardinals. Among these were Cardinal Joanne Franciscus Albanus, who was later elected Pope, and Cardinal Henricus Norisius, who was famous in learned circles.

This congregation issued the following decree on September 23, 1699, and the Pope confirmed it on the same day: “After prolonged consideration of the subject and its many details, they decided in accordance with the original proposals that the Armenian Catholics living in Liburnum who have their own church could be allowed the use of the old calendar until they are disposed to accept the full observance of the Gregorian Calendar. This would be allowed at the good pleasure of the Apostolic See with the further condition that they should refrain from servile works and be required to hear Mass on the feast days of obligation in the Gregorian calendar.”

46. The Oriental Greeks were asked to use the newly revised calendar, but this request was in vain. The articles and conditions presented to the Ruthenians in the time of Clement VIII when a union was effected mentioned accepting the calendar. They replied that “we will accept the new calendar if it can be made to accord with the old” (Thomas of Jesus, *Operum*, p. 329). Although there was some ambiguity in this reply, We learn of no further steps taken in this matter, nor did the theologian appointed to investigate the case pass any judgment on this article (*op. cit.*, p. 335f).

Sometimes, however, Orientals have of their own accord adopted the new calendar, as can be seen from the statement of the provincial synod of the Maronites in 1736 to which We have often referred. “We command that the Roman calendar revised by Pope Gregory XIII, the eminent benefactor of Our people, be strictly observed in all our churches in reckoning both fast days and feast days, whether movable or immovable. And We order that the method of use of this calendar be taught to the boys in every church by their teachers in addition to Church music.”

But whenever the Orientals did not accept it and there was good reason to fear riotous protests if the use of the new calendar was imposed on them, the Apostolic See has tolerated the observance of the ancient practice of the Orientals and Greeks in distant places. It has done this by allowing them to follow the old calendar until a more favorable opportunity developed for introducing the use of the newly revised calendar. The decrees of the Congregation for the Propagation of the Faith of August 22, 1625, and April 30, 1631, and the Holy Inquisition of July 18, 1613, and December 14, 1616, are in harmony with this procedure. Sometimes, indeed, missionaries have even been allowed to follow the old calendar while living in districts where only the old calendar was in use (Decrees of the Congregation for the Propagation of the Faith, April 16, 1703, and December 16, 1704).

47. It remains to discuss the final enquiry about fasting. Syrian and Armenian Catholics abstain from fish on fast days in accordance with their rite. But when they see the Latins eating fish, it is claimed that it is impossible or at least very hard for them to refrain from fish. So the seemingly reasonable suggestion is made that missionaries should be empowered to give them a dispensation with circumspection and without risk of scandal, and to substitute another pious work for abstinence from fish.

This would be an ideal place to deal with the antiquity of fasting in the east and of how its obligations have always been strictly observed despite their severity. To avoid excessive length, however, We confine Ourselves to saying that the Apostolic See has always opposed the Patriarchs whenever they wanted to relax the ancient harshness of the fast imposed on their subjects. Peter the Maronite Patriarch permitted the archbishops and bishops subject to him to eat meat as the laity did although the ancient practice had them abstain from meat. He allowed his entire people to eat fish and drink wine in

Lent although this had been forbidden to them. But Pope Paul V wrote a Brief to the Patriarch who succeeded Peter on March 9, 1610, commanding him to restore the earlier state of affairs by revoking the concessions of Patriarch Peter.

During Our own pontificate the excessive good-natured laxity of Euthymius, Archbishop of Tyre and Sidon, and of Cyril Patriarch of Antioch, towards the Greek Melchites was investigated and condemned (constitution 87, *Demandatam*, sect. 6). “Judging that this innovation and relaxation of rigorous abstinence tends to the excessive harm of the ancient practice of the Greek churches, even though these measures have no force without the authority of the Apostolic See, We expressly revoke them by Our authority. We command that they should have no effect for the future nor be implemented in any way, but that everything should be restored to its former condition. Moreover, We order that the praiseworthy custom of your fathers of abstaining from fish every Wednesday and Friday throughout the year be observed in all the Patriarchate of Antioch, just as it is practiced among the neighboring peoples of the Greek rite.”

It is nonsensical to affirm that a dispensation, or rather a general faculty of dispensing, should be granted on the grounds that Orientals are easily tempted to eat fish themselves by the sight of Latins eating fish on a fast day, yielding to the weakness of their nature and not from contempt. For if this argument were at all persuasive it would lead to an absolute mixture of rites. A further result would be that Latins at the sight of Greeks living in ways which are forbidden to Latins could seek a dispensation to allow them to do what they see the Greeks doing. They would claim that they accepted the Latin rite, but that from the weakness of their nature they could no longer observe it.

48. We thought We should explain these matters in this encyclical letter to reveal the bases of the answers given to the missionary who raised the questions mentioned at the beginning. But We also wanted to make clear to all the good will which the Apostolic See feels for Oriental Catholics in commanding them to observe fully their ancient rites which are not at variance with the Catholic religion or with propriety. The Church does not require schismatics to abandon their rites when they return to Catholic unity, but only that they forswear and detest heresy. Its great desire is for the preservation, not the destruction, of different peoples-in short, that all may be Catholic rather than all become Latin.

We end Our letter at last, imparting to its every reader the Apostolic Blessing.

Given at St. Mary Major, July 26, 1755, in the fifteenth year of Our pontificate.

Annus Qui Hunc. On the upkeep and cleanliness of Churches. Pope Benedict XIV - 1749

On the upkeep and cleanliness of Churches; on the rationale of the Divine Offices and the Music of the Church, on the occasion of the upcoming Holy Year.

POPE BENEDICT XIV

VENERABLE BRETHREN, GREETINGS AND APOSTOLIC BLESSING

The year, which follows this current year, as Your Fraternity has known and learned, is a Jubilee. And because, with the War fought and completely ended, by the supreme mercy of God, peace has been brokered amongst Princes who had warred, it is possible to hope in the Lord that gatherings of foreign nations, even those located far, in this dear City will be great. Indeed, We earnestly beseech God, and We desire that this be prayed even by others, that all who come together in this City, may obtain the spiritual fruits of the Holy Indulgences, and this that it may come to pass, for Our part, to which We shall diligently attend. We prefer as well that all Who come to Rome may not leave offended by our customs; but, rather, from these customs, which they would witness in this City and in other cities of Our dominion, through which it would be their fortune to make their itinerary, returning to their countries, they may bring back motivations and examples of virtues.

That which concerns Rome has already been supplied from Our part, and even so shall be supplied more abundantly in the future: for those, however, which pertain to the diocese which is righteously and prudently governed by You, it is necessary for Us to make use of Your pastoral zeal and proven care: for if You will to conduct Your helping hand, as certainly We trust, by no means do We doubt that We shall obtain that which is in Our promises, but over and above, so that the ecclesiastical discipline arranged from those which might have been prescribed by Us, may remain whole and steadfast not only for the entire Holy Year but for many more years afterwards. For that which You see happen during holy pastoral visitations touches this very matter; for when Clergy and laymen await the arrival of the ecclesiastical Pastor, both before and after the Bishop arrives, they zealously exert themselves that those that are crooked be straightened, those that are sick be healed, those that are wicked be banished, so much so that the fruit of these would be preserved not only at the time of the visit, but for a long time afterwards.

1. But, in order for Us to attain the proposed goal, that which We entrust to You in the first place, is this: that churches be in the best state, neat, clean, and furnished with sacred ornaments; for anyone easily understands that, if foreigners making their pilgrimage through this Our ecclesiastical Domain see the churches of the cities and dioceses ruined, disfigured by filth and squalor, lacking sacred vestments or possessing tattered and soiled ones, and of a condition and state that be worthy that they be forbidden; they will return to their countries, certainly offended and rendered indignant by our customs. Here, however, We will it admonished that We speak not of the costliness and the magnificence of holy churches, nor of rich or costly ornaments; for it is not hidden from Us that it is not possible to be attained everywhere; but We desire decency and cleanliness, to reject which is not lawful for anybody, for they can be well pleasing and built even in poverty. Amongst other evils, with which the Church of God is afflicted, even the Venerable Cardinal [Robert] Bellarmine sorrowed for this, saying: I fail to mention that elsewhere the sacred vessels and vestments, with which the Mysteries are celebrated, may be found vile and soiled, utterly unworthy that they be used for the tremendous Mysteries. But by chance, those who use these are poor. This indeed can be done: but if they are not valuable, let them be at least neat and clean. 1 For this very reason, Our Predecessor of righteous memory, Benedict XIII, whose labours in favour of keeping and restoring ecclesiastical discipline, and of ensuring the splendour of churches, have been most known, used to cite as example the churches of the Capuchin Fathers, in which there is supreme poverty, and a commensurate cleanliness in everything will present itself to be marvelled at. [Jeremias] Drexel, in vol. 17 of his works, which were published in Munich, in the treatise that is entitled *Gazophylacium Christi*, part 2, ch. 2, p. 153, thus wrote: First and foremost, that which is needed in churches, it is cleanliness. Not only should those which are necessary be present amongst sacred ornaments, but also that they be cleanmost as much as possible. And it is justly cast against them, who keep well adorned and maintained houses, but leave churches in squalor and filthiness. There are even those who keep the most furnished and most adorned houses: in their churches and chapels, everything is squalid: Altars barely naked at the front are covered with frontals tattered and filthy: in all the rest, there is confusion and squalor. 2 The great Doctor of the Church, Jerome, in his letter to Demetrias not at all obscurely demonstrated himself too little bothered whether churches should be poor or rich. Others may build churches, array the walls with mosaics of marble, boost the massiveness of columns, and gild their capitals unconscious to precious ornament; they may decorate doors with ivory and silver, and gilded altars with gems; I do not lay blame, I do not forbid; let everyone abound in their own judgment; and it is better to do this than to brood upon hoarded treasures. 3 To ensure the cleanliness of churches in the highest degree, he, however, openly declared when he buried Nepotian with supreme praises, for he was diligent and solicitous in keeping the neatness and cleanliness of churches and altars, as can be seen in the epitaph of the same Nepotian, which the Saint sent to Heliodorus. Said he: He was, therefore, solicitous whether the altar was neat, whether the walls were without soot, whether the floors were swept, whether the doorkeeper was constantly at the door, that the drapes were always upon the doors, whether the sanctuary was clean, whether the vessels were glinting, and that pious care was disposed towards all ceremonies; whether small or great, he neglected no duty. 4 Indeed, sedulously and diligently it is to be heeded, lest it happen not without the greatest disgrace of ecclesiastical order, that which Cardinal Bellarmine narrates to have happened to himself. He said: When some time ago during a journey I lodged with a noble and very wealthy Bishop, I saw the chamber splendid with silver vessels, and the table laden with all kinds of excellent fares; the napkins likewise and all the rest neat and ex-

a sweet odour. But the following day, when very early in the morning I had come down to the church adjoining the palace to say Mass, I found everything to the opposite, that is, vile, filthy, that I could barely dare in such place and with such ornaments to celebrate the Divine Mysteries.

2. The second goal to which We encourage Your care and solicitude is in order for the canonical Hours to be sung or recited according to the custom and manner of each church, as is becoming and pleasing, by those who ought to do so; for nothing is more inimical or pernicious to ecclesiastical discipline than to contemptuously and negligently undertake the divine Psalmody in the churches of God. Certainly, the obligation, with which Canons and others of metropolitan, cathedral and collegiate churches are bound to daily sing the canonical Hours, is not at all unknown to You: to which obligation he, who, with no attention of the mind, negligently and carelessly fulfils the duty of ecclesiastic Psalmody, does not satisfy at any The Supreme Pontiff Innocent III, in the [Fourth] Lateran Council, with the report in the chapter *Dolentes* [which touches] On the celebration of the Mass, speaks of the same obligation in this manner: Strictly commanding in virtue of obedience, that they celebrate diligently and devoutly as well, the nocturnal and, in like manner, the diurnal Divine Office, to as great an extent as God had given it to them. 6 In the gloss explaining the word *diligently*, these it adds: So much as unto the office of the mouth, that is, without omission. 7 And upon the word *devoutly*, it notes such: So much as unto the office of the heart. 8 Our Predecessor Clement V in the Council of Vienne, in his Constitution, which is found amongst the Clementine documents, and whose beginning is *Gravi [nimirum]*, under the title On the celebration of Masses, speaks in the same manner: that in cathedral, regular, collegiate churches, the Divine Office ought to be sung in the appropriate hours. 9 And the Council of Trent, ch. 12, sess. 24 On Reformation, discussing about the obligations of secular Canons, says: Let all, indeed, be compelled to fulfil the Divine Offices by themselves, and not by substitutes, and to assist and minister to the Bishop who is celebrating, or the person having use of other pontificals; and to reverently, distinctly, and devoutly praise the Name of God with hymns and canticles in choir, established for the purposes of singing psalms. 10 And from here, it inevitably follows and is to be watched over diligently, that the chant is by no means hasty, or faster than what is appropriate, and that pauses be made in their places, and that the second half of the choir not begin the following versicle of the psalm before the first half of the choir might have finished the preceding versicle. And let the first half of the choir not begin the versicle of the psalm before the preceding halves of the psalm and the versicle are finished by the first half of the choir. 11 These are the words of the Council of Saumur in the year 1253. Finally, in order for chant to be accomplished by unison voices, and for the choir to be governed by experts in ecclesiastic chant (which is called plainchant or *cantus firmus*). Such chant is that upon which Our Predecessor Saint Gregory the Great very much endeavoured for the ordering and shaping of the rules of the musical art, according to what John the Deacon gives as witness in the saint's *Vita*, bk. 2, ch. 7. 12 But to add in this place more points, which pertain to the ecclesiastical teaching concerning the origin of ecclesiastic chant, the school of cantors and the precentor who presided it, would be difficult for Us; but having passed over those which seem less important, following the proposed goal, We return to that place from where We have somewhat digressed. This chant is that which stirs the souls of the faithful unto devotion and piety; and thereafter it is that which, if it be carried out rightly and decently in the churches of God, is more gladly heard by pious men; and to that other form of singing, which is called harmonised or polyphonic music, is manifested with merit. The Monks indeed learned this from secular Priests; and while this may be handled accurately and diligently by them, and used in sacred functions: it may be, on the other hand, neglected by some Clerics and carelessly carried out: this is the principal reason why the churches of the regulars, rather than those of the seculars, are more frequently attended by the Christian people; as Jacques Eveillon admonishes well in his treatise On the right reason of singing psalms, in ch. 9, art. 9, p. 99: The tickling of all polyphonic harmonisations by all means becomes dirty in saintly ears in the presence of this harmony of plainchant and simple psalmody, had it been proper. And it comes to that point that, having today abandoned the collegiate and parish churches, the faithful people so willingly and eagerly gather in the churches of monks, who, having piety as their aid in worshipping God, reverently, moderately, and, as the Prince of Psalmists once said, wisely sing psalms, and, with supreme reverence, serve their Lord, as Lord and God. Which indeed ought to be a

disgrace to principal and major churches, wherefrom Monks learned every art and rule of chanting and singing psalms. 13 And, for that reason, the Holy Council of Trent, which passed over nothing of those which could contribute to the reformation of the Clergy, in ch. 18, sess. 23 On Reformation, where it discusses, concerning seminaries that are to be established, among others, with which it orders seminary students to be taught, now too reckons chant with these words: And that they may be more conveniently instructed in ecclesiastical discipline, they shall always at once wear the tonsure and the clerical dress; they shall learn the discipline of grammar, of chant, of the Easter calculation of the Church, and of the other liberal arts.

3. The third goal, concerning which it is required of Us to admonish You, is that polyphonic music, which is now received by usage in churches, and which is usually accompanied by the harmony of the organ and of other instruments, thusly be established, in order for it to resound nothing profane, nothing mundane or theatrical. The whole Christian world indeed still does not accept the use of the organ and of other musical instruments; for, besides the Russians of the Greek Rite, who have neither organ nor other instruments of music in their churches, Father [Pierre] Lebrun bearing witness in vol. 2 of the *Explication de la Messe*, 215, Our Pontifical Choir, as is known to all, admits polyphonic—yet grave, seemly and devout—music, but it never admits the organ,¹⁵ which is even noticed by Father [Jean] Mabillon in his *Musaeum Italicum*, vol. 1, p. 47, § 17: On Trinity Sunday, we were present in the Pontifical Chapel, as they call it, etc. No usage of organ music in the Holy Mysteries of this wise is admitted, but vocal music alone, and this one being grave with plainchant. 16 [Jean] Grancolas reports in the *Commentarius historicus in Breviarium Romanum*, ch. 17, that, even until now, in French territories, prominent churches, which do not employ the organ and polyphonic or harmonised music in the Sacred Mysteries, are found: Nevertheless, up to this day, there are great churches in France that disregard the use of the organ and of polyphonic music. 17 The distinguished Church of Lyon, which indeed has always been opposed to novelties, having followed until this day the example of the Pontifical Choir, is resolved never to employ the organ: It is certain, therefore, from these that have been said that musical instruments were accepted neither immediately from the outset nor in all places: For even now in Rome, in the Chapel of the Supreme Pontiff, the celebration of the Office is always done without instruments; and the Church of Lyon, which has no knowledge of novelties, has always repudiated the organ and has not accepted it even to this day. 18 These are the words of Cardinal [Giovanni] Bona in his treatise *On divine psalmody*, ch. 17, § 2, no. 5. The opinion, therefore, that they—who, from those climes where there is no usage of musical instruments, travel to Us and to Our cities, in whose churches they shall hear polyphonic music not different from those in theatres and other profane places are to receive from Us, anyone can attain by himself with easy conjecture. Even foreigners will come, there is barely no doubt, from those regions in whose churches singing and musical instruments are used, as in like manner is usually done in some of Our places. But if these men be prudent and pious, they shall indeed sorrow over not finding, in the singing and in the sound of Our churches, that remedy that they hoped to be brought forth for curing the wrongdoing of their churches. And indeed, having neglected this controversy, in which some bicker amongst themselves, some of whom disapprove and criticise polyphonic music and the use of musical instruments in their churches; while some approve and praise them: there is certainly no one who would not desire some distinction between ecclesiastic chant and stageworthy crooning, and would not doom theatrical and profane songs to be not tolerated in churches.
4. We have said that there are found those who do not at all approve chant harmonised with musical instruments for use in churches. The first of these, in some way, can be said to be the abbot Aelred, contemporary and disciple of Saint Bernard, who in bk. 2 of his work, which is entitled *The mirror of charity*, 23, vol. 2319 of the [Maxima] *Bibliotheca [Veterum] Patrum*, p. 118, thusly writes: Whence, types and figures having already ceased, whence in the Church do so many organs, so many cymbals originate? For what, I pray, is that terrible heaving of bellows, rather expressing the din of thunder than the sweetness of the voice? For what is that shortening and weakening of the voice? This one adds a lower voice to the singing, that one intensifies the singing, another adds a higher voice

to the singing, another breaks up and cuts off some notes in halves. 20 We do not dare indeed to assert that the use of polyphonic singing with musical instruments had been present in no church in the time of Saint Thomas Aquinas; although by all means We affirm that those that have been known to and recognised by the Holy Doctor had by no means been present in churches; and, therefore, by no means does he seem to favour chant of this kind. For he deals in II, II, q. 91, art. 2 with that question whether chanting should be accepted in divine praises; 21 he answers that these should be accepted; 22 but when he set before for himself in the fourth place that the Church does not make use of musical instruments, such as harps and psalteries, in the divine praises, lest she appear to judaize: 23 when in Psalm 32: Give praise to the Lord on the harp; sing to him with the psaltery, the instrument of ten strings. 24 He responds: Such like musical instruments inspire [the soul] more towards pleasure rather than interiorly dispose [it] towards piety; therefore, in the Old Testament, they had been employed: for the people were much more coarse and carnal, so that they had to be roused by such like instruments as also by earthly promises: 25 He adds above all that instruments in the Old Testaments had been types and figures of other things, he says: And because such like material instruments represented something else. 26 Of the Supreme Pontiff Marcellus II, it is transmitted in writing, that he deliberated with himself to abolish music in churches and to restore ecclesiastic chant to plainchant, and it can be made to be understood to anyone from his *Vita*, which the recently-deceased beneficed Canon of Saint Peter's Basilica, Pietro Polidori, a man not unreckoned amongst the lettered, wrote. 27 In our time, We have seen Cardinal [Giuseppe Maria] Tommasi [di Lampedusa], a man distinguished with holiness of life and utmost learning in matters liturgical, in his titular Church of [Saint Sylvester and] Saint Martin in the Hills, on the feast of the saint in whose honour the church was dedicated, willing not that polyphonic music be had at Mass and during the Office of Vespers; but ordering so that plainchant be used by religious men in celebrating the Holy Mysteries.

5. We have said that there are others who approve the use of polyphonic music with instruments in the Divine Office. In the same century indeed, in which the abbot Aelred lived, John of Salisbury, Bishop of Chartres, also flourished, who, in bk. 1 of *Policraticus*, ch. 6, praises organ music or the harmony of voices and instruments: Therefore, the holy Fathers, when they were spreading reverence in churches, reckoned not only the singing of men but also the modes of instruments to be applied in the instruction of morals and in the elevation of souls with the exultation of virtue unto the worship of the Lord. 28 Saint Antoninus in his *Summa [Theologica]*, part 3, tit. 8, ch. 4, § 12, does not reject polyphonic music in the Divine Office: Cantus firmus was indeed established in the Divine Office by holy Doctors, such as Gregory the Great, Ambrose, and others. But who invented descants in the Divine Office, I know not: it seems to be of service to the hankering of the ears and not to devotion; however, even a devout mind reaps fruit by listening to these. 29 And a little later, he admits not only the organ but also other musical instruments in the Divine Office: And that the pulsation of the organ and of other instruments for divine praise had the beginning of virtue from the prophet David. 30 Pope Marcellus II indeed had determined to remove polyphonic music and musical instruments from churches; but Giovanni Pierluigi da Palestrina, choirmaster of the Vatican Basilica composed for the celebration of the Holy Sacrifice of the Mass polyphonic pieces with such excellent art, that they moved souls towards piety and devotion. And so, these having been heard by the Supreme Pontiff, who was present at Mass, his will having changed, he reneged from what he had proposed to himself, just as Andrea Adami transmitted from ancient monuments in his *Osservazioni della Cappella Pontificia*, in the Prefazio storico, p. 11. 31 In the Council of Trent, the matter concerning the elimination of music from church was in view; but when it was made known by the [Holy Roman] Emperor Ferdinand [I] through his legates that polyphonic music or figured chant pertains to the incentive for devotion and piety for the souls of the faithful; the decree, which had already been prepared, was determined to be modified, as is read in sess. 22, in the decree *On matters to be observed and avoided in the celebration of the Mass*. 32 But in the same decree, only those kinds of music, in which, whether by the organ or in the singing, anything lascivious or impure is mixed, were banished from churches. 33 These are related by Grancolas in his celebrated *Commentarius*, p. 56, 34 and by Cardinal [Pietro Sforza] Pallavicino in the *Istoria del Concilio di Trento*, bk. 22, ch. 5, no. 14. 35 Certainly, ecclesiastic writers of great name, follow this

same declaration with a willing mind. The Venerable Cardinal Bellarmine, in vol. 4 of the *Controversies*, bk. 1 On good works in particular, at the end of ch. 17, teaches that the use of the organ is to be retained, but other musical instruments is not to be easily admitted: From which it results that as the organ is to be retained in churches in favour of the fee-ble, so other instruments is not to be easily introduced. 36 Cardinal [Tommaso di Vio] Gaetani insists on the same path in his *Summa* on the word organ, where such is had: Although the use of the organ in the Church is new, as a sign of which the Roman Church until now does not employ in the presence of the Pontiff, it is nevertheless lawful for the faithful imperfect as yet carnal. 37 The Venerable Cardinal [Caesar] Baronius thusly for Year 60 of Christ writes: Verily, that which after many centuries had been received by use, that organ instruments, fashioned from unequal pipes joined together, were used in the Church, anyone would by no means be able to reject it. 38 Cardinal Bona, On divine psalmody, ch. 17, discussing about the organ, which is pulsated in churches, says: Their moderate use should nevertheless not be condemned, etc. The harmony of the organ gladdens the gloomy minds of men and thrusts them unto the delight of the heavenly city, urges the reluctant, refreshes the diligent, summons the just unto love, sinners unto repentance. 39 [Francisco] Suárez, in vol. 2 of his *Opus de Religione*, bk. 4 On the canonical Hours, ch. 8, no. 5, regards to be encompassed by the name organ not only the musical instrument that is usually called in the vernacular today as organ, but also other harmonic instruments (which had already been noted by Saint Isidore in bk. 2 of his *Origins*, ch. 20: Organ is the general name for all musical vessels 40); and so, he concludes that, the organ having been accepted in churches, other musical instruments as well should be admitted. 41 And [Franz] de le Boë in vol. 3 of his works on II, II, q. 91, art. 2 of Saint Thomas, does not reject polyphonic music or figured chant from churches, saying: And so, great care of ecclesiastic chant—both the one that is called plain or Gregorian chant, which is properly ecclesiastic; and the one that was introduced afterwards in the Church, and is called figured or polyphonic chant—is to be observed. 42 And a little later: nevertheless, that which after many centuries had been received in use, as musical instruments were used in ecclesiastic Offices; in no way whatsoever should be rejected. 43 [Antoine] Bellotte, in his book *Ritus Ecclesiae Laudunensis*, p. 209, under no. 8, after he had amply and copiously spoken about musical instruments, which are sometimes employed in the Divine Office, and after he had demonstrated these by no means to have been useful in churches long ago, entertains no other cause for this old practice and contrary custom besides necessity, by which at that time Christians were constrained, so that as far as can possibly be done, they might refrain from the profane rites of the Gentiles, which made use of musical instruments in theatres, in banquets, in sacrifices. Hence, it is not at all to be altered by the vice of musical instruments, for only in later years did the Church make use of singers of polyphony and of musical instruments, but because such like musical instruments had been customarily used by the Gentiles in repulsive and filthy practices, without doubt, in theatres, banquets, and sacrifices. 44 [Pietro Anello] Persico, in his treatise *On the Divine and Ecclesiastic Office*, concerning dubium 5, no. 7, thus speaks about figured chant in churches: I say a second time, even though in polyphonic or figured chant many abuses can creep up, as happens in all other ecclesiastical ceremonies; and that, nevertheless, by itself, if done justly, religiously, and with decent moderation, it is lawful, and not forbidden by whatever law. 45 And concerning dubium 6, no. 3, he maintains that the universal use of the organ and of other instruments in the Divine Office is praiseworthy in its favour, and useful in raising the souls of the imperfect towards the contemplation of God. 46 And indeed the use of polyphonic or figured chant and of musical instruments in Masses, during Vespers, and in other ecclesiastical functions has proceeded a long way thus far, that it had reached unto the realm of Paraguay. And so since those new faithful of the Americas possess the finest natural and innate disposition towards polyphonic singing and towards pulsating instruments of the organ, and easily learn by heart those that pertain to the musical art; thereafter, having seized the opportunity, the missionaries, in accommodating the propensity of their souls, made use of pious and devout singing in leading them to the Christian faith; to such an extent that in the present, hardly any difference, neither as far as singing is concerned, nor as far as sound is concerned, comes between the Masses and Vespers of our realms and theirs, according to those which the abbot [Ludovico Antonio] Muratori reports from veracious accounts in his *Description of the missions of Paraguay*, ch. 12. 47

6. Finally, We have said that there is no one who does not detest theatrical singing in churches, and who does not seek any distinction between the sacred chant of the Church and the profane singing of the Famous is the place of Saint Jerome⁴⁸ related in the canon Cantantes of Distinction 92, Singing and making melody in your hearts to the Lord. ⁴⁹ Let young men hear these: let those whose duty in Church is singing psalms hear these. Singing to God is not by voice but by heart; and gullet and throat are not to be anointed with sweet remedy unto the custom of tragedians, that in the Church theatrical tones and canticles be heard. ⁵⁰ Which authority, they, who exceedingly boldly wished that all kinds of singing be removed from churches, abused; but Saint Thomas, responding in the aforementioned place to these, which he sets before himself in the second place from the words of the holy Doctor then asserted: To the second, he says, it is to be said that Jerome does not absolutely condemn singing, but reproves those who sing theatrically in church. ⁵¹ Saint Nicetius, in the book *On the good of psalmody*, in ch. 3, in vol. 1 of the *Spicilegium* [of Dom Luc d'Achery], describes the singing that is to be used in churches with these words: Likewise, sound or melody consistent with Holy Religion is to be sung; not that which proclaims tragic difficulties, but that which demonstrates true Christianity to you, not that which emits some theatrical odour, but which causes repentance of sinners. ⁵² Fathers gathered in the [Provincial] Council of Toledo in 1566, in sess. 3, ch. 11, in vol. 10 of [Jean] Hardouin's *Conciliorum Collectio*, after they have spoken about the quality of singing to be used in churches, conclude this way: Care should be taken as well lest the sound of this music, reproducing classical metres of love and war, imitate something theatrical in singing praises to God. ⁵³ There is no shortage of many learned writers who acridly reprehend the patient toleration of stage-worthy sounds and singing in churches, and pray that abuses of this wise be banished from churches. Let [Giovanni Battista] Casali be read in *De veteribus sacris christianorum ritibus*, ch. [54];⁵⁴ and Father Ludovico Antonio Muratori in his dissertation on matters liturgical, ch. 22, at the end (in vol. 1 of the *Liturgia Romana Vetus*).⁵⁵ And finally, that we may end Our discourse concerning this matter, that is, concerning the abuse of theatrical singing in churches, which by itself is for a long time manifest that there is no more need for words or proofs; it will suffice to indicate that all of them who were cited by Us above, as [authors] who favoured the use of figured chant or polyphonic music and musical instrument in churches, undisguisedly acknowledge and demonstrate themselves to have made with the same mind and counsel whatsoever they have written, that by no means these may be understood to be about the singing and sound proper to stage and theatre, which these and others in like manner condemn and abhor; but about the singing and sound, which is becoming of churches, and which excites peoples unto devotion: something which anyone may learn because by a[n in-depth] reading of them.
7. But this having been posited, that the use of polyphonic music or figured chant and musical instruments in ecclesiastical Offices be received, and only the abuse be reprobated; which [Joseph] Bingham, though an heterodox author, also considers in vol. 6 of the *Antiquities of the Christian Church*, 14, § 16,⁵⁶ it follows that it diligently be enquired, which of the two be the righteous and upright use, and which is the abuse. But that We may execute and correctly accomplish that which has been proposed, We would need of expertise in the musical art, in which some of Our holy and distinguished Predecessors have been gifted, Gregory the Great, Leo II and Leo IX, and Victor III. However, as neither time nor occasion to learn this art by heart is afforded Us, we shall be content solely with indicating some, which we have gathered from the constitutions of Our Predecessors, and writings of pious and learned men. But for Us to proceed in order, first we shall leave word about those which are to be sung in churches; then about the method and reason with which chant must be practiced; and finally, about musical instruments proper to churches, with which chant must be sung in sacred
8. Guillaume Durand, who lived when Nicholas III governed the Apostolic See, openly reproved the use of strains called motets in the vernacular, which was in vogue during his time, in his treatise *De modo generalis concilii celebrandi*, 19: It appears very honourable that the undevout and disorderly singing of motets and the likes should not be done in the Church. ⁵⁷ Afterwards, the Pontiff John XXII, Our Predecessor, promulgated his Decretal, which begins with *Docta sanctorum*, and is found amongst the *extravagantes communes*; in it, he reveals himself loathe

towards the singing of motets in the vernacular tongue, saying: They trample [ecclesiastical canticles] sometimes with motets in the vernacular. 58 When therefore Theologians had undertaken the consideration of the singing of this wise of strains or motets in churches; from amongst their number, [Pierre] La Palud in *In quantum Sententiarum*, distinction 15, q. 5, art. 2, considered the singing of motets as equivalent to stageworthy singing, upbraiding those who employ them, saying: those who sing motets on feasts, for chant ought not be like tragedy. 59 Suárez seems to favour motets in vol. 2 of *De Religione*, bk. 4 on the canonical Hours, ch. 13, no. 16, even though they might have been written in the vernacular tongue, as long as they be grave and devout.60 But to promote what he affirms, he asserts the practice and use of some churches, which though governed by knowledgeable Prelates, motets or polyphonic pieces are nevertheless not rejected in them. He adds, moreover, that, because from the first ages of the Church, one of the faithful sang in church pious and devout hymns that he had composed, the use of motets in a certain manner is considered approved from this ancient custom as well. But stating this, which might be thrown [in argument] to him, beforehand—that ecclesiastical psalmody is thought to be interrupted by polyphonic pieces of this wise, which are called motets—thusly he responds: And this interruption, or pause, which is then made between parts of another Hour, is not reprehensible, because morally it is as though it is continued in devotion, which is understood to be excited by that piece: and that piece can be inserted as though a preparation for the ensuing parts, or a solemn and befitting conclusion of the preceding ones, and an ornament of the entire Hour. 61 In the year 1657, the Supreme Pontiff Alexander VII released the Constitution whose beginning is *Piae sollicitudinis*, also numbered 36 among the other Constitutions of the same Pontiff. But in this, he commands that in the very duration within which the Divine Offices are celebrated, and within which time the Sacrament of the Holy Eucharist is exposed in churches for the public veneration of the faithful, no other pieces or lyrics be sung, except those taken from the Roman Breviary or Missal; which is prescribed in proper or common offices, for the occurring feast of whichever day or the solemnity of a saint; or from Sacred Scripture or from the works of the holy Fathers; thusly nevertheless that beforehand they ought to be examined and approved first by the Sacred Congregation of Rites.62 It appears that from this pontifical Constitution, henceforth the singing of motets, which, employing the reason prescribed by the same Alexander Our Predecessor, were composed, and examined and approved by the Sacred Congregation, without doubt is considered to have been approved. The Venerable Servant of God Innocent XI by his Decree of 3 December 1678 confirmed the Constitution of Alexander.63 Another doubt nevertheless having arisen with regards to the understanding and interpretation of the Constitution of Alexander and the Decree of Innocent XI, Innocent XII of happy memory, Our Predecessor, on 20 August 1692 promulgated another Decree,64 which is number 76 in his Bullary: while in it, having thoroughly dispelled the widespread darkness of various interpretations, explaining and clarifying the entire matter, he forbade in detail the singing of whatever polyphony or motet; he allowed them only besides the chant of the Gloria and the Credo in the solemn celebrations of the Holy Mass, so that the Introit, Gradual, and Offertory may be thusly sung; but during Vespers, without the slightest change made as well, the Antiphons, which are sung at the beginning of whatever Psalm, and at its end. Moreover, he willed and commanded that musician cantors should entirely follow the law of the Choir, and absolutely agree with it, and as in what manner it is not lawful for the Choir to add anything to the Office or to the Mass, so he willed it not lawful as well to musicians; and insofar as he conceded this, that from the Office and the Mass, which is usually celebrated in the solemnity of the Most Holy Sacrament of the Body of the Lord, namely, from the hymns of Saint Thomas, or from the Antiphons and other related pieces in the Roman Breviary and Missal, another strain or motet may be taken or sung, with no change in the words, to excite the devotion of the faithful, while the sacred Host is elevated, or publicly exposed for veneration and adoration.

9. However, law having been placed upon ecclesiastical canticles or polyphonic pieces or motets, it cannot be negated that this had been carried out with no small determination to remove theatrical singing from churches, but it is necessary to acknowledge that this does not suffice for achieving the proposed objective. For it can be done, and it is exceedingly also done not without Our sorrowing, that the singing of the Gloria, the Credo, the Introit, the Gradual, the Offertory, and all the rest, which are duly and by custom, as said above, usually sung at Mass and

Vespers, be accomplished in the theatrical fashion and with stageworthy vocal style. The great bishop Willem [Damaszoon] van der Lindt in his *Panoplia Evangelica*, in bk. 4, ch. 78, does not oppose polyphonic singing in churches; but disapproves frequent repetitions and commingling of voices, and proposes that that music, which be consentaneous to the matters that are being sung, be employed in churches. Though it does not escape me that music with organ and musical instruments is rightfully considered by some worthy to be retained, for my part, I will most freely agree with them, if in the very place of this kind of music, which now occupies churches here and there, another be introduced that is both graver and more in harmony with these very matters, and if not, as it behoves, something closer to the pronunciation than to the singing, at the very least more suitable and more in accordance with the matters that are being sung. 65 Drexel in his work *Rhetorica coelestis*, in bk. 1, ch. 5, opportunely exclaims thusly concerning Our topic: I would say with your peace, O ye musicians, that in churches is now dominating a kind of singing that is new but deviating, abrupt, saltatory, and assuredly insufficiently religious, more in harmony with the theatre and with balls, than with the church. We seek after artistry, and we lose the pristine zeal of prayer and chant. We take counsel in curiosity, but in reality we neglect piety. For what is this novelty and frivolous method of singing, unless it is the harmony, in which cantors are become as actors, out of whom one now sings, then two, and then later all together sing, and speak together in tuned voices, and then again one triumphs alone with the rest to follow in a short while. 66 A recent writer, Benito Jerónimo Feijóo [y Montenegro], General Master of the Order of Saint Benedict in Spain, in his *Teatro crítico universal*, discourse 14, buttressed by expertise and knowledge of musical notes, indicates the rationale with which the musical forms of churches can be restored to the same method and rationale, which in all things would be entirely dissimilar to the polyphonic singing of the theatres.⁶⁷ It shall be sufficient for Us, however, having kept in mind the rules of the Sacred Councils and the declarations of approved authorships, to produce this admonition, that if the polyphonic singing of theatres is thusly established, that, in a certain way reported to Us, the people watching and listening is entertained indeed by the harmonious singing of the cantors, rejoices in the artistry of the musical art and is delighted by numerous musicians, derives pleasure from the melody and sweetness of voices; but in general does not rightly understand the words: then, it must be considered as something different from and entirely contrary to ecclesiastic chant, in which care is first taken so that the words be perfectly and plainly understood. For when polyphonic singing be received in churches to raise the minds of men to God, as Saint Isidore teaches in bk. 1 of *De Ecclesiasticis Officiis*, ch. 5, the psalter, for that reason, with the melody of sweet strains, is frequented by the Church, with which souls more easily incline towards repentance. 68 It is certainly difficult to attain this if the words are not heard. In the Council of Cambrai in the year 1565, in tit. 6, ch. 4, vol. 10 of the *Conciliorum Collectio* of Hardouin, p. 582, thusly it is construed: Now those that ought to be sung in Choir for instruction, are sung by the voice that they may be understood by the mind. 69 And in the Council of Cologne, which was convoked in the year 1536, in ch. 12, under the title *De Officiis privatis*, such are read: And this is already done not rightly in some churches, that due to the blending of cantors and organ instruments, those which are important be omitted or mutilated. Those of this type are the recitation the words of the Prophets and of the Apostles, which we call the Epistle, the Credo, the Preface, the [Hymn of] thanksgiving, and the Lord's Prayer. Wherefore let all these, as all the rest, be most distinctly and intelligibly sung. 70 In the Council of Milan, however, first convoked in the year 1565, in par. 2, no. 51, in the afore-said *Conciliorum Collectio* of Hardouin, p. 687, such are read: In the Divine Offices, or in churches in general, let neither profane canticles or sounds be employed; nor weak flexions, voices more oppressed in the throat than expressed by the mouth, or, in short, any lascivious method of singing in sacred canticles. Let chant and sound be grave, pious, and distinct, and suited for the divine praises in the house of God, that simultaneously the words as well may be understood, and those listening are excited unto piety. 71 In this matter, concerning which we are discussing, grave is the sermon of the Fathers who convened in the Council of Toledo in the year 1566, in sess. 3, ch. 2, in aforementioned *Conciliorum Collectio*, p. 1164. They say: When those that are to be sung in churches for the celebration of the praise of God, be in that way, by which the intelligence of the people, as much as possible, prevail to be instructed, and, by the religious moderation of piety and devotion, the minds of pious hearers can be excited unto the adoration of Divine Majesty and unto heavenly desires; let Bishops be warned, lest while they admit in choir polyphonic techniques confused by division of all types of voices, the words of the psalms

and of others that are usually sung be obscured, and simultaneously, the sense be buried by disordered din. In this manner, finally, let them retain the so-called organ music, so that the words of those that are sung may be understood, and the souls of those listening may as well be influenced towards the divine praises more by the pronunciation than by the curious techniques. 72 From these, however, it is manifestly ascertained how meritoriously Bishop van der Lindt complained with these words, in the place cited before: For now, musicians both do not excite with their singing the souls of hearers unto the cultivation of piety and heavenly desires; and distract, disinclined away, and estrange from these. For I know when sometime I attended [the celebration of] divine praises, when even though I most attentively listened, if by chance they were singing at all, I could not understand even a word: all of the syllables were thus muddled by repetitions, confused by voices, rather obscured by unpolished clamours and artless bellowing, rather than by the singing. 73 Thereafter, how pious has been the desire, and how prudent may be the exhortation, with which Drexel stirred musicians unto piety in the place equally cited before: Let a little, I pray, of the pristine religiosity in sacred music be restored to life. Because if there is divine honour in the heart and in the duty, do this, O ye men, labour for this, that the words that are sung may simultaneously be understood as well. For what is for me the varied sound in church, what is the motley singing, if the core be wanting, if I be unable to understand the sense and the words, which are to be instilled in the singing? 74 And finally, it is demonstrated that Cardinal Domenico Capranica, when he attended some function and the Divine Offices, which were celebrated with polyphonic music, nevertheless therefore that the words were not heard, asked by the Supreme Pontiff Nicholas V what seemed proper to him concerning those polyphonic pieces, not without reason responded with those that can be read in [the work of] [Giovanni Battista] Poggi, in the Vita 75 of the same Cardinal edited by [Étienne] Baluze, in bk. 3 of the Miscellanea, § 18, p. 289. 76 The great Father Augustine, in bk. 9 of the Confessions, ch. 6, himself attests of himself, that when he would hear the sweet singing of hymns in church, he usually was poured out in tears: How I wept in Thy hymns and canticles, fiercely moved by the voices of Thy sweetly sounding Church. Those voices streamed into mine ears, and Thy truth flowed clearly in mine heart, and out of it was enkindled thenceforth the affection of devotion, and tears overflowed, and it was well unto me with these. 77 But when such great pleasure, which he experienced in hearing ecclesiastic hymns, had fallen in him as into scrupulousness, and therefore by some severity of habits and fear of the displeasure of God, that chant, with which that sensible delight was created in him, he would judge to be deserving of disapproval: afterwards, having better weighed the matter, he changed his declaration, that his mind was not moved by that singing alone, but by the words joined to the singing, as he himself manifestly declares in bk. 10 of the Confessions, ch. 33. 78 Augustine therefore wept with most tender sense of devotion, when he heard in churches the singing of sacred things, excellently hearing and understanding the words, which were being borne forth with the singing: He would perhaps weep even at this time, if he would hear the polyphonic singing of some churches, not with the sense of devotion, but of sorrow, for he would perceive the singing, but he would not understand the words.

10. Thus far, concerning polyphonic music: It now follows that We should leave word about the sound of organ music and of other instruments, whose use, as We have said above, is admitted in some churches. And since indeed it is necessary to discuss this, for if in the slightest it is not becoming of singing to become theatrical, by all means of sound as well. Indeed, all doubt about this matter had long forsaken the Hebrews, whether singing in the Temple should of course be unlike the profane singing in theatres. For it is ascertained from Sacred Scriptures that singing and the sounds of musical instruments had been in use in the Temple, but not in theatres, as [Antoine Augustin] Calmet well draws attention to in his dissertation on the music of the Hebrews. 79 It is, however, needful for Us to prescribe the limits in the singing and sound of churches and theatres; and to define the distinction between the two, when at this time, figured chant or polyphonic music with the sound of instruments obtains a place in theatres as well as in churches. And since We have sufficiently left word concerning singing, it remains for Us to accomplish the same for sound as well. In order, however, for the discourse to progress in its own order and path, it shall be divided by Us: first concerning musical instruments, whose use in churches can be tolerated; then concerning the

sound of those instruments, which usually accompanies the singing; and finally concerning sound separately from singing, that is, concerning the harmony of instruments.

11. And, indeed, that which concerns instruments, which can be permitted in churches, Benito Jerónimo Feijóo, in the aforementioned discourse 14, 11, no. 43, admits organ instruments and others, but wished that violins be removed: For when these are played by string, they produce truly harmonic sounds, but insofar as shrill, that they may excite in us puerile joy rather than grave veneration towards the sacred Mysteries and intention of souls.⁸⁰ [Michel] Bauldry, in the *Manuale sacrarum caeremoniarum*, part 1, ch. 8, n. 14, wished that singing in churches should only be accompanied by the pneumatic organ, trumpets, and other wind or pneumatic instruments: And let no other musical instruments be pulsed with the organ, except trumpets, flutes or horns. ⁸¹ On the other hand, the Fathers of the First Provincial Council of Milan, under Saint Charles Borromeo, under the title *De musica et cantoribus*, reject wind instruments by name from churches: Let place in church alone be reserved to the organ: let flutes, horns, and the rest of the musical instruments be excluded. ⁸² To expound the counsel of prudent men and illustrious masters of the musical arts has been committed to Our care; it is consentaneous with their declarations, that Your Fraternity, if in your churches the use of instruments has been introduced, permit no other musical instrument with the organ, except the violone, the violoncello, the bassoon, the violas, the violins: for these instruments serve to strengthen and sustain the voices of singers. But [Your Fraternity] shall forbid the timpani, the natural horns, the trumpets, the oboes, the flutes, the piccolos, the orchestral harps, the mandolins, and others of that sort, which produce theatrical music.

12. But besides these, concerning the use of instruments, which can be permitted in ecclesiastic music, We shall produce no admonition, except that these should only be used to strengthen in a certain manner some force of the words to the chant, that their sense be more and more instilled in the minds of the listeners, and the minds of the faithful be moved unto the contemplation of spiritual things, and be stirred towards God and the love of divine things, and [Gregorio de] Valencia appropriately decides in 3 [of his *Commentaria Theologica*] on the II, II [of the *Summa Theologica* of] Saint Thomas [Aquinas], disp. 6, q. 9, in the only point, where, discussing about the usefulness of music and musical instruments in churches, he says: To stir the interior affection not only of one's self but also of others, especially of the multitudes, who sometimes thus far are feeble, that they may be roused unto the perception of spiritual things, not only by the singing of voices, but by organ and musical instruments as well. ⁸³ But if the instruments continuously⁸⁴ sound, and only sometimes, as nowadays is usually done, quiet down for a few moments, that they may offer a free space for the hearing of polyphonic modulations and pleated volleys of voices, commonly known as trills; [and if] in other respects, they overpower and overwhelm the voice of the cantors and the sound of the words, [then] the use of such instruments is in vain and useless, nay, forbidden and interdicted. The [Supreme] Pontiff John XXII, in the aforementioned *extravagans communis*, *Docta sanctorum*, enumerates amongst the abuses of music that which he expresses in these words: They sunder the melodies with hockets ⁸⁵; that is, with hiccups: as, for instance, Charles du Fresne[*, sieur du Cange*] explains in his *Glossary* ⁸⁶: he gave this name to those short vocal modulations commonly called trills. ⁸⁷ The great Bishop van der Lindt, in the place cited before, inveighs against the abuse of overpowering the words of the cantors with the sound of instruments: with the clangour of trumpets, the stridor of horns, and other varied din, lest it seem to be permitted to go by that the words of the canticle be obscured once for all, and the sense overwhelmed and covered. ⁸⁸ The pious and learned Cardinal Bona in the treatise *De Divina Psalmodia*, many times cited before, ch. 17, § 1, no. 5, regarding Our topic, appropriately says: I [will only] cease, if first I will have attended to ecclesiastical cantors, lest they adopt unto the use of illicit voluptuousness that which the holy Fathers established for the purpose of piety. For such ought to be sound, so grave, so moderate, so as not to seize the whole mind unto its own delight, but so as to allot ⁸⁹ a greater portion to the sense of those that are being sung and to the affection of piety.

13. Finally, as far as orchestras are concerned, they can be tolerated in places where their use is already established, as long as they be grave, and they do not, with their complexity and length, cause weariness and squeamishness upon those who assist in choir or serve at the altar during Vespers or Mass. Suárez tackles orchestras of this wise in bk. 4, ch. 13, no. 17: Wherefrom it is also understood that the practice of inserting the sound of organs without any chant, alone with the sweetness of the music of instruments, in the Divine Offices, so that sometimes it be present in the solemn Mass, or in between psalms in the canonical Hours, is not condemnable by itself; for then that sound is not part of the Office, and is made for the solemnity and reverence of that same Office, and to raise the minds of the faithful, that they may more easily rise unto and be disposed towards devotion. 91 But, even though, to this sound nothing may be sung with the voice, it behoves that this very sound should be grave and appropriate for encouragement of devotion. But in this place, it is not to be bypassed with silence that it is a grossly indecent, and by no means tolerable, affair that, in certain days of the year, sumptuous and resounding orchestral productions and polyphonic singings are celebrated in sacred places, which events are not at all in harmony with the sacred Mysteries, which the Church proposes to be commemorated by the faithful throughout this very season. The oft-praised General Master of the Order of Saint Benedict in Spain in the aforecited discourse 14, § 9, moved by an ardent zeal, exclaims against airs and strains, alas!, exceedingly used in singing the Lamentations of the Prophet Jeremias, which are prescribed by the Church on the days of Greater Week, in which now the destruction of Jerusalem by the Chaldeans, then the scourging of the world due to sin, later the affliction of the Church militant in the persecutions, and finally the sorrow of our Redeemer in his passions are lamented.92 The Church of Lucca, when Our Predecessor, Saint Pius V, was sitting upon the Apostolic Throne, was being governed by Alessandro [Guidiccioni il vecchio], a most zealous shepherd of ecclesiastical discipline; who, when he had observed that the most exquisite singing of all kinds of voices and instruments were customarily done in churches on the days of Greater Week, not at all in harmony with the sorrow of the sacred functions that are celebrated on those days; but that people of both sexes most desirously gather in great multitudes to hear them; and that thence grave sins and scandals are committed; having promulgated an edict, forbade them from being performed during Holy Week and on the three succeeding days of Easter. But when some who are exempt from the jurisdiction of the bishop pretended to regard themselves not at all encompassed by the episcopal law, the bishop deferred the case to the Supreme Pontiff Pius V, who, in his Brief given on 4 April 1571, having first decried the blindness of human minds and carnal men, who, not only on holy days, but rather on those days which were assigned especially by the Church for the celebration of the memory of the passion of Christ the Lord, having neglected piety and the purity of a sincere mind, delivered themselves up to be governed and impelled by the allurements of worldly pleasures and the voluptuousness of the senses, said: For when it is to be avoided and shunned in all holy times, then [it is to be so] chiefly during that time, which was established and appointed by the same Church for the celebration of the memory of the Lord's passion, during which same time it is supremely befitting for all Christians, turned with all the mind unto the contemplation of such and only such kindness of Our Redeemer, to present themselves devoid of and free from all impurity of heart and sense. 93 After these, he relates an abuse, which had crept into the Church of Lucca; of choosing exquisite and excellent musicians throughout Holy Week, and of gathering instruments of all kind for celebrating solemn musical singing: Recently, not without great sorrow in our soul, We have learned that, in this City, whose Episcopate you bear, a certain very detestable abuse had crept over—that of employing most exquisite musical shows of voices and instruments of all kind in churches throughout Holy Week—with all the youth of both sexes most desirously gathering in great multitudes to these shows rather than to listen to the Divine Offices, it was confirmed by experience that grave sins and not minor scandals are committed. 94 Finally, he praises the edict of the Bishop and declares it adhering to the decrees of the Holy Council of Trent, that with this edict, even churches that affirm earnestly that they are exempt by ordinary authority, by apostolic privilege, or by some other right, are encompassed and bound.95 In the Council of Rome, which was recently held in the year 1725, tit. 15, no. 6, many decrees are read concerning the use of polyphonic singing and instruments during Advent, during Sundays of Lent, and during the exequies of the dead; let this mention of them be enough.

14. We do not fail to remember that We have read that, when the Emperor Charlemagne had proposed with himself to restore the ecclesiastic chant, inelegantly and unskillfully practiced in the churches of France, to the rules of the art, he requested from Pope Adrian I that expert men in ecclesiastic music be sent from Rome to himself, by which men Roman chant was easily introduced into the realm of France, as anyone can learn by himself from Paul the Deacon, in bk. 2 of the *Vita* 97 of Saint Gregory [the Great], ch. 9;⁹⁸ and from Radulph⁹⁹ [vander Beken, canon] of Tongeren in *De canonum observantia*, prop. 12;¹⁰⁰ [and] from Saint Antoninus [of Florence] in the *Summa Historialis*, part 2, tit. 12, ch. 3.¹⁰¹ The monk of Angoulême,¹⁰² in the *Vita* of Charlemagne, ch. 8, adds that the cantors who came from Rome taught as well in France the art of pulsating organ music, which had become widespread while Pepin was reigning in the realm of France.¹⁰³ Therefore, when it be solemn and according to rule, that this City of Rome ought to lead by example before and be a paragon to all other cities with regards to the sacred rites and to all other ecclesiastical matters: moreover are added as well those which were related earlier by Us concerning Charlemagne, who summoned forth ecclesiastic chant from the City of Rome, as though from his own habitations, into his realm; which indeed more fiercely urge and stir Us, so that all abuses, which have crept into ecclesiastic chant, and which have been disapproved by Us, be absolutely abolished in all churches, as much as can possibly be done, but chiefly in all churches in the City of Rome. But in a certain way, We do not forget to command those that are necessary and opportune to Our Cardinal Vicar in Rome, thus, let Your Fraternity not forget to publish, if needed, edicts and laws which are consentaneous with these Our circular Letters, and, with these, to conveniently direct ecclesiastic chant to the rules prescribed and established in the same Letters, that finally an onset can be given to the reformation of the music of churches. For this very thing was supremely wished for and desired, now by many, a hundred years ago then by Giovanni Battista Doni, a Florentine patrician, in his treatise *De praestantia musicae veteris*, bk. 1, p. 49: And, now, for that reason, the matter is now rendered, that nobody can be found, who may restrict by a severe law a certain effeminate and somewhat petty method of singing, which has already become prevalent in every direction; and not suppose that those pretended and prolonged and often disconnected melismata ought to be restored to a certain norm, or think that solemn days and sacred places are to have their celebration and assembly, unless all things clashingly resound with the singing that is weak and oftentimes of meagre beauty, and with the great commingling of voices and instruments.
15. We have said that, if needed, for it has been opportunely ascertained by Us, in the ecclesiastical States, there are some cities wherein the music of the churches behoves to be reformed, and that in others, however, the necessity does not exist at all. Indeed, We fear, and vehemently We fear, lest in some cities, the churches and the holy altars be lacking in the appropriate cleanness and necessary neatness; lest in many cities, the choirs of cathedral and collegiate churches be stripped of plainchant well and excellently guided towards the rules of the art according to those which have been mentioned above by Us: into which cases, if it be necessary in the church of [Your Fraternity], it is appropriate to direct every fibre of Your diligence and care; and would that in all the dioceses of Our entire States, priests would celebrate the Most Holy Sacrifice of the Mass with that comeliness that is befitting to it; and, moreover, would appear in public clad in clerical attire and with a comely appearance of the body, gait, modesty, and all other ecclesiastical dignity, concerning which matters We shall add nothing here, for We have copiously discussed these things in Our Notification xiv, § 4 and 6, bk. 2 of the Italian edition,¹⁰⁵ which is xxxiv in the Latin edition,¹⁰⁶ and in Notification iv, vol. 4, similarly of the Italian edition,¹⁰⁷ which is lxxi in the Latin edition,¹⁰⁸ to which We redirect those who are zealous for ecclesiastical discipline. Therefore, encouraging Your priestly zeal, We shall put an end to this writing, after We shall have intimated to You this one thing: that no other proof ought to be revealed to men [about the opinion] that churches are poorly and recklessly ruled and governed by bishops; than [the fact] that, if priests be observed, they, having wrongly employed or omitted ecclesiastical ceremonies, haphazardly and neglectfully roam about with unsightly attire or by no means proper to the priestly dignity. For these things register in the eyes of everyone, and are subjected to the judgment of residents and

foreigners, and, most especially, offend them who come from those regions where priests are clad in befitting attire and Masses are celebrated with due devotion as well. Reckoning these with himself, and pondering these not without tears, thusly complained the pious and learned Cardinal Bellarmine. There is another thing also worthy of plentiful tears, that due to the carelessness and impiety of some priests, the most holy Mysteries are so unbefittingly celebrated, that those who celebrate them may seem not to believe that the majesty of the Lord is [really] present. For thusly some celebrate the Mass, without spirit, without affection, without fear and trembling, with unbelievable haste, as though they could not see Christ the Lord with faith, or they could not believe that they themselves are seen by Him. 109 And after these, with some interjections, he proceeds in this way: I know that in the Church of God there are [still] many good and most devout priests present, who celebrate the divine Mysteries with a clean heart and with the neatmost ornaments; for them, thanks ought to be given to God by everyone; but, at the same time also, the not so few, who attest with exterior turpitude and filthiness to the impurity and filthiness of their souls, are to be bewailed with fountains of tears. 110 And, meanwhile, We, embracing Your Fraternity within the bowels of Christ, to You and to the Flock committed to Your care, We very lovingly impart Our Apostolic Blessing. Given in Rome at Saint Mary Major on the 19th day of February 1749, the ninth year of Our Pontificate.

Apostolica Constitutio. On Preparation for the Holy Year. Pope Benedict XIV - 1749

To all Patriarchs, Archbishops and Bishops.

Venerable Brothers:

Pilgrimages

The Apostolic Constitution which We have recently promulgated announces to Christ's faithful the celebration of a Holy Year. It summons them to undertake holy pilgrimages, thus performing a work highly recommended in the Old Testament, which records the numerous journeys to the holy places of Jerusalem in the first centuries of the Church. This continuous custom has brought even emperors and kings to visit the sacred monuments of this fair City, especially the blessed tomb of the holy apostles Peter and Paul. Although heretics despise pilgrimages, Our writers have defended them convincingly. For if such pilgrimages are organized in a fitting and orderly manner by those who direct the churches, they unite the strivings of piety and religion; those who question pilgrimages seriously will understand this.

History of Pilgrimages

2. In the old law God commanded all sons of the Israelites to approach the Tabernacle or the Temple of the Lord with devotion three times each year. "On three occasions throughout the year all your males will appear in the sight of the Lord your God in the place which He has chosen at the festivals of Azymes, of Weeks and of Tabernacles" (Dt 16). Elcana and his wife Anna carefully obeyed this command (1 Kgs I). And Our most beloved Redeemer, accompanied by His mother the Blessed Virgin and His fosterfather St. Joseph, came to the Temple at the appointed times (Lk 2). So in order that even the Gentiles should come in great numbers to the Temple built by Solomon, Solomon himself besought God in his kindness to grant the requests of foreign peoples who visited the Temple after lengthy journeys even if they were not reckoned among the Israelites: "In addition when the foreigner who is not of Your people Israel comes from a far land for the sake of Your name (for Your great name will be heard and Your strong hand and Your arm outstretched everywhere) . . . You will hear in heaven and in the firmament of Your habitation and You will do all that the foreigner asks of You." (3 Kgs 8).

3. Eusebius supplies a shining testimony when he records the arrival of St. Alexander, bishop of Cappadocia, in Jerusalem to gaze on those holy places and reverence them, saying: "Alexander was urged on by a divine oracle when he set out for Jerusalem from Cappadocia, where he had previously been ordained bishop, both to pray and to visit the places" (Hist Eccl, bk 6, chap. 11). But a much more eloquent witness to this practice is given by St. Jerome in epistle 46 (35) in the following

words: “It would be a lengthy undertaking now to review the bishops, martyrs, and Christian teachers who have visited Jerusalem from the ascension of the Lord down to the present day. They felt that they had less devotion, less knowledge, and had not achieved the pinnacle, so to speak, of the virtues until they had worshipped Christ in those places where the Gospel first shone from the Cross.”

4. It is not Our purpose here to append a long disquisition on the numerous visits of kings, bishops, prelates, and faithful on continual pilgrimages to the tombs of the Apostles, particularly since several famous scholars have previously treated this whole subject. We refer of course to Onuphrius Pavinus in his treatise *On the Eminence of the Basilica of the Vatican*, which We read often before its publication as it rested safely in the archives of the basilica. At the time, We were still among the lesser clergy, that is, appointed to the canons of the Vatican basilica and acting as Prefect of the Archives of this basilica; We refer also to Jacobus Gretserus, *de sacris Peregrinationibus* in tome 4, bk. 2, chap. 12ff, of the new edition of his works; Coccius, *Thes. Catholic.*, bk. 5, chap. 17; Stanislaus Hosius, *cap. de Caeremoniis*; Rutilius Benzonius, *de anno Sancti Jubilaei*, bk. 6, chap. 1f; Drexellius, tome 13, part 1, chap. 7, pp. 126ff of the Monachian edition; and quite recently Trombelli, *de Cultu Sanctor*, tome 1, pt. 2, chap. 46f. But the formula of the monk Marculf who lived in the seventh century is never mentioned by the above writers. His formula describes the way letters of recommendation, written for those setting out on pilgrimages, should be composed. These letters are addressed to the supreme pontiff and to bishops. This formula is to be found in bk. 2, chap. 49, and reads as follows: “The bearer of this, considering hard and toilsome journeys of little account, not because of idleness (others read: for the sake of wandering) but in the name of the Lord, and desirous of approaching the tombs of the blessed apostles of the Lord, Peter and Paul, to gain the benefits of their prayers, has asked me in my littleness to recommend him to your kindness.” St. John Chrysostom writes thus on this subject: “in the royal city of Rome emperors, consuls, and military commanders hasten without their retinue to the tombs of the fisherman and the tentmaker” (*Quod Christus sit Deus*, tome 1, p. 570, no. 9, Paris, 1718). Eginhard testifies that the emperor Charlemagne in the course of forty-seven years, under the spur of devotion, came to Rome four times, saying: “Charlemagne, within a span of forty-seven years, travelled to Rome to pray and accomplish what he had vowed.” And We must mention the fine testimony of Nicholas 1, who flourished in the ninth century, which records the very numerous pilgrimages to this city in honor of the blessed remains of the Apostle Peter. “So many thousands of men hastening from every region of the earth betake themselves daily to the protection and intercession of blessed Peter the prince of the Apostles, and purpose to remain near his tomb to the very end of their lives. By analogy with the incident recorded in Acts when the vessel was let down from heaven in which all kinds of living things were shown to this same Blessed Peter who is their guide, the Catholic Church is signified by the City of Rome alone, in which the bodily presence of this Apostle is carefully revered, and which contains as in a vessel all nations of all animals (whose spiritual significance is men)” (Epistle 8 to Emperor Michael).

Defense of Pilgrimages

5. However, Our writers have excellently defended the practice of pilgrimages against the falsehoods of the heretics, and the Church’s prelates have ensured that these pilgrimages are properly conducted and free from all scandal. Without wishing to compose a dissertation or treatise, We merely indicate what Jonas, bishop of Orleans, a writer of the ninth century, wrote against Claudius of Turin who was opposed to holy images and so to holy pilgrimages as well. We also indicate what Aegidius Carlerius, Dean of the church of Cameraca, said in his famous sermon at Basel against the errors of Nicholas the Taborite, in which he clearly demolished by learned arguments whatever objections his opponent raised to pilgrimages, as is obvious to the reader of this sermon in Harduin, *Collectionis Conciliorum*, tome 8, pp. 1896ff. Likewise to be borne in mind are the decrees of the second council of Cabilone in the year 813 (chap. 45) and the fuller expression of the council of Bourges in the year 1584 (Harduin, tome 10, pp. 1466ff), for it will be clear that some canons were formed to remove certain nonsense which had managed to infect holy pilgrimages. And the information which Laurentius Bochelli carefully assembled on this subject in *in Decretis Ecclesiae Gallicanae*, bk. 4, 14, de Peregrinationibus, should not be passed over in silence.

6. We also know well the two little works of St. Gregory of Nyssa, one *de iis, qui adeunt Jerosolymam* and the other *ad Eustatiam, Ambrosiam, et Basilissam (Operum*, tome 3, pp. 651ff, Paris, 1638), which the heterodox often misuse to deride and condemn the journeys of the faithful to holy places. We realize too that a serious dispute has arisen among scholars as

to the authenticity of these works. Lippomano, Baronius, Natalis, Alexander, Tillemont, and Ceillerus believe them to be genuine. On the other hand, Cardinal Bellarmine considers them of doubtful authenticity. Gretserus even condemns them as forgeries and apocryphal and attempts to prove this by many arguments in his precise annotations on p. 71ff in tome 3 of the above edition. But let us leave the dispute to one side; grant the works to be genuine and grant that St. Gregory inveighed against the abuses which had infected pilgrimages to the holy places of Jerusalem. Let us condemn the ridiculous opinion of those who say that these pilgrimages are altogether necessary for the attainment of eternal salvation. All of this does not weaken or destroy the truth We put forward at the start. For We do not insist on the necessity of sacred journeys, but simply recommend them as beneficial. We do not defend the nonsense which sometimes develops in the course of long journeys, but as will later be clear, We prevent scandals from arising by applying timely remedies. Even if the over-zealous holy Doctor at times uses a vehement style to attack the holy pilgrimages to Jerusalem, either some harsh opinions are to be believed about the inferior morals of pilgrims or about the general sense and custom of the Church. It considers the holy journeys of Christians to be pious and devout works, provided that they are organized with proper modesty and discipline. The Church's judgment is preferable even to that of a Doctor renowned for his holiness and teaching.

Responsibilities of Those Going on Pilgrimages

7. We especially recommend pilgrimage to the bishops, provided that their physical health is good and that no loss will befall their flock from the absence of the shepherd. Indeed they should remember that many of their predecessors—at least those who lived reasonably close—came to the holy city every year to join the Roman Pontiff in celebrating the feast days of the most holy Apostles Peter and Paul; this is well known from Letters 13 and 16 of St. Paulinus. We exhort also the priests and the rest of the clergy to come, provided that they bring dimissorial letters from their bishops, as is proper. For this law originated in the earliest centuries of the Church, as is clear from Canons 41 and 42 of the Council of Laodicea in the year 372 (Harduin, tome 1, pp. 789-790). We exhort the Regular clergy also to come, provided that they obtain the appropriate approval of their superiors. With equal zeal We exhort the laity to come, provided that they learn properly what they should do from their parish priest or confessor before they undertake the journey. However, to prevent the priests or confessors from being easily misled, they should put the questions to the laity very carefully according to the theologians, especially Theophilus Raynardus in his treatise *Heteroclitia spiritualia (Operum, tome 15, p. 217, no. 13)*. “A pilgrimage,” says Raynardus, “is a work of supererogation and belongs to voluntary devotion. Its performance is not of equal worth with acts of virtue which are an obligation. Thus a husband who is bound to cleave to his wife by the tie of marriage will do evil if he undertakes a long pilgrimage against the will of his wife and leaves her at home, etc. Indeed, even if his wife consents, a long pilgrimage by the husband could constitute an aberration, if the absence might result in the loss of virtue by either of the spouses. Similarly, it would be unusual for the father of a family to go on a pilgrimage, since he is needed at home to support his family. The same judgment must be made on an impoverished man who chooses to visit the holy places when the only way he can repay his debts is by staying in some one place and working.”

Everyone knows of the plenary indulgence for sins by Urban II at the Council of Clermont bestowed on those who enlisted in the holy army for the recovery of the holy places in Jerusalem and wore the emblem of the Cross. “Whosoever journeys to Jerusalem to free the Church of God solely from devotion, and not for the sake of acquiring honor or money—let that journey be considered a full repentance”—these are the words of the above-mentioned council which was held in 1095 and are contained in Labbe's edition, tome 10. To the question of “Whether a man can take the Cross if there are fears for his continence?” St. Thomas answers, in accordance with the teaching which We have set out above, that “it necessarily devolves on a husband to carry his wife's cross since the husband is the head of his wife. But to take the Cross and go over the seas lies in the sphere of his own will. Therefore if his wife cannot go with him because of some impediment and her continence is questioned, he must not be advised to take the Cross and leave his wife. The case is different, however, if the wife willingly proposes continence or wishes and is able to go with her husband” (quodlibet. 4, art. 11). But We do not discourage even women from coming to Rome at the time of the year of Jubilee, if it is for their good and they are not bound by laws of enclosure. For there are many examples at hand which recommend holy journeys by women. St. Ambrose describes the haste of St. Helena in going to the holy places. Socrates records the pilgrimages to Jerusalem of Eudoxia, who married Theodosius. St. Jerome shows the Roman matron Paula anxious to visit the places in the Holy Land. With the same

great zeal St. Bridget journeyed to Compostella and Rome to kiss the tomb of the holy Apostles. During the long period We have spent in this city as a servant of the Holy See, We have witnessed the repeated arrival of women of all ages and classes. However, to prevent the enemy sowing weeds where the cautious father of the family sows wheat, We beseech those who are entrusted with the protection of discipline and morals to guard carefully against the sins which easily arise from young women when they encounter those of different character, disposition, and sex. But if married women undertake a journey, their brothers should act as guardians in the absence of their husbands; or at least they should be entrusted to men whose kinship both frees them from suspicion and makes them concerned about the preservation of chastity.

Tomb of Peter and Paul

8. It now remains for Us to reveal at last the purpose of Our exhortation. But We cannot explain this well without first setting out some noteworthy facts from the holy Fathers and the records of Church history. St. John Chrysostom asserts that the city of Rome is worthy of praise because its size, antiquity, beauty, huge population, riches, and her war-time victories elicit great wonder. But this is not the chief reason for his commendation. For he saw another object in Rome which not only elicited praises but in addition, inspired the greatest love and longing—the sacred remains of the holy Apostles Peter and Paul, which greatly increase the noble glory and dignity of Rome. “Therefore,” says the holy Doctor, “although I could praise Rome for other reasons, for its size, its antiquity, its beauty, its huge population, its power, its riches, and its fine martial feats, I pass over all these reasons and proclaim Rome blessed for the single reason that Paul in his lifetime wrote to the Romans and loved them and spoke to them in person and ended his life there. For this reason then, rather than all the others, Rome is more famous, and like a great strong body the city has two shining eyes, the bodies of these saints. The sky is not so shining when the sun sends forth its rays as the city of the Romans in its possession of those two lanterns which send forth light over the whole world” (Homily 32, in *Epistolam ad Romanos*, tome 9, p. 757, of the edition mentioned earlier). He revered the bodies of the blessed Apostles from afar since he could not gaze on them in person and impatiently desired to visit Rome. “Who will now give me the power,” he continues, “to embrace the body of Paul, to cleave to his tomb, to see the dust of that body which brought to completion the work of Christ, which bore His stigmata and spread abroad in every place His preaching?” and a little later: “Oh! to see the tomb where lie the arms of righteousness, the arms of light, and the limbs which now live, since they were dead in his lifetime while Christ lived in them all, the members which were crucified to the world, the members of Christ, which put on Christ, the temple of the Spirit, the holy building, the limbs which were bound together by the Spirit, which were transfixed by the fear of God and carried the stigmata of Christ. This body, more than any towers and walls, protects Rome as if with walls and the body of Peter accompanies it. For Paul honored him in his lifetime: ‘I went up to see Peter.’”

History of Idolatry

9. So We can safely follow St. John Chrysostom in saying that Our city with its spacious buildings and its wonderful adornments may justly attract and please its beholders. However Our prayers and exhortation to the faithful do not rest on this foundation. The chief glory of Rome is that the head of the Catholic religion and the center of its unity established residence here. Because idolatry prevailed in the city for so long, it is wonderful to see how completely it has been destroyed. Scholars are acquainted with the opinion of Petrus Angelus Bargaesus in his well-known letter, *de privatorum publicorumque aedificiorum Urbis Romae eversoribus*, in which he tries to prove that the magnificent theatres, temples, and baths as well as the many images of idols were not destroyed by the Goths, Vandals, and other savage nations. He contends that they were demolished by the Roman Pontiffs, especially St. Gregory the Great, and others so as to remove completely from their presence all remembrance of idolatrous worship and the provocation of superstition. But whether or not this is true, he certainly succeeded in completing a laborious treatise on the profane and superstitious remains of the pagans interred in the churches. He has also named and counted the churches which were built upon the foundations of profane pagan temples; these can still be seen in Rome. So We recommend sacred pilgrimages in order that the faithful may visit these holy places with the same spirit of piety which strongly inspired St. John Chrysostom even though he never was able to visit Rome.

Origin of the Indulgence

10. But We have not yet set out all the reasons for Our present exhortation. What is said to have occurred in 1300 in the time of Boniface VIII is well known. At that time a rumor spread that in the first year of every century a plenary indulgence for sins was granted to all who approached the tombs of the holy apostles. The originator of this rumor, which was rife not only in Rome but also in many other parts of the world, despite a long and careful search, was never found. Thereupon Boniface VIII at the very turn of the century published his famous constitution *Antiquorum habet fida relatio* in which he granted the fullest forgiveness of sins to all who confessed with true repentance and visited the basilicas of the Holy Apostles Peter and Paul fifteen times if they were strangers and thirty times if they were Romans. And furthermore he conferred forever on the first year in future centuries the same benefit of most ample indulgences obtainable on the same conditions. The whole progress of this affair was recorded by the trustworthy pen of Jacobus Cajetan Cardinal Deacon of St. George in Velabra, the nephew of this Pontiff, and is printed in *Bibliothecae Maximae Patrum*, tome 25, p. 937f, of the Lyons edition. Similarly the period of a hundred years prescribed by Boniface VIII was reduced to fifty years by Clement VI, to thirty-three years by Urban VI, and finally to twenty-five years by Paul 11. Clement VI added a visitation of the Lateran basilica and Urban VI, of the Liberian basilica. In Our recently published Constitution, We have made no changes in the customary practice of the Church, either regarding the churches to be visited or the number of visits or works prescribed for obtaining indulgences, except for adding the reception of the Holy Eucharist.

Exhortation

Finally, Our aim is to ensure that the pious works undertaken on these pilgrimages are accomplished with the proper humility and devotion. For the performance of these works is mandatory, not just advisable. Now We address all the faithful with the words with which Augustinus Valerius, the watchful bishop of the church of Verona (soon to be an excellent Cardinal of the holy Roman Church), exhorted the beloved people of his city and diocese in his in *Pastorali epistola* in 1574. This was published on the occasion of the Jubilee Gregory XIII solemnized in the following year. The citation from the epistle is translated from Italian into Latin: “Brothers, the grace of the Holy Spirit summons you to Rome in the coming year of Jubilee; likewise the great treasure which is offered to you invites you. I exhort you all equally for your part to don the vestment of joy which is the permanent companion of a good conscience. For so it will come about that on receiving the grace of sanctification in this year of Jubilee, you will return from the holy pilgrimage more ready than before to serve God.”

St. Charles Borromeo

11. We would similarly like to make Our own, the words used by St. Charles Borromeo, the famous Archbishop of the church of Milan, in two letters to the flock entrusted to him, written in Italian in order to be understood by all. The first letter was written on September 10, 1574, that is, in the year preceding the Jubilee proclaimed by Gregory XIII, the second in the year 1576 when the time of Jubilee was over. We are glad to reproduce a portion from each letter in a Latin translation. In the earlier letter he writes: “The opportunity which brings these great advantages for your souls, dearest sons, is not to be despised. Do not, we beseech you, reject this great benefit because you fear the journey will tire you temporarily. Reflect on how diligently you pursue earthly benefits and advantages. For their sake you readily undertake long dangerous journeys, without being deterred by toil, pain, or discomfort. Shame on you then if you are more concerned with your body than your soul. For if it is a matter of gaining freedom from a temporal burden, some of you do not hesitate to undertake very difficult journeys, but this holy pilgrimage obtains freedom from many serious sins which encumber the soul. Because it is so advantageous for the soul, you ought to be inspired to undertake this holy journey. The traditional devotion of the faithful and the ancient example of peoples and princes summon you.” St. Charles wrote the second letter when the year of Jubilee had ended. The Pope at St. Charles’ request had transferred the plenary indulgence of the Jubilee to Milan for the benefit of those who had not gone to Rome in the preceding year. This is what St. Charles said: “You know how we prayed last year that all of you should make a pilgrimage to Rome and not let any business or hindrance deter you. We encouraged everyone to hasten to gain spiritual riches for himself and to reverence the Church by going to Rome. By so doing, one could obtain in person the Apostolic blessings, revere the holy bodies of blessed Peter and Paul and the relics of the other saints, and see the ancient, venerable churches and other places which the blood of martyrs has stained and consecrated. For that City was singled out when God established there forever the See of St. Peter, the infallible truth of the Catholic Faith and the

magisterium of discipline and morals. The earth, walls, altars, churches, martyrs' tombs, and every view of the city presents some holy object to the mind; those who visit those holy retreats in a properly prepared state feel and know this. Hence We many times exhorted you by voice and urged you on by letter and advised you by the example of our own pilgrimage, since we felt we should lead you in this situation."

Importance of Instruction

12. We thought We could end Our encyclical letter now, but contrary to Our preconceived expectation, many points still remain to be dealt with. The fathers of the second synod of Cabilona in 813 in Canon 45 mention several foolish practices which were common in their time on the occasion of pilgrimages and which perhaps could occur even in our day. "For some make a serious mistake," says the canon, "and travel to Rome, Tours, and other places without instruction, under the pretext of prayer. Some priests, deacons, and other clerics who live carelessly think that they will be cleansed from sins and fulfill their ministry if they arrive at the aforesaid places. Likewise some lay people think they are safe from the penalties of past or present sins by thronging to these places. They are so senseless as to think that the mere visitation of holy places cleanses them of their sins" (Harduin, tome 4, p. 1039). The abbot Albert von Staden in his *Chronico* similarly records other foolish notions of succeeding times which render the pilgrimages of the faithful ineffectual. "I have never or hardly ever seen anyone who came back improved from lands over sea or the tombs of the saints." To meet those abuses the fathers of Cabilona prescribed the following remedies: "Those who have confessed their sins and have been advised by their priests to do penance, show praiseworthy devotion in wishing to visit the tombs of the Apostles or other saints while praying urgently, giving alms, correcting their way of life, and putting their morals in order." The abbot of Staden also does not conceal the remedies, saying: "I think this results when they neither leave nor come back with proper devotion: for they should set out with the attitude that they are about to depart this life." Therefore We should concentrate on obviating all these evils and on explaining the necessary preconditions for receiving indulgences.

13. As everyone knows, several months intervene between the issue at Rome of the Bull proclaiming the year of Jubilee and the actual start of this Holy Year. Continuing the ancient practice of the Church, the holy door is opened on the next vigil of the Birth of the Lord; then the Year of Jubilee begins. We use these intervening months to hold missions in different districts of Rome. We highly recommended their usefulness in Our pastoral Edicts when We were Archbishop of Bologna. These appeared in print and were soon translated into Latin. We impress upon the evangelical laborers in missions to instruct the people in order to explain the Catholic doctrine of indulgences and of the universal Jubilee, rather than in purely academic questions of Apologetic and Moral Theology. The faithful must be fully aware that sin and its eternal punishment are remitted by the Sacrament of Penance if one makes proper use of it; however the entire temporal punishment is very seldom taken away. This must be removed either by satisfactory works in this life or by the fire of Purgatory after death. The holy Council of Trent in session 6, chap. 4, and canon 30 of the same session teaches this under the heading *de Justificatione*. Inform the Christian people of the unfailing treasury in the Church which was constituted by the immeasurable abundance of the merits of Christ and increased by the merits of His saints. Distribution from this treasury has been entrusted by Christ the Lord to His vicar on earth, the Roman Pontiff; consequently the Pontiff prudently decides when these merits can be applied, either by way of absolution for the living or by way of prayer for the dead, provided that the living have destroyed their sin and its eternal punishment by Penance, and that the dead have departed this life united with God in charity. This distribution of merits is in the form of indulgences. When one obtains one, he is freed from the temporal punishment due to sins to the extent granted and defined by the lawful distributor. This we read in the constitutions of the Supreme Pontiffs and especially in the famous Decretal of Our Predecessor Leo X to Cardinal Tommaso de Vio, otherwise known as Cajetan, when he was serving as Apostolic Legate in Germany. The result is that the practice of indulgences is most beneficial to Christians; hence the evil idea which either denies the benefit of indulgences or deprives the Church of the power of conferring them is to be condemned. This was decided by the Council of Trent, session 25, in the decree on Indulgences. Finally, the Christian people must be advised that the Indulgence of the Jubilee year is a plenary one, but is distinguished from other plenary indulgences also distributed on the occasion of the Jubilee by the fact that in a holy year of Jubilee, confessors designated for this purpose receive a wider power both of absolving from sins and of dispensing from certain bonds and impediments which often ensnare the consciences of penitents.

Constitution of Leo X

14. We feel it is appropriate to reproduce here the constitution which Leo X promulgated: “We indicate to you by the present document that the Roman Pontiff can forgive sin and can remove the punishment due to actual sin by means of the sacrament of Penance, and the temporal punishment by means of ecclesiastical indulgence. He can for reasonable causes grant indulgences to the faithful who are members of Christ, be they in this life or in Purgatory. The Church can, by Apostolic authority, grant an indulgence both for the living and the dead. It is accustomed both to confer the indulgence itself by way of absolution and to transfer it by way of prayer; accordingly all, both living and dead, who have obtained these indulgences are freed from as much temporal punishment due to their actual sins as corresponds to the indulgence which was granted and acquired. We decree etc. by Our Apostolic authority etc. that this doctrine must be held and preached by all.”

Instruction of the Faithful

15. This will sufficiently inform the people on the subject of indulgences. But since special pains must be taken to ensure that the faithful do seek indulgences, the clergy should provide further instruction. With Apostolic zeal they should attack in their preaching the vices of the age which flourish everywhere, remembering the words of Isaiah 58: “Cry out; do not stop. Raise up your voice as a trumpet and announce their crimes to My people, their sins to the house of Jacob.” Let them proclaim the need for penance and insist on the inevitable loss of the soul unless sins are destroyed by means of repentance, as is conveyed in the saying of Christ the Lord, Luke 13: “Unless you do penance, you will all likewise perish.” In addition, let them extol the riches of God’s mercy which are poured out for those who completely cast off their former evil ways and provide themselves with a new heart and a new spirit. All the while they should be aware of the Lord’s words in Ezekiel 18: “Be converted and do penance for all your iniquities, and you shall not be destroyed by iniquity. Cast from you all your prevarications and make yourselves a new heart and a new spirit. . . . For I do not wish for the death of the one who is dying, says the Lord God, turn again and live.” And in chapter 33: “As I live, says the Lord God, I do not wish for the death of the sinner, but rather that the sinner be converted from his way and live.”

Benefits of Confession

16. When they have dwelt on the virtue of penance, they should then preach on the sacrament of Penance redoubling their exhortations and advice to the faithful to enter on the year of Jubilee with the proper dispositions, fortified by this most wholesome sacrament. Then they should teach the people how to make a beneficial confession and explain the absolute necessity for repeating former void confessions. Furthermore they should encourage even those who do not consider themselves obliged to do so, to confess again their past sins in the sacrament of Penance and to make a general confession of their sins. “Although it is not necessary to confess the same sins twice, still We consider it salutary to do so on account of the shame felt, which is so large a part of repentance,” as Our predecessor Benedict XI wrote in his decretal *Inter cunctas de Privilegiis*, to be found among his general Occasional Decretals. St. Charles Borromeo writes in agreement with this view in his *ad Confessarios Monitis*, a work which Our predecessor Innocent XII had reprinted in Rome to be an example and pattern for those who hear confessions. “Confessors,” says St. Charles, “should encourage their penitents to make a general confession, having regard to the nature of each person and the suitability of time and place. This way, in reviewing their past, they may return to the Lord with greater eagerness, making good any mistakes from previous confessions.”

17. St. Francis de Sales, in many of his writings, recommends the benefit to be derived from general confessions. We cite here in Latin translation the gentle words he wrote in a letter to a woman who had been widowed: “I have received a letter from your father requesting me to reveal to him some measure which would assist him in saving his soul. I gladly, and perhaps more readily than I should, accede to his desire. The advice I am giving him can be summed up in two points: one is the careful and comprehensive examination of his previous life followed by a general confession and corresponding repentance. For no good man avoids this before death. The second point consists in aiming at a gradual detachment of the mind from the attractions of the world.” The text of this letter can be found in tome I of his *Operum*, p. 914, no. 6, Paris, 1669. Benefits from general confessions during holy missions are referred to in the Italian biography of St. Vincent de Paul, founder of the Congregation of the Mission. Hence the Rules of this Congregation, approved by the Holy See, state that one

of their ministries is: “to encourage and hear general confessions of a penitent’s entire earlier life.” The words of Urban VIII contained in the bull *Salvatoris nostri*, confirming the establishment of this Congregation, have the same tenor, for he recommends the beneficial practice of general confession as follows: “From the abundant success of these (i.e. of the works and ministries proper and peculiar to the institution of the Congregation), it seems manifest that this pious institute is most acceptable to God, of great benefit to men, and altogether necessary: for by means of it the practice of sacramental confession and of general confession and of the most holy Eucharist has become frequent, although previously it was rare.”

Hence Our predecessor Innocent XII, reflecting on the serious losses which can result from the making of past invalid confessions, exhorts each pilgrim before his departure to make a general confession. This exhortation is in the Instruction which he published after the proclamation of the year of Jubilee. Here is Our Latin translation of his words: “The one who is on the point of leaving (on a pilgrimage) should first make a valid general confession; he should be advised of this in order to cure any possible defects of his previous confessions.” Assuredly directors of conscience agree unanimously that general confession is beneficial. The entire account of one’s life is reviewed and this results in fear and humility; a greater horror of sin develops; one’s strength is increased to meet and rout any temptation to evil; a most pleasant peace and quiet enters the mind and the defects of previous confessions are repaired.

Advice to Confessors

18. We know well that sacramental confessions-whether made to remove everyday faults, to rectify invalid confessions, or to gather together all the sins of one’s life-will only produce the desired results if they are heard by ministers of Penance who are upright, learned, and properly educated in the sound doctrine of the Church. When We were in charge of the Archbishopric of Bologna, We appointed as ministers of Penance only those whom We personally or others in Our presence approved after an examination in which they had to give substantial proof of morals and doctrine. We did not give anyone unlimited authority to hear confessions. Rather, We granted a limited authority for a short period of time in order that, once proven, they might be examined a second time either by Ourselves or by others in Our presence. Although this was a great bother to confessors, it was of great benefit to penitents. Currently, however, We are so engaged in governing the universal Church, a task practically beyond Our strength, that We have left the examination of confessors for the city of Rome to the judgment of other trustworthy men. Only when Lent approaches do We indicate to Preachers and Parish Priests whom We have convened all matters which are beneficial to their position and to the salvation of souls. But a much more important reason impels Us to address all confessors on the occasion of the coming year of Jubilee, and accordingly to offer them the following advice and exhortations in the strongest possible words and with vehemence of spirit.

19. In the first place We remind them that they are guilty of serious sin if, while sitting in the holy tribunal of Penance, they hear their penitents carelessly without advising or questioning them, but immediately pronouncing the form of absolution when the penitent has completed the list of sins. Such a procedure is, of course, far different from that of a skilful doctor who pours oil and wine on the wound. Yet every minister of the sacrament of Penance does a doctor’s work. So they should examine carefully not only the circumstances of the sins but also the character and disposition of the one who has committed the sins; then the minister can prescribe the appropriate remedies to enable him to obtain the salvation of his soul. “But the priest should be discerning and prudent, so that as an experienced doctor does, he likewise may pour oil and wine on the wounds of the afflicted person by carefully investigating the circumstances both of the sinner and of the sin. Thus he may discover the proper advice to offer and the proper remedy to apply by taking different measures for the cure of the sick man.” These are the words of Our famous predecessor Innocent III at the General Council of the Lateran, chapter *Omnis utriusque sexus, de Poenitentiiis et remissionibus*. The Roman Ritual approved by Paul V, likewise Our predecessor, in an Apostolic Constitution, agrees with this doctrine, where it states under the heading *de Sacramento Poenitentiae*: “If the penitent does not mention the number, kind, and circumstances of sins, the priest should prudently question him.” But if the confessor knows that the penitent has not confessed certain sins, whether from forgetfulness or ignorance, the confessor must circumspectly and prudently remind him of his omissions since otherwise the confession would lack completeness. He must warn and correct him that by proper preparation, he may obtain the fruit of the sacrament of Penance. This is the opinion of St. Bernardine of Siena, who answers in the affirmative the question whether the confessor is obliged to investigate and examine the conscience of the sinner carefully. He says that “this is to be done not only regarding omissions

through carelessness or shame but also regarding his ignorant silence, because sinners do not know the things of God. So, if the confessor hears anything from the penitent or knows of anything through a probable conjecture, he should remind him of it. Otherwise, it may be feared that the penitent is crassly ignorant, which according to William does not excuse him. Perhaps though he does not know that such an act is a sin, for according to Isidore the ignorant man sins every day and does not know it” (tome 2, serm. 27, art. 2, chap. 3, p. 167).

20. The theologians give clear direction in these cases, even those not known as strict disciplinarians. For We are not here discussing so-called invincible ignorance of positive law, when the penitent has fallen into some sin known only to the confessor, which could occasion greater evil if the penitent was made aware of it. We are speaking of vincible ignorance, when the penitent either does not know certain actions to be sins, although he should know it, or he is surrounded by circumstances of action which confirm the sinner in evildoing if the confessor passes them by without comment. This would then scandalize others, who could infer that certain acts are permissible from seeing them done without penalty by persons who regularly receive the Church’s sacraments. In these cases the opinion of the theologians is unanimous that a confessor must assist the penitent by advice and questioning, even when he sees that this will make the penitent sorrowful. But if at the time the result does not correspond to the advice of the confessor, there is still hope that it will be of benefit later on, since God is helping. Among theologians of the Order of Preachers or of those who accept the teaching of St. Thomas, reference may be made to Solo, *in 4. Sententiar.*, dist. 18, quest. 2, sect. 4, and Silvius, *in 3. par. D. Thomae*, vol. 4, quest. 9, arts. 2 to 7. Among the students of the Franciscan family and the other disciples of Scotus, Cardinal de Laureaea, *in 4. Sentent.*, vol. 2, *de Sacrament. Poenitent.*, disp. 21, art. 3, n. 64ff. Among the writers of the Society of Jesus: Suarez, *in 3. part. D. Thomae*, vol. 4, disp. 32, sects. 3 and 4; Theophilus Reynaudus, vol. 16, *Heteroclit. spiritual.*, pt. 9, n. 4; Cardinal Antonius, *tract. de Poenitent.*, art. 3, quest. 3; and Cardinal de Lugo, *de Sacram. Poenitent.*, disp. 22, sect. 2, where in his burning zeal for the salvation of souls he attacks the lazy confessors of bishops, prelates, princes, and governors who, though they hear no self-accusation for sins which are public knowledge, stay silent, and with no exhortation dispense the grace of absolution after a hasty decision.

“In the second place,” he says, “I consider what must be said of the obligation of confessors of prelates, princes, governors and suchlike when they see or know that their penitents do not really fulfill their duty in conferring benefits, selecting ministers or in governing their subjects, in giving alms from the excess of the church revenues or the like. In these cases it should be noted that ignorance is seldom invincible and without fault. Also their ignorance is seldom not a scandal to their subjects, who readily believe that what they observe their prelates and princes doing is permissible, or at least not very harmful. Therefore the confessor is obliged to advise all penitents of their obligations. He does not fulfill his function by absolving the sins which the penitent tells him; if he does only this, then he is responsible for what his penitent overlooked. Then as a blind man leading the blind, they both will fall into the eternal pit. So if he trembles in the presence of the powerful, let him not take on himself the office of shepherd, but modestly excuse himself as one less fit to bear that burden.” This salutary opinion of Cardinal de Lugo refers not only to those who hear the confessions of bishops and princes. It also binds equally all confessors who hear the confessions of penitents whose morals and example are a proximate occasion of sin, if not of externally sinful actions at least of evil desires and morose delectations, and who in spite of this customarily accommodate themselves to the penitent unaffected by any concern for manifesting the miserable state of a sinful life.

21. Another warning for confessors is this, that if it should happen (and it tends to happen rather often) that the minister of confession hears something from his penitents which deserves to be specially investigated, he should beware of responding by intuition, but should devote suitable time and thought to the matter before settling it. It would certainly be desirable that every confessor should be endowed with what is called “eminent” knowledge, but since this is given to few men, it is wholly necessary that each be provided with at least competent knowledge. More cannot be expected: since moral theology deals with so many important questions which depend on a knowledge of the sacred canons and the apostolic constitutions, it is obviously a hard task for anyone to know all these well and immediately to solve every question as those men often do who excel in eminent knowledge. It will then be sufficient if confessors of lesser mark duly settle the more difficult questions by consulting books. Our predecessor Innocent IV wisely observes: “We consider a knowledge eminent if it can discuss and define subtle problems and quickly find their solutions. But that man has an average knowledge who can investigate matters

in a certain manner; although he cannot answer all questions, he can search out the truth in books and so does not arrive at all his solutions quickly” (*in Commentariis ad Cap., Cum in cunctis*, no. 2, under the heading *de electione, et electi potestate*). So when a more difficult question or a new kind of deed is reported to the confessor and he must consequently consult books, he must do so carefully and selectively. For it is well known that among so many writings there are some whose opinions and assertions do not well agree with the simplicity of the Gospel and the teaching of the holy Fathers. “Many opinions advocate a relaxation of Christian discipline and bring ruin to souls, some being old opinions revived, others newly invented, and the great license of rank minds grows daily more extravagant. By this means, a way of thinking completely at variance with the simplicity of the Gospel and the teaching of the holy Fathers has crept in concerning matters of conscience. If the faithful should adopt it as correct, a mighty corruption of the Christian life would ensue,” to quote Our predecessor Alexander VII (decree published September 7, 1665). On this subject We do not want to use plainer speech; We do not want to touch on the disputed questions of the trustworthiness of authors and the soundness of their doctrine. It will be enough to advise confessors not to rely on their own opinion in a doubtful matter. Before judging the case they should refer to as many books as possible, especially those with more substantial doctrine, and then support the opinion which reason suggests and authority confirms. This is exactly what We taught in Our encyclical on usury where We wrote: “They should not cleave excessively to their own private opinions, but before giving an answer they should examine many authors who are especially commended and then take the side which they see is upheld both by reason and authority” (*Bullarii nostri*, tome 1, ord. 143, sect. 8). We repeat this advice now. For Our statement is not limited to matters of usury, but refers also to all matters which can in any way contribute to the sacramental forum or the proper direction of consciences.

22. In the third place We advise confessors to consider the celebrated saying of venerable Cardinal Bellarmine: “there would not be such ready sinning if there were not such ready absolution.” We also advise them to recall the propositions Our predecessors anathematized, especially propositions 60–63, condemned by Innocent XI on March 2, 1679, and so to learn the cases in which absolution is to be granted, denied, or deferred. “The diligent priest should understand when and to whom absolution should be granted, denied, or deferred. He should not absolve those who give no signs of sorrow or are unwilling to lay aside hate and enmity, to make restitution to others if they are able, to leave the proximate occasion of sin or to abandon sins in other ways and to change their life for the better. Nor should he absolve those who have given public scandal, unless they make public satisfaction and remove the scandal.” These are the words not of a theologian of the stricter school, but of the Roman Ritual. This also commands confessors, in cases where they deny or defer absolution, to explain to their penitents in a mild spirit and gentle words the reasons for their doing so, and show them that it is necessary to do so for the salvation of their souls. Then they should encourage them to return as soon as possible and inspire them to perform properly everything which they are commanded before their return; then when they return to the sacramental court, they may receive absolution. But when they grant absolution, especially to those who seldom approach the sacrament of Penance or only when burdened with many sins, they should exhort them continually. They should emphasize to them the wretched life they have lived under the yoke of sin and explain the vileness of their sins in order, of course, that they may be heartily sorry and seriously resolve to abandon sin in the future. For it is considered that strong serious exhortations by confessors delivered in the forum of Penance are much more effective than the holy sermons of preachers in separating a penitent from his sins. For the hearers of sermons tend to refer the criticism they hear to others rather than to themselves. This, however, cannot occur in the case of a private warning from one’s confessor which strikes one individual penitent and is brandished before his eyes unalloyed with any palliation of or excuse for his sins. Confessors should not reply that this is impossible when the large number of penitents encourages brevity, for the golden statement of St. Francis Xavier resolves this difficulty: “He considered that penitents should be helped carefully, not hurriedly, advising that confessors should prefer to hear a few confessions properly than many at a rash speed” (Tursellini *in ejus Vita* [S. Francisci Xaverii], bk. 6, chap. 17).

23. Our fourth point concerns satisfaction, the final part of the sacrament of Penance and necessary for its completeness. Our loving mother the Church, in sympathy for human weakness, has softened in some ways primitive severity and abandoned the practice of the Penitential canons. “In the weakness of our times when not only men’s merits but their bodies are weak, that ancient strict censure is not allowed to remain for all offenses” (*in Can. Fraternalitatis*, dist. 34). Therefore it is not right for confessors to rashly impose a sacramental satisfaction as a whim, but in so doing they should unite the laws of justice, prudence, and fairness. “In ordaining a penalty for satisfaction, the priests will consider that nothing is to be

imposed from their own judgment, but all is to be guided by justice, prudence, and piety. This is laid down in the Roman catechism for the use of priests, which was composed at the command of the Council of Trent and published by Our predecessor St. Pius V under the heading *de Poenitentia*. The Council of Trent ordained these matters when it laid down this salutary doctrine: “Therefore the priests of the Lord should impose salutary and fitting satisfaction as their spirit and their prudence suggest, in accordance with the kind of sins and the means of the penitents. In this way, they can avoid sharing in the sins of others by perhaps overlooking their sins and dealing too leniently with penitents in imposing very light works for the gravest faults. But they should be conscious that the satisfaction is not only a guardian of their new life and a medicine against weakness, but also a punishment and chastisement for their past sins. For, as the ancient Fathers believe and teach, the keys of the priests were given not for loosing alone but also for binding” (chap. 8, session 14, *de poenitentia*). However, a knowledge of the penitential canons will assist the confessor in getting sinners to readily accept the suitable satisfaction imposed on them. For although he should not resume the practice of those Canons, he can still use them to explain the measure of the penalties formerly laid down for these sins. The penitent as a result will both recognize the great malice of sin and gladly accept the satisfaction imposed on him, although otherwise it might have seemed too severe to him. He will do so, of course, after comparing his punishment with what he would have suffered for the same sins if he had approached a confessor in the far-off days when the penitential canons were in force, before the kind discipline of the Church softened the severity of the old Canons. This is the conclusion too of many authors outstanding for piety and doctrine. We recorded their names in *in nostro Tractatu de Synodo*, bk. 7, chap. 62, and think it ineffective to repeat them here. We do add, however, that the life and morals of the faithful who come to the sacrament of confession in Our day are far different from the kind of life which once won praise for glorious Agnes, renowned for her imperial rank and her pursuit of piety. For when she came to Rome to do reverence at the tombs of the Apostles, she revealed all the stains of her former life in the sacramental forum to Blessed Peter Damian, an excellent Cardinal of the Holy Roman Church, and left the confessional without any satisfaction being imposed on her by a confessor so famous for his goodness and doctrine.

24. Blessed Peter Damian speaks of this event in *Opusculo*, 56, chap. 5 in tome 3, p. 432, of his *Operum* (Paris edition) and treats it as an example for others. “So that those who converge on the tombs of the Apostles may imitate your holy devotion even in the secret confessional, I will affirm that you made me sit before the holy altar, and through sorrowful groans and bitter sighs you gave a faithful account of every slight and minute affection of the depths of your humanity and of every vanity in your thoughts and every superfluity in your speech. You covered your life from age five to now. In turn I decided to impose no penance beyond repeating the praise of the divine mission: ‘Do what you are doing, continue the work you are engaged in’ and the message of the Angel to those in Theatyra: ‘I will not send another burden on you, only keep what you have’ (Ap 2). For, as God is witness, I did not impose even a day’s fasting or other punishment, but I commanded you only to persevere in the holy works you had begun.”

25. But in our day, on the other hand, there are many sinners (among whom We Ourselves are reckoned as no doubt were others in Blessed Peter Damian’s time) who not only in the general confession of their sins, but also in the many confessions they make each year are burdened with serious sins. So in the sacred forum of Penance they are liable to make the satisfaction which corresponds to the seriousness of the sins in accordance with the canons of the Council of Trent. This is especially important since they produce few, if any, good works if they remain in their accustomed manner of life, and do not, as they should, equably bear the pains which sometimes afflict them. Consequently they lose the richer fruit which the prayers of the Church request from God for penitents in these words: “That whatever good you do, or whatever ill you patiently endure, may be for you a remission of sins, an increase of grace, and the reward of eternal life.”

26. Here then, venerable brothers, We have presented the entire list of what We have done or decreed to be done, so that all the inhabitants of Our City may receive the spiritual fruits of the Holy Year. We wish you to take the same measures so that your people who, in the coming year will undertake holy pilgrimages to this City, may obtain equal benefit and the same abundance of heavenly blessings. What We have hitherto said on the subject of pilgrims making a sacramental confession before their departure had already been decreed by the Council of Bourges in 1584: “Whosoever makes a pilgrimage to the holy places should be fortified by the due and complete confession of their sins and by the sacrament of the Eucharist before they set out” (canon 2 in Harduin, tome 10, pp. 1466f). Our predecessor Innocent XII echoes this teaching in his

proclamation of the year of Jubilee in 1700; in his proclamation, he especially insists on a salutary expiation of sins, saying: “Be sanctified, therefore, most beloved sons, and prepare your hearts for the Lord. Be washed, be pure, remove your evil thoughts from God’s sight and, renewed in the spirit of your mind, be urgent in prayers, fast often, and give alms.” To prevent the conclusion that he addressed these words only to Romans, he wisely added words to include others. “Adorned furthermore with these ornaments of the Christian life, fortified with the aid of the virtues, come with confidence, impetuously and with a holy speed of spirit, to this holy city of God on earth as to the throne of grace, that you may obtain mercy.”

27. We are perfectly confident that on your way to this city (provided that the ministry of your pastoral office permits it), whether on your journey or while you dwell in Rome, you will want to emulate the mode of living which St. Charles Borromeo decided to embrace on his pilgrimage to Rome for the year of Jubilee in 1575. This holy pilgrimage of the excellent prelate is described by Charles of St. Peter’s basilica, bishop of Novaria, in the third book of the History he composed on the life and deeds of St. Charles. We hope that in the course of the journey and its various stopovers, the pilgrims will not trouble the bishops there who must take watchful precautions against the development of the scandals that in times past occasioned some to speak ill of holy pilgrimages. When they arrive in Rome, We shall zealously see to it that they lead an upright and moral life, perform the prescribed works properly, visit the basilicas, and practice various acts of Christian penance. We devote great zeal and effort to ensure that all pilgrims return home, permanently improved by the example of holy living which flourishes in Rome, firm in the faith, fervent in virtue, and confirmed in their obedience to the Holy See. We share the desire of Our predecessor and fellow citizen Gregory XII as he solemnized the year of Jubilee which recurred in his time, as is clear from the annals of his reign, bk. 3, chap. 24. Now that these matters have been decided in this way, We have a firm hope that with the Lord’s help, to whom We recommend this entire affair with Our most humble prayers, the pilgrims will return to their own land undeserving of the censure with which St. Jerome insults some who had made holy pilgrimages to the city of Jerusalem. “It is not praiseworthy merely to have been in Jerusalem, but to have led a good life at Jerusalem” (in epist. 58, *ad Paulinum, Operum*, tome 1, p. 318, Verona edition).

28. For the whole year of Jubilee, penitentiary priests and others designated to hear confessions will be available in Rome. They will be given the appropriate powers to hear penitents and grant deserved absolution and dispensation, both for those who live in Rome and those who come there from other places, to enable them to obtain the spiritual riches of the Holy Year. In this period of time preachers of the word of God will be plentiful. We shall speak Ourselves and designate others to speak also, but in so doing We shall not enter on theological controversies which involve merely the disputes of the different schools. Both We Ourselves and those who speak in Our name will be concerned with explaining clearly the force and significance of the phrasing of that section of Our Bull which refers “to the faithful who are truly repentant, have confessed their sins, and been refreshed by holy communion.” We shall likewise show by fact and examples how worthless and vain is the opinion of those exiles from the Catholic communion who falsely assert that repentance is lessened or even destroyed by the use of indulgences. Furthermore, to forestall the suspicion that We or those who preach by Our authority will adopt the stricter opinion, We will employ the same method which the renowned Father Bourdaloue of the Society of Jesus recommended and employed in his Sermon delivered just before the year of Jubilee (*Sermonum*, tome 2, p. 517ff, Paris 1709, 2nd edition).

In the time that We spent in Bologna, We repeatedly issued Our instructions to the people. These were first collected in several tomes and soon were gathered in one folio volume in a Latin translation. In one Instruction (tome 3, 12 of the Italian edition, no. 53 of the Latin), passing by the disputes of the theologians, We exhorted the entire people of Our diocese on the occasion of the Plenary Indulgence proclaimed by Our predecessor Clement XII, to add other works of piety to the works prescribed and to produce fruits worthy of repentance. We cited for them the golden statement of venerable Cardinal Bellarmine (*Controversiarum in tractatu de Indulgentiis*, tome 2, bk. 1, chap. 12, sect. 3): “Wise Christians receive Papal indulgences in their zeal to produce fruits worthy of repentance, and at the same time to make satisfaction to God for their sins.” But We also added the remark of Cardinal Pallavicinus in his *in Historia Concilii Tridentini* bk. 24, chap. 12, no. 6, that those are wrong who think that by using indulgences, Christians become lazy and distracted from making proper satisfaction to God who punishes our sins. Indeed since men are wholly uncertain that they have in reality obtained the fruit

of indulgences, this is an added incitement for many to strengthen their hopes by renewing their practice of salutary works. Moreover the works prescribed for obtaining indulgences increase piety when they are put into practice, and as is daily experienced they introduce a new habit which enables its possessor to perform more readily the other works of virtue. Boniface VIII prescribed visits to the basilicas-fifteen times for visitors and thirty times for Romans-and made the obtaining of indulgences dependent on this work. But he did not for this reason pass over in silence the other works of virtue; rather in his occasional decretal *Antiquorum, de poenitentis, et remissionibus*, which is found among his general occasional decretals, he expressly adds: “Each person, however, will merit more and will more effectively obtain an Indulgence the oftener and the more devoutly he visits the basilicas.” These words agree closely with those which We emphasized above. Those advised the faithful to practice other relevant works apart from the prescribed ones. The words of the traditional formula for a solemn blessing used by Our predecessors and Ourselves express the same meaning. For when the ceremony of blessing is completed, a Plenary indulgence is granted. Then humble prayers are also made to God to confer on the people present not only “perseverance in good works, but also a continually repentant heart,” that is, a heart duly prepared for new works of repentance to atone for past sins, even though hopefully the fault of past sins and their punishment has been remitted in the sacrament of penance, and the temporal punishment which remains has been washed away by the previously granted Indulgence.

29. We read in the lives of Our Predecessors Zacharias and Paschal, by the renowned Anastasius, that several guest houses were built near the church on the Vatican, to welcome and refresh pilgrims who had come to visit the tombs of the Apostles. These buildings, either in the passage of time or by human harm have long been destroyed. But the Romans have built others in different parts of the city which are always open to pilgrims who arrive in this city to reverence the tombs of the blessed apostles and obtain the treasures of indulgences especially in a holy year of Jubilee, to supply in full measure the necessities both for bodily nourishment and spiritual refreshment with the aid of upright priests. These are the matters We judged We should indicate to you. And with the full benevolence of Our spirit We confer on you and on your whole flock the Apostolic Blessing.

Given at Castelgandolfo on the 26th of June 1749 in the ninth year of Our Pontificate.

Quanta Cura. Forbidding Traffic in Alms. Pope Benedict XIV - 1741

To the Venerable Brothers, the Primate, the Metropolitans, the Archbishops, and all the Bishops who are in Communion with the Holy See.

Venerable Brothers, Greetings and Apostolic Benediction.

There is no Catholic who does not know the care required to ensure that the Holy Sacrifice of the Mass is not only celebrated with due reverence and veneration, but also that all semblance of payment of any kind is removed from the dignity of such a sacrifice: both the base demand-rather than request-for alms and other similar practices which are not far removed from the sin of simony or at least from dishonest profit.

It is true that the avarice-which is the bondage of idolatry-of many clerics and laymen has already progressed to the point that they collect alms or stipends for the celebration of the Mass. These have been prescribed by local customs or sanctions of the diocesan synods for the maintenance of the priests. They then take this money and have the Mass celebrated elsewhere, where the alms or stipends given for each Mass are lower than would be given there where the fee was received.

2. Everyone clearly understands how foreign this is to the expressed or silent desire of those who give alms piously. Nor is it to be judged otherwise. Everyone desires that the Masses be celebrated in the church upon which he bestowed alms or in which he is buried, rather than in another church, which may be unfamiliar to him. Such frustration of the intentions of the faithful is motivated by the desire for base profit, just as is the case in the conduct of trade. Accordingly, it is not immune

to the suspicion of avarice and vice, even of theft, whence it may be subject to restitution. Thus many good people, gravely offended by the news of such business, abstain from offering more alms for the celebration of Masses.

3. The Roman Pontiffs, Our predecessors, detested this lethal abuse which gradually insinuated itself. For this reason they wanted a decree both from the Congregation of the Cardinals of the Universal Inquisition of the Holy Roman Church and from the Congregation of the Cardinals Interpreters of the Council of Trent against the heretical depravity. This decree stated that if a priest received a stipend or alms of a certain value for the celebration of the Mass, a lesser fee must not be paid to another priest for celebrating such a Mass. This holds even if the first priest were to inform the second that he had received a stipend or alms of greater value, and the second priest were willing to accept the lower fee.

4. For this reason, Venerable Brothers, We ask and exhort you who share Our concerns and are associated with Us in the apostolic ministry to keep watch over your flocks. Exert yourselves so that this disease may spread no further, but rather may be entirely eradicated. Avarice is the root of all evil. Some people who chased after it have strayed from the faith and have brought upon themselves many sorrows. There is no greater pestilence than avarice, which corrupts the opinion of priestly dignity and perfection and casts it out. Avarice, which teaches people to esteem God less than riches and to serve Mammon, causes the greedy to lose their inheritance in the kingdom of Christ and of God. If this can hardly be tolerated among laymen and should be restrained by law, what about churchmen who have sent forth this message in earthly matters, who have been called to share the work of the Lord, and who have delivered themselves up to the Lord? What about those who, with contempt for holy laws and with disdain for the priestly character, are led astray into avarice, not through worldly profits, but through the ministry of the altar? Strive therefore, Venerable Brothers, to whom the care of Christ's flock is entrusted, not only to shine forth in word and example so that you may be an ambassador of Christ in every place and the people may follow in your footsteps, but also to teach both the clergy and the laity to shun pastures poisoned with vice and to run to the heavenly fold.

5. Since by the fear of present punishment there may be readier compliance with salutary warnings, make the following pronouncement known in all your dioceses. If anyone collects alms or stipends for the celebration of the Mass at the level which the customs of the place or synodical statutes demand and keeps part of this fee for himself, causing the Mass to be celebrated either there or elsewhere where lower fees are paid for celebrating Masses, he will be punished. A lay person who does this will automatically incur the penalty of excommunication in addition to the other penalties which you might invoke according to your decision. The cleric will automatically incur the penalty of suspension, from which no one can absolve except Ourselves or the Roman Pontiff ruling at the time, unless there is danger of death. We trust in the Lord that each one, mindful of his condition, will not belittle such salutary laws and ecclesiastical censures. Meanwhile, We lovingly impart Our apostolic blessing on your brotherhood and on the people entrusted to your care.

6. We also wish that the same confidence be placed in copies of this letter-even printed ones-which are signed by a notary public and guaranteed by the seal of an ecclesiastical official, as would be placed in the original letter if it were displayed or shown.

Given in Rome at St. Mary Major under the ring of the fisherman on the thirtieth day of June in the year 1741, the first year of Our pontificate.

Cum Religiosi. On Catechesis. Pope Benedict XIV - 1754

To the Patriarchs, Archbishops, and Bishops of Italy.

Venerable Brothers, We give you Greeting and the Apostolic Blessing.

Removal of Impediments to Marriage

Religious men, devoted to the improvement of divine worship, have informed Us that it would be best to appoint special ministers in Our patriarchal basilicas, St. John Lateran, St. Peter's on the Vatican, and St. Mary Major's; their purpose would be to instruct those sent to these basilicas by the Apostolic Chancery to perform there the required servile works. These works are required before they are granted the object of their journey to Rome, which is the removal of an impediment to marriage. The aim of this instruction is to enable these people to be duly and beneficially cleansed by the Sacrament of Penance and to partake of the Sacrament of the Altar in a worthy manner. The Chancery demands that they receive both of these sacraments in addition to making the sacred pilgrimage to the seven churches and to ascending the holy stairway. We have issued timely orders on this subject before, as may be seen from Our encyclical letter of last January 16th to the Cardinals who are archpriests of the said basilicas. We have subsequently been reliably informed of the great zeal shown in this important work by some of the canons and other clergy of the said basilicas; they constantly and eagerly press on with the careful carrying out of Our commands. Because of these reports, We have experienced a specially deep joy, and with all Our heart, have rendered due thanks to the Most High God Who is the source of all good things.

Many Ignorant of the Mysteries of the Faith

We could not rejoice, however, when it was subsequently reported to Us that in the course of religious instruction preparatory to Confession and Holy Communion, it was very often found that these people were ignorant of the mysteries of the faith, even of those matters which must be known by necessity of means; consequently, they were ineligible to partake of the Sacraments. Although the ministers mentioned continue unceasing instruction to eradicate this great evil, yet this evil greatly distresses the people requesting and waiting for their dispensation. For oppressed by poverty and begging for their food with their own hands, they wish to leave the city as quickly as possible, to return to their homelands and marry; this is the purpose of their journey, and they are undeterred by the discomforts of public and heavy penance.

Bishops Not at Fault

2. At the start of Our pontificate, We wrote an encyclical letter to increase the zeal of Our Venerable Brothers to ensure that in every diocese the elements and precepts of Christian doctrine be explained and learned. We have read both the old and new reports of their diocesan synods; We know they are filled with instructions and exhortations, and that they include everything helpful for transmitting Christian doctrine. Therefore We heartily assert Our conviction that in this matter none of the bishops can be found lacking in the Apostolic office entrusted to him; the fact that some members of their dioceses are ignorant is not due to their fault or negligence. It must clearly be attributed either to the obstinacy of their subjects who, despite the commands of their superiors, have avoided instruction in their Christian doctrine; they have, in fact, seldom if ever gathered to hear the word of God explained in preaching. Or it could be attributed to the slowness of some for learning what is taught. Or perhaps it is because that although they learned the elements of Christian teaching in their earliest years, when they were older, they ceased learning and building upon the foundation of their youth. Because of this, they are gradually reduced to a state like that of people who were not taught in their early years or who never received instruction in Christian doctrine. Although these setbacks have continued in spite of every measure taken by Our Venerable Brothers, We must nonetheless stir up their zeal again by this encyclical letter. And they are obligated anew to take every step and care possible in this matter on which the eternal salvation of the souls entrusted to them depends.

Work of St. Charles Borromeo

3. Each one of you, Venerable Brothers, has thoroughly understood the measures taken by St. Charles Borromeo, both in his own large diocese of Milan and in the entire province of which he was Metropolitan. He took these measures in order to establish a fruitful method of transmitting Christian doctrine, and he labored greatly in order to strongly sustain this religious education. And when he observed that his toil had not borne the fruit he desired, he did not despair, but instead increased his cares and concerns as is seen in the fifth synod of Milan: "We have hitherto shown great care in looking after the instruction of individual Christians in the fundamental doctrines in the Christian faith; but since we realize that we have profited little so far, we are led by the importance of the matter to make these additional decisions." For it was enough for that holy prelate to see that the need still existed, and thus to address himself to the work a second time; in this endeavor,

he added cares to cares and minimized the many measures he had employed up till then. In like manner, it was enough for the Assyrian king to be informed that the nations did not know the commands of God: “and it was announced to the king of the Assyrians, and said: the nation which you transferred and sent to dwell in the cities of Samaria do not know the laws of God’s land.” He at once sent a priest to teach those nations the commands of God: “And the King of the Assyrians gave commands, saying: bring there one of the priests which you led off as prisoners and let him go and dwell with them and teach them the laws of God’s land” (4 Kings 17).

Teach the Fundamentals of the Faith

4. Therefore with the example of St. Charles Borromeo before Us, We encourage you and implore you by the mercy of Jesus Christ not to despair in this important work of handing on the fundamentals of the Christian faith, even if hitherto you have devoted all your zeal and care to it. See to it that every minister performs carefully the measures laid down by the holy Council of Trent and by the statutes of your synods: that on fixed days school-masters and mistresses should teach Christian doctrine; that confessors should perform this part of their duty whenever anyone stands at their tribunal who does not know what he must by *necessity of means* know to be saved; that priests should also provide this instruction before uniting spouses in marriage; that fathers of families and lords of houses should be gravely advised of the duty imposed on them of being themselves instructed and of seeing to the instruction in the commandments of Christian doctrine of their sons and of the members of their household; that the practice of reciting aloud properly-composed acts of Faith, Hope and Charity by the priest and people before or after the parish mass should be preserved in the dioceses in which it is customary and be carefully introduced where it is not. Parish priests should not avoid their duty of at least on feast days, explaining the Gospel to the people from the altar when there is no sermon. In addition, they are obliged to teach them the chief mysteries of our holy religion, the commandments of God and the Church, and everything which is necessary for their worthy partaking of the Sacraments. Preachers should also follow this path, recalling the salutary advice that they should join instruction to exhortation whenever their hearers stand in need of both. Finally, the best method for instructing ignorant men in Christian doctrine is indicated by St. Augustine who says (*de Cath. Rud.*, 10) that the most fruitful procedure is to ask questions in a friendly fashion after the explanation; from this questioning one can learn whether each one understood what he heard or whether the explanation needs repeating. In order that the learner grasp the matter, “we must ascertain by questioning whether the one being catechised has understood, and in accordance with his response, we must either explain more clearly and fully or not dwell further on what is known to them, etc. But if a man is very slow, he must be mercifully helped and the most necessary doctrines especially should be briefly imparted to him.” We are assured that you yourselves will pursue many more paths than We point out to you in this encyclical letter. In the meantime, Venerable Brothers, We lovingly impart to you and to the flock entrusted to your care Our Apostolic Blessing.

Given at Castelgandolfo on the 26th of June 1754 in the fourteenth year of Our Pontificate.

Magnae Nobis. On Marriage Impediments and Dispensations. Pope Benedict XIV - 1748

To the Kingdom of Poland, to the Primate, Archbishops and Bishops.

Venerable Brothers, Greetings and Apostolic Benediction.

It was a painful surprise to learn from trustworthy reports and letters that a certain false opinion had spread in Poland. It is said that some matrimonial dispensations had been granted and sent out, indeed, that they are customarily granted and sent out, by this Apostolic See, in which the canonical impediments for a legitimate and valid marriage are removed, even though one or both of the contracting parties openly profess a heretical sect. Since this could only be disseminated by injustice and intolerable calumny, We would be lacking in our Apostolic ministry if We did not clarify the constant rule of action in this matter. At the same time, We earnestly admonish and beseech all of you and your subordinates in Poland, a kingdom renowned for its faith and religion, to read and weigh the letters of matrimonial dispensation which are sent out by the

Apostolic See for the people of that kingdom. We are certain that if there ever was any sin in this matter, it was not the fault of this Apostolic See or of its officials; truly it must be attributed entirely to the Ordinaries of places or to their ministers, who did not take care either to read or to weigh sufficiently the letters of dispensation which they received.

Condemnation of Marriages with Heretics

2. Nor is it necessary for us to prove in full the antiquity of the discipline by which the Apostolic See always condemned the marriage of Catholics with heretics. But it will be sufficient to bring forward only some evidence with which We may show that the same discipline and rule which has been diligently preserved down to our own time flourishes now, by Us no less religiously preserved. This is what our predecessor Pope Urban VIII testifies to concerning his own times in his Apostolic Letters dated December 30, 1624; these may be read in the book of Cardinal Albitius entitled *De inconstantia in Fide*, chap. 37, no. 127, where he writes: “Granted that We hold that the marriages of Catholics with heretics are all-together to be avoided, and, as far as it depends on us, We aim to keep them far from the Catholic Church.” Also our predecessor Pope Clement XI, in the letters dated June 25, 1706, and found in the collection of his briefs and letters published in Rome in 1724, expresses himself no less clearly. On page 321 we read: “We consider it most important not to transgress the rules of the Church of God, of the Apostolic See, of our predecessors and of the holy people, all of whom shrink from the marriage of Catholics with heretics, unless the good of the entire Christian community should demand it.” And in other letters dated July 23, 1707, in the same collection, page 391: “Indeed the Church shrinks from such marriages which present so many proofs of deformities and spiritual danger.”

3. Our judgment in this matter is sufficiently clear in the Decretal Rescript published by our authority November 4, 1741, and printed in volume I of *Bullarii nostri*, no. 34, sect. 3, as follows: “In the first place his Holiness grieves very much that some Catholics today are demented in their base love. They no longer shrink from these detestable marriages which the Church has always condemned and forbidden. He praises those bishops who strive to restrain Catholics from marrying heretics by imposing more severe penalties. Also “He seriously admonishes all bishops and Vicars Apostolic, parish priests, missionaries, and other faithful ministers in Holland and Belgium to frighten away Catholics of both sexes from entering upon such marriages to the destruction of their souls, and to impede these same marriages by every good means, and to strive effectively to prevent them.” Further along, concerning a marriage already contracted by a Catholic party with a heretical partner, we read: “The Catholic spouse, whether a man or a woman, ought to resolve to do penance for the grave crime committed, to beg God for pardon, and to strive to bring back to the Catholic Church the spouse wandering from the true faith and so to win his soul; this could obtain remission for the crime committed because, as has already been said, he will be forever bound by the chain of that marriage.”

Heresy Must Be Abjured

4. When a dispensation is requested to allow a Catholic to marry a heretic or to remove some canonical impediment which exists between the contracting parties, neither the permission nor the dispensation is granted except with the addition of this expressed law or condition, namely that *the heresy must first be abjured*. Pope Innocent X was on his guard and ordered that such dispensations should not be granted at all unless there was proof, supported by authentic documents, that the heretical fault of the heterodox contracting party had been rejected under oath; this testimony was left us by Cardinal Albitius, at that time Assessor of the Congregation of the Universal Inquisition, in the tractate mentioned above, *De Inconstantia in Fide*, chap. 18, no. 44. Clement XI, in the Congregation of the Holy Office held in his presence on June 16, 1710, ordered the Archbishop of Malines to give no permission or dispensation for marriages to be celebrated between a contracting Catholic and a heretic unless the abjuration of heresy had indeed preceded; he ordered that the theologians who had opinions contrary to this practice be sharply admonished. Vincenzo Cardinal Petra recorded this in his Commentary on the Constitution XII in Suo C of John XXII, *Operum*, vol. 4, p. 76, no. 14.

5. Some examples are found of Roman Pontiffs who either gave permission to contract marriages or gave dispensations concerning some impediment, without the condition of first abjuring heresy. We say first of all that these concessions were very rare and most of them were granted for marriages to be contracted among the highest princes, and not without an urgent

and grave cause, a cause which concerned the public welfare. Besides, opportune safeguards were always added, lest the Catholic spouse might be perverted by the heretical one; the former would know that he must strive for the conversion of the latter. In addition, children of both sexes born of the union must be educated in the sanctity of the Catholic religion. It is easy then to realize that in such concessions no opportunity for error was open to the executors unless they wished knowingly and deliberately to fail in their duty. Finally, from what We have said so far, it is obvious that the Apostolic See has always both disapproved and condemned such marriages unless the abjuration of the heresy preceded; it still abominates and detests them.

Justification for Dispensation

6. Sometimes the justifications for dispensations are not openly mentioned in the petitions; the ministers and officials of the Holy See cannot divine this. Therefore, to silence accusers and calumniators, it is sufficient to point out that every dispensation is given to a specified executor, who is to determine the truth of everything in the deposition. Since he knows that the marriage of Catholic with heretics is condemned by the Apostolic See, he can also understand that the evil of heresy, which affects one of the contracting parties and which is not mentioned in the letters of dispensation, was concealed from the Apostolic See. It is his duty to suspend the execution of such letters and to notify the Roman Pontiff and his officials of the reason for the suspension, as Pope Alexander III prescribed in his letter to the Archbishop of Ravenna. This was entered in the Codex of Decretals to insure its perpetual effect, in the chapter *Si quando, de Rescriptis*, where we read: “Diligently consider the nature of this business and either comply with Our orders or by your letter explain the reasonable cause which prevents you; for if you do not, We will maintain what was suggested to Us by an evil report.”

Presumption that Both Parties are Catholic

7. In truth the circumspection of the Apostolic See and its officials does not stop here. Sometimes when a dispensation to remove some canonical impediment for a reasonable cause is requested it comes from a region in which Catholics live together with heretics. When it is not certain from other sources whether both of the petitioners or only one of them is Catholic, the above Pontifical officials always presume both to be Catholics. Therefore they set forth their wishes in a little book (called *Supplicationum*) to which the Papal signature is applied: “The afore-said petitioners, who are truly members of the orthodox faith and live under obedience to the Holy Roman Catholic Church, and intend so to live and die, etc.” These words agree with others which are added in provisional and conditional form, namely: “Provided the petitioners mentioned are truly worshipers of the orthodox faith, and live in obedience to the Holy Roman Church and intend so to live and die.”

8. Considering the above, We ask: when letters of matrimonial dispensation are conceived in such words and sent in that way, if later it is learned that the contracting parties are heretics, or one of them is Catholic and the other heretic, and nevertheless the dispensation is executed, whose fault is it and who can be accused of issuing an improper dispensation? Is it he who in good faith has granted it after applying opportune safeguards and adding legitimate conditions; or is it not rather he who, without regard for such conditions and with no previous examination of the contracting parties, executes the dispensation and permits it to have an undue effect contrary to the will of the one granting it?

Girls Less Than Twelve Years Old

9. But some one may object that not all dispensations sent out for execution were armed with such clauses; for in the kindgom of Poland itself, not many years ago, a certain dispensation was sent from Rome which did not display any conditions of this kind. The dispensation concerned age in favor of a girl who was six months short of 12 years, which is the legal age for girls to enter matrimony. In the concession it was explained that “craft complemented age so that legally she could contract marriage.” Hence it should be considered a declaratory document rather than a dispensation, since the faculty of contracting marriage before the time prescribed, as often as craft supplies for age, comes from the very provisions of the law and canons. Indeed the bishops themselves and the ordinaries of places may decide on this question, which is one of fact: whether indeed craft, as is stated, has supplied for age. Consequently they have the authority to give permission to

contract marriage. It is not necessary to appeal to the Apostolic See, except for greater solemnity of the act or “lest there might arise some question of the validity of such a marriage on the score of insufficient age,” as the formula which is customarily used in declaratory letters concerning insufficient age states. Indeed canonists teach that there is an extraneous right of the Apostolic See and of ordinary judges to decide in this matter, whether indeed craft, as is asserted, may supply for age. But only the Holy See has the right of granting a dispensation to contract marriage to a minor, who is not yet mature for conjugal union, but has attained that use of reason sufficient to understand its purpose and nature. Indeed for the validity of matrimony, just as natural and divine law requires the use of reason, so positive canon law requires the natural power of conjugal union. The Roman Pontiff is above canon law, but any bishop is inferior to that law and consequently cannot modify it.

10. But let us pass over the question of whether permission to contract a marriage before the legal age, when craft supplies for age, is properly called a dispensation or rather has the force of a declaration, and therefore whether it ought to be classified as an act of grace or of justice. When one of the contracting parties or both are infected with heresy, and this is not mentioned in the application and could not be known in any other way, the apostolic letters granted in this matter lack those words and conditions which are customarily added to other dispensations. Let us see nevertheless whether others of equal force are present by which the executor of such letters should abstain from executing them. There can be no doubt about this, however, if we refer to what was required of the executor in such letters, “that he inform himself diligently about the premises” and see “whether it is really and legitimately obvious in such a minor that craft does supply for the defect in age.” The same executor is commissioned to permit the applicant to marry “provided there is no other canonical impediment to contracting matrimony with a person legally free to marry, or with a person to whom an Apostolic dispensation has been granted, according to the norms of the Council of Trent.” These words surely indicate that he should be no means permit a minor to enjoy such a dispensation or declaration if he learns that the minor was planning to marry a heretic.

11. But our discussion has been longer than We intended at the beginning of our letters. We do not at all regret this. We are concerned that the truth about facts and events be known and that false rumors spread against the sacred Chair of Peter do not find credence. If anything is done anywhere against the sacred canons, may the fault not be ascribed to the innocent.

12. But that the end of Our letters may return to where they began; to you, venerable brothers, and to the other ordinary bishops of that kingdom, We again earnestly command that you and your respective officials study the Apostolic Letters of dispensation which are sent to you for execution; certainly, if you find anything in them abnormal and of a new kind, you should look into its truth or falsity. There is much malice among men on earth, nor is it given us to know to what lengths the audacity of deceitful men can go. Indeed it has come to our ears that someone, disregarding the impediment of grade, married a heretical man to a Catholic woman; afterwards when he learned that his deed was open to criticism, he did not hesitate to assert that he was justified in this matter by an Apostolic dispensation which he had received from Rome. When, however, he was called upon to produce such letters of dispensation, he was never able to do so, since, in fact, he had never received them.

13. Truly We believe that such a detestable crime as this could not have been committed in the midst of the renowned nation of the Polish people, which We embrace with paternal love. Nor could the bishops of that kingdom, all of whom together and individually We hold in great honor, have participated in this. To you, however, venerable brothers, and to the flock committed to you, We bestow the Apostolic Benediction from the depths of our soul.

Given at Rome at St. Peter’s, June 29, 1748, in the eighth year of Our Pontificate.

Quod Provinciale. On Christians Using Mohammedan Names. Pope Benedict XIV - 1754

To Our Venerable Brothers the Archbishops and Bishops as well as Our Beloved Sons, the Parish Priests and Missionaries of the Province of Albania.

Venerable Brothers and Beloved Sons, We give you Greeting and Our Apostolic Blessing.

Forbidding Use of Mohammedan Names

The Provincial Council of your province of Albania, Venerable Brothers and Beloved Sons, was held in the year 1703 during the pontificate of Our predecessor Pope Clement XI. It decreed most solemnly in its third canon, among other matters, as you know, that Turkish or Mohammedan names should not be given either to children or adults in baptism. It also decreed that the faithful of Christ should not allow themselves to be called by Turkish or Mohammedan names which they had never received, for the purpose of either exemption or immunity from taxes, or the advantage of free trading, or avoiding penalties. We have confirmed and commanded the observance of this decree in Our encyclical letter *Inter omnigenas*, addressed to the kingdom of Serbia and its neighbouring regions. This encyclical letter, covering many subjects of religion and discipline, was published on the 2nd of February 1744 in the fourth year of Our pontificate. This prudent and saving statute was established by your predecessors with great wisdom and devotion as a shining example of your Catholic faith and sincere Christian piety; in our 1744 encyclical, We strictly ordered it to be imitated and fully observed by other churches. Just as adhering to it clearly results in the greater fame and reputation of your province and in greater benefits for securing the eternal salvation of souls, so if it should be neglected, it would greatly dishonor your province and openly endanger these souls.

In Our letter mentioned above, We designated that abuse as a cowardly concealment of the Christian profession, approaching infidelity. Since then, We have learned with great mental anguish that many people in that province continue to take Turkish or Mohammedan names despite the consideration of their eternal salvation. They do so not only in order to be immune and free from those taxes and burdens which have often been and continue to be imposed on the faithful of Christ, but also in order that neither they themselves nor their parents may be thought to have abandoned the Mohammedan sect, thereby avoiding the requisite penalties. For all this cannot take place without a pretense of the errors of Mohammed, even if the faith of Christ is adhered to in the heart, and this is at variance with Christian sincerity. It involves a lie in a most serious matter and includes a virtual denial of the Faith, most insulting to God and scandalous to their neighbors. It even gives the Turks themselves a suitable opportunity to rate all Christ's faithful as hypocrites and deceivers, and accordingly to persecute them justly and deservedly.

2. Our sorrow and anguish is further increased by the fact that some of you yourselves, venerable brothers, and of you also, beloved sons, parish priests and missionaries, take no measures against so vile and hateful a pretense. In fact, some of you even connive at it; by being impressed by empty motives to find excuses for sins, you do not hesitate to allow those who take common Turkish or Mohammedan names and desire to be addressed by them, to partake of the Sacraments with no pang of conscience at all, to the public offense of the obedient faithful.

3. We who are entrusted with the care of all the churches and the supreme administration of the sacred Apostolate; in this capacity, We are obliged to lead all Christians back to the way of salvation and to present them to God pure and sincere, walking in the spirit and in truth without stain. We have heard Our Venerable Brothers, the Cardinals of the Holy Roman Church, who are general Inquisitors for evil heresy on this subject. In accordance with their advice, We first renew and confirm by Our Apostolic authority in this letter the praiseworthy canon of the council of your province of Albania, and We command that it be strictly observed. Also We extend the decrees of Our church by the same authority and uniformity to include your province; We equally strictly prohibit any of Christ's faithful from daring to take Turkish or Mohammedan names in order to be considered Mohammedans, in any case, under any pretext, or in any conceivable circumstances.

4. Furthermore, venerable brothers and beloved sons, We ask and urge you in the Lord to think seriously about your ministry and the strict account you will have to give to the Eternal Judge Jesus Christ, the Supreme Prince of Pastors, for the sheep entrusted to each one of you; to this end, We urge you to take personal care by your good works that your election will be assured. Since it would be very careless and negligent on your part not to, do not fail to patiently convince, implore, and exhort the faithful of Christ in your Province to lead a good life among the nations. Urge them in all affairs to conduct themselves so as to be an example of good works in order that those who oppose them may be chagrined since they have nothing evil to say of them, and they cannot accuse them of being evildoers who for the sake of base gain profess one thing with their lips while believing differently in their hearts. But if they do not accept your warnings and Our commands, they must be compelled by the rod to follow the norm of Apostolic discipline. The sanctions and penalties provided for by your Albanian council and by Our letter mentioned above must be fully applied in their case: that is, they must be declared unfit to receive the Sacraments in their lifetime, and if they die unrepentant, to benefit from prayers after death. Insofar as it is necessary, We renew and reapply these penalties; We enjoin you to ensure their due execution. This should not be hard for any one of you, venerable brothers and beloved sons, for none of the schismatics and heretics has been rash enough to take a Mohammedan name, and unless your justice abounds more than theirs, you shall not enter the kingdom of Heaven.

5. Finally, gravely advise those who have converted from Mohammedanism or the children of such converts, if they lack confidence in their constancy in the Faith, fearing punishment by their rulers if they abandon their Turkish names, to emigrate secretly from those territories and come for refuge to Christian lands. There they shall in no way lack the help of God who gives food to all flesh, or the charity of the faithful, especially if their Bishops provide them with letters of recommendation. In the meantime, We lovingly grant you Our Apostolic Blessing, venerable brothers and beloved sons, and We desire each Venerable Brother Bishop to extend it in Our name to all the orthodox faithful of Christ in his own diocese.

Given at Rome in St. Mary Major on the first day of August, 1754, in the fourteenth year of Our Pontificate.

Nimiam Licentiam. On the Validity of Marriages. Pope Benedict XIV - 1743

To the Venerable Brothers, Archbishops and Bishops of the Kingdom of Poland.

Venerable Brothers, Greetings and Apostolic Blessing.

We deplore the abuse by which Christian marriages, even long-stable ones, are now dissolved in the Ecclesiastical Courts of Poland. This abuse involves dissolution without due cause or in violation of canon law, and threatens grave injury to the faithful. We warned about this in Our Brief of April 11, 1741, and We exhorted you in the name of the Lord to watch over the flock entrusted to your care. We also warned that We were considering measures of redress and a suitable opportunity to pursue this matter.

Hidden Marriages

Meanwhile We had learned that an evil custom of hidden marriages, more popularly known as marriages of joint knowledge, has spread throughout much of the Christian world. Among the resulting irregularities is that hidden marriages of this sort were themselves being dissolved where other marriages were publicly celebrated. In another encyclical letter to the Venerable Brothers, Patriarchs, Primate, and all Bishops on August 26 of the same year, We prescribed that the aforementioned evil custom must be abrogated and the provisions of the sacred canons and the decrees of the Council of Trent must be accurately observed.

Rules for Valid Marriages

2. Besides all this, in Our well-known letter of November 3, 1741, We enjoined laws and rules concerning the validity and nullity of marriages. Therefore ecclesiastical judges, carried away neither by fault or dishonesty nor by inexperience or ignorance, can safely pass sentence on the validity or nullity of marriages, using justice rather than their own inclinations.

Selection of Good Judges

3. Moreover it was alleged and objected that this sort of evil arose because such cases were handled by unqualified judges. In another encyclical addressed to all the bishops, We therefore enjoined and commanded that each one, together with the council of the Cathedral church, make a list of suitable judges and send it to the Apostolic See. Also Our letter of November 3, 1741 took pains to add that in appropriate circumstances attention should be turned to the authority of nearby bishops; if it should happen that this is not possible, only then should another proficient and suitable judge be selected.

New Abuses

4. We were thus confident that these abuses and all irregularities everywhere would with God's blessing be completely abolished; however, We learned with sorrow that new deceptions and subterfuges had been found there by which these saving ordinances could be eluded. The soul shudders to repeat the agreements which the litigants now reached. For instance one of them, after the ecclesiastical judge had nullified the marriage, dared to appeal and was held for the payment of a sum of money to the other (who acquiesced in the opinion). The soul also shudders because the judge instructed the appellant to make all kinds of payment.

Improper Customs in Poland

5. Having thoroughly investigated these matters, We have concluded that the irregularity and confusion in Poland arise for the most part from the manner and custom by which marriages are conducted there. Very often indeed the proper pastor is not even present for the marriage ceremony because the duty to witness the marriage has been delegated to a randomly-selected priest, even without the knowledge of the proper pastor. The banns announcing a couple's intent to marry must appear on three feast days during a solemn mass in the parish church of both. But these are often dispensed with, even though there is no legitimate and urgent reason to do so.

6. Therefore all avenues are closed by which one could determine whether a marriage is contracted with the necessary liberty and consent; when any such impediment exists between the contracting parties, the marriage must be dissolved and declared void. So the conditions are set for annulling marriages, even those consecrated in the Church. At times it is argued that the marriage was entered upon by force or by fear, in either case without the free consent of one or the other of the contracting parties; at other times a legitimate and canonical impediment is alleged, which could have been known before the marriage was contracted if it had not been purposefully concealed; also at times, and this happens more frequently, a marriage is annulled because it was contracted before another priest, even with the consent of the parish priest or of the ordinary bishop but without the necessary and usual formalities. Certainly it is clear that these dissolutions of marriages in Poland are a source of evil and an open door to crime. Furthermore the canonical benefit of appeal, which one of the spouses can enjoy after the case is decided in favor of the other, is impeded by these frauds and subterfuges. Finally these frequent marriage dissolutions are not without the gravest offense and scandal to the upright.

Annulment and Excommunication

7. To remedy this pernicious evil, We, with certain knowledge and after mature deliberation, declare all pacts between spouses for the dissolution of marriages to be null, invalid, and ineffectual, both now and for the future. We also annul those pacts which interfere with the appeals process, even if the pacts were approved by oath, and even if they were agreed upon before the publication of our most recent letter. So that no such pact may ever be considered valid and obligatory, We inflict the penalty of excommunication on anyone entering into a pact, from which no one can obtain absolution except through Us and Our successors, except at the hour of death. Besides We declare that any judge who may have dared to announce and further the pacts We mentioned before also incurs or will incur the same penalty of excommunication. We again confirm

whatever is contained in the aforementioned last letter or in our Constitution, and especially all that concerns the procedure and order of the appeals from the unsuccessful defender of the marriage, and the sentence of the judge against the annulment. We bid your Brotherhood again to publish and disseminate the same letter and command that this be done as though it had been expressly inserted word for word in the present letter, just as We desire its tenor to be expressed and inserted in this present letter.

Advice to Clergy

8. What We have said on the subject of matrimony up to this point sufficiently informs the faithful of the sanctity of marriage. They may now approach this great sacrament with that reverence and piety which is fitting, and regard it as indissoluble. Nevertheless We feel that We must also set forth to you the distinguished and salutary rules of other wellorganized dioceses where lawsuits concerning marriages and their annulment are rare.

9. The pastor is obliged to witness in person the marriages celebrated in his parish unless a legitimate and grave reason prevents him.

Nuptial Banns

10. Before the publication of the banns, the pastor himself must take care to question both groom and bride separately to determine whether they consent voluntarily and freely to marry. He must also strive to determine whether there is any impediment and, if so, what the nature of the impediment is; whether one of the contracting parties has been engaged and given a solemn promise to another, and whether the sons and daughters contract with the consent of the parents. After the pastors have diligently explored these and other relevant matters, if they find anything in these questionings either lacking or potentially harmful, they must suspend the banns and refer the possible obstacles to their own bishop, who will judge the matter.

11. Now if the parish priests find nothing to prevent the banns from being announced publicly and according to custom, then the banns are published on three successive feast days during the mass. This follows the prescriptions of the Lateran Council under Pope Innocent III and those of the Council of Trent, so that any impediment heretofore unknown may be revealed by those who hear the banns.

Pastor as Witness

12. Bishops watching vigilantly over their sheep know that matrimony is valid before any priest, not just the parish priest, if the proper pastor or the ordinary of the place has granted the necessary permission. The bishops can also dispense with the banns, or permit only one instead of three, or even none, to be read, if an urgent and legitimate reason exists. Nevertheless they should take diligent care that they do not use this authority indiscriminately, both in dispensing with the banns and in permitting any priest rather than the proper pastor to witness the marriage. Should necessity demand, they are not to grant this authority at once, but only after they are convinced that there is no impediment between the contracting parties.

Dispensations from the Banns

13. Concerning dispensations from the banns, the bishops clearly understand that theirs is not at all an unbridled and immoderate authority over this matter, but an authority for reasons of prudence to deal with legitimate occasions that may arise. This authority is to be used cautiously, so that in all cases they recall the words of the Council of Trent: “But if at times there is a probable suspicion that a matrimony might be wrongfully impeded if so many as three banns preceded, than let only one be made, or at least let the matrimony be celebrated before the presence of the pastor and two or three witnesses. Then before the marriage is consummated, let the banns be published in the church so that if there are any impediments, they may more easily be uncovered.”

14. This kind of episcopal concern and diligence regarding matrimony removes almost all dissolutions of marriages; let us therefore follow this path. Direct your steps on to the age-old, well-trodden way, commended by the Council of Trent and

established for all the bishops to follow. See to it that parish priests and other spiritual leaders, called in part to share your labors, expend similar diligence and integrity in exercising their ministry. Do not let an easy goodwill remove the juridical presence of the proper pastor, necessary for contracting marriage; likewise, do not grant another priest permission to witness a marriage for some trifling reason. The canonical laws concerning nuptial bans are to be scrupulously kept, since they can hardly be passed by without offending and scandalizing many. Keep them yourselves, and see to it that they are observed by other interested parties.

15. Do not abuse the easy dispensation of the bans without due cause. It has inflamed lawsuits and loathing, and cannot serve as a model for further action. A pernicious custom does not establish a norm for action, but serves as a reproach of evil deeds.

16. It is asserted that the hasty and extensive granting of these commissions and dispensations was due to the example and encouragement of the Ordinary of the Apostolic See in Poland, at the time Nuncio, who was excessively indulgent in this area. Whether truly or not, in virtue of the authority given him, he can grant these and other dispensation, We have restrained the authority of the present Polish Nuncio in this matter, so that your Brotherhood, with the example and encouragement abolished, may for the future abstain from these commissions and dispensations.

Remedies

17. Therefore, We want you to know that We intend to apply our authority to more efficacious and stringent remedies for curing these evils. Even after so many exhortations and prescriptions of Apostolic providence and authority, We did not succeed in abolishing the former litigation concerning marriage and separation. You certainly understand that We could justly and reasonably reserve the trials of matrimonial cases even in the first process. But We leave to the bishops the first and to the metropolitan the second process. We then decree that in Polish matrimonial trials the sentence concerning the nullity of a marriage, both in the first process by the bishops and in the second by the metropolitan, may not be executed unless both judgments with their arguments are first examined and approved by the Cardinals, who are the interpreters of the Council of Trent. Moreover any marriage contracted after both judgments have been delivered in your courts, whether or not the Cardinals are considering the matter, We declare to be null and void, both now and for the future.

18. This present letter and whatever it contains is to stand firm, valid and efficacious, and to obtain its plenary and full effect, is to be observed inviolate by all whom it concerns now and will concern.

19. Finally We desire that all the copies and imprints signed by the hand of any public notary and bearing the seal of a person of an ecclesiastical dignity, are to be given the same faith in the courts and outside of them which would be given to the present letter if it were presented or displayed.

20. For the rest, We beseech and exhort you to choose individual ministers and officials for your curias who are outstanding in all the Christian virtues, and commended by long experience. Vigorously enjoin on them that each one has many tasks to perform in his ministry. And you yourselves must maintain your vigilance. Remember the account to be rendered to the Prince of pastors Jesus Christ for the flock entrusted to your care, and remember the eternal reward in heaven promised to those who have fought lawfully. Meanwhile as a sign of your success, and of a richly deserved abundance of heavenly grace, We lovingly impart the Apostolic Blessing to your Brotherhood.

Given at Rome, at St. Mary Major, under the Ring of the Fisherman, on May 18, 1743, in the third year of our Pontificate.

Ubi Primum. On the Duties of Bishops. Pope Benedict XIV - 1740

To Our Venerable Brothers, the Patriarchs, the Primate, the Archbishops, and the Bishops.

Venerable Brothers, Greetings and Apostolic Benediction.

When it first pleased God to raise Us to the supreme See of Saint Peter, He entrusted to Us the power of the Vicar of Christ as governor of His universal Church. We heard the divine voice:

“Feed my lambs; feed my sheep.” The care of both the lambs of the Lord’s flock (who are the people scattered through the entire world) and of the sheep, (the bishops who act as tender parents of the lambs) is entrusted to the pope. Therefore, brothers, receive the words of your shepherd through this letter. You are called to share in Our concerns. Understand from Our warnings and exhortations how much the desire to fulfill Our duties presses upon Us. Keep in mind also the strength of Our love for you, which leads Us to earnestly desire the eternal joy of the shepherds which comes from the progress of the flock.

Importance of Clergy

Above all, see to it that the clergy excel in character and in zeal for divine worship and that ecclesiastical discipline is kept in good condition or restored where it has suffered. The example of dedicated clerics is the best inspiration for the faithful. Therefore, direct the keenness of your mind so that those men are chosen for the clergy from whom it can reasonably be expected that their lives will command respect from all who walk in the law of the Lord and who go from virtue to virtue. Their work will bring spiritual benefit to your churches. It is better to have a few ministers who are upright and effective, than many who labor in vain to build up the Church. You are aware of how much caution the holy canons require the bishops to exercise in this matter. Do not allow yourselves to be led away from this rule, which should be observed in its entirety, by any human consideration or by the requests of patrons. Observe the precept of the Apostle not to conduct the laying on of hands too hastily-especially when it concerns the promotion to the sacred mysteries and Holy Orders. Attaining the age which the holy laws of the Church have prescribed for each order is not sufficient. Neither should everyone who is now in lower orders be indiscriminately promoted to a higher order, as if it is his right. You should diligently investigate whether the way of life of those in lower orders and their progress in sacred learning are such that it may be said to them: “Rise to a higher place.” It is more expedient for some to remain in an inferior position, rather than be promoted to a higher one, which would bring danger to them and scandal to others.

Seminaries

2. Because this matter concerns those who are called to the Lord’s portion, you should take care to educate them to piety, integrity of life, and to the canonical discipline from an early age. Where there are still no seminaries, they should be established as soon as possible. Where seminaries exist already, they should be enlarged if it is necessary due to the increased number of students. The bishops have already been instructed in the means to use to that end. We shall add other things to these instructions if We learn of their necessity from you. You should cherish these colleges with special concern by visiting them often, by studying the life, talent, and progress in studies of each of the young men, and by appointing suitable teachers and men endowed with an ecclesiastical spirit. Honor their literary exercises and their ecclesiastical functions with your presence occasionally. Finally, confer some benefice on those who are outstanding examples of virtue or who win the greatest honors. It should not grieve you to water these tender shoots in this manner as they mature. Your work will then bring you a happy harvest in an abundance of good laborers. Bishops usually complain that the harvest is indeed great, but the laborers are few. Perhaps it also ought to be lamented that the bishops did not expend the necessary efforts in order to prepare enough good laborers for the harvest. Good and strong laborers are not born, but made. But the making of them is a matter for the work and the skill of the bishops.

Selecting Clerics

3. It is of the utmost importance that you entrust the care of souls to exemplary men who are conspicuous for their doctrine, piety, purity, and good works. They should truly be and should be considered the light and the salt of the people. These men are your principal aides in forming the flock entrusted to your care, governing it, purifying it, leading it in the path of salvation, and rousing it to Christian virtue. You should choose as parish priests men who may be judged suited to the

fruitful governing of people. Concentrate on this matter above everything else, so that all those who exercise the care of souls may nourish the people entrusted to them with salutary words at least on Sundays and other feast days. They should teach those things which the faithful must know for their salvation and explain the main principles of divine law and Catholic dogma. They should also teach the children the basics of that same faith once they have completely removed any wicked habits contrary to it. How can the people hear if there is no one to preach to them? How can they know the faith and lead holy lives if the men who have the care of their souls are sluggish, idle, or remiss? It is impossible to overstate the tremendous threat to the Christian community which arises when those who have care of men's souls neglect the training of the young, especially their catechetical instruction. Those who exercise this office and others who hear confessions would benefit greatly if you could see to it that they have a few days rest each year for spiritual exercise. They will be spiritually renewed by such a retreat and strengthened from on high. They will return to their tasks quickened and eager to work for the glory of God and the salvation of souls.

Necessity of Residency

4. You know, brothers, that the divine precept commands all pastors to know their sheep and to nourish them by preaching, by the administration of the sacraments, and by the example of every good work. Those priests are by no means able to fulfill these or the other duties of the pastoral office who neither look after their flock nor assiduously guard the Lord's vineyard, over which they have been placed as watchmen. Therefore, you should remain at your post and maintain your personal residence in the church or diocese to which you have been bound by the duty of your office. The many decrees of the general councils and the constitutions of Our predecessors clearly commanded this.

Do not consider it appropriate for a bishop to be absent from his diocese for any reason for a period of three months each year. For this to be permitted to bishops, it is necessary that there be a compelling reason requiring such an absence. At the same time, it should be determined that no harm would come to the flock in the interim. Remember that He who sees and knows everything will be your judge. Therefore, see to it that your reason is truly one which can be judged worthy by the Prince of the shepherds who will demand an account of the sheep entrusted to you. Certainly a shepherd would try in vain to protect himself in that judgment with the excuse that the wolf captured and devoured the sheep while he was away and unaware. If we consider the matter carefully, it is apparent that the evil which besets a diocese abandoned by its bishop can be attributed to him whose duty it is to recall his subjects who stray from the right path with warnings, to entice them with examples, to strengthen them by word, and to keep them together by his authority and love. In addition, everyone understands that it is much better for others to take care of business elsewhere than for the bishop himself, tarrying outside his diocese, to do so. The bishop, and not administrators, should take care of the protecting and the governing of the flock. As suitable and upright as the priests may be, nevertheless the sheep are not accustomed to hearing the voice of the priests as the voice of the true shepherd. Nor can their vicarious work substitute for the vigilance and the work of the bishop, to whom the special grace of the Holy Spirit gives assistance for this matter, as experience clearly shows.

Visitation

5. As in every domestic matter, there is nothing more beneficial than for the head of the family to examine everything frequently and nourish the labor and diligence of his family with his own vigilance. We therefore enjoin upon you the obligation of visiting your churches and dioceses yourselves (unless a serious matter arises which requires you to entrust this duty to others) order to acquaint yourselves with your sheep and with the appearance of your flock. That sentence which we recalled above is full of fear and terror: namely that no excuse is allowed to the shepherd if the wolf devours the sheep and the shepherd does not know it. The bishop will be unaware of many things and many things will be hidden from him if he does not visit every part of his diocese himself and if he does not look, listen, and examine everywhere for which evils a remedy may be prepared. He should probe the causes of those evils and then take preventive measures lest they come to life again. The condition of human weakness is such that thorn bushes, prickles, and weeds grow gradually in the Lord's field, the cultivation of which is entrusted to the bishop. If the gardener does not return frequently to pluck them out, his seedlings will wither with the passage of time.

But neither is it sufficient that you examine your dioceses and that there is provision for the administration of the dioceses by your precepts. It remains that you put into effect those things which were decided during your visitations. For even the best laws are worthless unless that which is sanctioned in words is actually executed by those to whom this task falls. Therefore, after you have prepared remedies to cast out or prevent diseases of the soul, do not relax your concern. Rather, promote with all your strength the execution of the precepts you decreed. You can achieve this best through repeated visitations.

Exhortation

6. Finally, to cover many matters in a few words, it is fitting that you yourselves be the promoters, the leaders, and the teachers in every sacred and ecclesiastical function and in every exercise of divine worship and of piety. Thus, both the clergy and the whole flock may be enlightened, as if by the brightness of your holiness and may be warmed by the fire of your love. Therefore, be an example for your flock in the frequent celebration of the Mass, in devout offering, in solemn celebration of Masses, in administering the sacraments, in reciting the breviary, in respect for and in the splendor of the churches in the discipline of your household and of your spiritual family, in love for the poor and in helping them, in looking after the sick and supporting them, in welcoming pilgrims with hospitality, and finally in every good work of Christian virtue. Thus, all may be imitators of you just as you are imitators of Christ as is fitting for bishops whom the Holy Spirit placed in charge of the Church of God which Jesus redeemed by His blood. Look back often on the apostles to whose place you have succeeded. Follow in their footsteps in works, in vigilance, in bearing hardship, in keeping the wolves away from your sheep, in removing the roots of vices, in teaching the evangelical law, and in leading back to salutary penance those who have strayed.

The omnipotent and merciful God will surely be with you. In that comforter, we can do everything. We trust that religious princes will give you their help. In addition, this Holy See will assist you whenever you think Our Apostolic authority will be helpful. May all of you whom We love in Christ Jesus come to Us with confidence as Our brothers, Our helpers, and Our crown of glory. Come to the Holy Roman Church, your mother and the head and teacher of all the churches. The source of religion comes from her. The rock of faith and the fount of priestly unity resides here, as well as the teaching of uncorrupted truth. We desire nothing more and find nothing more pleasant than to serve the glory of God with you and to work for the protection and the propagation of the Catholic faith. We want to save souls for whom We would willingly offer Our lives if necessary. Finally, may the great reward which waits for you rouse you and spur you on. When the Prince of Shepherds appears, you will receive an unfading crown of glory and a crown of justice which is reserved for those faithful dispensers of the mysteries of God and for those energetic and vigilant observers of the house of Israel, the Holy Church of God. Though unworthy, We take the place of God on earth; accordingly, We bless your brotherhood lovingly. We impart Our apostolic blessing to your clergy and faithful people with paternal affection.

Given in Rome, at St. Mary Major, on the third day of December, 1740, the first year of Our pontificate.

Vix Pervenit. On Usury and Other Dishonest Profits. Pope Benedict XIV - 1745

To the Venerable Brothers, Patriarchs, Archbishops, Bishops and Ordinary Clergy of Italy.

Venerable Brothers, Greetings and Apostolic Benediction.

Hardly had the new controversy (namely, whether certain contracts should be held valid) come to our attention, when several opinions began spreading in Italy that hardly seemed to agree with sound doctrine; We decided that We must remedy this. If We did not do so immediately, such an evil might acquire new force by delay and silence. If we neglected our duty, it might even spread further, shaking those cities of Italy so far not affected.

Therefore We decided to consult with a number of the Cardinals of the Holy Roman Church, who are renowned for their knowledge and competence in theology and canon law. We also called upon many from the regular clergy who were outstanding in both the faculty of theology and that of canon law. We chose some monks, some mendicants, and finally some from the regular clergy. As presiding officer, We appointed one with degrees in both canon and civil law, who had lengthy court experience. We chose the past July 4 for the meeting at which We explained the nature of the whole business. We learned that all had known and considered it already.

2. We then ordered them to consider carefully all aspects of the matter, meanwhile searching for a solution; after this consideration, they were to write out their conclusions. We did not ask them to pass judgment on the contract which gave rise to the controversy since the many documents they would need were not available. Rather We asked that they establish a fixed teaching on usury, since the opinions recently spread abroad seemed to contradict the Church's doctrine. All complied with these orders. They gave their opinions publicly in two convocations, the first of which was held in our presence last July 18, the other last August 1; then they submitted their opinions in writing to the secretary of the convocation.

3. Indeed they proved to be of one mind in their opinions.

I. The nature of the sin called usury has its proper place and origin in a loan contract. This financial contract between consenting parties demands, by its very nature, that one return to another only as much as he has received. The sin rests on the fact that sometimes the creditor desires more than he has given. Therefore he contends some gain is owed him beyond that which he loaned, but any gain which exceeds the amount he gave is illicit and usurious.

II. One cannot condone the sin of usury by arguing that the gain is not great or excessive, but rather moderate or small; neither can it be condoned by arguing that the borrower is rich; nor even by arguing that the money borrowed is not left idle, but is spent usefully, either to increase one's fortune, to purchase new estates, or to engage in business transactions. The law governing loans consists necessarily in the equality of what is given and returned; once the equality has been established, whoever demands more than that violates the terms of the loan. Therefore if one receives interest, he must make restitution according to the commutative bond of justice; its function in human contracts is to assure equality for each one. This law is to be observed in a holy manner. If not observed exactly, reparation must be made.

III. By these remarks, however, We do not deny that at times together with the loan contract certain other titles-which are not at all intrinsic to the contract-may run parallel with it. From these other titles, entirely just and legitimate reasons arise to demand something over and above the amount due on the contract. Nor is it denied that it is very often possible for someone, by means of contracts differing entirely from loans, to spend and invest money legitimately either to provide oneself with an annual income or to engage in legitimate trade and business. From these types of contracts honest gain may be made.

IV. There are many different contracts of this kind. In these contracts, if equality is not maintained, whatever is received over and above what is fair is a real injustice. Even though it may not fall under the precise rubric of usury (since all reciprocity, both open and hidden, is absent), restitution is obligated. Thus if everything is done correctly and weighed in the scales of justice, these same legitimate contracts suffice to provide a standard and a principle for engaging in commerce and fruitful business for the common good. Christian minds should not think that gainful commerce can flourish by usuries or other similar injustices. On the contrary We learn from divine Revelation that justice raises up nations; sin, however, makes nations miserable.

V. But you must diligently consider this, that some will falsely and rashly persuade themselves-and such people can be found anywhere-that together with loan contracts there are other legitimate titles or, excepting loan contracts, they might convince themselves that other just contracts exist, for which it is permissible to receive a moderate amount of interest. Should any one think like this, he will oppose not only the judgment of the Catholic Church on usury, but also common human sense and natural reason. Everyone knows that man is obliged in many instances to help his fellows with a simple,

plain loan. Christ Himself teaches this: “Do not refuse to lend to him who asks you.” In many circumstances, no other true and just contract may be possible except for a loan. Whoever therefore wishes to follow his conscience must first diligently inquire if, along with the loan, another category exists by means of which the gain he seeks may be lawfully attained.

4. This is how the Cardinals and theologians and the men most conversant with the canons, whose advice We had asked for in this most serious business, explained their opinions. Also We devoted our private study to this matter before the congregations were convened, while they were in session, and again after they had been held; for We read the opinions of these outstanding men most diligently. Because of this, We approve and confirm whatever is contained in the opinions above, since the professors of Canon Law and Theology, scriptural evidence, the decrees of previous popes, and the authority of Church councils and the Fathers all seem to enjoin it. Besides, We certainly know the authors who hold the opposite opinions and also those who either support and defend those authors or at least who seem to give them consideration. We are also aware that the theologians of regions neighboring those in which the controversy had its origin undertook the defense of the truth with wisdom and seriousness.

5. Therefore We address these encyclical letters to all Italian Archbishops, Bishops, and priests to make all of you aware of these matters. Whenever Synods are held or sermons preached or instructions on sacred doctrine given, the above opinions must be adhered to strictly. Take great care that no one in your dioceses dares to write or preach the contrary; however if any one should refuse to obey, he should be subjected to the penalties imposed by the sacred canons on those who violate Apostolic mandates.

6. Concerning the specific contract which caused these new controversies, We decide nothing for the present; We also shall not decide now about the other contracts in which the theologians and canonists lack agreement. Rekindle your zeal for piety and your conscientiousness so that you may execute what We have given.

7. First of all, show your people with persuasive words that the sin and vice of usury is most emphatically condemned in the Sacred Scriptures; that it assumes various forms and appearances in order that the faithful, restored to liberty and grace by the blood of Christ, may again be driven headlong into ruin. Therefore, if they desire to invest their money, let them exercise diligent care lest they be snatched by cupidity, the source of all evil; to this end, let them be guided by those who excel in doctrine and the glory of virtue.

8. In the second place, some trust in their own strength and knowledge to such an extent that they do not hesitate to give answers to those questions which demand considerable knowledge of sacred theology and of the canons. But it is essential for these people, also, to avoid extremes, which are always evil. For instance, there are some who judge these matters with such severity that they hold any profit derived from money to be illegal and usurious; in contrast to them, there are some so indulgent and so remiss that they hold any gain whatsoever to be free of usury. Let them not adhere too much to their private opinions. Before they give their answer, let them consult a number of eminent writers; then let them accept those views which they understand to be confirmed by knowledge and authority. And if a dispute should arise, when some contract is discussed, let no insults be hurled at those who hold the contrary opinion; nor let it be asserted that it must be severely censured, particularly if it does not lack the support of reason and of men of reputation. Indeed clamorous outcries and accusations break the chain of Christian love and give offense and scandal to the people.

9. In the third place, those who desire to keep themselves free and untouched by the contamination of usury and to give their money to another in such a manner that they may receive only legitimate gain should be admonished to make a contract beforehand. In the contract they should explain the conditions and what gain they expect from their money. This will not only greatly help to avoid concern and anxiety, but will also confirm the contract in the realm of public business. This approach also closes the door on controversies-which have arisen more than once-since it clarifies whether the money, which has been loaned without apparent interest, may actually contain concealed usury.

10. In the fourth place We exhort you not to listen to those who say that today the issue of usury is present in name only, since gain is almost always obtained from money given to another. How false is this opinion and how far removed from the

truth! We can easily understand this if we consider that the nature of one contract differs from the nature of another. By the same token, the things which result from these contracts will differ in accordance with the varying nature of the contracts. Truly an obvious difference exists between gain which arises from money legally, and therefore can be upheld in the courts of both civil and canon law, and gain which is illicitly obtained, and must therefore be returned according to the judgments of both courts. Thus, it is clearly invalid to suggest, on the grounds that some gain is usually received from money lent out, that the issue of usury is irrelevant in our times.

11. These are the chief things We wanted to say to you. We hope that you may command your faithful to observe what these letters prescribe; and that you may undertake effective remedies if disturbances should be stirred up among your people because of this new controversy over usury or if the simplicity and purity of doctrine should become corrupted in Italy. Finally, to you and to the flock committed to your care, We impart the Apostolic Benediction.

Given in Rome at St. Mary Major, November 1, 1745, the sixth year of Our Pontificate.

POPE CLEMENT XIII (JULY 6, 1758 – FEBRUARY 2, 1769)

Pope Clement XIII, born Carlo della Torre di Rezzonico, was Pope from 6 July 1758 to his death in 1769. He was consecrated on 16 July 1758.

A Quo Die. On Union Among Christians. Pope Clement XIII - 1756

Venerable Brothers, Greetings and Apostolic Blessing.

Since that day when the unbelievable and unexpected happened, when God took Our unworthiness and placed it in the Holy See of St. Peter, the summit of all the churches, We have been troubled by a bitter and constant concern. A much heavier burden of sorrow has been placed on Us than We are able to bear. We would certainly have given Ourselves over to weeping if something had not deterred Us from this excessive sadness—something similar to what happened to the most holy prophet, the dynamic leader of Israel. Moses exclaimed to the Lord: “Why do you treat your servant so badly? And why have you placed the weight of all this people on me? I am not able to carry this nation by myself; the weight is too much for me.”[1] In order that Moses might not fail in spirit and that he might bear the burden he had assumed, God commanded him to gather seventy men from the elders of Israel. He granted the spirit of Moses to them so that they could be teachers of the people and share the burden with Moses. That same consolation alone sustains Us now, Venerable Brothers. God himself chose you much sooner from among the multitude of the faithful to care for souls. He gave you to Us as Our helpers and assistants. When you were ordained to the episcopacy, He abundantly filled you with His own spirit so that We might be confident in the aid and excellence of God and supported by your singular wisdom. You are on fire to fulfill your duties, and We conclude that much of Our sorrow and concern has been removed. Therefore, in order to find encouragement in our mutual faith[2] and to arouse your sincere mind to remembrance,[3] We write this letter to you. We know that you are ardent and upright against the foul enemy of the human race and have organized yourselves as in a battle line. Nevertheless We exhort you to meet the enemy more quickly and courageously, to wage the war well. Standing in battle, may you fight for the house of Israel.[4]

2. In so many and such dangerous battles, the hope of victory is that much better and that much more certain if we preserve unity in the close bond of peace.[5] Therefore, Venerable Brothers, may your love in all its strength remove from the hearts of the faithful the seeds of any kind of dissension. It is your responsibility that everybody seeks peace,[6] that everybody searches for the elements of peace.[7] The Lord Jesus, a short time before He gave himself up to die, said to His apostles, “Peace I give you; my own peace I give you.”[8] He does not leave the inheritance of peace only to the apostles, but also to us. He says “Not only for these but for those also who through their words will believe in me. May they all be one, Father, may they be one in us as you are in me and I am in you.”[9] Venerable Brothers, see to it that by eliminating spiritual dissensions, we constantly and continually preserve so great and so precious an inheritance which the Lord Jesus transmitted to us. The apostle says that the Holy Spirit is a pledge of this inheritance. When we place ourselves before Him and beseech Him to make holy the sacrifice of the Church, we ask nothing more than that the bond of love be preserved unbroken in the Church by spiritual grace. It is good for us all to remember that when the Lord asked “who do men say the Son of Man is” and whom the disciples believed He was, they answered that there were various opinions about Him. But St. Peter confessed that He was the son of the living God, not revealed by flesh and blood but by the Father.[10]

3. From this, you can easily see that there is a difference between the sons of light and the sons of the world. The latter disagree among themselves with various and diverse opinions, while the former, initiated into the mysteries of unity, profess the one faith of all by the mouth of one, through the head of all. Therefore, concentrate all your attention on increasing peace among the faithful. Uproars, contentions, rivalries, animosities, and dissensions should be silenced.[11] In this way those who go by the name of Catholic can all be perfect in the same sense, in the same opinion,[12] saying the same thing together,[13] knowing the same thing and understanding it thoroughly. They should understand that if they want to be

members of Christ, they cannot have concord with the head if they want to be in disagreement with the members. Nor can those who have not lived in fraternal love be counted as brothers by the Almighty Father.

4. The apostle shows us remarkable signs of love and reliable pointers, so that nobody strays in a matter which contains the salvation of the human race. He says: “Love is patient and kind; it is never jealous; love is never boastful or conceited; it is never rude or selfish; it does not take offense and is not resentful.”[14] From this, we should clearly understand that where love is absent, there reigns that malice which we men have brought about from the beginning of the human race. Arrogance and proud contempt, stubbornness and avarice, intolerance and ambition, envy and the inordinate desire for glory—these and other depravities of the spirit flare up from this like the torches of our soul. All of these things are produced by the corruption of lust in the world.[15]

5. Let swelling of the spirit and stubborn customs depart from episcopal government. We who say we dwell in Christ should walk just as He walked.[16] We should not seek an example anywhere else than from the Lord Jesus, whom we should imitate. For when the disagreement among the disciples arose about who should be reckoned the greatest, He said: “Among pagans it is the kings who lord it over them. This must not happen with you. No; the greatest among you must behave as the least; the leader as if he were the one who serves. Here I am among you as one who serves.”[17] Therefore, just as the Lord Jesus Christ forbade the apostles to rule, we believe that we have come not to rule the Church but to serve it. May we concentrate all our thoughts, labors, and counsels to that purpose, so that we might preserve safe and sound in the Church those sheep entrusted to us by the Lord. We should desire nothing more than their welfare.

6. Therefore, elders, We speak to you in the words of the prince of the apostles: “I am an elder myself and a witness to the sufferings of Christ, and with you I have a share in the glory that is to be revealed. Be shepherds of the flock of God.”[18] Watch over the sheep, not like the hired hand who sees the wolf coming, abandons them, and runs away,[19] but gladly, because God wants it.[20] Be like the shepherd who gives his life for his sheep,[21] not for sordid money but freely.[22] Do not lord over the clergy, but become examples for the flock. There is no more offensive or dangerous poison than the desire to rule. If a bishop is corrupted by this, it is inevitable that the church entrusted to him will be shaken, if not destroyed. Therefore, a bishop should not want to be powerful, but rather to be useful. Having made himself an example for the flock, he should like a torch radiate blameless conduct, moral integrity, piety, and religion. When the people see this, they will walk happily and quickly in the way of the Lord, for they will see that they have been given a leader and not a master.

7. It is especially characteristic of love to be lifted up with joy when someone in the Church of God flourishes in piety and learning, someone who longs to save souls and fulfills his priestly duty with industry, labor and diligence. We have often thought that such a man is exposed to the envy of his neighbor.[23]. Every sane man sees that he is being destroyed by the disparagement of the envious, and it is not fitting that this happen. When Eldad and Medad were prophesying in the camp,[24] Joshua, son of Nun, warned Moses that he should prohibit them. Moses responded that he very much wanted everybody to prophesy. He said: “are you jealous on my account? If only the whole people would prophesy and the Lord gave his Spirit to them all!”[25] The love of the bishop considers it a crime to burn with anger. It does not consider the man led astray by harmful desires as an enemy but rather lays hold of him as a brother, coaxing him, encouraging him, and warning him.[26] It calls him back from error and leads him back to the path of righteousness. If something should happen which requires a more serious verbal castigation, beware lest the words cut too harshly. Let severity abstain from every affront.

8. We cannot be silent concerning the useless desire for glory which a certain bishop correctly called hidden destruction. Once it has shown itself, there is perhaps nothing more hostile to love. Servility creeps up on whatever bishop this deadly plague gets hold of and infects; it attacks his most noble part, the soul. It captures him with its poisonous flatteries and constantly besieges him. It drives the wretch to the point that he no longer seeks the glory of God but only his own, increasing enormously that distorted and excessive self-esteem by which each of us is greatly deceived. Even the Lord Jesus denied that He sought this.[27] Detraction and lying follow flattery as destructive attendants and ministers, so that nothing is left safe and sound for the eminent and virtuous men in the company of the bishop. For this reason, Solomon in his wisdom warns that it is better to be seized by wisdom than deceived by the flattery of fools.[25] He also says: “Turn your back on

the mouth that misleads; keep your distance from lips that deceive.”[29] Bishops should always keep this in mind: “When a ruler listens to false reports, all his ministers will be scoundrels.”[30] We must stop being envious of glory.[31] Thus, glory will be the downfall of those who think earthly things are important.[32] Let us look higher-let us look upon that heavenly home of eternal glory. Let us not think that our true, solid, and serious glory comes from the lips of men.[33] We have all sinned, and we all need the glory of God. Having died to our sins,[34] we should not glory in ourselves. The Father should be glorified in the Son,[35] so that we might be filled with the fruit of justice through Jesus Christ for the glory of God,[36] to whom alone belong all glory, majesty, authority, and power.[37]

9. Among the fruits of justice, mercy to the poor should certainly be considered the most important. That justice which comes from faith belongs to Jesus Christ.[38] It is true that “if one of the brothers or one of the sisters is in need of clothes and has not enough food to live on, and one of you says to them, ‘I wish you well; keep yourself warm and eat plenty’ without giving them these bare necessities of life, then what good is that?”[39] Thus, the apostle James questions all Christians. Every faithful person, especially everyone who is a little more wealthy than the others, should out of mercy come to the assistance of the poor. They require our generosity as their principal right, for we hold the goods of the Church, which are the prayers of the faithful, the price of sins, and the inheritance of the poor, not as our own but as if in trust. It is not justifiable to use it for ourselves in such a way that nothing remains for those who could rightfully cry out, “What you spend is ours!” Where does such a great abundance of things come to us from, if not from the gifts of the Church? Like a bride, we should be content[40] with the good things we receive, that is, food and shelter,[41] considering piety with sufficiency as a great profit. It is certainly a special gift when it replenishes more abundantly those things which we need to protect, nourish, and embellish the bride. It is certainly everybody’s great gain, because we obtain grace from God by almsgiving. Our blind mind is illuminated by it and we who are broken and fallen with a natural weakness are raised up and supported. When we pour forth our souls in desire and replenish our afflicted spirit, our light will rise in the darkness and our shadows will become like noon, for the Lord will fill our souls with his splendors.[42]

10. Actually to obtain light for the mind from God and to obtain the grace and devotion without which the episcopal duties would languish, almsgiving has great power. But it is no more efficacious than prayer and the most holy sacrifice of the Mass. The apostle orders us to pray without interruption and to give thanks to God in everything because it is the will of God that we not extinguish the spirit of faith and love.[43] This spirit helps us in our weakness and expresses our plea through groans that could never be put into words.[44] If a certain bishop needs wisdom, he should ask God for it and God will give it to him.[45] Let him not hesitate to seek anything in faith. He should ask that God arouse in his soul as great a faith as Moses had when he saw the invisible God.[46] It is necessary to have humility to attain that faith. David cried: “I am poor and needy. God help me.”[47] These words of the Lord show us how great is the power of perseverance and persistence in prayer: “It is necessary to pray always without ceasing.”[48] In that constancy and perseverance, let us wait for the majesty of God if there is a delay: it will appear and will not deceive us because it comes gradually.[49] We should not be concerned only about our weaknesses, but we should also consider that the problems of others afflict us and are on the same level as our own. Our prayers should be addressed more ardently and more perseveringly to God. It is through this prayer that we obtain from the Lord, as a decisive intermediary of the Church’s faithful, the faith, hope, and love of all-virtues which are necessary for each and every one of us and for all the faithful in the world. The holy sacrifice of the Eucharist will build the road for us to beseech God and will open the way to obtain anything we want. For this reason, entangled in the great preoccupations of our office, we shall not refuse to offer the holy body and blood of Jesus Christ frequently to God. We do not think that we have been given any greater task than to offer repeatedly a sacrifice of appeasement to God the Father for our sins and those of the faithful.

11. As We are in a certain manner intermediaries between God and mankind, We offer to God the prayers of the people, and in the same way We communicate the will of God to them. This is the will of God: Our sanctification.[50] Thus it is Our duty to proclaim and reveal the mystery of Christ,[51] just as it is fitting for Us to speak. It is necessary, first of all to teach this to the people: The body of Christ was similar to ours, with the exception of sin. It is not only but also sanctifying, capable of suffering, exposed to death, and able to stand in the stead of all of us. Christ offered his body, and us at the same time, to satisfy divine justice.[52] He handed himself — and us at the same time — to all the torments which our crimes

merited. He was condemned to the sorrows of death and suffered the curse given to sinners by the law: death under the harshest tortures. He satisfied the law, for the death and burial of Jesus Christ abolished all sin. The Lord Jesus rose from the grave with the same flesh but it was stripped of its mortality and adorned with glory of eternity. In order that they may be justified, it is necessary for sinners to die with Christ, who died in their place and in their name. Then they must enter the grave with Christ, in order to leave behind the flesh defiled by sin. They must hand over the old man to the wrath of God and to the death of the sinner, so that by baptism a new man might return to life in us and live again with Christ in immortality and eternal glory. Therefore all Christians should think about that eternal life and not this brief one. They should remove from their hearts the desire for pleasures and riches which are the instruments of pleasure. Cast off pride, in which all harmful desires are contained. The world is passing away, as well as what it craves for; however, he who keeps the will of God will endure forever.[53]

12. You can easily see, Venerable Brothers, how important it is for you yourselves to teach the people these and all other things which pertain to God's mysteries. Therefore, you should carefully consider that those whom you choose to exercise the priestly ministry and to teach the people the fundamentals of Christianity should possess great purity of life, moral integrity, chastity, justice, piety, and devotion. How serious it would be if something bad, if something vicious, if something perverse were to infect their character with bad habits. Cautiously and prudently remove this danger from the pastors. Help and instruct each of your neighbors with salutary advice. Give the soul of the faithful wings with which to fly from the earth to contemplate heavenly matters; once it is snatched away from the world, give that soul to God and recall the divine image in it to its original purity. On the other hand, it should not be said that pastors who ask to give an account of their lives cannot themselves bear this scrutiny. Nor should they reproach the character of another, so that they themselves must be contradicted. The learning which is perceived as worthy of a clergyman should attain pure and holy habits. They should have a knowledge of the Scriptures: "All Scripture is inspired by God and can profitably be used for teaching, for refuting error, for guiding people's lives and teaching them to be holy that the man of God may be complete, equipped for every good work." [54] They should go to both testaments of the Bible, to the traditions of the Church, and to the writings of the holy fathers, as if they were going to springs from which pours forth a pure and undefiled teaching of faith and character. They should read often and reflect upon the Roman Catechism, the summation of Catholic teaching, which provides holy sermons to give to the faithful.

13. In considering someone's suitability for the ministry, do not rely only on individual enthusiasm or on someone's recommendation. You should consider as best suited to be a faithful minister and to receive a part of the Lord's flock the man whose timid virtue shirks the ministry. "Do not be too quick to lay hands on any man" [55] which happens if we do not consider and test the men over and over again. Lest we pay the price to God for imprudent rashness and share in another's sin, [56] let him be tested carefully and accurately and judged severely. It should not weary you if we dwell a little longer on this matter which requires great attention. In whatever manner the priests behave, the majority of the people will behave in the same way. Everyone looks upon them — especially if they are parish priests — as if in a mirror. For this reason, nobody deserves anything more destructive from the Church than evil priests, who infect the people with their vices and so corrupt the Church that they seem to harm it more by their example than by their sin.

14. Associate with distinguished men in the sacred ministry, not because we consider ourselves inadequate in the duty of preaching the gospel, but rather so that we might seem to leave in the hands of others the nets which the Lord gave to us to become fishers of men. [57] The principal duty of the bishop is to preach the word of God, for the apostle cried: "Woe to me if I do not preach the gospel. It is a duty which has been laid on me." [58] The Lord Jesus Christ did not send him primarily to baptize - even though this is a holy action — but especially to preach the gospel. [59] We know that the ministry of the word held first place in the minds of the apostles and that these holy men did not neglect this duty. [60] For this reason they thought it fitting to entrust to deacons the rest of the charitable works toward their neighbors. St. Paul writes to Timothy: "Make use of the time until I arrive by reading to the people, preaching, and teaching." [61] If someone feels that he lacks the ability to preach or says that his talents do not measure up to the responsibility, do not allow him to neglect his duty in other matters which pertain to the word of God. Therefore, if the bishop commands the priests to teach the basics of Christian doctrine to the children, he should also give his assistance in that work. He should join himself as an assistant to the pastors

in teaching the faithful, so that his duty of preaching the word might be preserved on all sides. This should make everybody hasten to fulfill his duty. Thus, he should not feel it burdensome to administer the sacraments to the faithful occasionally with his brother priests, to enter the choir in the meantime and sing the psalms with the canons, and to preside over the meetings which he has convened. From this the priests will receive a great share in the spirit of his holy ministry, just as the seventy men received the Spirit in the time of Moses. The people who witness this will be filled with the greatest esteem for divine worship, and the tainted men will be frightened away from the sacred ministry by the same venerable spectacle, so that they will not dare in the least to aspire to it.

15. Because the bishop cannot manage the Church and supervise his flock if he is away, you should not be absent from your churches for any length of time. This was solemnly ratified by natural law and by the holy canons, especially by the decrees of the Council of Trent. The bishop should visit all the places in his diocese to protect the power of their laws when they begin to fail, either through the laziness of the ministers or through the stubbornness of the faithful. If there is a serious and necessary reason for you to leave your diocese and if it is necessary to be absent for any length of time, We ask you not to allow the Church to be weakened by the desire of her pastor. Whenever you are absent, this danger is present.

16. In addition, example should accompany words. We should show ourselves in all things as an example of good works[62] so that our opponents will respect us and not have anything bad to say about us.[63] Deeds should not be silent without words, nor should the lack of deeds shame the words. In addition, we believe in our heart that the perfect leader of the Church has been furnished with the perfect goods of the greatest virtue, so that his life might be adorned by what he says and his teaching by what he lives. The home of modesty should be our own, as well as the teacher of modesty. The ecclesiastical discipline which we follow should be full of dignity and harmony. If we are not committed to anybody's will and pleasure, we will not indulge in the softness and weakness of our spirit and we will not single out anyone for special treatment. This often creates great turmoil in the administration of the Church and gives serious offense, providing contempt and envy for the bishop.

17. As for what concerns Us, We have already taken care[64] that We establish as bishops in the various countries those who bring to the episcopacy a sound doctrine, a life beyond reproach, and a mind prepared for all things for the sake of Jesus Christ. We believe that the responsibility should go to him who presides over it; let him not swell up with the greatness of the honor but diminish in humility. In scrutinizing and testing men whom We want to place over such a great responsibility, We shall use you as witnesses and authorities, trusting in the holy devotion of your testimony and in your faith. We do not doubt in the least that you will not use any human rationale, but only thoughts for Him who has called you to the work of the ministry for building up the body of Christ.[65]

18. It remains, Venerable Brothers, that We advise you concerning the fortitude and strength of spirit needed to oppose those things which are against the orthodox faith, which harm piety or which damage the integrity of moral living. Let us be strong in the spirit of the Lord, in good judgment, and in courage.[66] We should not be like dumb watchdogs unable to bark,[67] allowing our flocks to fall prey to looting and our sheep to be devoured by every wild animal in the field.[68] Nor should anything deter us from throwing ourselves into battle for the glory of God and for the salvation of souls: "Think of the way he endured such opposition from sinners." [69] If we are afraid of the audacity of worthless men, it affects the strength of the episcopacy and its sublime and divine power to govern the Church. Nor can we Christians endure or exist any longer-if it has come to that-if we become overly frightened by the snares or threats of the damned. Therefore, trusting not in ourselves but in the God who raises the dead to life,[70] we despise human affairs and cry out to the Lord: You are my hope in the day of disaster.[71] Let us never be exhausted in body or in spirit, for we are fellow workers with God.[72] The Lord Jesus is with us always even to the end of time.[73] Therefore let us not be weakened by scandal or persecution, lest we seem ungrateful for God's favor, since his assistance is as strong as His promises are true.

19. In the Last Judgment We shall be called to give account on behalf of everybody and before everybody who is reckoned in the name of Christ. Therefore We beseech you that if some scandal or disagreement arises which you are unable to put down, to refer it to this See of the blessed Prince of the apostles. As from the head and apex of the episcopacy, that very episcopacy and every authority which bears the same name comes from here. All waters flow from here as if from their

very source, and they flow uncorrupted from a pure head through the various regions of the whole world. From here all the churches take what the water worthy of clean bodies avoids teaching and the people whom, as though fouled in unpurged filth, the water avoids washing. We trust first of all in the strength of God, then in the protection of St. Peter, whose care holds all present. We shall help you with advice, resources, and authority, for We are ready to be very near you,[74] to keep the churches and the brothers safe and sound. As for the rest, We trust in God under the weight of this burden we have received;[75] since He is the originator of this burden, He will also help us. In order that human weakness does not falter under the greatness of His grace, He who gave the dignity will also give the strength. Meanwhile in humble entreaty, beseech God in His merciful goodness to subdue now those who fight against Us, to strengthen your faith, and to increase devotion and peace. May He produce in Us, His humble servant, whom He wanted to oversee the government of His Church and to show the riches of His grace, enough strength in such a labor. May He make Us useful for your protection, and may He strive to extend to Our Papacy what was given to the age, for the profit of devotion. The grace of our Lord Jesus Christ be with you; We bless you and We greet you with a holy kiss. We lovingly impart to all of you, brother priests, and to all the faithful of your churches Our apostolic blessing. Given in Rome at St. Mary Major on September 14, in the year 1758 in the first year of Our pontificate.

1. Nm 11.11,14. 2. Rom 1.12. 3. 2 Pt 3.11. 4. Ez 13.5. 5. Eph 4.3. 6. 1 Pt 3.11. 7. Rom 14.19. 8. Jn 14.27. 9. Jn 17.20, 21. 10. Mt 16.14f. 11. 2 Cor 12.20. 12. 1 Cor 1.10. 13. 2 Cor 13.11. 14. I Cor 13.4, 5. 15. 2 Pt 1.4. 16. 1 Jn 2.6. 17. Lk 22.25. 18. 1 Pt 5.1-2. 19. Jn 10.12. 20. 1 Pt 5.1-2. 21. Jn 10.11. 22. 1 Pt 5.1-2. 23. Eccl. 4.4. 24. Nm 11.27. 25. Nm 11.29. 26. 2 Thes 3.15. 27. Jn 8.50. 28. Wis 7.6. 29. Prv 4.24. 30. Prov 29.12. 31. Gal 5.26. 32. Phil 3.19. 33. Rom 3.23. 34. I Pt 2.24. 35. Jn 14.13. 36. Phil 1.11. 37. Jude 1.25. 38. Phil 3.9. 39. Jas 2.15. 40. 1 Tm 6.6. 41. 1 Tm 6.8. 42. Is 58.10,11. 43. 1 Thes 5.17-18. 44. Rom 8. 26. 45. Jas 1.5. 46. Heb 11.27. 47. Ps 70.6. 48. Lk 18.1 49. Hab 2.3. 50. 1 Thes 4.3. 51. Col 4.3. 52. I Pt 3.18. 53. 1 Jn 2.17. 54. 2 Tm 3.16-17. 55. 1 Tm 5.22. 56. 1 Tm 5.22. 57. Mt 4.19. 58. 1 Cor 9.16. 59. 1 Cor 1.17. 60. Acts 6.2,4. 61. 1 Tm 4.13. 62. Ti 2.7. 63. Ti 2.8. 64. Ps 76.5. 65. Ept 4.12. 66. Mi 3.8. 67. Is 56.10. 68. Ez 34.8. 69. Heb 12.3. 70. 2 Cor 1.9. 71. Jer 17.17. 72. 1 Cor 3.9. 73. Mt 28.20. 74. 2 Cor 12.15. 75. 1 Thes 2.2.

Appetente Sacro. On the Spiritual Advantages in Fasting. Pope Clement XIII - 1759

To the Venerable Brothers the Patriarchs, Primates, Archbishops, and Bishops. Venerable Brothers, Greetings and Apostolic Blessing.

The holy season of Lent approaches, which is full of mysteries but not without mystery. It precedes that great celebration of Easter, by which alone the dignity of all other religious occasions is consecrated. Venerable Brothers, you should see that the faithful religiously observe this holy fast, which was recommended by the testimony of the laws and the prophets, consecrated by the Lord Jesus Christ, and handed on by the apostles. The Catholic Church has always preserved it so that by the mortification of the flesh and the humiliation of the spirit, we might be better prepared to approach the mysteries of the Lord's passion and the paschal sacraments. Likewise through fasting we might rise again in the resurrection of Him whose passion and death we joined after we put off the old man. Our predecessor Benedict XIV aroused you with two earlier briefs, that you might zealously preserve such a holy and salutary institution. Your work and zeal should recall the discipline of the Lenten fast, now weakened by many corruptions, to its original observance. For this reason, Pope Benedict XIV removed from your midst many quibblings which impaired fasting. However, as there are many persistent threats to the Lord's flock from the foul and dangerous enemy of the human race, we should be wary lest the sly old fox add new calculations and perverse customs to the minds of the weaker faithful. These things will weaken the strength of the fast and make it sink back to that point from which it was recently recalled. We think it is necessary to send you this letter to show your brotherhood how fearful We are that the old corruption might remain, or that a new stain might come upon ecclesiastic discipline in this matter, with the resulting destruction of the souls of the faithful.

2. We understand that it is just as necessary to lessen this fear of Ours as it is to increase your pastoral vigilance by it. After Our predecessor's letters, it perhaps remains for you to eradicate with God's help anything pertaining to the old or new corruption for breaking the laws of the fast, or the fabrications of opinions, or the customs which shy away from the true power and nature of the fast. Among these We number that abuse which rumor has brought to Us: while many people were permitted by dispensation to eat meat for just and legitimate reasons, they thought it was also permitted to consume drinks mixed with milk, contrary to what Our predecessor thought was right. He was of the opinion that those who were permitted by dispensation to have meat, as well as those who were fasting in any way, with one mixture excepted, were comparable to those who had no dispensation. Accordingly they can have meat, or whatever originates from meat, in only one mixture.

3. You will begin most appropriately, and with hope of the greatest profit, to recall men to the observance of the holy law of fasting, if you teach the people this: penance for the Christian man is not satisfied by withdrawing from sin, by detesting a past life badly lived, or by the sacramental confession of these same sins. Rather, penance also demands that we satisfy divine justice with fasting, almsgiving, prayer, and other works of the spiritual life. Every wrongdoing — be it large or small — is fittingly punished, either by the penitent or by a vengeful God. Therefore we cannot avoid God's punishment in any other way than by punishing ourselves. If this teaching is constantly implanted in the minds of the faithful, and if they drink deeply of it, there will be very little cause to fear that those who have discarded their degraded habits and washed their sins clean through sacramental confession would not want to expiate the same sins through fasting, to eliminate the concupiscence of the flesh. Besides, consider the man who is convinced that he repents of his sins more firmly when he does not allow himself to go unpunished. That man, already consumed with the love of penance, will rejoice during the season of Lent and on certain other days, when the Church declares that the faithful should fast and gives them the opportunity to bring forth worthy fruits of penance. After all, it is always necessary to subdue concupiscence, for it is written, "Do not follow behind your desires, and do not turn away from your will." Let the faithful easily turn their attention during this most holy time of year to lessening the intemperance of the body by fasting. In this way the soul might understand how it should prepare itself to recall the holy mysteries of the passion, death, and resurrection of Jesus Christ. Therefore, those who are spurred on by penance do not seek the delicacies of the table, which seem indistinguishable from forbidden foods, even with abstinence. However, one can rightfully say that whoever sets them on his table does not so much put aside his customary delicacies as give his appetites over to unusual enticements. Finally, those spurred on by penance do not seek escapes by which they might withdraw from fasting, nor do they seek various subtleties to break ecclesiastical law.

4. It is your duty, Venerable Brothers, to inspire enthusiasm and love of penance in the faithful by word and example. Thus, they will approach the fast more quickly, observe it according to the laws prescribed by the Catholic Church, and sanctify it through almsgiving and prayer. Finally — and this matter greatly concerns the Church — they should understand that they have died and been buried with Christ. They have been called to the new life of the new man in the paschal feast so that they can come to the risen Lord Jesus Christ in full confidence. The grace of our Lord Jesus Christ be with all of you, to whom We most lovingly impart the apostolic blessing as a pledge of Our love and good will toward you.

Given in Rome, at St. Mary Major, on the 20th day of December in the year 1759, in the second year of Our pontificate.

Christianae Reipublicae. On the Dangers of Anti-Christian Writings. Pope Clement XIII - 1766

To Our Venerable Brothers, all Patriarchs, Primates, Metropolitans, Archbishops, and Bishops Who Enjoy Grace and Communion with the Apostolic See.

Venerable Brothers, Greetings and Apostolic Blessing.

The well-being of the Christian community which has been entrusted to Us by the Prince of shepherds and the Guardian of souls requires Us to see to it that the unaccustomed and offensive licentiousness of books which has emerged from hiding to cause ruin and desolation does not become more destructive as it triumphantly spreads abroad. The distortion of this hateful error and the boldness of the enemy has so increased, especially at this time, in sowing weeds among the wheat either in word or in writing that unless We lay the scythe to the root and bind up the bad plants in bundles to burn, it will not be long before the growing thorns of evil attempt to choke the seedlings of the Lord Sabaoth. For accursed men who have given themselves over to myths and who do not uphold the stronghold of Sion from all sides vomit the poison of serpents from their hearts for the ruin of the Christian people by the contagious plague of books which almost overwhelms us. They pollute the pure waters of belief and destroy the foundations of religion.

They are abominable in their activity. Secretly sitting in ambush, they draw arrows out of the quiver which they shoot at the righteous in the dark. They have not restrained their impious minds from anything divine, holy, and consecrated by the oldest religion of all time; rather in their attack they have sharpened their tongues like a sword. They have run first of all against God in their pride. Armed with a thick neck, they have strengthened themselves against the Almighty. They raise again from the ashes the absurdities of the impious which have been destroyed so often. They deny God even though He makes Himself known everywhere and comes before their eyes daily, not because of the dullness of their mind, but only on the urging of their depraved will. Or else they represent God Himself as lazy and indolent. They do not respect His providence nor do they fear His justice. They preach with a detestable and insane freedom of thought that the origin and nature of our soul is mortal although it was created in the image of the supreme creator little lower than the angels. Whether they think matter has been created or foolishly imagine that it is eternal and independent of the causes, they consider that nothing else exists in this universe. Or else if they are forced to admit that spirit exists with matter, they exclude the soul from the spirit's heavenly nature. They are unwilling to understand that in this very weakness of which we are formed something spiritual and incorruptible abides in us. By its power we know, act, will, look to the future, attend to the present, and remember the past.

On the other hand, there are others who, even if they judge correctly that the fog of earthly reasonings should be dispelled and the smoke of worldly wisdom should be driven from the eye of enlightened faith, still dare to examine with human measures the hidden mysteries of faith which surpass all understanding. Having become investigators of greatness, they are not afraid of being overwhelmed by its glory. They ridicule the faith of simple people. They lay open the mysteries of God. They rashly discourse on questions concerning the highest matters. The bold mind of the enquirer takes everything for itself, examines everything, reserves nothing for faith, and deprives faith of merit by seeking proof for it in human reason.

Should we not also be angry with those who use the most wicked indecency of word and example to corrupt pure and strict morals by mortal sin, who recommend to the minds of the unwary an accursed license of living, and who cause an extreme loss of faith? Then consider how they sprinkle their writings with a certain refined splendor, a seductive pleasantness of speech and allurements so as to penetrate more easily into the readers' minds and infect them more deeply with the poison of their error. Thus they will give the snake's poison in the cup of Babylon to the unwary who are seduced and blinded by their smooth speech and so do not recognize the poison that kills them. Finally, who can avoid deep sadness when he sees the bitter enemy exceed the bounds of modesty and due respect and attack with the publication of outrageous books now in open battle, now in dissimulated combat the very See of Peter which the strong redeemer of Jacob has placed as an iron column and as a bronze wall against the leaders of darkness. Perhaps they are led on by the desperate thought that if they shatter the head of the Church, they will be able more freely to tear to pieces its members.

2. Therefore since the Holy Spirit has made you bishops to govern the Church of God and has taught you concerning the unique sacrament of human salvation, We cannot neglect our duty in the face of these evil books. We must arouse the enthusiasm of your devotion so that you, who are called to share in Our pastoral concern join together to oppose this evil with all energy possible. It is necessary to fight bitterly, as the situation requires, and to eradicate with all our strength the deadly destruction caused by such books. The substance of the error will never be removed unless the criminal elements of wickedness burn in the fire and perish. Since you have been constituted stewards of the mysteries of God and armed with His strength to destroy their defenses, exert yourselves to keep the sheep entrusted to you and redeemed by the blood of

Christ at a safe distance from these poisoned pastures. For if it is necessary to avoid the company of evildoers because their words encourage impiety and their speech acts like a cancer, what desolation the plague of their books can cause! Well and cunningly written these books are always with us and forever within our reach. They travel with us, stay at home with us, and enter bedrooms which would be shut to their evil and deception.

Since you have been constituted ministers of Christ for the nations, in order to make holy his Gospel, exert yourselves and do everything in your power both by word and example to cut down the shoots of falsehood. Block up the corrupt springs of vice. Sound the trumpet in case as their leader you have to account for the souls who are lost. Act according to the position you hold, according to the rank with which you are vested, and according to the authority which you have received from the Lord. In addition, as nobody could or should avoid sharing in this sadness and insofar as there is one common reason for everyone to grieve and to help in this great crisis of faith and religion, call to your aid when it is necessary the time-honored piety of Catholic leaders. Explain the cause of the Church's sorrow and arouse its beloved sons who have always served it well on many occasions to bring their help. Since they do not carry the sword without cause, urge them with the united authority of state and of priesthood, to vigorously rout those accursed men who fight against the armies of Israel.

It is principally your duty to stand as a wall so that no foundation can be laid other than the one that is already laid. Watch over the most holy deposit of faith to whose protection you committed yourselves on oath at your solemn consecration. Reveal to the faithful the wolves which are demolishing the Lord's vineyard. They should be warned not to allow themselves to be ensnared by the splendid writing of certain authors in order to halt the diffusion of error by cunning and wicked men. In a word, they should detest books which contain elements shocking to the reader; which are contrary to faith, religion, and good morals; and which lack an atmosphere of Christian virtue. We manifest to you Our great happiness in this matter that most of you, following the apostolic customs and energetically defending the laws of the Church, have shown yourselves zealous and watchful in order to avert this pestilence and have not allowed the simple people to sleep soundly with serpents.

Certainly We who are distressed and distracted by Our concern for all the churches and for the salvation of the Christian people, are unsparing of Our efforts, and We promise you assistance too in your own grave danger. Meanwhile, We will not cease to ask God with deep humility to grant you help from His holy place to deflect the cunning of the insidious enemy and to entirely fulfill the duties of your ministry. As a pledge of the desired outcome, we lovingly impart Our apostolic blessing to you and your flock.

Given in Rome in St. Mary Major's on the 25th day of November in the year 1766, the ninth year of Our pontificate.

Cum Primum. On Observing Canonical Sanctions. Pope Clement XIII - 1759

To Our Venerable Brothers, all the Patriarchs, Primate, Archbishops, and Bishops who Enjoy Grace and Communion with the Apostolic See.

Venerable Brothers, Greetings and Apostolic Blessing.

Ever since We first accepted the care of the Lord's flock, through the incomprehensible wisdom of the eternal shepherd presiding over the See of St. Peter, We have received reports from many fervent and zealous churchmen. Many of them were from pastors and preachers of the word of God, who travel through the cities and provinces preaching penance and correction of character to the people. Their unanimous complaint was that among the abuses and corruptions which they observed and strove to reform in the exercise of their ministry, they frequently encountered an avarice and greed on the part of certain clergymen that cried out for correction. As the Holy Spirit called this the root of all evil, it is no wonder that it draws into more heinous crimes all those whose soul it fills. It renders them apathetic in the fulfillment of their duties and in their worship of God. Once avarice converts them to worldly desires, they become devoted to worldly cares and preoccupations. They publicly disavow these while they profess that among the mysteries of the holy initiation, they

recognize only God as the portion of their inheritance. Thus they necessarily become contentious and ready to throw everything into confusion, so as not to lose some vile profit which they either hope for or have already received. They are not ashamed to lower themselves to any lowly duty or service, to the disgrace of their order and status. As a result many laymen despise not only those who do such things, but often even the whole priestly company. Rather, let them be bitter and scornful toward the kind of person whose lawsuits and contentions they must endure in worldly affairs, or through whom honest means of providing for their own welfare and that of their loved ones seems to be forestalled.

2. We believe that these accounts are more than adequately supported by the facts. Indeed, even some monks allow themselves on occasion to be taken beyond the bounds of ecclesiastical moderation, away from the concern they imposed on themselves regarding the temporal gains of their communities. We are thus aroused to satisfactorily remove from our midst such a corruption, which brings scandal to the faithful and damaging effects to others.

3. It is true that from the very beginning of the Church right up to our own times, there was nothing more plainly or more attentively legislated either by the decrees of the councils or by the constitutions of the popes who preceded Us. Nothing seemed to be stressed more frequently or more eagerly by the holy fathers and the pastors of the churches than that the ministers of the church, both clergy and monks, abstain from the desire for temporal wealth and that they should remove themselves from worldly concerns. Not only spiritual censures but also very serious temporal punishments were decreed for those who presumed to infringe or violate the canonical rules in this matter. Having carefully considered everything, We think that there is nothing left for Us to do, Venerable Brothers, other than to exhort you to cling to the intention of Our predecessors and the spirit of the church in all things. We exhort you to be zealous in obtaining the observance due these holy laws by all churchmen—both those subject to your ordinary jurisdiction as well as those subject to your delegated jurisdiction—according to the example of the sacred canons and the decrees of the Holy See and the synodical statutes of each diocese.

4. In order to clarify this matter, We devote Our constant attention and that of the Holy See to the religious observance of the aforementioned laws. At the same time, We approve, confirm, and renew through this letter each and every canon and constitution of Our predecessors against those clerics who act as businessmen and who involve themselves in worldly matters. We mention especially those decrees published and proclaimed by Pius IV, Urban VIII, and Clement IX, including the most recent one which Our predecessor Popes Benedict XIV promulgated on February 25, 1741, the first year of his pontificate, along with each and every penalty and the censures respectively ordained by them. Similarly, the decrees contained in the above-mentioned laws as well as their punishments and sanctions should be inserted word for word in Our present letter. At the same time let all efficacy be removed from every opposing custom and practice — which ought rather to be called by their proper names, corruptions and abuses — by which certain churchmen strive to cover up their criminal dabbling in worldly matters. We declare and decree that all clergymen—both from the secular clergy and from the regular clergy of whatever order, congregation, society, or institute, are subject to and should be subject to all the aforementioned laws and penalties. We should also mention specifically those favored with special and extensive indulgences, privileges, and exemptions. Thus, whoever transgresses these laws incurs the penalties prescribed in them as well as those applicable according to the differences of circumstances and the method of procedure prescribed by the Council of Trent or by the Holy See. They should be punished notwithstanding any custom or practice to the contrary, even very old ones which can be considered indigenous to some places, dioceses, or regions. We condemn, proscribe, and nullify this practice, considering it a damnable abuse and an intolerable corruption in the present state of affairs.

5. We exhort all of you, then, to watch over the integrity of ecclesiastical discipline and the salvation of the souls of all the clergy subject to you, both by ordinary and by delegated law. Inquire diligently into their course of action; if you discover that some of them are infected with the stain of this greed and that they sin against the canons and apostolic constitutions, do not neglect to proceed against them dutifully and stringently, according to the example of the same canons and constitutions.

6. There are two things which you should especially beware of in this matter. First of all, do not allow your vigilance to be foiled by the crafty arts of the evildoers. It often happens that those who know the decrees of the laws fraudulently arrange

their affairs so that even if their crime should be brought to court, they can be on guard against admitting any violation of those laws. Sometimes they will use an intermediary to serve their greed, or else conduct business matters under a different name, which they record in the tables and account books while they firmly maintain that they are not in the least concerned in the matter under investigation. Sometimes they are aware that the more restrictive judgment of the laws is constrained within certain limits; they strive to behave so that they have a defense if they are accused of financial aspirations by their superiors. They can maintain that they were not primarily led by base greed to seek profit, but that they worked solely at avoiding evil through cautious planning and that they obtained an undesired profit through the fortuitous goodness of time. Sometimes it is not their own property which is involved in the business matters but that of their relatives or those joined to them by some other bond of need. They will say that they obtain their support out of the duty of love or under the title of management.

7. We are sufficiently aware, through Our own experience in exercising the episcopal office, of how difficult it is to make a judgment in certain cases in which the good or bad intention of the one who is accused of unlawful business is of paramount importance. However, you should not think for that reason that your diligence will be ineffectual when the clergy at least understands that you will not ignore such a serious violation of church discipline. You will derive great benefit from that very thing because you will more often call to witness your mind and that of the Church, which shrinks from the shadier collusions even of these men. Given the opportunity, you will announce to them that the God who scrutinizes the innermost recesses of man will not be mocked. Before His supreme tribunal, those sometime-sophistries, which now deceive the bishop and escape the legally-appointed penalties, will be of no avail. Besides, it will not be impossible to recognize for the most part the hidden truth of the matter and subdue the secret crime, if the character of the men involved, which reveals itself in the total conduct of their lives, and the accompanying circumstances, which render the proffered excuses more or less admissible, are weighed with the appropriate skill and care. We could easily illustrate this with examples, if We did not trust in the Lord concerning the wisdom of your brotherhood and in your experience.

8. The other thing, which you should equally beware of, is that you not allow to flourish among you wrong interpretations of canon laws, which diminish the strength of those laws and give excessive scope to indulgence. These interpretations arise from private reflection, outside the mind and spirit of the Church and without the agreement of a legitimate superior. They are adapted to any circumstances at will. This problem may arise when the affairs of both the secular and regular clergy are appealed to you for judgment. If there is any question concerning the nature of the contract which clergymen customarily enter into in certain dioceses, whether such a thing is permissible or should be forbidden, it will hardly be fair to rule on the basis of either the frequency of those acts whose nature is in question or the ideas of the contracting parties. But to remove every doubt and to restrain the excesses and audacity of those who await a decision, the most expeditious recourse is to this Apostolic See, which has defined many similar questions through the Congregation of the Cardinals, the interpreters of the Council of Trent. Thus, it will be possible in the future to see what was decided in given cases, and what were the suitable responses which can provide precedents for acting and judging.

9. A clear decision has been requested from Us and the Holy See on the matter of whether it is permissible for clergymen to change money. Even though we think that it is difficult to find another matter less subject to doubt, We nevertheless declare and define in this letter, so as to remove all doubt, that money changing is by its very nature a true and proper act of business. Therefore, it should be considered forbidden to all clergymen, both to contract in their own name or through an intermediary. Any cleric, either secular or regular, who changes money will be considered liable to all the penalties and censures which have been established for clergymen who engage in business.

10. A clergyman may try to excuse his involvement in worldly business by pleading indigence. This plea is not valid since the canonical title of ordination should at least be a sufficient and adequate inheritance for each and every clergyman to sustain himself. If there are needy clerics, each should look after his own needs through more proper means which are in agreement with his vows. The indigence will rather be that of his parents or sisters or some other person whom he is dutifully bound to help. First of all, We decree that the ecclesiastical superior should never allow such an excuse. We cannot permit that cleric not to be punished in proportion to his guilt according to the prescriptions of canon law, unless he shows that he has already expressed the aforementioned needs to the Apostolic See, if he lives in Italy or the adjacent islands. If he lives

in more remote regions, he should at least have explained matters to the Ordinary of the place. He should also have sought a suitable dispensation after the consideration of those matters. Finally he should have requested the Holy See or the Ordinary for authorization to help the aforementioned person through his labors.

11. Next, as for what concerns the Curia in this matter, We clarify our thoughts and desires. Such dispensations and authorizations should never be granted unless the alleged causes of the situation are based on fact and unless it is clear that the aforementioned needs cannot be alleviated in any other way. In the same case, let it never be permitted for churchmen to assume any kind of business dealings whose administration is not befitting their clerical status and character. Rather, in those rescripts or letters of indult, let more suitable ways to bring assistance to his poor relatives be indicated and prescribed for the cleric, in accordance with just moderation and the measure of true need. The Ordinaries to whom this pertains should similarly comply with everything in the granting of such dispensations and authorizations. Either they or the Holy See have sometimes permitted certain indults to certain clerics for special reasons, with just causes accompanying. Perchance these indults have come into wider use—for example hiring church-owned farmland for cultivation at a fixed annual rate. See to it particularly that other clerics do not usurp these things as if they were conceded generally to everybody without just cause and without a special indult.

12. As for the rest, We resolve that those very authorizations—even those obtained in the above-mentioned manner—should always be considered harmful right up to the time they are revoked. Thus, they should be considered null and void and revoked in their own right as soon as the alleged needs of the relatives cease or another legitimate reason opportunely provides for them. We desire to burden the vigilance and the conscience of the local Ordinary with the execution and observance of all these matters.

13. It is true that the current depression of ecclesiastical dignity is not to be attributed solely to business dealings. There are other abuses which do not clearly oppose the letter of the sacred canons and constitutions published by the Holy See. Yet, clergymen decide to use them and thereby cast aside ever more frequently and more certainly the proper dignity of the cleric and the reputation of their whole order. They are confident that they will not be subject to the censures and the penalties established by those canons and constitutions. We know that many clergymen are prominent in their unseemly activities: in the administration and care for their own goods; in selling the fruits, animals, and other things which grow and are fed on their own farms or those of the Church; and in preparing things which they need for their own use or for setting in order the aforementioned farms. Thus they show themselves completely given over to the cares and concerns of this world, these clerics who covet worldly gain. Those who have risen above the lot of the human condition through the eminence of Holy Orders in this way lower themselves below men of the lowest status. Those who should be and appear to be the sons of light seem to outdo the sons of this generation in their concern for worldly greed. Our reports relate that they attend all the markets and sales with almost the same splendor and elegance as laymen, and they find anything preferable to the appearance of clerical moderation and modesty or of the seriousness and honor of the Church.

14. We proclaim openly that We will not forbid them anything which was judged permissible, in regard to the very nature of the business, for the correct and prudent administration of the Church's patrimony or which the holy fathers and the writers of Church laws entrusted to their care. For there are many things which clerics are not forbidden in regard to the substance of the matter, things which they are permitted to use under certain limitations; but the holy canons will inflict both temporal punishments and spiritual censures on those who go beyond the prescribed limitations or who violate the established rule of ecclesiastical discipline. The general rules of canon law and the individual statutes of the various dioceses contain many examples of this, examples which prescribe many things to observe or avoid in regard to the life, honesty, habit, or tonsure of the clerics. Thus, Venerable Brothers, you should watch over the motives of all the clergymen living in your dioceses in regard to the things We have just mentioned. If they approach you frequently to allow something which might not be in conformity with their clerical status, you should teach them through suitable instructions that they should contemplate the eminence of the dignity they have chosen for themselves. They should not think that they are allowed to debase it with indecent acts or to wipe away from the souls of the laity the esteem and reverence due the ecclesiastical order, an esteem which greatly benefits the spiritual well-being of the faithful. Mindful that they were called to share in the Lord's portion, they should seek for and be concerned about the things which concern Jesus Christ and not themselves. In

addition, you know that it is necessary to meet such turpitude and greed on the part of the clergy with suitable decrees strictly established, and you know that you must restrain and punish the faults of the evildoers. Given the choice of a greater or lesser scandal, first of all denounce the evil. Then correct it with salutary penitence; finally, restrain and punish it with the unsheathed sword of penalties and censures as an example for others.

15. Another kind of corruption infects many clergymen and, We understand, draws them from church service to worldly concerns. This demands as much or even more concern and constancy from your pastoral zeal. There are some who give over in object service to the laity all the labor and effort which they should expend in divine worship and in aiding their neighbors according to the law of love. Sometimes they even hire out their services to administer the business affairs of laymen for vile, temporal pay. In this matter it is difficult to judge whether the blindness of those who trample upon the dignity of their own order is to be regretted more, or the presumption of the laity. This laity takes so lightly the holy ministers from whom they should seek examples of Christian life and aids to eternal salvation that they do not hesitate to use them in servile ministries.

16. This certainly disturbs Us more, that an evil of this kind should come from an abuse which is just as detestable. Whenever someone rashly aspires to the clerical state, it sometimes happens that he deceives his Ordinary with false or forged documents, and he is promoted to holy orders by a false estate which either bears no fruit or which does not belong to him, without sufficient revenue to maintain an upright living. For this reason, none of you should be surprised, Venerable Brothers, if We take this opportunity to strongly exhort and warn each and every one of you to be more careful and more vigilant in this matter. Thus, no one subject to you should be given an opportunity to steal up to holy ordination if he does not receive a certain amount of annual income from an ecclesiastical benefice or ecclesiastical pension or from an estate created for him, in cases permitted by law. All fraud and collusion should be eliminated — if, that is, he does not receive that amount of annual return which was decreed either in the statutes of the diocesan synods or by legitimate custom.

17. Take care to recall to the precepts of ecclesiastical life and to the duties of the clerical soldier those clergymen and priests who devote themselves in the homes of the laity to these kinds of services which do not befit their class and profession. These duties lead them away from God's service from concern for their own spiritual progress to worldly business dealings and servile occupations, even though they sometimes strive to conceal their activities with the appearance of fine titles. Do not allow them to soil themselves peacefully in their shame or to glory with obstinate impunity in their defection from the camp of the Church. To these ends use every zeal and as much pastoral concern as necessary; use all the authority of ordinary and delegated jurisdiction, and all the while observe those things which must be observed.

18. Venerable Brothers, these are the things We wanted to suggest and strongly commend to your care, out of the duty of Our apostolic ministry in order to protect and vindicate the honor and the dignity of holy orders. In this matter, which greatly depends on individual circumstances, it is necessary that you who are present in your respective territories have the major roles. You are better able to recognize and more certainly judge the deeds of those subject to you, the accompanying circumstances, the needs of the regions, the customs of the people, and whatever might appear decent or indecent among prudent and upright men. In order that you might be free to correct and reform whatever might be wrong in these matters, We rely on your prudent judgment to regulate any indult of dispensation or authorization granted by any office of the Roman Curia up to now concerning these matters. We do not want to grant anything further until We have heard the reports of your brotherhood, as well as the desires and the accompanying formula and conditions of the indult, by which you have the entire authority to know about its execution and effect. Thus, no clergyman should be allowed to conduct any business dealings under any pretext or to assume a less upright ministry contrary to your prohibition or to retain it and prolong it once it has been granted. Meanwhile, We take pleasure in your pastoral zeal, and We lovingly grant to your brotherhood the apostolic blessing.

Given in Rome at St. Mary Major on the 17th day of September, 1759, in the second year of Our pontificate.

In Dominico Agro. On Instruction in the Faith. Pope Clement XIII - 1761

To the Venerable Brothers, the Patriarchs, Primates, Archbishops and Bishops. Venerable Brothers, Greetings and Apostolic Benediction.

1. In the Lord's field, for the tending of which Divine Providence placed Us as overseer, there is nothing which demands as much vigilant care and unremitting labor in its cultivation than guarding the good seed of Catholic teaching which the Apostles received from Jesus Christ and handed on to Us. If in laziness this is neglected, the enemy of the human race will sow weeds while the workers sleep. Then weeds will be found which should be committed to the flames rather than good grain to store in the barns. However, St. Paul strongly encourages Us to protect the faith that the saints handed on to Us.[1] He told Timothy to preserve the sacred trust[2] because dangerous times were coming[3] when evil and deceitful men would exist in the Church of God.[4] The insidious tempters would use their work to try to infect unwary minds with errors which are hostile to evangelical truth.
2. It often happens that certain unworthy ideas come forth in the Church of God which, although they directly contradict each other, plot together to undermine the purity of the Catholic faith in some way. It is very difficult to cautiously balance our speech between both enemies in such a way that We seem to turn Our backs on none of them, but to shun and condemn both enemies of Christ equally. Meanwhile the matter is such that diabolical error, when it has artfully colored its lies, easily clothes itself in the likeness of truth while very brief additions or changes corrupt the meaning of expressions; and confession, which usually works salvation, sometimes, with a slight change, inches toward death.
3. The faithful — especially those who are simple or uncultivated — should be kept away from dangerous and narrow paths upon which they can hardly set foot without faltering. The sheep should not be led to pasture through trackless places. Nor should peculiar ideas — even those of Catholic scholars — be proposed to them. Rather, only those ideas should be communicated which are definitely marked as Catholic truth by their universality, antiquity, and harmony. Besides, since the crowd cannot go up to the mountain[5] upon which the glory of the Lord came down, and if whoever crosses the boundaries to see will die, the teachers of the people should establish boundaries around them so that no word strays beyond that which is necessary or useful for salvation. The faithful should obey the apostolic advice not to know more than is necessary, but to know in moderation.[6]
4. The popes clearly understood this. They devoted all their efforts not only to cut short with the sword of anathema the poisonous buds of growing error, but also to cut away certain developing ideas which either could prevent the Christian people unnecessarily from bearing a greater fruit of faith or could harm the minds of the faithful by their proximity to error. So the Council of Trent condemned those heresies which tried at that time to dim the light of the Church and which led Catholic truth into a clearer light as if the cloud of errors had been dispersed. As our predecessors understood that that holy meeting of the universal Church was so prudent in judgment and so moderate that it abstained from condemning ideas which authorities among Church scholars supported, they wanted another work prepared with the agreement of that holy council which would cover the entire teaching which the faithful should know and which would be far removed from any error. They printed and distributed this book under the title of *The Roman Catechism*. There are aspects of their action worthy of special praise. In it they compiled the teaching which is common to the whole Church and which is far removed from every danger of error, and they proposed to transmit it openly to the faithful in very eloquent words according to the precept of Christ the Lord who told the apostles to proclaim in the light what He had said in the dark and to proclaim from the rooftops what they heard in secret.[7] They have obeyed His bride, the Church, whose words are, “Show me where you recline at midday.”[8] For where it is not midday and the light is not so bright that truth can be clearly known, error can easily be mistaken for truth because of its appearance of truth and can be distinguished from truth only with difficulty in the darkness. They knew that there were before and would again be people who attract those who seek food by the promise of more abundant pastures of wisdom and knowledge and that many people would come to those pastures because

stolen waters are sweeter and hidden bread more delightful.[9] Therefore, in case the Church should be deceived and wander after the flocks of the companions who are themselves wanderers and unsettled with no certainty of truth, who are always learning[10] but never arriving at the knowledge of truth, they proposed that only what is necessary and very useful for salvation be clearly and plainly explained in the Roman Catechism and communicated to the faithful.

5. But even though this book, composed with remarkable work and effort, was universally approved and welcomed with the highest praises, at that time, the love of novelty almost wrested it from the priests' hands by inspiring the production of more and more catechisms which could compare in no way with the Roman Catechism. Thus two evils arose. Agreement on a method of teaching was almost destroyed, and the weak members of the faithful were scandalized at finding that they were no longer united by the same language and topics. On the other hand, contentions arose from different ways of transmitting Catholic truth and disunity of spirit and great disagreements from rivalry while one declared he was a follower of Apollo, another of Cephas, and another of Paul. We think that nothing can be more fatal to God's greater glory than the bitterness of those disagreements. Nothing can eliminate more disastrously the fruits which the faithful should gain from Christian discipline. Thus, in order to remove the double evil from the Church, We must return to that method from which some, setting themselves up in the Church as wiser, have insolently and imprudently led the faithful away for some time. We think that **the Roman Catechism should be offered to the priests again** so that just as it once strengthened the Catholic faith and strengthened the minds of the faithful in the Church's teaching which is the pillar of truth,[12] it may now turn them away from new ideas which neither antiquity nor unanimity recommend. To make the book more easily accessible and to correct the errors which have occurred in course of production, We have ensured that the copy published by Our predecessor St. Pius V in accordance with the decree of the Council of Trent is reprinted in Rome with all care. The vernacular translation of it which was made and published by order of the same St. Pius will be reprinted very soon by Our order and will finally be published.
6. So since Our care and diligence are providing a very suitable aid to remove the deceptions of wicked ideas at this very difficult time for the Church and to spread and establish true and sound teaching, it is your duty to see to it that the faithful accept it. Because the popes wanted this book set before pastors almost as the norm of Catholic faith and Christian discipline in order that unanimity might exist also in the method of transmitting doctrine, We now strongly recommend it to you, venerable brothers. We strongly encourage you to order that everybody who has the care of souls should use it in instructing the faithful in the Catholic truth in order to preserve unity of learning, charity, and harmony of spirits. For it is your duty to be attentive to everybody's serenity. Finally, it is the bishop's duty to watch carefully that nobody breaks the bond of unity and creates schisms by proudly acting in his own interests.
7. If those who ought to present and explain these books to the faithful are unsuitable teachers, they will prove useless or almost useless. Therefore, it is of the utmost importance that you choose for the office of communicating Christian teaching to the faithful not only men endowed with theological knowledge, but more importantly, men who manifest humility, enthusiasm for sanctifying souls, and charity. The totality of Christian practice does not consist in abundance of words nor in skill of debating nor in the search for praise and glory but in true and voluntary humility. There are those whom a greater wisdom raises up but also separates from the society of other people. The more they know, the more they dislike the virtue of harmony. Wisdom itself warns them with the word of God: "Have salt in yourselves and be at peace among us." [13] Thus it is necessary to have the salt of wisdom to preserve the love of neighbor and to offset weaknesses. If they turn from zeal for wisdom and from concern for their neighbor to disagreement, they have salt without peace-not a gift of virtue but a cause for condemnation. The more they know, the worse they fail. The Apostle James condemns them with these words: "If you are jealous and have contentions in your hearts, do not boast and be liars against the truth. This wisdom did not come down from on high. Rather, it is earthly, animal, diabolical. Inconstancy and every wicked deed accompany jealousy and

contention. The wisdom which comes from on high is first of all pure. Then it is peaceful, modest, persuasive, agreeable to good things, full of mercy and good fruits. It does not judge and is without rivalry.”[14]

8. Therefore, while We pray to God in affliction of spirit and in humility of heart to bestow his indulgence and mercy on our efforts to prevent disagreement disturbing the faithful, and to ensure that in the bond of peace and in charity of spirit, we all know, praise, and glorify the one God and our Lord Jesus Christ, We greet you with a holy kiss and We lovingly impart Our apostolic blessing to all of you and to all the faithful of your churches.

Given at Castel Gandolfo on the 14th day of June, 1761, the third year of Our Pontificate.

ENDNOTES

1. Heb 3.
 2. 2 Tm 1.14.
 3. Ibid.. 3.1.
 4. Ibid., 3.13.
 5. Ex 19.12.
 6. Rom 12.3.
 7. Mt 10.27.
 8. Ct 1.7.
 9. Prv 9.17.
 10. 2 Tm 3.7.
 11. Gn 11.1.
 12. 1 Tm 3.15.
 13. Mk 9.49.
 14. Jas 4.
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Summa Quae. On the Church in Poland. Pope Clement XIII - 1768

To Our Venerable Brothers, the Archbishops, and Bishops of the Kingdom of Poland.

Venerable Brothers, Greeting and the Apostolic Blessing.

We are greatly concerned with the protection of the entire Christian flock and with the needs of Our brothers who tend it; we feel we must either instruct or exhort and admonish them. Indeed, We have often done this with you, Venerable Brothers, especially after We foresaw the storms arising which sought to undermine religion in your country. The well-being of religion in Poland is the result of the outstanding defense of your people on behalf of it.

2. However, the calamity which We feared is now upon us and has weighed more heavily on Our mind than usual; therefore, We are moved with a more intense zeal for your nation. Our concern for your well-being requires fuller and more vehement expression in order to rekindle the heavenly grace with which you were endowed from on high at your episcopal consecration. This is particularly important since God now seeks and even demands from you the due and necessary fruits of His gifts.

3. With extreme distress We have learned that impious compacts have been entered into in your country. This is because truth is put together with falsehood, and the splendor of light with squalor and darkness. Because of this, your faithful people might be easily drawn to destruction by the conjunction of dissimilar things. The abomination of desolation might even be brought into the holy place. Truly Our spiritual anguish would significantly increase if in so great a disturbance of affairs, the voices of the bishops were to be silent, and if We were to see none of them distinguish himself in calling back from contagion the minds of the people and confirming them in the doctrinal truth. All the more so, if anyone, acting out of fear

or a base desire to please men more than God, should pervert and thus suppress the dignity and authority given to each of you for the defense and embellishment of the Church.

4. We cannot believe that lips once consecrated to preaching the divine word would lack the force and ability to put the lie to flight when it dares to demand for itself a place of victory in the very temple of God; that hands ennobled by handling the body of Christ would be employed in writing for the propagation of the rashness and license of error; that ears accustomed only to the most sweet voice of the Church would harken to the delusions and snares of the devil. Nevertheless, We have seen the machinations of the enemy of human nature progress so far that practically everything must be feared.

5. We hope that no one would allow himself to be so carried away by error and fraud that, because he recognizes himself to be incapable of warding off overwhelming attacks, he would thereby believe himself also freed from the laws of his pastoral office; that having abandoned the role imposed on him by the Church, while retaining that other given by the state and public authority, he would willingly consent to the losses inflicted on him. That would indicate that these twin features of his function could be separated and disjoined, and that he should not constantly reckon the former preferable to the latter.

6. Wherefore, in the name of almighty God, whose vicarious authority We, however unworthy, bear, We declare to you that he who allows himself to be drawn into this deceit and error is totally blind and permits himself to be led by the blind. Furthermore he cannot be excused by any of the pretexts he employs. By neglecting his episcopal office, he has been condemned by God in the words of the prophet Hosea (4.6-10): “Because you have rejected knowledge, I reject you from being a priest to me, and since you have forgotten the law of your God, I will also forget your children.” Wherefore, Venerable Brothers, do not let ignorance, error, fear, or human considerations prevent you from zealously carrying out your episcopal duties. The powers and forces of this world may gather violently for the destruction of the Church; nevertheless, the actions and plans of holy pastors must conform to the gospel, tradition and ecclesiastical discipline.

7. Let them realize that the first role of their ministry is to act as a firm wall of defense for the house of Israel against all hostile attacks. Let them consider themselves as deserters of their flocks, the Church and God if they aid the wiles of the enemy or in any way consent to their deceits by connivance or forbearance. Great calamities may threaten; exile and the loss of goods, fortune, and even life itself may ensue. Let them bear all this with equanimity as long as they do not soil their priestly hands by consenting to another’s crime. Nor should their actions in any way weaken the integrity of religion and contaminate the sanctuary itself. Surely he will be considered most blessed who because of the constancy of his resolve is able to exchange the brief and fleeting condition of this life for an infinite and eternal reward. He would then be found worthy to receive that incorruptible crown which we believe is prepared by that best of Shepherds for those who have laid down their lives for the sheep entrusted to them.

8. These, Venerable Brothers, are Our words of warning for you in a most serious matter that is most necessary for your own salvation and that of your flock. May Our Lord Jesus Christ, by the assistance of His grace, confirm and strengthen in you those sentiments which are consonant with your vocation. May He likewise grant to you the eager willingness and fortitude to live up to it. In imploring the richness of these divine gifts for you, We grant you most lovingly the apostolic blessing as a presage of the same.

Given in Rome, at St. Mary Major under the Fisherman’s ring, 6 January 1768, in the 10th year of Our pontificate.

POPE CLEMENT XIV (MAY 19, 1769 – SEPTEMBER 22, 1774)

Pope Clement XIV (31 October 1705 – 22 September 1774), born Giovanni Vincenzo Antonio Ganganelli, was Pope from 19 May 1769 to his death in 1774.

Cum Summi. Proclaiming a Universal Jubilee. Pope Clement XIV - 1769

To Bishops, Archbishops, Patriarchs and Primates Concerning the Universal Jubilee.

Venerable Brothers, Greetings and Apostolic Blessing.

When We contemplate Our position and consider the gravity of its burden, We are deeply disturbed both because of the magnitude of the task itself and the weakness of Our resources. We seem to have been called into the depths of the sea from the peace of a quiet life as if from a most safe harbor to rule the bark of blessed Peter, to be shaken by great floods and to be all but submerged by the force of the tempest. Truly this is the Lord's doing, and it is marvelous in our eyes. It was not because of human counsel but rather by His inscrutable judgment that such a care had been unexpectedly laid upon Us. Therefore, we are buoyed up by a certain hope that He who has chosen Us will, Himself remove Our fear, and infirmity and will hear Us in the depths of the storm. The memory of Peter trembling in the sea and of the Lord reproving his little faith will confirm Us in the same trust. Surely He wishes Us to put aside all doubt about obtaining His help and to act with the hope of His grace, rather than from fear of Our weakness. Therefore, We obey His will, and We hand Ourselves over to His faithfulness and power. For if He has decided to aid Our labors in the present circumstances for the safety of His Church, everyone will surely perceive Him alone as its author and source; hence they will realize that the honor and glory must be given to Him alone. Therefore, We proceed eagerly to undertake this great burden, and We will strive to trust in His powerful help. We will consider no care too great in carrying out our task.

2. When We ponder the nature of Our administration and look to all regions of the Christian world, We behold you in your exalted posts. We are refreshed by your presence; We recognize that you are Our helpers, the custodians of the Lord's flock and laborers in the evangelical vineyard. Therefore at the beginning of Our apostolate, We wish to address you. If We seem in any way to exhort and reprove you, attribute it to Our fear for Ourselves or consider that it comes for Our confidence in your virtue and devotion to Us.

3. First of all, We beseech you never to cease imploring God to strengthen Us. Return Our love for you, and thus join the mutual aid of your prayers with Us so that we may sustain each other. By doing this, you will confirm your unity with Us. For, to be sure, the edifice of the whole church is one, whose foundation was placed by blessed Peter in this See. Many stones are joined for its construction, but all rest on one rock. One is the body of the church, whose head is Christ, and all cohere in it. We vicariously administer His power and preside over others by His will. You and We are the more prominent members of the same body. For, what can happen to individual members which does not affect all or pervade each? Accordingly, whatever concerns you concerns Us, and vice versa. Therefore, together we must all labor for the health and safety of the church, so that, without blemish or strain, it may flourish. With God's help we can accomplish this if each of you is enkindled by as strong a zeal for his flock as possible and if your one concern be to remove from his flock all contagion of evil and pitfalls of error and to strengthen it diligently with all the aids of sound doctrine and holiness.

4. If ever those in charge of the Lord's vineyard should be concerned about the salvation of souls, they must be so in this age especially. For many ideas aimed at weakening religion arise almost daily. When men are enticed by novelty and led on by an eagerness for alien knowledge, they come together more eagerly for this very purpose and more willingly embrace it. Wherefore, We lament that the destruction of souls is propagated more widely each day. Accordingly you must work all the harder and exercise diligence and authority to repel this audacity and insanity which stalks even divine and most holy matters. Be confident that you will accomplish this by simplicity of sound doctrine and by the word of God which penetrates

more than any two-edged sword. You will easily be able to contain the attack of enemies and blunt their weapons when in all your sermons you preach and present Jesus Christ crucified. By His own laws and institutions He founded and reenforced this holy city which is His Church. To it he entrusted, as it were, the deposit of faith in Him to be preserved piously and without contamination. He wished it to be the bulwark of His teaching and truth against which the gates of hell would never prevail. We, therefore, the overseers and guardians of this holy city, must preserve the magnificent heritage of Our laws and faith which has been passed down intact to Us; We must transmit it pure and sound to our successors. If We direct all our actions to this norm found in sacred scripture and moreover cling to the footsteps of our ancestors, We will be best equipped to avoid whatever could weaken and destroy the faith of the Christian people and loosen in any way the unity of the Church.

5. Whatever pertains to religious worship, to moral training, to right living can be found in the two fold instrument of scriptures and tradition. From this source we learn the depth of mysteries and the duties of piety, honesty, justice, and humanity. We learn, thus, what we owe to God, to the Church, to our country, our fellow citizens, and all other men. From no other source than these laws of true religion do we recognize more clearly the established rights of citizens and society. Accordingly, no one has ever attacked the divine sanctions of Christ without likewise disturbing public tranquillity, without lessening obedience owed to rulers, and without rendering everything unsafe and uncertain. For there is a strong bond between divine and human rights; therefore those who realize that rulers are protected by the authority of the Christian law, obey them, venerate their authority, and protect and cherish their dignity.

6. Therefore, We exhort that after God and the Church, you concern yourselves with instilling in people obedience and deference to rulers. For they protect public safety and enforce the equity of law. They are ministers of God and not without reason do they carry the sword as vindicators in wrath on him who does wrong; moreover they are beloved sons and patrons of the Church, whose part it is to cherish it like a parent and protect its interest and rights. Let your followers learn from the cradle itself to maintain their loyalty to rulers, to obey authority, and to venerate the law not only because of fear, but also because of conscience. This will benefit both the tranquillity of civic life and also the profit of the church, for these cannot be separated. To this end, add to the daily prayers for your people certain special petitions for the rulers, that they may be kept safe and that they may rule in equity, peace, and justice, so that recognizing God himself ruling in the kingdom of men, they may protect and advance His cause. Thus, you will satisfy your episcopal task no less than the well-being of all.

7. As for the rest, we consider it superfluous to review with you the other aspects of your pastoral office in any detail. For why should We pursue details and exhort you in matters you clearly know and of which, moreover, you have the added advantage of day-to-day experience and a spiritual outlook fully consonant with your function? One thing only We will mention: try to follow the example of our Leader and the Chief of the apostles in all things, and to exemplify in yourselves that model of holiness, charity, and humility. For if Christ, assuming the weakness of our flesh, wished that men reclaimed by His humility and love become adoptive sons of God and His coheirs, then what can be better than for Us to preserve this union of men with Christ, and to ourselves as an example to all? For what other reason is there for him who preaches the gospel for Sion to climb a high mountain? If once you are inflamed with this desire, then this same ardor will spread among all your people. Indeed the force and authority of the pastor for moving the spirits of his flock is truly marvellous. For when they recognize that all his thoughts and actions are conformed to this model of true virtue, when they see in him nothing harsh, nothing arrogant, and nothing exalted, but rather charity, meekness, and humility, then truly they will feel themselves drawn most keenly to imitate these qualities. Moreover, when they see him paying no attention to private gain, instead serving the advantage of everyone else, coming to the aid of the needy with his resources, of the afflicted with his consolation, of the ignorant with his teaching, of all men with his service, advice and piety, even preferring their salvation to his life, they will listen to his voice as he teaches, exhorts, implores, and even blames and reproves in a most loving manner. For if pastors are hampered by private interests and prefer worldly things to heavenly, how can they rouse others to love of God and mutual kindness? If they seek after wealth, pleasure, honors, how can they rouse others to the contempt of human things? If they are puffed up with pride and arrogance, how can they rouse others to meekness and humility? Therefore, since you have taken upon yourselves the office of instructing souls in the knowledge of Jesus Christ, you must adhere to his holiness, innocence, and gentleness. Consider, too, that your proper business, is to instruct the people in this fashion, and that by carrying out this task correctly will come all your praise and good fortune, from neglecting it, your

calamity and turpitude. Therefore, seek only those riches that come from gaining souls for Christ. Seek only that glory which comes from promoting divine worship, from adding to the beauty of the house of God, and from extirpating vice and promoting virtue.

8. Not even when you have been long and much tried in these labors should you think that there will ever be a limit to practicing virtue. To be sure, it is the condition of your office, the nature of the episcopal life, never to be free from cares or to attain leisure. But the expectation of the immortal and infinite reward awaiting you will lighten all troubles. Moreover, in addition to this hope of immortality, you will experience abundant joy even in sustaining the labors of the pastoral life, when you behold your people joined with the mutual bonds of charity, honesty, and piety and when you behold all the other outstanding fruits of your vigilance and toils gained for the Church. Would that We might see that splendid felicity of religion of ancient days returned to the Church in this time of Our apostolate as a result of the unanimous accord of all our wills and labors.

9. At the same time as We send this Encyclical to you, Venerable Brothers, We also send another to all the faithful announcing the customary Jubilee for imploring divine aid for a salutary governance of the holy Catholic Church at the beginning of Our pontificate. Direct your people to properly perform these prayers in faith, piety, and-humility and inspire them to care for their salvation as well as the general welfare of the Christian people.

10. As a pledge of Our love We impart the apostolic blessing to you, Venerable Brothers, and the faithful of your churches.

Given in Rome at St. Mary Major, 12 December 1769, in the 1st year of Our pontificate.

Decet Quam Maxime. On Abuses in Taxes and Benefices. Pope Clement XIV - 1769

To the Bishops of Sardinia.

Venerable Brethren, Greetings and Apostolic Blessing.

It is altogether befitting for the ministers of the Church and the dispensers of divine mysteries to be exempt from any suspicion, however light, of avarice; then they can be free to exercise their sacred ministry in such a way that they can justly glory that their hands have acted free of any reward. In fact Christ ordered this when He sent His disciples to preach the gospel with the words, “Freely give what you have freely received” (Mt 18.8). Paul also stated (1 Tm 3.8; Ti 1.7) that this should be required of those chosen for the ministry of the altar. This, finally, Peter inculcated in those in charge of the care of souls, saying, “Be shepherds of the flock of God entrusted to you, watching over it not for sordid gain, but freely” (1 Pt 5.2). Pastors of the Church, who ought to be an example to the faithful, must diligently observe this divine command and thus show themselves irreprehensible; they must also be vigilant so as not to permit the lower ministers over whom they have charge to perpetrate anything to the contrary. They should always remember that noble sentiment of Ambrose (Commentary on Lk 4.52), “Nevertheless, it is not sufficient if you yourselves do not seek profit: the hands of your household must also be restrained. Therefore instruct your household, exhort and watch over it: and if your servant deceive you, let him be repudiated, if apprehended, as scripture instructs.”

Accordingly, both the holy councils and previous Roman Pontiffs have repeatedly advocated that every possible avenue be closed so that such evil abuses never creep into the Church of God, or if, by chance, they had already done so, they be totally eradicated from its midst. It is lamentable that these sanctions have either lacked effect in some dioceses or been insufficiently strong or valid enough to root out totally all contrary usages. And We know that this has come about because those whose duty it was to carry them out most strictly have put forward various excuses, such as ancient and inveterate custom or the need of bestowing some reward on the ministers of ecclesiastical curias or the necessity of making up for the lack of the means of support required for a proper and decent manner of living in keeping with one’s state.

Because he understood all this properly, Innocent XI, desiring to invalidate any excuses whatsoever, in 1678 ordered that everything pertinent to the matter be collected from the sacred canons, the Council of Trent, the interpretations given by the congregations of this Council, and proposals from consultations with bishops. Furthermore he ordered that an explicit determination and mention by name be made of all ecclesiastical affairs for which the reception of any payment on the part of ecclesiastical courts and episcopal curias was forbidden. The sole exception concerned what ought to go to the Chancellor alone as a proper remuneration or as a necessary payment. The same document also provided that in these matters the same procedure and uniform discipline be observed in all ecclesiastical curias; any custom to the contrary should be completely repudiated. Innocent XI approved and confirmed this on October first of the same year and ordered its promulgation and observance. Nevertheless, not even this was enough to restore the universal collapse of ecclesiastical discipline or to curb depraved customs rooted in various dioceses. One objection was that the aforesaid did not impose a law to be observed in ecclesiastical curias outside of Italy as well. Nonetheless the decrees contained in it were taken from sacred canons and principally from the Council of Trent, which all ecclesiastical curias must obey.

2. Accordingly, with sorrow We have learned that many abuses in the exercise of spiritual power (which not only totally destroy ecclesiastical discipline, but also enfeeble and bring the greatest shame upon your dignity and power) still exist in your ecclesiastical curias. To be sure your piety, your holy mode of life, your solicitude for your churches is more than sufficiently known to Us. We also know that these abuses have been introduced in the past, first from some secondary ministry or other, and have been gradually spread from diocese to diocese, perhaps without the knowledge of bishops. In certain places the greater dignity of a particular church has even led to the increase of such abuses. Some ministers, whose successors in office or ministry paid little attention and incautiously followed the footsteps of their own predecessors, deemed these long standing and customary abuses worthy of being proposed for approval by synodal constitutions. Accordingly, you can in no way be blamed; rather you are worthy of commendation because, as We have learned, you are grieved by these abuses and wish to extirpate them.

We, however, perceiving how much you will be detested for this and how great the obstacles will be unless the Apostolic Authority assists you in this enterprise, accordingly make this intervention. We do this especially because of the diversity of the fees and the varying practices in different dioceses. As a result of Our intervention, We anticipate conformity among all dioceses. Wherefore We are confident that you will faithfully carry out Our decrees which were requested by Charles Emmanuel, the illustrious king of Sardinia. We are also confident that you will see to it that they are diligently observed by all to whom they pertain.

3. First, as far as concerns holy orders, you can hardly be ignorant of the practically innumerable laws of the Church which forbid bishops and others ordaining or any officials to receive anything from conferring orders. This was most clearly forbidden by the Ecumenical Council of Chalcedon in 451 (canon 2), by the Roman Synod held under St. Gregory the great in 600 or 604 (canon 5) and elsewhere in his *Epistles* (bk. 4, epistle 44, indictment 13), by the Second Ecumenical Council of Nicaea in 787 (canon 5), by that of Pavia in 1022 (canon 3), by the Fourth Lateran Council under Innocent III in 1215, as well as by the councils of Tours, Braga and Barcelona, among others (collected by Christian Wolf in *dissert. 2 proem. de simonia*, chap. 9, tome 4 and by Gonzales-in chapter *Antequam I de simonia*, no. 9), and, most recently, by the Council of Trent (session 21, chap. 1 on reform) which emended the ancient canons allowing a spontaneous offering to be accepted and restored ecclesiastical discipline concerning ordination to its pristine and ancient purity.

The decree of the Council is as follows: “Since all suspicion of avarice must be absent from ecclesiastical ordinations, the bishops or other conferrers of orders or their ministers may not accept anything for the conferring of any order whatsoever, even ecclesiastical tonsure, or for dimissorial letters and testimonials, or for the seal or anything else, even if spontaneously offered, under any pretext whatever. Where the commendable custom of not accepting anything is not prevalent, notaries may receive one tenth of an aureus for dimissorial or testimonial letters, but only when no salary is provided for their office. The bishop, however, may not receive, directly or indirectly, any remuneration from that given to the notary for these letters. Ordaining bishops and their ministers are to offer their services freely. All contrary decrees and customs, which are rightly called abuses and simoniacal corruptions, are rendered null and void. Those acting to the contrary, both those giving and those receiving shall *ipso facto* incur, in addition to divine retribution, the punishments inflicted by law.”

4. Therefore We instruct and order you not to accept anything, even when offered spontaneously, for the bestowing of any orders whatsoever, even for clerical tonsure, for dimissorial or testimonial letters, for the seal, or for any other reason. The single exception is the offering of a wax candle, which is the custom of the Roman pontifical. The quality of the candle and its weight must be left completely up to the judgment and free will of those who are being ordained. Likewise your vicar generals will observe the same sanction as well as vicars forane, chancellors, other ministers, associates, and members of your retinue whom the Council of Trent forbids to receive or demand under any title any emolument, reward, or gift on the occasion of sacred ordinations.

5. However, in those dioceses where no stipend or salary is provided for the chancellor or notary of the ecclesiastical curia for the carrying out of their office, We grant them permission, in the case of an order already conferred, to be able to exact for each dimissorial letter the tenth part only of a single aureus or ten obols of Roman coinage. They may receive the same in cases of clerical tonsure, its dimissorial letters, and ordinations to be received from a bishop who comes from outside the diocese. They may not receive remuneration from an order priest bound by vows of strict poverty and not having the use of money. When the above-mentioned testimonial or dimissorial letters refer to several orders already conferred or to be conferred by an outside bishop, the same scale of remuneration must be observed: it is by no means permitted to increase or multiply the stipend of ten obols in proportion to the number of individual orders contained in the same letters. By this, however, it is not Our mind to oblige the chancellor or notary to be required to describe simultaneously different orders conferred at different times and at different ordinations in the same testimonial letters; this We order to take place only when it is a question of those orders, viz. minor orders, which were conferred atone and the same ordination. As for dimissorial letters which are given for several orders to be received from an outside bishop, We forbid that their texts be multiplied or anything else be demanded for requesting the conferral of the orders or for access to the place of ordination or under any other title of gift or reward.

6. Moreover, regarding the order of the subdiaconate, there may be greater labor on the part of the chancellor or the notaries to establish the veracity and propriety of the titles of patrimony or benefice under which each one wishes to be promoted. For this labor as well as for the other acts which must precede the conferring of the said order, We grant them the right to receive some remuneration congruent with their labor. This is to be estimated by the bishop according to his judgment and conscience, which is to be weighty, provided that the stipend for the inscription, seal and all other things does not exceed one aureus or sixteen and a half julios. Those who are to be promoted to orders, or their parents, to be free to use any notary legitimately approved for the composing of such decrees without being compelled to appear before the aforesaid curias together with the necessary witnesses for the establishment and stipulation of the patrimony and for the other required acts. The notary of the curiato whom the decree is given, may accept remuneration from the bishop as described above or the sum of one aureus or sixteen and one-half julios, either for registering it or for any other labor. However, he under no pretext can ask for or receive anything for the publication of the decree or for letters of publication. This is explicitly stated in the decree of the Council of Trent cited above; it is clearly affirmed by the Sacred Congregation of the Council in the case of the diocese of Vicenza, 7 February 1602 and by the sacred Synod of bishops in the case of the diocese of Gerona, 25 October 1588 (to be found in Fagnani in his chapter on ordination and simony, number 32ff.).

7. There are always two conditions to be observed when notaries and the chancellor receive remuneration: first, they must not be receiving a stipend or salary for exercising their office; secondly, no part of the remuneration may go to the bishop, to any other conferrer of orders, or to any official or minister, as has been declared by the same Council of Trent.

8. In some curias there is the custom whereby the bishop or the vicar general demands money before permission is granted for recently ordained priests to celebrate their first Mass. Money is also requested from priests, coming from another diocese with commendatory letters from their respective bishops, before they are allowed to carry out divine services. We can hardly conceive of such base practices as being free from the suspicion of shameful profit and avarice. This custom, although introduced and preserved under the title of a stipend or remuneration given to the one who examines the priests regarding their knowledge of sacred rites and ceremonies, must, nevertheless, be totally eliminated. It is alien to the sacred canons and has been frequently repudiated.

9. What We have said up to this point concerning holy ordinations can be equally applied to the conferral or provision of ecclesiastical benefices. This is evident if you read the canons of the Church which have been drawn up to eradicate completely abuses springing up in this matter at various times (cf. chapter *si quis* q. 3, chapter *non satis* 8, chapter *cum in ecclesia* 9, chapter *Jacobus* 44 *de simonia* and elsewhere in Christian Wolf in his cited dissertation *de simonia* chapter 10). And although nothing was specifically decreed by the Council of Trent, nevertheless the Sacred Congregation of the Council, with the approval of the Supreme Pontiff Gregory XIII, declared that the decree (chapter 1, session 21 *de ref.*) had force also in the conferring of benefices, especially those having the care of souls. It also declared that nothing could be accepted for the seal, notwithstanding any time honored custom to the contrary (Garz. *de benef.* part. 8 chapter 1, numbers 76ff., Fagnan. chapter *In ordinando de simonia*, number 31, Gallemart. in chapter 1, session 21 *de reform.*). Hence this same Sacred Congregation, with the approval of the Supreme Pontiff, declared in a letter to the bishop of Molfetta, that bestowers of benefices, no matter what dignity they might possess, could neither accept nor demand anything for conferring or disposing of benefices. They are not allowed to accept or demand, whether directly or indirectly or under any title including that of annate, any portion of the fruits of such benefices, even from those offering or giving spontaneously. The notaries of those granting benefices and any other officials who receive a fixed salary from other sources should exactly observe the same norms. Those giving and receiving benefices who fail to follow these norms are considered bound by the penalties against simony given in the sacred canons and as having incurred these penalties *ipso facto*; notaries and other officials are suspended from their offices (Garz. *loc. cit.*).

10. We have called these matters to your attention, venerable brothers, so that you might know how greatly abhorrent to ecclesiastical discipline are the customs which exist here and there in your dioceses concerning the conferral of benefices and with what care you must strive to remove them totally. When you confer ecclesiastical benefices—those involving the care of souls, those which are residential, those which have no obligations, and those which are called revocable chaplaincies, establish and observe the rule that you neither demand nor receive anything under any pretext or title, even that of a gift, reward or voluntary offering, especially when approving or selecting the most worthy candidates for parochial churches or the possession of benefices. The same canonical sanctions apply to any other bestowers, vicars general, chancellors, relatives, friends and members of your households, all of whom are forbidden to receive anything.

11. From this general regulation are exempted only chancellors or notaries who, as We have indicated elsewhere in this letter, receive no stipend or salary for the exercise of their office. In this case the chancellor, if it is a question of benefices involving the care of souls, can exact ten obols for the edict or letter which publicly announces the availability of the benefice, five obols for each copy thereof, and five obols for posting them. If the announcement must be posted outside the city, he may receive a daily remuneration, determined by each diocese, for the expenses of the journey and its necessary arrangements. When a chancellor sends a letter bestowing a benefice which either involves the care of souls or entails no obligations, he may receive a suitable recompense for his labor according to the judgment of the bishop. This, however, may not exceed one aureus or ten julios of Roman coinage for the writing, the seal and other details, as has been frequently declared by the Sacred Congregation of the Council, especially on 15 January 1594 (Gallemart. *loc. cit.*) and in a letter to the bishop of Vicenze, 8 March 1602 (Fagnan. *loc. cit.* n. 32) and by the Sacred Congregation of Bishops of 25 October 1588 (Fagnan. *ibid.* n. 25). And, finally, for inscribing the requisite documents for taking possession of these benefices, he may receive three julios if they are within the city, four julios if in the suburbs, and what each diocese determines for his daily expenses if they are elsewhere. If the benefice is located in a place where there is a chancellor or notary of the vicar forane, the person receiving the benefice may, without any constraint, choose to summon the chancellor of the episcopal curia for the act of taking possession. A notary may as a recompense accept only two julios from persons who, having been examined as applicants for a benefice, receive testimonial letters of approval and use them as proof of their suitability.

12. We are well aware that the chancellor or notary labors greatly in the selection of candidates for parish churches: he accepts testimony as to the qualities, merits, and good works of the applicants on behalf of the Church; he places in the record of the selection process the requirements to be exhibited by the applicants; he summarizes these requirements and makes several copies of the same for the bishop or the vicar general taking his place; he delivers to the individual examiners the material acquired so that they may make a judgment regarding the knowledge of the applicants, their way of life, and

the other gifts necessary for them to administer a church. Moreover he draws up the moral questions proposed by the same examiners, counts their votes, proposes the act of selection, watches over the applicants for two and at times three days, and presides in person over the examination of the above-mentioned moral questions, etc. That some account should be taken of this labor We grant by way of indulgence, leaving it to the judgment and conscience of the bishop to determine a remuneration appropriate only to the labor involved.

13. There are certain benefices reserved to and conferred by the Holy See. There are also benefices involving the care of souls for which testimonial letters of approval are given to the Apostolic Dataria as well as notice of the selection of the candidates held according to the form of the Council of Trent. Finally there are those benefices without the care of souls, especially residential benefices, for which testimonial letters concerning the manner of life, morals and suitability of the applicants are likewise customarily offered to the same Apostolic Dataria. In all these cases let chancellors beware not to ask for any remuneration, reward or anything else, even if spontaneously offered, for these letters except two julios for the actual writing, the paper and the seal on the letter of suitability. They may also accept two julios for testimonial letters about the manner of life and moral qualities of the applicants.

14. For the execution of the apostolic letters, when these are to be sent in the form which is called *gratiosa*, let neither the bishops nor other officials presume to claim for themselves the office of executors. It depends on the judgment and choice of those who have been given the benefices to elect an executor or notary for the act of taking possession of the benefice. There are two instances, however, when the chancellor might receive remuneration: when the chancellor is selected as the official for a person provided with a benefice; and when the apostolic letters, sent in the forum called *dignum*, are directed to the ordinary, his officialis or vicar, and are to be carried out by them. In both cases, if there is no one who legitimately contests the appointment so that there is only an executor, the chancellor may receive remuneration for copying the same apostolic letters, placing them in the record, and for carrying out properly the other customary duties. This payment, not to exceed a gold scutum or sixteen and a half julios, is to be determined in proportion to the task by the judgment and conscience of the bishop. The bishop or any other prelate, his vicar, officialis, friends, and household members, however, are absolutely forbidden to receive any remuneration, gift, or other offering. However, if someone contests the appointment so that a judicial process must be inaugurated, it is left to the serious judgment and conscience of the bishop to determine a recompense that conforms to the work undertaken by the notary or chancellor. In no case is any part of this payment to be given, either directly or indirectly, to the bishop or others mentioned above. Moreover, for the act of taking possession of the benefice, let the same provisions mentioned above be observed.

15. As for benefices which are given by way of patronage, if the fiscal promoter or the one receiving the benefice contests that it is not given by way of patronage but is freely conferred, everything is to be observed as determined above concerning benefices freely given when someone contests the appointment. Thus the chancellor may receive two julios for the edict against the contestor or contestors, ten obols for each copy of the edict, and one aureus or sixteen and a half julios for the letter of institution. For posting the same edict he may receive what was decreed in the case of benefices involving the care of souls. Should a dispute arise among the copatrons or their representatives concerning not the right of patronage but its applicability, then let the case be considered as profane, and the emoluments may be exacted which correspond to the customary rates of each curia.

16. Likewise, We generally prohibit bishops, other prelates, their vicars and officiales from presuming to exact anything in the following cases: from removable chaplaincies; from establishing or erecting chaplaincy benefices, sodalities, and congregations; from establishing, blessing, consecrating, visiting, and approving churches or oratories in accord with apostolic or ordinary authority. The chancellor alone may receive a recompense befitting his labor as decided by the bishop, provided that it does not exceed sixteen and a half julios.

17. As for matrimony or espousals, We propose that you observe what the sacred canons (chapter *cum in ecclesia* 9, chapter *suam nobis* 29, *de simonia*), St. Gregory the Great (epistle to Januarius the bishop of Cagliari (book 4, indict. 12, epistle 27) and others to be found in the praiseworthy work of Christian Wolf (*in dissertat.* chapter 7) and most recently the Council of Trent (session 22, chapter 5, *de reformat. Matrimon.*) have decreed. Bishops, their vicars, and officials, members

of their households, and ministers should freely offer their services in these matters. They shall not presume to exact any reward or compensation, even if freely offered, for any of the following: decrees concerning marriage dispensations received from the Holy See; their labor in examining witnesses for such dispensations; the reception of other testimony; the writing of testimonial letters as to a person's canonical or other freedom to marry; dispensing from the banns, required by the Council of Trent, to be announced during Mass on three consecutive feast days by the pastors of those to contract a marriage, granting permission to marry at home or elsewhere; allowing marriages to take place during inappropriate or forbidden times or before a priest other than the pastor. The same is true for any other act which must be performed. All this has been declared by the Sacred Congregation of the Council with the approval of the Supreme Pontiff, any contrary custom however ancient notwithstanding (*Garz. de benefic.* part. 8, chapter 1, number 102 and ff. and Fagnan, chapter *quoniam, ne praelati vices suas*, number 30).

18. The same is especially true where bishops are accustomed to grant pastors permission to proclaim banns of marriage in the church on three successive feast days or to be present at the celebration of the marriages when these pastors know there is no impediment. Such permission should be obtained gratis. Care should also be taken that any indiscriminate requirement that this permission be obtained before the celebration of marriage not render the contract of marriage more difficult and afford an occasion for great hardships. The Sacred Congregation of Bishops in its reply to the bishop of Gerona on 25 October 1585 took care to remedy both these evils (cf. Fagnan chapter *In ordinando de simonia*, n. 41). The canons and chapter of Gerona had inquired regarding a decree of the bishop wherein he forbade pastors to join spouses in marriage, even though the solemnities required by the Council of Trent had been fulfilled, unless these pastors had permission in writing, which was not to be given without the payment of one half julio. The same Congregation replied as follows: "If for some reasonable cause pastors are required, even when the solemnities of the same Council have been fulfilled, to have previous permission from the bishop before joining spouses in matrimony, this results from no law prescribed for the bishop. It is left to his conscience and authority, provided that the substance decreed by the same Council is observed regarding the solemnities. Likewise, although it is sometimes proper to require this of pastors in certain villages or cities, it should only be done for some urgent reason. For just as bishops should see to it that marriages take place with all the prescribed solemnities, so also they should take care that the contract of marriage not be rendered more difficult by adding new requirements without grave cause. If, however, permission is required, nothing whatsoever can be exacted for it even by the notary. If by chance ancient custom prescribes that something be offered gratis to the bishop as a sign of happiness, this does not seem entirely reprehensible."

19. Where the chancellor receives no set salary for exercising his office, he may receive as recompense for his labor and as a necessary stipend for his support some remuneration for the execution of apostolic letters for matrimonial dispensations. When the chancellor himself examines witnesses to establish the truth of what is contained in the petition, he may receive something proportionate to the number of witnesses and the gravity of his labor, but this should not exceed five julios. If, however, the testimony of the witnesses is examined by another, the chancellor may receive only two julios for the letter of delegation; he may receive absolutely nothing for the decree, seal or anything else. The chancellor may also receive two julios for testimonial letters regarding freedom to marry: this would recompense him for their writing, the paper and seal and everything else. He may also receive ten obols for each of the witnesses he examines regarding a person's freedom to marry and the lack of any canonical impediment. Ten obols may be given when he acknowledges testimonial letters of freedom to marry on behalf of those residing elsewhere, unless there is need to examine another witness to remove all possible doubt. The chancellor may also receive ten obols for any necessary examination in the disposition of witnesses.

20. To exact money or anything else in the dispensation of the sacraments has always seemed equally detestable. It is a practice proceeding from avarice and greed. Therefore the sacred canons have frequently denounced it as infected with simony and have taken care to repress it with proper punishments and ecclesiastical censures, as is clear from chapter 9 *cum in ecclesiae corpore*, chapter 42 *ad apostolicam, de simonia* and from several decrees of councils (cf. Christian Wolf *loc. cit.* chapters 7 and 8). Adhering faithfully to these principles the Sacred Congregation of the Council has at no time allowed the exacting of anything in the administration of the sacraments. For instance, when a doubt was proposed whether the pastor could receive the dish used for the administration of extreme unction, the same Congregation, in a letter to the bishop

of Alba, 20 February 1723, replied: “Its reception is not to be permitted” (*Theas. resolut.* tome 2, page 280). Likewise, when the bishop of Vaison during the synod held in 1729 drew up an assessment to be observed in his diocese in which, among other things, the following directions concerning baptism were instituted: “The godfather or godmother shall supply at least one candle and a white cloth for the baptismal ceremony, unless they prefer to give five bronze coins for these and the recording of the act in the public baptismal record,” the question was proposed: “Should the tax prescribed in the said synod be observed?” The congregation replied in a letter to the bishop of Vaison on 6 February 1734: “Emphatically no” (*Theas. resol.* tome 6, page 209).

21. Among other things which are more frequently and bitterly denounced by the sacred canons and councils is the custom which once prevailed here and there of demanding money for the reception of chrism and holy oil. Bishops have vainly tried to excuse this practice under various names, e.g., a cathedraticum, an Easter offering, or an episcopal custom (chapter 8 *non satis*, chapter 16 *ea quae*, chapter 36 *in tantum*, *de simonia* and elsewhere in Christian Wolf, *loc. cit.*, chapter 7 *secundum sacramentum*). Accordingly, when the Patriarch of the Maronites at Antioch had been accustomed to receive a monetary offering during the distribution of the holy oils, although it was clear that the money was not given or received as payment for the oil but as an alms for the patriarch and as a support for the tasks incumbent on the patriarchal office and dignity, nevertheless to remove any suspicion of simony the aforesaid custom was rejected by the particular congregation to which the affairs of the Maronites belong, and Benedict XIV confirmed its decree (*constit. apostolica 43*, *Bullar.* tome 1).

22. We think that this is more than enough, venerable brethren, for you to understand your duty in the administration of the sacraments, for carrying it out perfectly, and for totally eradicating the improper practices prevailing in some dioceses whereby money is demanded by the bishop or the prefect of the sacristy in the distribution of holy oils. This practice has been frequently reprobated by the Sacred Congregation of the Council especially in a reply to the diocese of Amalfi, 18 July 1699, confirmed on 6 February 1700, to doubt 12, “Is the archbishop required to demand that the holy oils be given gratis to the pastors of churches?” to which the Congregation replied “affirmatively.” And the Sacred Congregation of Bishops held in Acerenza, 18 March 1706, prescribed the same (*Petrus Comment. ad constitut. 5 Innocentii IV* number 38).

23. As to the offering of a candle to the bishop administering confirmation, which We have heard takes place in some of your dioceses, it is evident that the pontifical ritual books do not mention this practice. Moreover, the sacred function of ministry compels all ministers to observe moderation in the reception of offerings and in their way of proceeding so that their ministry not be censured by giving the impression of avarice or greed for money with the result that the reverence due to so great a sacrament becomes thereby cheapened. Consequently great care must be taken lest there arise a suspicion that the candle is not freely offered but demanded. In the latter case the faithful, especially the poor, would refrain from receiving the sacrament or delay its reception longer than is proper. Therefore it is most desirable that this custom be totally removed or, at least, that it be observed in such a way that it depend completely on the free will of those making the offering.

24. The same laws, moreover, prescribe that bishops, their chancellors, and notaries ought to exercise their ministry gratis when, after previous examination and approbation, faculties are given to anyone for hearing sacramental confessions, for administering the sacraments, and for exercising ecclesiastical ministries. The same is true when they appoint suitable vicars whether permanent or removable, economic officials, and coadjutors. This is stated in *cap. ad nostrum de simonia* and is declared by the frequently cited reply to the diocese of Vicenza of 7 February and 8 March 1602 and by the reply to the diocese of Gerona, 25 October 1588, question 7, which repudiate any pretext otherwise, even that of recompense for drawing up letters permitting the exercise of these ministerial offices.

25. We judge that none of you can be ignorant of how it has been frequently and severely forbidden to demand money for funeral and burial services (cf. Christian Wolf, *loc. cit.* chapter 12 and Van-Espen. in *jus eccles. unis.* chapter 4, paragraph 2, title 38). Let it suffice to indicate what St. Gregory the Great wrote in his letter to Januarius, the bishop of Cagliari (book 9, indict. 2, epistle 3 and also book 7, indict. 2, epistle 56): “A most famous woman, Nereida, has complained to Us that your fraternity has not blushed to ask of her a hundred solidis for the burial of her daughter . . . If this is true, it is a very serious matter; it is far from the office of a priest to ask a price for ground allotted for decomposition and to desire profit

from another's grief. We have forbidden this improper custom in Our church and We have never allowed this evil custom to take over . . . Wherefore, I reprove this vice of avarice; may no one presume to practice it elsewhere." Nevertheless, these laws have never condemned the laudable and pious custom, observed from the earliest days of the Church, of making an offering for the dead at funerals; nor have the clergy ever been forbidden to receive them. Accordingly, Gregory (*loc. cit.*) immediately adds: "If, indeed, parents, relatives or heirs of such a one wish to spontaneously offer something for the lighting of candles, We do not forbid it being accepted. But to demand or ask for something We totally prohibit." Likewise, Innocent III made the same decision at the Lateran Council (chapter *ad Apostolicam 42 de simonia*).

26. To be sure, in the absence of personal tithes and with a decline in bequests of property or mixed goods to monasteries and chapters of canons, it was sometimes necessary to compel, as it were, the laity to offer pious oblations, which are now customary, so as to provide for the necessities of pastors and parish churches. Nevertheless, the sanctity of ecclesiastical discipline has always been considered, and caution has been taken lest there be aberrations with regard to these laudable customs on the part of clerics through excess or the laity by defect. Therefore, among other things, it was forbidden that funeral services and burials of citizens or foreigners be impeded or delayed for the sake of demanding emoluments introduced by pious custom. It was also forbidden that anything be demanded for permission to transfer the corpse or to bury it in one place rather than another.

27. Except for the traditional offering bestowed with a view to pious offices offered for the benefit of soul and body, nothing else is to be tolerated in your dioceses. The pastor may not receive anything, whether occasionally or habitually, with respect of the circumstances and various dignity of persons or in consideration of the prestige of the place of burial, whether in the church or in a more imposing place belonging to the church. It is also abhorrent to the sacred canons that the bishop demand or receive any money for burying either an adult or a child in any diocesan church, even that of religious communities, as the Sacred Congregation of the Council declared against the bishop of Vicenza and as the holy synod of bishops maintained against the bishop of Gerona (Fagnan. in the chapter *In ordinando, de simonia*¹⁰, numbers 32 ff.), notwithstanding any custom, however ancient, or any pretext, title, or claim to the contrary.

28. In the visitation of your dioceses do not even allow yourselves to be suspected of avarice or base gain. It should be obvious that you seek not your own good but that of Jesus Christ's when you carefully observe what the fathers of the Council of Trent enjoin in this regard: "Let (visitors) not be troublesome by useless or burdensome expenses. Neither they nor any of their staff are to accept any money or gift under any title even from bequests for pious purposes unless this is due by law, despite any custom to the contrary, no matter how long standing. They may receive only a frugal or modest sustenance for only necessities during the time of visitation. However, those being visited may decide whether to give what they were formerly accustomed to pay, that is a certain sum of money, or to provide the aforesaid sustenance" (session 24, chapter 3, *de ref.*).

29. The Sacred Congregation of the Council has issued various declarations and edicts on this decree. Some may be mentioned here. First, it has often been disputed whether the bishop can exact what are called "provisions" for visiting the cathedral or the clergy residing within the city or any other place where he usually resides. Some have observed that the statutes enacted by the Council of Trent applied only to the visitation of the diocese without any mention of the city. And sustenance, some argued, was to be given "for only necessities during the time of visitation," and such necessity surely does not seem to be present when the bishop visits places in which he is bound to reside or is accustomed to live at least some part of the year. The Sacred Congregation, however, decided that any traditional canons or customs to the contrary were abolished by the aforementioned decree of the Council of Trent. The same Congregation constantly replied negatively in the case of Castro on 17 November 1685, in the case of Amalfi on 18 July 1705, in the case of Policastro on 1 June 1737 and, most recently, in the case of Torre San Gennaro on 30 January 1768. The same was the opinion of the sacred synod of bishops, as is clear from the letter sent to the Patriarch of Venice on 26 May 1592.

30. The aforementioned decree of the Council of Trent, also agreeing with what is found in the chapter *Si episcopus de off. Ordinarii*, 6, expressly states that neither bishops nor any of their staff are to accept any money or gift under any title. They may receive only sustenance or, if those being visited prefer, money corresponding to this sustenance. And yet there were

some who argued that they could receive sustenance in addition to money, or along with sustenance transportation by horse for themselves and their ministers, or something else under some title or pretext of a civic nature. These, however, have always lost their case in the Sacred Congregation of the Council which has constantly disapproved their manner of action as alien to the Council of Trent. In the case of the visitation of St. Mark the following two questions, among others, were asked: V. “Must the clergy pay anything to the ministers and other officials for the visitation of the bishop?” VI. “Must the same clergy pay for transportation by horse for a visiting bishop?” On 7 July 1708, the following prescript was sent: “Earlier decrees must be followed: as to Proposition V that issued to the bishop of Amalfi, 18 July 1699 (to Proposition III, *Decret.*, book 49, page 252); as to Proposition VI that issued to the bishop of Abruzzo, December 1784 (*Decret.*, book 4, page 10).” Consequently the response of the Congregation, according to the decrees it indicated, was: “To Proposition V, sustenance is owed only as determined by the Council; to Proposition VI, negative.” In another case concerning St. Mark, the Congregation on 16 January 1723 replied to various questions. Question III: “Should the accustomed sum of money, reckoned according to the practice of the place to be visited, be paid for supplying provisions, and for providing three meals to the bishop and his retinue, and for providing transportation, habitation and other necessities?” Question IV: “Are food and other necessities to be provided for the bishop and his retinue throughout the whole visitation?” Replying to Question III, the Congregation stated: “It is the option of those being visited to provide either sustenance or money, but if money is paid the three meals are excluded; and as for transportation by horse, follow the decree of 7 July 1708 in the case of St. Mark, proposition VI. Regarding Question IV, the answer is provided in 111.” Likewise, in the case of Policastro the same topic came up in question 11: “Can the bishop demand from the archpriest and clerics XV ducats in money in addition to food and transportation on horseback for himself and his retinue?” The Congregation’s response on 1 June 1737 was “No.”

31. It was also disputed whether the bishop and his officials could demand for themselves some remuneration if in the course of the visitation they examine wills and legacies on behalf of pious causes and hand them over for execution. On this matter the Sacred Congregation of the Council declared in the case of the bishop of Mallorca, 7 August 1638, that the bishop and his officials may not receive a salary for decrees or decisions of execution of pious legacies in the course of the visitation, despite any longstanding customs to the contrary. A similar question arose in 1645 between the bishop of Vicenza and royal officials of the city of Manresa. This was brought to the same Congregation which responded on 18 March 1645: “The Congregation decided that bishops and their officials receive nothing in their visitation for decrees or judgments concerning the execution of wills or legacies, but that must all be done gratis, notwithstanding any ancient custom. Likewise outside the visitation by the bishop and his officials nothing can be received for such decrees and judgments, but a moderate sum may be paid to the notary for his writing and labor.” The same response was given to Question VIII in the case of La Muga on 28 March 1648. It is not out of place to add here what was decreed by the fifth provincial council of Milan: “The notary or the chancellor may not exact anything during the visitation from those being visited nor accept any gift, however small or however offered. The same holds true for proclaiming decrees and orders during the visitation, for their writing and for making copies of them, whether for individuals, churches, clerics, or others who are visited after the decree of visitation has been published. He may, however, be recompensed, according to the assessment that has or will be determined by the episcopal curia, for the labor expended in making copies of such decrees and orders when later requested by an interested third party.

32. The same is to be observed when inspecting records of pious legacies and their satisfaction and when requisitioning accounts pertaining to the administration of churches, confraternities, pious monetary institutions and similar places. The bishop and all his officials are to carry out these tasks freely. This is clear from what has been said above and from the responses of the Sacred Congregation of the Council. On 27 June 1637 the Council declared in the case of the bishop of Vicenza: “Neither the bishop nor his officials can receive anything for examining accounts of the administration of pious works or for the execution of will or pious intentions but should carry out these tasks gratis, notwithstanding any custom to the contrary.” In the case of the confraternity of Lanciano, the following question was proposed: “Should the archbishop for the revision of accounts employ syndics or accountants chosen by the confraternity or can he employ someone else who seems good to him?” On 20 September 1710 the Congregation replied: “No to the first part, yes to the second, but gratis” (*Thes. res.* tome 6, page 164). Although the bishop certainly ought to take care that these types of records be reviewed gratis and that an account be demanded by his own notary, the financial official of his household, or someone else in his service,

it can sometimes happen that for a grave or urgent reason he ought to depute for the task some outsider who is in no way connected with the matter. As often as this happens, the bishop will conscientiously assign some remuneration, proportionate to the labor alone, for the reduction, as the Sacred Congregation stated in the case of the bishop of Veroli, 30 January 1682 (decret. f., book 35, page 283), in the case of Benevento, 7 June 1683, and in the case of Pisa, 11 December 1683.

33. Since the declarations of the Sacred Congregation are firmly based on the sacred canons, it is difficult to reconcile with the decrees of the Council of Trent the following rather corrupt customs of bishops and their officials: receiving during the visitation a remuneration for inspecting certain wills or for reviewing the accounts required from administrators of churches and pious places; receiving transportation on horseback or at least their provisions for the entire time of the visitation; or claiming as their own lamps or candles placed on the main and other altars of the church. Being contrary to the sacred canons, these and similar practices are to be completely eliminated.

34. Although the 18 March 1645 decree of the Sacred Congregation of the Council in the case of Vicenza states that the bishop and his officials may never receive anything for decrees and judgments relative to the execution of wills and legacies, he may, nevertheless, during the visitation receive the portion due him from pious legacies and offerings and other things which come to the church on the occasion of a funeral. This is customarily called the fourth canonical part, and its acceptance was allowed by the same Congregation in responding to Question VIII in the case of the bishop of Urgel on 25 January 1676 and 14 February 1693. The bishop has this right from the sacred canons (chapter 14 *officii, et requisiti 5, de testamentis*). That the Council of Trent wished this right to remain in force is clear insofar as the Council severely prohibits bishops from receiving anything for the visitation even from testaments for pious uses “except that which is owed to them from pious bequests by law” (session 24, chapter 3, *de ref.*). In exacting this portion or canonical fourth, bishops must observe the correct limits as determined by the same holy canons (chapter *finali de testamentis*), which state: “The canonical portion...ought not be deducted from what is bestowed to churches or other pious places for building, decoration, candles, anniversaries on the seventh, twentieth, or thirtieth days, or for perpetuating divine worship. Practically the same is found in *cap. ex parte de verb. signif.* Moreover nothing is deducted from a legacy providing a marriage dowry for girls, as the Sacred Congregation of Bishops responded in the case of Nocera, on 14 September 1592. Nor is anything taken from legacies for the celebration of Masses. The Sacred Congregation of the Council on 13 January 1714 in the case of Nocera declared this to be so (*quartae canonicae*, decret., book 64) even though from time immemorial the same fourth was granted to bishops from all legacies.

35. As for convents of nuns or houses of pious women who live apart from the world in the manner of nuns, the apostolic constitutions and the Congregations both of Bishops and of Religious have decreed, with the approval of the Supreme Pontiffs, that bishops, prelates, vicar generals, special delegates, officials, as well as relatives and members of their households may not demand or receive remuneration of any kind for the following: admitting girls to the religious life; approving their dowries; examining their motive for entering an institute of religious life; receiving their profession; allowing girls to receive their education within a convent; assisting at their renunciation of goods before they are admitted to profession; presiding at the election of an abbess or other superior; granting permission for doctors, surgeons and other professional men to enter the convent; granting a person permission to address nuns or others living in the cloister; delegating confessors, chaplains, financial officials, administrators of temporal goods, and other ministers; and, in general, for any act necessary for nuns to pursue their way of life.

36. An exception to this general rule is made for the sustenance required by the bishop or prelate on the occasion of some of these actions. And yet this may be provided only by way of recompense or donation, and it is not to exceed an amount sufficient for three days. The chancellor, however, may be recompensed for his labor in drawing up the documents of renunciation and in depositing the dowry, but this should never exceed ten julios.

37. In addition to the above, there are many more acts that should be utterly free from any remuneration. These pertain either to the exercise of spiritual power or to those episcopal functions for which the bishop, although permitted to receive his sustenance, may neither directly nor indirectly accept any remuneration under any pretext or title, even that of a gift or a spontaneous offering. The same applies to their vicars, officials, and household members. We shall specifically enumerate

at least the most important of these. Drawn from the sacred canons, apostolic constitutions, and decrees of the sacred congregations, they are frequently mentioned by eminent authorities and are rather commonly known.

38. For granting letters patent, as they are called, or permission to preach in Lent and Advent and any other time and in any place (Council of Trent, session 5, chapter 2, *de reform.*).

For granting permission to perform servile works on feast days for a grave cause (Urban VIII in his constitution, *Universa*) several decrees of the sacred congregations of the council and the bishops (Ferrari. *verba festa*, numbers 31 ff.), although the money which is received from using this permission is to be converted to pious uses.

For reviewing administrative accounts of churches and pious places, and for the revision of these accounts whether done by the bishop, some general delegate or a delegate specifically chosen by the bishop, with the exception, however, indicated above.

For recognizing, approving, and promulgating relics, indulgences, and privileged altars.

For granting permission to seek alms or anything else, even if granted to those from outside the diocese.

For appointing church custodians and sacristans.

For granting testimonial letters of poverty or another state of life. The chancellor, however, may receive ten obols.

For granting testimonial letters which state that someone has not entered any order or received clerical tonsure. The chancellor may be offered ten obols only.

For the act of renunciation of the clerical state and its admission as well as for letters of attestation as to its renunciation. For these documents the chancellor can require ten obols.

For searching the episcopal archives to find parochial books listing baptisms, confirmations, weddings, and deaths. For each book the chancellor can require only twenty obols. The same may be asked for a letter attesting a particular record. It is, however, allowable to accept a larger remuneration depending on the dignity of the person requesting or whether the testimonial letters are to be used outside the diocese or kingdom.

It might happen, however, that the parochial records are unclear regarding the matter for which testimony is sought, and consequently it is necessary to obtain proof from witnesses. In this case the chancellor may not only receive the prescribed assessment for examining witnesses and for recording their testimony, but also another fifteen obols for writing the testimonial letters. The vicar general may receive thirty obols for the decrees ordering information to be sought and for ordering the letters testifying as to the information he received and evaluated.

For granting permission to relinquish churches or benefices (Council of Trent, session 23, chapter 1, *de ref.*). Likewise for commendatory letters required by priests, clerics or others moving to other dioceses.

For writing letters of warning of excommunication in cases where hidden matters have been made public, whether these letters are issued by the episcopal curia or by the ordinary of the place, or whether they come from the Holy See. The chancellor may receive ten obols for his labor in writing them. Likewise he alone will be given another sum, reckoned according to the conscience of the bishop, for making copies of these letters and for procuring the previous decree of the vicar.

For writing warnings, sentences, or declarations of censures received for striking a cleric or any other cause; also for the sentence of absolution and for the absolution itself from censures (chapter *ad aures de simonia*). The chancellor may exact twenty obols as recompense for their writing, provided that it is not a question of carrying out letters of the Sacred Apostolic Penitentiary; in this case the chancellor may not be recompensed. Twenty obols can also be paid to the chancellor for the list of censures commonly called a schedule and for the list of those censures which are customarily imposed. The same is

observed when absolving from an oath but in the following manner: if the absolution is granted in the ecclesiastic curia, the chancellor may be paid twenty obols only for its attestation; when done outside the curia, he may receive the same fee only for the letters of delegation.

For granting permission to exercise pontifical rights.

For executing apostolic letters that impart blessings or absolutions, and for writing letters by which pastors or others are granted the faculty contained in the same apostolic letters, the chancellor may receive only thirty obols for both.

For executing apostolic letters or faculties granted by a congregation pertaining to the purchase, sale, or exchange of churches and pious places, or pertaining to a census, the chancellor may be remunerated according to his labor, but this is not to exceed ten julios. If the Holy See has requested the bishop to inquire into the truth of what is contained in the libellus of supplication, then the chancellor may receive ten obols for each witness examined. He may also receive something for drawing up edicts, for examining witnesses as to the usefulness of any sale, and for anything else in this matter. The sum, granted in accord with his labor, is to be determined by the conscientious judgment of the bishop.

For writing the decree of sale which by force of chapter 12, *terrulas*, question 2, only takes place with the authority of the ordinary.

39. Fines or monetary punishments, when imposed in proportion to the crime or the nature of the wrongdoer, must be expended only for pious purposes and the exactment of justice so that nothing can in any way accrue for the private gain of the bishop, his vicar, or any other official. So that all doubt or suspicion of improper use be removed, it may be well or even necessary that the sentences themselves designate the pious uses or the churches benefitting from aforementioned pecuniary punishments, although those most in need and the domicile of the offenders should always be kept in mind.

40. We must now add other things pertaining to the forum of settling disputes, so that ecclesiastical discipline in these matters too be restored to its pristine splendor and dignity. Deliberations must be characterized by a more mature judgment, and We are to be fully informed of the customs existing in dioceses. There is one thing, meanwhile, which We must impress upon you, namely, that ecclesiastics who pass sentence in spiritual matters should fulfill their task with such sanctity and piety that nothing obscures the candor of ecclesiastical purity. Therefore your ecclesiastical judges shall not demand or accept any remuneration, even for delivering sentences in spiritual cases and in those especially which have to do with religion, such as those against people suspected of heresy and found guilty of superstition, or which concern espousal, matrimony, censures and other such matters. In the words of Innocent III to the prelates and clerics of Lombardy (chapter *cum ab omni de vita et honestate clericorum*), “Realizing that there are revenues deputed for you and for other clerics so that you might live properly, you should not reach out to base gain or look for evil rewards. Your light should shine as an example to the laity and, unlike seculars, you should not seize the occasion of the law for evil commerce. Just as you abstain from these exactions in other respects and are eager to grant the force of the law to litigants, even when they are deceitful, so the same is demanded from those passing judgments, since not even judges are allowed to sell a just judgment and even secular laws reject sentences that can be bought.”

41. In keeping with Our apostolic office and its obligations, We propose these things to you. If you rightly carry them out, they will aid the splendor of ecclesiastical discipline, the tranquility of your consciences, and the best guidance of your flocks. We do not think that they will be burdensome and harmful to you, although they will somewhat reduce your customary emoluments. Even the least suspicion about you is absent in view of your exemplary piety, proven religious sentiments, and your zeal for preserving ecclesiastical discipline whereby what till now was gain for you will in the future be considered a loss for Christ. You will place your true gain in this alone, that the worship of God be ever increased, that the people committed to you be more easily and felicitously fed by your word and example.

Moreover, those versed in the ecclesiastical affairs of your island and especially those representing the king have informed Us that your accustomed revenues, except for those few which you are now forbidden to demand or receive, can provide for your episcopal dignity and will suffice for the necessities of your churches. So that you do not think that you have any

support for these customs, even most ancient, upon which you have relied till now, you must be mindful of what Alexander 111 (chapter *cum in ecclesia, de simonia*) wrote as He upbraided those who unduly clung to their customs, “Many think that they may have permission since they believe that the law concerning the dead has force by reason of its age. Blinded by cupidity, they are not sufficiently aware that crimes are the more heinous the longer they shackle the spirit.” We declare and teach that these customs, even though most ancient or supported by synodal constitutions and any other authority, even apostolic, are to be considered as abuses and corruptions. That you will in no way be wanting in zeal, diligence and industry on behalf of Our concern for your churches, is Our certain and most firm hope. Meanwhile, as a pledge of Our paternal love and benevolence for you, We grant you the apostolic blessing.

Given in Rome, at St. Mary Major, 21 September 1769, in the first year of Our Pontificate.

Inscrutabili Divinae Sapientiae. Proclaiming a Universal Jubilee. Pope Clement XIV - 1769

To all the Faithful who read this Letter, Greetings and Apostolic Blessing.

Since We have been elevated to the Papacy by the inscrutable counsel of divine wisdom and goodness and by no merits of Our own, while acknowledging the gift of God, We also fear His judgment. And so, as often as We seriously contemplate the task entrusted to Us, We are frightened by its gravity. Our awareness of the weakness of Our own resources deeply disturbs Us. If We were not confident of His help, We could lose courage altogether. Therefore, We implore the help of all Christians in invoking God to strengthen Us, to fill Us with the knowledge of His will, and to pour into Us the spirit of wisdom and understanding, the spirit of knowledge and holiness, and the spirit of counsel and fortitude. Then in the midst of so many difficulties, We may come to know what must be done, and with Our eyes ever directed to Him, We may carry out profitably what is right. Let us beseech Him to watch over the chosen vineyard which He has planted and to foster with the gifts of His grace His people walking in the ways of His commandments in this earthly pilgrimage and happily bring them to the promised rewards of eternal life.

2. To achieve these goals, following the ancient custom of Our predecessors, We have decided to draw from the treasury of divine grace, whose disposal is entrusted to Our keeping, for the felicitous inauguration of Our Pontificate. Therefore, We grant and concede to each and all of the faithful of both sexes, wherever they may reside, a plenary indulgence if they fulfill the usual requirements. They must visit at least once churches designated by the Ordinaries of the places or their Vicars or Officiales or by their authority, or, where these are lacking, by those who exercise care of souls, after this Encyclical has come to their notice, or any church of such nature, which has been made the object of such visits. This must be done within the space of fifteen continuous days or two weeks after the publication of this designation by the Ordinaries or their Vicars or Officiales or others, as declared above, (which weeks, We greatly hope, may fall in the favorable time of Lent in the case of those to whom this Encyclical has arrived in time, and there shall have devoutly prayed to God for some period of time. They shall have fasted on Wednesday, Friday, and Saturday of either week and shall have confessed their sins and reverently received Holy Communion on the Sunday immediately following or any day of the same week in either of the two weeks. Finally, they shall have given to the poor some alms, as each one’s devotion suggests. Upon completion of these requirements, they receive a plenary indulgence and remission of all their sins, as is customarily conceded to those who visit certain churches within and without the city of Rome in Jubilee Years. Moreover, those making journeys by sea or by land may receive the same indulgence when they have returned to their homes after having performed the above mentioned actions and having visited the cathedral or principal or parish church of their domicile.

3. In the case of religious men and women, even those living in perpetual cloister, and others both laity and clergy whether in prison or restrained by some bodily infirmity or some other impediment, who cannot perform any or all of the above conditions, We grant that a confessor approved before or after the publication of this Encyclical may commute or postpone for a relative period of time their works of piety and enjoin other works as their penitents can perform.

4. Moreover, We grant to each and all of the faithful of both sexes both laity and clergy, whether secular or religious of any order, congregation or institute, the permission and authority to select for this purpose any priest as confessor, whether secular or regular of any order or institute, from those approved before or after the publication of this encyclical. This time only and in the forum of conscience he may absolve and free them from excommunication, interdict suspension and any other ecclesiastical sentence, censure and penalty either inflicted by law or personally imposed for whatever occasion or cause. Under the same conditions, He may also absolve them from all sins, excesses, crimes, and delicts, however grave or enormous, even those reserved in any way to the ordinary of the place or to Us and the Apostolic See or otherwise reserved through Our own or former papal constitutions, whose tenor We wish to be considered expressly. He may also commute any vows (except those having to do with religious life and chastity) to other pious and salutary works, having enjoined, however, in all the above cases, a salutary penance and other acts according to the decision of the same confessor.

5. In keeping with the intention of Our predecessors in proclaiming a Jubilee, however, We do not intend to dispense from any public or hidden irregularity, infamy, defect or incapacity or unsuitability, however contracted, or to grant the faculty of dispensing, making competent or restoring one to a former state, even in the forum of conscience. Nor do We intend that this encyclical be used in any way on behalf of those who have been excommunicated, suspended or interdicted by Us or any other prelate or ecclesiastical court, unless within the time of the Jubilee they have made satisfaction and been reconciled with the parties involved.

6. Notwithstanding anything to the contrary, on this particular occasion and for the purpose given above We repeal all things contrary to Our decree, even when special, specific, expressed, and individual mention is made explicitly and not merely through general clauses having the same meaning or where some other expression is used for this purpose, with the understanding that We have sufficiently understood their tenor and preserved their form. So may the holy apostles, Peter and Paul in whose power and authority We trust intercede for you all with the Lord.

7. Meanwhile may the almighty and merciful Lord grant you indulgence, absolution, and remission of all your sins, time for a true and fruitful repentance and emendation of life, the grace and consolation of the Holy Spirit, and final perseverance in good works. Trusting in His kindness and mercy We lovingly grant you Our apostolic blessing. We wish, moreover, that printed copies of this encyclical, signed by notary publics and attested by the seal of a person of ecclesiastical dignity in all places and nations, have the same authority as the encyclical letter itself.

Given in Rome at St. Mary Major under the fisherman's ring, 12 December 1769, in the 1st year of Our Pontificate.

Salutis Nostrae. Proclaiming a Universal Jubilee. Pope Clement XIV - 1774

Clement, Bishop and Servant of the Servants of God.

Our Greetings and Apostolic Blessing to all the Faithful who read this Letter.

Our salvation was accomplished when Our Lord Jesus Christ by His passion and death rescued men from their ancient slavery to sin and gave them life and freedom as sons of God, coheirs of His own glory. As an additional benefit He has given them a means of expiating sin when by the weakness of their nature and their own wickedness they wretchedly abandon their excellent state as heirs of God. By giving to the Prince of the Apostles the power of forgiving sins together with the keys of the heavenly kingdom, He made it possible for sinners to be restored to their former righteousness and to receive the fruits of redemption.

2. Since this is the only way for sinners to recover divine grace and salvation, the successors of St. Peter have made it their chief concern to summon all men to this fountain of mercy. They have done this by offering the promise of forgiveness to the repentant and by encouraging sinners by every means to seek remission.

Although this has been a constant concern of their Apostolic ministry, they also wanted to establish some especially suitable times for summoning sinners to repentance. In this way, they could make available to all the treasure of indulgence entrusted to their keeping. Accordingly, so as not to deprive any generation of the great benefit of propitiation, they decided to celebrate every twenty-five years a holy year of jubilee, a year of forgiveness and grace. They established this merciful refuge in this holy city. We follow this salutary custom in announcing that the year which is now approaching will be a Holy Year. We urge you to effect salvation for your souls by utilizing the aids which are available for your sanctification. We shall unlock all the riches of mercy proceeding from the blood of Christ which have been entrusted to Our dispensing. Moreover We shall open for you the rich store of satisfaction formed by the merits of the most holy mother of God and the apostles, by the blood of the martyrs and by the virtuous actions of all good men; this will render peace and forgiveness more accessible. For assuredly, as we are gathered together in the one body of the Church which is the Body of Christ, we are joined with the illustrious society and communion of the saints. All of us are cleansed and made alive by the blood of Christ, and we can benefit each other. For Christ has desired that His great love and mercy and the infinite force of His passion and merits should be made more resplendent by the addition of the other parts of His mystical body. In this way men should be helped both by reciprocal action among themselves and by the sharing of benefits flowing from that source of grace. Then God would be moved to show clemency to us for the sake of His Son's goodness and the infinite value of His blood, as well as by the merits of the saints and by prayerful petition.

So We summon you to share in this richness of indulgence, in these treasures of the Church. In accordance with traditional practice, and in agreement with the cardinals, by the authority of Almighty God, of the blessed apostles Peter and Paul, and of Ourselves, for the glory of God, the exaltation of the Catholic Church and the sanctification of the entire Christian people, We proclaim and promulgate that the great universal jubilee of the Holy Year is to be celebrated in Rome next year, 1775, beginning at first Vespers on this Christmas Eve and lasting a full year.

3. During this year of jubilee We grant and impart in the Lord a full indulgence, remission, and forgiveness of all their sins to all the faithful of either sex who confess their sins with true repentance, receive Holy Communion, and devoutly visit the city basilicas of Sts. Peter and Paul, St. John Lateran, and St. Mary Major; in addition, they must pray to God for the exaltation of Holy Church, the destruction of heresies, peace among Catholic rulers, and the safety and quiet of the Christian people. Roman and residents of Rome must make their visits on thirty different days. These can be in broken or unbroken sequence and can be reckoned in natural or ecclesiastical days, that is, a day measured from the first vespers of one day to the end of vespers the next evening. Pilgrims or other non-residents should make at least fifteen such visits.

4. Some of those who set out for Rome with this purpose may not be able to fulfill the condition of visiting the basilicas for the requisite number of days either because they die on the way or are prevented by illness or some other lawful reason. We therefore decree that they share in the same indulgence and remission when they have confessed their sins and received Holy Communion as if they had actually visited the basilicas on the prescribed days. Although hindered by the necessities mentioned, they still obtain their desired goal.

5. Do not let these days of salvation pass by without using the great opportunity to appease divine justice and obtain grace. For it is not fitting that you should be less eager in obtaining the abundance of heavenly grace and in visiting the courts of the Lord than men greedy for profit or zealous for travel. Yet these allow no inconveniences or hindrances to detain them. The very labors, if they are undertaken with the proper intentions, can be of great assistance in gathering the rich fruits of penance. It was for this reason that the Church has always regarded the ancient custom of making pilgrimages as very beneficial. The troubles and weariness incurred in the course of pilgrimage make reparation for past sins and strengthen the desire of repentance. Even if ardent resolution and love for God remove or lighten your experience of such troubles, this eagerness of spirit is very powerful in obtaining forgiveness and is accounted part of the satisfaction due for sins since much is forgiven the one who loves much.

Therefore, go up to the city of Sion and be filled with the riches of the Lord's house. The sight of this city of faith and home of piety, the tombs of the apostles, and the reminders of the martyrs will move you to repentance which appeases God. When you gaze on the earth which was stained by their blood and on the traces of their holiness which are everywhere to

be seen, you will inevitably repent of your poor imitation of the practices and laws which they followed and which you profess to follow. The majesty of the churches and the dignity of their divine service will remind you that you are the temple of the living God; they will increase your zeal to adorn with the gifts of divine grace this temple which you were formerly inclined to defile, grieving the Holy Spirit. You will also be inspired to piety and repentance by the tears of others who bewail their sins and by the groans of men beseeching forgiveness from God. But in your sadness and grief, the very crowd of peoples and races assembled for the works of penance and justice will cause you joy. For this will be the most delightful and beautiful sight, foreshadowing in public view the triumph of the Cross and religion. Our own joy at this universal assembly of the Church's children will be especially great. We consider that your striving in love and piety promises great aid and assistance to Ourselves. For We trust that you will remember your most loving father in your prayers to God. We also trust that when you join Us in prayer for the safety of the Catholic faith, for the return of all peoples who have strayed from its unity, for the peace of the Church, and for the happiness of Christian princes, you will assist Us to support the weight of Our office.

6. Venerable brothers, patriarchs, primates, archbishops, and bishops, assist Us in these concerns and proclaim this time of repentance and reconciliation to the peoples entrusted to your care. By means of diligence and influence, see to it that this opportunity of obtaining forgiveness, which making available to all, occasions the greatest benefit for the salvation of souls. Let them know what works of Christian humility and mercy they should perform to prepare themselves for gathering this great harvest of heavenly grace. Let them understand by your words and your example that they should fast, pray, and give alms. All of you who will add this task to your pastoral cares should bring a section of your flock to this citadel of religion and source of mercy, to Our fatherly welcome and embrace. Your visit will add luster to Our celebration and you will, of course, obtain great stores of divine mercy from so fine and laborious an undertaking. You will carry home those stores like rich cargo and joyfully share them with the rest of your people.

7. We are perfectly sure that Our beloved sons in Christ, the emperor-elect and all Catholic kings and princes, will use their authority to assist Us in ensuring that Our plans for the salvation of souls will enjoy the great success which We desire. So We strongly urge and beseech them in their zeal for religion to act in unison with the bishops, and provide safe roads and inns for the pilgrims. They know well that these actions will benefit the peace of the realm and that God Himself will be appeased and favorable towards them in accordance with their own care to increase His glory among the people.

8. In order that this letter may more readily come to the knowledge of all the faithful in every place, We wish printed copies of it, signed by the public notary and with the seal of a person of ecclesiastical rank affixed, to be accepted exactly as if they were the original.

9. May no one be permitted to curtail this expression of Our proclamation, promulgation, concession, exhortation, request and desire or act against it in rash daring. But if anyone tries to do so he knows he will incur the wrath of Almighty God and of His blessed apostles, Peter and Paul.

Given at Rome in St. Mary Major's, April 30th, 1744 in the fifth year of Our pontificate.

POPE PIUS VI (FEBRUARY 15, 1775 – AUGUST 29, 1799)

Pope Pius VI (25 December 1717 – 29 August 1799), born Count Giovanni Angelo Braschi, reigned as Pope from 15 February 1775 to his death in 1799.

Charitas. In the Civil Oath in France. Pope Pius VI - 1791

To Our Beloved Sons, the Cardinals of the Holy Roman Church, to Our Venerable Brothers the Archbishops and Bishops, and to Our Beloved Children the Capitulars, Clergy and People of the Kingdom of France.

Beloved Sons, Venerable Brothers and Beloved Children, We give you greeting and Our Apostolic Blessing.

Love, which is patient and kindly, as the Apostle Paul says, supports and endures all things as long as a hope remains that mildness will prevent the growth of incipient errors. But if errors increase daily and reach the point of creating schism, the laws of love itself, together with Our duty, demand that We reveal to the erring their horrible sin and the heavy canonical penalties which they have incurred. For this sternness will lead those who are wandering from the way of truth to recover their senses, reject their errors, and come back to the Church, which opens its arms like a kind mother and embraces them on their return. The rest of the faithful in this way will be quickly delivered from the deceits of false pastors who enter the fold by ways other than the door, and whose only aim is theft, slaughter, and destruction.

2. With these divine precepts in mind, We have just learned of the war against the Catholic religion which has been started by the revolutionary thinkers who as a group form a majority in the National Assembly of France. We have wept in God's presence, shared Our sorrow with the cardinals, and proclaimed public and private prayers. Then We wrote to King Louis, on July 9, 1790, and repeatedly encouraged him not to confirm the Civil Constitution of the Clergy which would lead his people into error and schism. For it was intolerable that a political assembly should change the universal practice of the Church, disregard the opinions of the holy Fathers and the decrees of the councils, overturn the order of the hierarchy and control the election of bishops, destroy episcopal sees, and introduce a worse form into the Church after removing the better.

3. We sent two briefs on the following day to the archbishops of Bordeaux and Vienne who were with the King, urging them in fatherly fashion to advise the king that if he lent his authority to this Constitution, his kingdom would be in schism; furthermore We would regard any bishops appointed in accordance with its decrees as schismatic and lacking all ecclesiastical jurisdiction. To remove all doubt that Our concern was solely with matters of religion and to silence the enemies of this Apostolic See, We gave orders that the collection of taxes from French revenues should be discontinued, although these taxes were due for Our services from unbroken custom and earlier agreements.

4. The king would certainly have refrained from approving the Constitution, but the National Assembly finally forced him to lend his authority to the Constitution as his letters to Us on July 28, September 6, and December 16 attest. He besought Us insistently to approve five, and later seven, articles at least provisionally. These articles were so similar in tenor that they formed a comprehensive summary of the new Constitution.

5. We saw at once, of course, that We could approve or tolerate none of the articles since they were at variance with canonical regulations. However, We did not want to give Our enemies an opportunity to deceive the nations by claiming that We were opposed to every sort of negotiations: therefore We told the King in Our letter of August 17 that We would consider the articles carefully and consult with the cardinals, who would meet to discuss every aspect of the proposal. After the cardinals had met on September 24 and December 16 to discuss the first two articles, they decided unanimously to request the opinions of the French bishops on these articles in case they could show some canonical reason for approval. Such a reason was not easily imaginable at this distance from France, as We had said earlier in other letters to the King.

6. In the meanwhile, We were greatly consoled when a majority of the French bishops firmly opposed the Constitution and attacked every point in it which referred to the government of the Church. Our consolation was increased when Cardinal Rochefoucauld, the archbishop of Aix, and thirty other archbishops and bishops appealed to Us for assistance in meeting such great dangers. On October 10 they sent an explanation of the main points contained in the Constitution of the Clergy and requested Our help and advice.

We were further consoled because many other bishops joined the thirty in accepting this explanation. Only four out of one hundred and thirty-one bishops dissented. A great number of capitulars and most of the parish priests and lower clergy also joined the bishops. So this explanation, accepted with harmonious unanimity, should be regarded as the teaching of the entire French Church.

7. We Ourselves immediately engaged in the task of examining all the articles of the Constitution. The Assembly, although it heard the unanimous views of the French Church, did not abandon its design, but tried all the more to destroy the firmness of the bishops. But it knew well that none of the metropolitans or the senior bishops would agree to ordain new bishops who were elected in the municipal districts by laity, heretics, unbelievers, and Jews as the published decrees commanded. It also understood that this foolish form of Church government could nowhere survive, for without the bishops the entire appearance of the church would vanish. As a result the Assembly considered publishing other even more foolish decrees, and did so on November 15 and 27, 1790, and January 3, 4, and 26, 1791. These decrees, with the king's approval, provided that any bishop from a different district could consecrate the elected persons if the metropolitan or senior bishop refused to do so.

Furthermore, to instantly disperse all faithful bishops and parish priests, the decrees provided that all pastors should swear unequivocally that they would observe the Constitution already published and the one which was to be published later. Those who refused were to be considered expelled from their office, and their sees and parishes were to lose their pastor. When the lawful pastors and ministers were driven out, by force if necessary, the municipal districts could set about electing new bishops and parish priests. Upon election these men were to disregard the metropolitans and senior bishops who had refused the oath, and to go to the Assembly Executive which would appoint some bishops to ordain them.

8. These later decrees have immeasurably renewed Our sorrow. Moreover they made it more difficult for Us to send the bishops the answer which We were then preparing, since We then had to take account of these developments.

They caused Us to proclaim public prayers to beseech God for help. New pastoral letters to their flocks were published by the French bishops who had already begun the attack on the Constitution of the Clergy with remarkable astuteness. Now they devoted all their efforts to oppose the provision on the deposition of bishops, the vacating of episcopal sees, and the election and ordination of new bishops. They agreed that these civil oaths should be regarded as perjury and sacrilege, unbefitting not merely the clergy but any Catholic; all actions which are based on these oaths should be seen as schismatic, null, void, and liable to severe censures.

9. These praiseworthy statements of the French clergy have been put into effect. Almost all the bishops and most of the parish priests have refused the oath with unconquerable firmness. The enemies of religion then realized correctly that their vicious plans would come to nothing unless they persuaded some bishop, either by appealing to his ambition or his stupidity, to take the oath to observe the Constitution and to undertake sacrilegious consecrations and so, to initiate a schism. Among those who have been overcome by this wicked deceit the first was Charles bishop of Autun, the greatest enthusiast for the Constitution; second was Jean-Joseph bishop of Lidda; third was Louis bishop of Orleans; fourth, Charles bishop of Viviers; fifth, Cardinal de Lomenie, Archbishop of Sens; and a few wretched pastors of lower rank.

10. As regards Cardinal de Lomenie, he tried to excuse himself for taking the oath in a letter to Us last November 25. He stated that it was not to be regarded as mental assent and claimed that he was quite undecided on the question of ordaining bishops who had been elected. (He had not yet done so.) Since it was most important that none of the bishops should consecrate those elected and so broaden the road to schism, We decided to postpone a little Our answer to the bishops,

which was near completion; instead We wrote to the cardinal without delay on February 23. We pointed out to him the error of his opinion in taking the oath, and the canonical penalties which with sadness We would be obliged to apply, stripping him of the rank of Cardinal unless he removed the public scandal by a timely and appropriate retraction.

As to his indecision about ordaining those elected, in answer We commanded him not to ordain new bishops for any reason whatsoever, and so join new rebels to the church. For the right of ordaining bishops-belongs only to the Apostolic See, as the Council of Trent declares; it cannot be assumed by any bishop or metropolitan without obliging Us to declare schismatic both those who ordain and those who are ordained, thus invalidating their future actions.

11. When We had completed this business, We resumed the task of replying to the bishops. This task had become more troublesome and time-consuming because of the many new developments which subsequently affected it. After examining all the articles in order to make clear to everyone that in the judgment of this Holy See, which has been sought by the French bishops and is eagerly awaited by French Catholics, We declared that the new Constitution of the Clergy is composed of principles derived from heresy. It is consequently heretical in many of its decrees and at variance with Catholic teaching. In other decrees it is sacrilegious and schismatic. It overturns the rights and primacy of the Church, is opposed to ancient and modern practice, and is devised and published with the sole design of utterly destroying the Catholic religion. For it is only this religion which cannot be freely professed, whose lawful pastors are removed, and whose property is taken over. Men of other sects are left at liberty and in possession of their property. We pointed all this out clearly, but We stated mildly that We had hitherto refrained from excommunicating the authors of the ill-omened Civil Constitution of the Clergy. It was Our duty, however, to emphasize that We would be obliged against Our will to declare schismatic all who did not reject the errors We had revealed (the customary procedure of this Holy See in these cases). This threat applied to the authors of the Constitution as well as to those who swore to observe it, whether they supervised the election of new bishops, consecrated those who were elected, or accepted this consecration. For none of these would have either a lawful appointment or be in communion with the Church.

12. We are ready to show as much favor to the French people as We can without prejudicing the teaching and universal practice of the Church. Thus We have followed the advice of the Cardinals whom We consulted on this matter, repeating the message which We sent by letter to the King. We have urged the bishops who are living in the midst of these developments to inform Us of any other possible method of action which is not in opposition to Catholic teaching and universal practice, and to submit it for Our consideration. We have mentioned Our intentions to the King and have sent him a copy of Our answer to the bishops. We have also urged him to take the wiser bishops into his counsel in order to apply an appropriate remedy to the disease which derives in part from the royal authorization. Finally We have informed him that out of pastoral duty, We will take the same measures against those who remain obstinate in their error as Our predecessors took when faced with a similar necessity.

13. Our March 10 letters to the King and to the bishops were both entrusted to an express messenger who left early the next day. On the 15th a regular messenger arrived from France, and We learned from many sources that the schism had been completed in Paris on February 24th. For on that day the bishop of Autun, already stained with perjury and guilty of desertion for relinquishing his church into the hands of laymen on his own authority, defied his chapter, by joining with the bishops of Babylon and Lidda. The bishop of Babylon had received the honor of the pallium from Us and temporal aid as well, but he showed that he was a worthy successor of another bishop of Babylon, Dominicus Varlet, notorious for the schism of Utrecht. The bishop of Lidda was also guilty of perjury, and had incurred the hatred and abhorrence of good men for his dissent from the correct teaching of the bishop and chapter of the church at Basel of which he is a suffragan.

So on that day the bishop of Autun, with the assistance of these two bishops, rashly and sacrilegiously consecrated Alois Alexandre Expilly and Claude Eustache Francois Marolles, in a church of the priests of the Oratory without permission of the Ordinary. They had received no commission to do so from the Apostolic See; they omitted the oath of obedience to the Pope; they neglected the examination and confession of faith which are prescribed in the Roman pontifical which should be observed universally; and they broke and despised all laws. They did this even though they must have known that the former candidate had been wrongly elected bishop of Quimper against the serious and repeated objections of the chapter, and that

the latter was far more wrongly given as bishop to the church of Soissons since this church has a lawful pastor alive and well, Our venerable brother Henry Joseph Claude de Bourdeilles. He consequently considered that it was his duty to attack violently this great act of profanation and to provide ready help for his diocese. His letter published on the following day, the 25th, attests that he did so.

14. At the same time We learned that the bishop of Lidda had piled sin on top of sin. For on February 27, with the assistance of the new spurious bishops Expilly and Marolles, he rashly and sacrilegiously in the same church consecrated the parish priest Saurine as bishop of Aix, although this flourishing church rejoices in its own bishop, Our venerable brother Charles Auguste Lequien. Perhaps in appreciation of these actions, the bishop of Lidda, Jean Joseph Gobel, was elected archbishop of Paris, while the archbishop there was still living. He is following the example of Ischyra, who was proclaimed bishop of Alexandria at the Council of Tyre as payment for his sinful service in accusing St. Athanasius and ejecting him from his See.

15. This sad and burdensome news overwhelmed Us with sorrow. But uplifted by hope in God, We again summoned the assembly of the Cardinals on March 17 to learn their views on this important development. While We were engaged in consultation with the cardinals on the 21st, another messenger from France brought Us word that the bishop of Laye had grown even more evil. With the assistance of the spurious bishops Expilly and Saurine, he had on the 6th in the same church and with the same sacrilege consecrated as bishop of Beauvais the parish priest Massieu, a deputy of the French Assembly; as bishop of Evreux another deputy, the parish priest Lindet; as bishop of Moulins the parish priest Laurent, also a deputy; and the parish priest Heraudin as bishop of Chateauroux.

They dared to do this, even though the first two of these churches have their own lawful pastors and the other two have not yet been created episcopal sees by Apostolic Authority. The proper view regarding men who allow themselves to be elected and consecrated for churches whose bishops are still governing and administering, was well expressed by St. Leo many years ago. In a letter to Julian, bishop of Cos, (chap. 4), he attacked a certain Theodosius who had occupied the see of Bishop Juvenal while he was still alive. “The nature of the deed leaves no doubt about the character of a man who usurps the place of a bishop in his lifetime. It is perfectly clear that he is wicked, since he is loved by the enemies of the faith.”

16. The Church has at all times rightly rejected men elected by a low mob of the laity, men who share the same wrong opinions as their electors. This is abundantly proved by the pastoral letter of “Bishop” Expilly brought by the same messenger. It was published on February 25 to deceive the simple-minded, and obviously aimed at rending the seamless garment of Christ.

This man first mentions the oath (that is, the perjury) he has sworn, and introduces all the principal assertions of the French Constitution which he copies almost word-for-word. In accord with the statements of the Assembly, he attempts to prove that Christian dogma is not affected by this Constitution, while a better form of Church order is introduced which is closer to the purity of early centuries. He states that this is particularly true of the section which restores ecclesiastical elections to the people and consecrations to the metropolitans; but he established his claim only by former decrees of the French Assembly. The better to impress the simple-minded, he mentions his letter to Us of November 18, 1790, as if he enjoyed communion with this Apostolic See. He then addresses the different groups in the diocese and admonishes them all to receive him as their lawful pastor and to embrace the Constitution unreservedly.

17. Woe to the wretch! We purposely pass by matters relating to the civil government, but how rash he was to try to defend a Constitution concerning the affairs of the Church which nearly all the bishops of the French Church and many others of the clergy condemned and rejected as opposed to Church teaching and completely at variance with common practice, especially in regard to the election and consecration of bishops! Not even he could have concealed the evident truth, if he had not carefully avoided any mention of the most recent foolish decrees to come from the Assembly. For alongside other wickedness, these decrees go so far as to give the right of consecrating to any bishop at the discretion of the Assembly Executive.

18. Let this unfortunate man, who has advanced so far along the road to perdition, read Our answer to the French bishops; he will see the truth which he hates shining clear in every article, for at the start We have refuted the amazing errors contained in his letter. Meanwhile let him be aware that he has pronounced sentence on himself. He claims that the one elected must be consecrated by his metropolitan to obtain his lawful title in accordance with the ancient practice deriving from a canon of Nicaea; this right of the metropolitans derives from the right of the Apostolic See. If this is true, then how can Expilly think that he is lawfully and canonically installed since he owes his consecration not to the archbishop of Tours to whom the church of Quimper is suffragan, but to other bishops? For even if these men by their rash sacrilege could confer the rank of bishop on him, they certainly could not give him a jurisdiction which they themselves do not possess in accordance with the practice of every century, since they belong to different provinces. Moreover, this power of giving jurisdiction as a consequence of a new practice established now for several centuries and confirmed by general councils and even by concordats, has returned to its point of origin and does not belong in any way to metropolitans, but resides solely in the Apostolic See. So today the Pope as a duty of his office appoints bishops for each of the churches, and no lawful consecration may take place in the entire Catholic Church without the order of the Apostolic See (Trent, session 24, chap. 1, de Reformat.).

19. His letter to Us, far from relieving his plight, worsens it, and must be called schismatic. For that letter makes a mere pretense of establishing communion with Us, since it does not even mention the confirmation which We must give; it simply informs Us of the unlawful election as provided for in the French decrees. Hence, following the precedent of Our predecessors, We did not consider answering his letter; rather We gave orders that he should be warned to proceed no further, since We expected that he would attempt to do so. The bishop of Rennes indeed, of his own accord, had given him similar warning when he refused him the confirmation which he was insistently asking for.

Therefore, instead of accepting him as their pastor, the people should reject him with abhorrence as an intruder. For he has failed to profess the truth which he must acknowledge; he has begun to put his so-called pastoral duty to bad uses; and lastly he has become so presumptuous as to relax the Lenten observance commanded by the Church, at the end of his pastoral letter. So “he is an imitator of the devil and does not stand firm in the truth, but makes bad use of the appearance and name of the office he has attained,” as St. Leo the Great wrote to some Egyptian bishops concerning a similar intruder.

20. From this series of sins schism is being introduced and spread in the kingdom of France, which is so dear to Us and has served religion so well; for the same reason pastors of first and second rank are being everywhere elected as the days go by, legitimate ministers are ejected from their positions, and ravening wolves are put in their place. We are certainly saddened by this sorrowful situation. Therefore to hinder the spread of schism from the start, to recall to their duty those who have strayed, to fortify the good in their purpose, and to preserve religion in that prosperous kingdom, We follow the advice of the Cardinals and answer the prayers of the entire group of bishops of the French church. Imitating the example of Our predecessors, We proclaim that each and every cardinal, archbishop, bishop, abbot, vicar, canon, parish priest, curate and member of the clergy, whether secular or regular, who has purely and simply taken the Civil Oath as ordered by the National Assembly is suspended from the exercise of his office and will act irregularly if he exercises his office unless he abjures his oath within forty days from this date. For the oath is the poisoned source and origin of all errors and the chief cause of the sorrow of the French Catholic church.

21. Furthermore, We declare specifically that the elections of the said Expilly, Marolles, Saurine, Massieu, Lindet, Laurent, Heraudin, and Gobel as Bishops of Quimper, Soissons, Aix, Beauvais, Evreux, Moulins, Chateauroux, and Paris are unlawful, sacrilegious, and utterly void. We rescind, efface, and abrogate them, as well as the recent creation of the so-called dioceses of Moulins, Chateauroux, and others.

22. We similarly declare and decree that their consecrations were sinful, and are illicit, unlawful, sacrilegious, and at variance with the regulations of the sacred canons; since they were rashly and wrongfully elected, they lack all ecclesiastical and spiritual jurisdiction for the guidance of souls, and have been suspended from all exercise of the episcopal office.

23. We declare likewise that Charles, bishop of Autun; Jean-Baptiste, bishop of Babylon; and Jean-Joseph, bishop of Lidda have been suspended from all exercise of their episcopal office as sacrilegious consecrators or assistants; all who gave them help, consent, or counsel at those accursed consecrations have been suspended from the exercise of their priestly, or other, office.

24. We therefore severely forbid the said Expilly and the other wickedly elected and illicitly consecrated men, under this punishment of suspension, to assume episcopal jurisdiction or any other authority for the guidance of souls since they have never received it. They must not grant dimissorial letters for ordinations. Nor must they appoint, depute, or confirm pastors, vicars, missionaries, helpers, functionaries, ministers, or others, whatever their title, for the care of souls and the administration of the Sacraments under any pretext of necessity whatsoever. Nor may they otherwise act, decree, or decide, whether separately or united as a council, on matters which relate to ecclesiastical jurisdiction. For We declare and proclaim publicly that all their dimissorial letters and deputations or confirmations, past and future, as well as all their rash proceedings and their consequences, are utterly void and without force.

25. We also command and prohibit under the same punishment of suspension both the men consecrated and their consecrators from illicitly conferring the sacrament of confirmation or of orders, or exercising in any way the episcopal office from which they have been suspended. Consequently anyone ordained by them should realize that he is suspended and will be guilty of irregularity if he exercises the orders he has received.

26. However to prevent greater evils, We decree and declare by this letter and Our authority that all other elections by the electors of municipal districts to French cathedral and parochial churches, whether vacant or occupied, whether old-established or recently and unlawfully created in accordance with the said Constitution of the Clergy, have been, are, and will be void, unlawful, sacrilegious, and utterly null, and We hereby rescind, efface, and revoke them. We therefore declare that men who have been or will be elected wickedly and wrongfully, whether to cathedral or parochial churches, lack all ecclesiastical and spiritual jurisdiction for the guidance of souls and that bishops who have been or will be illicitly consecrated are suspended from all exercise of their episcopal office; parish priests who have been or are to be invalidly appointed are suspended from their priestly ministry.

Accordingly We prohibit severely both those who have been or are to be elected as bishops from rashly accepting episcopal consecration from any metropolitan or bishop as well as the spurious bishops and their sacrilegious consecrators and all other archbishops and bishops from daring to consecrate on any pretext those who have been or are to be wrongfully elected. Furthermore, We command those who have been or are to be elected, to behave in no way as archbishops, bishops, parish priests, or vicars nor to call themselves by the name of any cathedral or parochial church, nor to assume any jurisdiction, authority, or faculty for the care of souls under the penalty of suspension and invalidity. None of those who have been named can ever be freed from the punishment of suspension, except by Us or by delegates of the Apostolic See.

27. With the greatest possible kindness, We have declared the canonical penalties imposed until the present in order that the evil deeds already accomplished may be corrected and prevented from spreading abroad. We hope in the Lord that the consecrators, the intruders in cathedral and parochial churches, and all the authors and supporters of the published Constitution will recognize their error and return repentant to the fold from which they were seduced by treacherous deceit.

For this reason, We insistently urge them to retire from their ministry, to draw back from the way to perdition on which they are traveling at full speed, and never to allow strange doctrines which are opposed to the teaching of Christ, the tradition of the Fathers, and the law of the Church to be spread among the people by men inspired by the philosophy of the present age. However, if Our mild manner of action and paternal warnings come to nothing-may God prevent this!-they should be aware that We do not intend to spare them those heavier penalties to which they are liable under the canons. They may be quite certain that We will anathematize them and proclaim them as such to the whole Church, since they are schismatic and cut off from communion with the Church and with Us.

For it is very fitting “that as each one chooses to lie in the mud of his own foolishness, so the laws should stay firm, and he should have the same lot as those whose error he has followed,” as Leo the Great says in his letter to Julian, bishop of Coensum.

28. We now address you, who with few exceptions know your duty to your flocks, and publicly professed it, disregarding human calculations. You judged that the greatest care and labor should be given to counter the greatest dangers. We apply to you the lavish praise given by Leo the Great to the Egyptian Catholic bishops in Constantinople: “Although I heartily share your loving labors for the observance of the Catholic faith, and I regard the attacks of the heretics on you as attacks on my person, I realize that your invincible constancy by the strength of the Lord Jesus Christ in the evangelical and apostolic teaching is reason for joy rather than for sorrow. And when the enemies of the Christian faith removed you from the sees of the churches, you preferred to endure the evil of travel than to be defiled by any contact with their impiety.” Indeed as We consider you, We are consoled and strongly urge you to stand fast in your purpose. To this end, We remind you of the bond of spiritual marriage which unites you to your churches and which only death or Our Apostolic authority can dissolve, according to the provision of the canons. Stay with your churches, then, and never leave them at the bidding of ravening wolves whose plots you have condemned in holy zeal as you unhesitatingly performed the tasks of lawful authority.

29. Next We address you, beloved sons, canons of excellent chapters. Subject to your archbishops and bishops, as is right, you form one clerical body as limbs which are united with their head, which the civil power is unable to destroy or overthrow. You have won great praise in following the remarkable example of your prelates: never turn aside from the right road, on which you are set, and never allow anyone in false bishop’s garments with a company of subordinates to take possession of your churches. For if the churches are deprived of their bishops, they will be your concern alone, despite all new plots hatched against you. Therefore, united in mind and counsel, keep as far from you as possible all intrusion and schism.

30. We also address you, beloved sons, parish priests and curates, who in great numbers and firm virtue have performed your duty far differently from your colleagues who, overcome by weakness or swept away by the tide of ambition, have gone over to the service of error. We hope that these men will soon return to their duty on receiving Our admonition. Press on bravely with the work you have begun, and bear in mind that the appointment you received from your lawful bishops can be taken from you only by them. Consequently, even if you are removed from your place by the civil power, you will still always be the lawful pastors, in duty bound as far as you are able to keep off the thieves who try to sneak into your place with the sole aim of destroying the souls entrusted to your care, whose salvation you will have to account for.

31. We address you too, beloved sons, priests, and other clergy and ministers of France. Since you have been called to the Lord’s work, you ought to stay close to your lawful pastors and be firm in faith and doctrine. Above all, avoid and condemn the sacrilegious intruders.

32. At length We beseech you all, beloved Catholic children, in the kingdom of France; as you recall the religion and faith of your fathers, We urge you lovingly not to abandon it. For it is the one true religion which both confers eternal life and makes safe and thriving civil societies. Carefully beware of lending your ears to the treacherous speech of the philosophy of this age which leads to death. Keep away from all intruders, whether called archbishops, bishops, or parish priests; do not hold communion with them especially in divine worship. Listen carefully to the message of your lawful pastors who are still living, and who will be put in charge of you later, according to the canons. Finally, in one word, stay close to Us. For no one can be in the Church of Christ without being in unity with its visible head and founded on the See of Peter.

To inspire all to fulfill their duties more ardently, We implore the heavenly Father to send you the Spirit of counsel, truth, and constancy. As a pledge of Our paternal love, beloved sons, venerable brothers and beloved children, We impart to you the Apostolic blessing.

Given at Rome in St. Peter’s under the Ring of the Fisherman on April 13, 1791, in the 17th year of Our pontificate.

Inscrutable. On the Problems of the Pontificate. Pope Pius VI - 1775

To the Patriarchs, Primate, Archbishops and Bishops of the Entire Catholic Church.

Venerable Brothers, We give you Greeting and Our Apostolic Blessing.

The mysterious design of divine wisdom, whose works are always marvelous, did not despise Our lowliness but willed instead to make Us the head of the bishops and to honor Us as the guide of His entire Church. Just as He chose the young David from among a thousand and raised him from herding sheep to rule His people on a glorious throne, and make them acceptable to God by means of the rod of guidance, so He chose Us. Others seemed more worthy of the papal tiara, especially since We had just been appointed to the college of cardinals and occupied the last place there.

As We gratefully reflect on His infinite kindness towards Us, We cannot refrain from tears at His beneficent mercy and omnipotence in conferring His graces so generously on one who was not recommended by his own merits. Despite Our lack of strength and merit, He established Us as leader of the peoples in order that, as representative on earth of the Eternal Shepherd, We should feed Israel, His inheritance, and lead it to the holy mountain of Sion, the heavenly Jerusalem.

Since it is most fitting for Us to show Our obedience and devotion as consecrated Pope by offering praise to the Lord, We cannot stifle Our exclamations of exultation as We praise Him and cry with the prophet: “Let Our mouth speak the praise of the Lord and Our soul, spirit, flesh and tongue bless His holy name.”[1] “But if it is religious conduct to rejoice at a grace, it is also necessary to be anxious about deserving it. For what is so fearful as toil to the weak, height to the lowly and rank to one who does not deserve it?”[2]

2. Who would not be fearful at the present condition of the Christian people? The divine love by which we abide in God and God in us grows very cold as sins and wickedness increase every day. Who would not be shocked when considering that We have undertaken the task of guarding and protecting the Church at a time when many plots are laid against orthodox religion, when the safe guidance of the sacred canons is rashly despised, and when confusion is spread wide by men maddened by a monstrous desire of innovation, who attack the very bases of rational nature and attempt to overthrow them? Assuredly “with such reason for fear, we would have no hope of escaping slavery except that the Guardian of Israel, who does not sleep, says to His disciples: ‘Behold I am with you all days even to the consummation of the world.’ He deigned to be not merely the guardian of the sheep, but the shepherd of the shepherds as well.”[3]

3. Now since divine graces descend on us most generously when Our prayer ascends to God, We make this special request of you, Our helpers and advisers, in this Our first address to you, for the love by which we are one in the Lord and for the faith by which we grow into one body. Beseech God every day to strengthen Us by His power and to pour out on Us the Spirit of counsel and of courage, in order that We may both decide what measures We should take in these difficult circumstances and that We may have the strength to carry through Our decisions. Therefore pray in the Spirit, and let your prayer be the surest proof of your love for Us and your brotherly union. Invoke the merits of the most holy Mary, mother of God, Our special patroness, and of all the heavenly court, that We may quickly obtain the help We need. Request for Us especially the protection and defense of St. Peter the Apostle. “We rejoice more to serve his See than to occupy it, in the hope that his prayers will make the God of mercies regard the time of Our ministry with kindness and deign to guard and feed the shepherd of his sheep.”[4]

4. We urge you to show that you are faithful stewards of the mysteries of God. As the Lord is your portion, you know well what you should do and endure for the Church of God in the courageous fulfillment of your ministry. So We exhort you to rouse up the grace which is in you through the imposition of hands and to omit nothing which contributes to the growth of the body “which is built from Christ and joined together at every point of subministration”[5] in faith and in love.

Therefore, since you know that the Church’s chief good derives from admitting only those who are fully qualified into the clergy, We do not have to remind you to observe carefully the sanctions established in this matter by the canons. Prevent

from entering the Church's service all who lack exceptional moral holiness, who are uninstructed in the law of the Lord, and who give little or no promise of becoming energetic members of the clergy. For instead of proving helpers to you in feeding and guiding your flock, they will increase your toil and troubles. They will hinder you from ensuring that the Lord receives from his workers the fruits of the vineyard which Christ in strictest justice will expect from you at the final judgment. A man who is going to be a priest should excel in holiness and learning. For God rejects as priests those who have rejected knowledge, and only the man who unites moral piety with the pursuit of knowledge can be a suitable worker in the Lord's harvest. Since this cannot occur without careful education, it has been decreed accordingly that each diocese should establish a college for clerics in accordance with its means; if such a college already exists, it should be carefully preserved. For how would young men, whose age impels them down the easy path, persevere in ecclesiastical training or make such progress in humane and sacred studies unless they were instructed in piety and religion from their early years and practiced in the interpretation of literature?

Such colleges have been established and carefully equipped with suitable regulations and even greatly expanded in individual dioceses as Benedict XIV recommended to each of you as an indispensable part of your office.[6] So just as We must praise the outstanding labor and concern shown in founding and expanding these colleges, We must also urge on strongly those in whose diocese a college has not been established or completed.

5. For the same reason you should undoubtedly always give special attention to the beauty of the house of God and the splendor and dignity of objects dedicated to the divine service. Such beauty and splendor often greatly inspire the faithful, and draw them to the veneration of sacred realities. It would be very improper for the bishop's house to be cleaner and furnished more tastefully than the abode of holiness, the palace of the living God. It would make no sense to see holy vestments, adornments for the altar and all the furniture in the church worn out with age and torn or dirty, while the bishop's table is well laden, the priest's clothing very clean and finely coordinated. St. Peter Damian expressed this well: "It is an accusation which brings great confusion on us that some men both offer and lay the Lord's Body on a dirty altar cloth and that they fearlessly place the Body of the Savior in a vessel which no lord, worm though he is, would put to his own lips!"[7] But We know that you are far from committing this sin of negligence of which the holy cardinal accuses those who spend the goods acquired by the Church "not in buying books or ornaments and utensils for their churches" but for their own use as "necessary expenses."

6. We thought it useful to speak to you lovingly on these matters in order to strengthen your excellent resolve. But a much more serious subject demands that We speak of it, or rather mourn over it. We refer to the pestilent disease which the wickedness of our times brings forth. We must unite our minds and strength in treating this plague before it grows rife and becomes incurable in the Church through Our oversight. For in recent days, the dangerous times foretold by the Apostle Paul have clearly arrived, when there will be "men who love themselves, who are lifted up, proud, blasphemous, traitors, lovers of pleasure instead of God, men who are always learning but never arriving at the knowledge of truth, possessing indeed the appearance of piety but denying its power, corrupt in mind, reprobate about the faith." [8] These men raise themselves up into "lying" teachers, as they are called by Peter the prince of the Apostles, and bring in sects of perdition. They deny the Lord who bought them and bring upon themselves swift destruction. They say they are wise and they have become fools, and their uncomprehending heart is darkened.

You yourselves, established as scouts in the house of Israel, see clearly the many victories claimed by a philosophy full of deceit. You see the ease with which it attracts to itself a great host of peoples, concealing its impiety with the honorable name of philosophy. Who could express in words or call to mind the wickedness of the tenets and evil madness which it imparts? While such men apparently intend to search out wisdom, "they fail because they do not search in the proper way. . . and they fall into errors which lead them astray from ordinary wisdom." [9] They have come to such a height of impiety that they make out that God does not exist, or if He does that He is idle and uncaring, making no revelation to men. Consequently it is not surprising that they assert that everything holy and divine is the product of the minds of inexperienced men smitten with empty fear of the future and seduced by a vain hope of immortality. But those deceitful sages soften and conceal the wickedness of their doctrine with seductive words and statements; in this way, they attract and wretchedly ensnare many of the weak into rejecting their faith or allowing it to be greatly shaken. While they pursue a remarkable

knowledge, they open their eyes to behold a false light which is worse than the very darkness. Naturally our enemy, desirous of harming us and skilled in doing so, just as he made use of the serpent to deceive the first human beings, has armed the tongues of those men with the poison of his deceitfulness in order to lead astray the minds of the faithful. The prophet prays that his soul may be delivered from such deceitful tongues.[10] In this way these men by their speech “enter in lowliness, capture mildly, softly bind and kill in secret.”[11] This results in great moral corruption, in license of thought and speech, in arrogance and rashness in every enterprise.

7. When they have spread this darkness abroad and torn religion out of men’s hearts, these accursed philosophers proceed to destroy the bonds of union among men, both those which unite them to their rulers, and those which urge them to their duty. They keep proclaiming that man is born free and subject to no one, that society accordingly is a crowd of foolish men who stupidly yield to priests who deceive them and to kings who oppress them, so that the harmony of priest and ruler is only a monstrous conspiracy against the innate liberty of man. Everyone must understand that such ravings and others like them, concealed in many deceitful guises, cause greater ruin to public calm the longer their impious originators are unrestrained. They cause a serious loss of souls redeemed by Christ’s blood wherever their teaching spreads, like a cancer; it forces its way into public academies, into the houses of the great, into the palaces of kings, and even enters the sanctuary, shocking as it is to say so.

8. Consequently, you who are the salt of the earth, guardians and shepherds of the Lord’s flock, whose business it is to fight the battles of the Lord, arise and gird on your sword, which is the word of God, and expel this foul contagion from your lands. How long are we to ignore the common insult to faith and Church? Let the words of Bernard arouse us like a lament of the spouse of Christ: “Of old was it foretold and the time of fulfillment is now at hand: Behold, in peace is my sorrow most sorrowful. It was sorrowful first when the martyrs died; afterwards it was more sorrowful in the fight with the heretics and now it is most sorrowful in the conduct of the members of the household. . . . The Church is struck within and so in peace is my sorrow most sorrowful. But what peace? There is peace and there is no peace. There is peace from the pagans and peace from the heretics, but no peace from the children. At that time the voice will lament: Sons did I rear and exalt, but they despised me. They despised me and defiled me by a bad life, base gain, evil traffic, and business conducted in the dark.”[12] Who can hear these tearful complaints of our most holy mother without feeling a strong urge to devote all his energy and effort to the Church, as he has promised? Therefore cast out the old leaven, remove the evil from your midst. Forcefully and carefully banish poisonous books from the eyes of your flock, and at once courageously set apart those who have been infected, to prevent them harming the rest. The holy Pope Leo used to say, “We can rule those entrusted to us only by pursuing with zeal for the Lord’s faith those who destroy and those who are destroyed and by cutting them off from sound minds with the utmost severity to prevent the plague spreading.”[13] In doing this We exhort and advise you to be all of one mind and in harmony as you strive for the same object, just as the Church has one faith, one baptism, and one spirit. As you are joined together in the hierarchy, so you should unite equally with virtue and desire.

The affair is of the greatest importance since it concerns the Catholic faith, the purity of the Church, the teaching of the saints, the peace of the empire, and the safety of nations. Since it concerns the entire body of the Church, it is a special concern of yours because you are called to share in Our pastoral concern, and the purity of the faith is particularly entrusted to your watchfulness. “Now therefore, Brothers, since you are overseers among God’s people and their soul depends on you, raise their hearts to your utterance,”[14] that they may stand fast in faith and achieve the rest which is prepared for believers only. Beseech, accuse, correct, rebuke and fear not: for ill-judged silence leaves in their error those who could be taught, and this is most harmful both to them and to you who should have dispelled the error. The holy Church is powerfully refreshed in the truth as it struggles zealously for the truth. In this divine work you should not fear either the force or favor of your enemies. The bishop should not fear since the anointing of the Holy Spirit has strengthened him: the shepherd should not be afraid since the prince of pastors has taught him by his own example to despise life itself for the safety of his flock: the cowardice and depression of the hireling should not dwell in a bishop’s heart. Our great predecessor Gregory, in instructing the heads of the churches, said with his usual excellence: “Often imprudent guides in their fear of losing human favor are afraid to speak the right freely. As the word of truth has it, they guard their flock not with a shepherd’s zeal but as hirelings do, since they flee when the wolf approaches by hiding themselves in silence. . . . A shepherd fearing to speak the

right is simply a man retreating by keeping silent.”[15] But if the wicked enemy of the human race, the better to frustrate your efforts, ever brings it about that a plague of epidemic proportions is hidden from the religious powers of the world, please do not be terrified but walk in God’s house in harmony, with prayer, and in truth, the three arms of our service. Remember that when the people of Juda were defiled, the best means of purification was the public reading to all, from the least to the greatest, of the book of the law lately found by the priest Helcias in the Lord’s temple; at once the whole people agreed to destroy the abominations and seal a covenant in the Lord’s presence to follow after the Lord and observe His precepts, testimonies and ceremonies with their whole heart and soul.”[16] For the same reason Josaphat sent priests and Levites to bring the book of the law throughout the cities of Juda and to teach the people.[17] The proclamation of the divine word has been entrusted to your faith by divine, not human, authority. So assemble your people and preach to them the gospel of Jesus Christ. From that divine source and heavenly teaching draw draughts of true philosophy for your flock. Persuade them that subjects ought to keep faith and show obedience to those who by God’s ordering lead and rule them. To those who are devoted to the ministry of the Church, give proofs of faith, continence, sobriety, knowledge, and liberality, that they may please Him to whom they have proved themselves and boast only of what is serious, moderate, and religious. But above all kindle in the minds of everyone that love for one another which Christ the Lord so often and so specifically praised. For this is the one sign of Christians and the bond of perfection.

9. These are the chief matters on which We wanted to address you in the Lord, Venerable Brothers. We urgently ask that We may personally experience the pleasure of us all harmoniously preserving faithfully the deposit entrusted to Our keeping. But Our sins prevent Us from obtaining this without the prior help of the Lord’s mercies. May He favorably aid Us first with his blessings. So, may He forgive Us and strengthen Our weakness in order that Our common prayer may more speedily come into His presence. At the same time as We send you this letter, We are sending another letter granting a jubilee to all the faithful, hoping in God who is merciful and pities us, that as He gave Us the power of binding and loosing on earth for the building up of His Body, He may grant to you also and to your flocks for salvation that you may advance from virtue to virtue, strangers to every error. This is Our heartfelt prayer as We impart most lovingly to you, and to the peoples entrusted to your care, the Apostolic Blessing.

Given at Rome in St. Peter’s, 25 December 1775 in the first year of Our Pontificate.

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1. *Ps 144.21.*
 2. *St. Leo the Great, serm. 1, chap. 2, and serm. 2, chap. 1 (ed. Ballerin, Venice).*
 3. *Ibid., serm. 5 (4), chap. 2.*
 4. *Ibid., chap. 5.*
 5. *Eph 4.16.*
 6. *Encyclical epistle of 1741.*
 - 7 *Bk. 4, ep. 14 (Works, vol. 1, Rome, 1606).*
 8. *2 Tm 3.*
 9. *Lactant, divin. instit., bk. 3, chap. 28 (Paris 1748).*
 10. *Ps 119.*
 11. *St. Leo the Great, serm. 16 (15), chap. 3.*
 12. *Serm. 33 on the Canticle, vol. 4, no. 16, Paris 1691).*
 13. *Epistles 7-8, chap. 2, to the bishops throughout Italy.*
 14. *Jdt 8.21.*
 15. *Reg. Pastor. 11, Operum, vol. 2, chap. 4, Paris.*
 16. *4 Kgs 22-23.*
 17. *2 Paralip. 17.7f.*
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POPE PIUS VII (MARCH 14, 1800 – AUGUST 20, 1823)

Pope Pius VII (14 August 1742 – 20 August 1823), born Barnaba Niccolò Maria Luigi Chiaramonti, reigned as Pope from 14 March 1800 to his death in 1823.

Diu Satis. On a Return to Gospel Principles. Pope Pius VII - 1800

To His Venerable Brothers, All Patriarchs, Primate, Archbishops and Bishops in Union and Favor with the Apostolic See.

Venerable Brothers, We Give you Greeting and Our Apostolic Blessing.

Long enough have We been silent. Two months have already passed, months of anxiety and toil, since God conferred on Us, despite Our weakness, the burden of this high office of guiding the entire Church. It is not so much custom as Our great love for you which impels Us to address you by at least this letter. We could have no sweeter nor so pleasant a task.

2. The particular part of Our duty which is expressed in the words, “strengthen your brethren,” also urges Us to do so. For at the present turbulent time, as much as ever, Satan “has sought after us all in order to sift us as wheat.” Still who is so sluggish, so different-minded to Us not to understand fully that Christ does what He said He would do: “to pray for Peter that his faith should not fail[1] even in the present grim circumstances. Later ages will be amazed at the wisdom, magnanimity, and firmness of Our predecessor Pius VI. We could wish that We had also inherited his courage which withstood unshaken the blows of every storm and misfortune.

3. Indeed, the famous Martin who long ago won great praise for this See, commends faithfulness and fortitude to Us by his strengthening and defense of the truth and by the endurance of labors and pains. He was driven from his See and from the City, stripped of his rule, his rank, and his entire fortune. As soon as he arrived in any peaceful place, he was forced to move. Despite his advanced age and an illness which prevented his walking, he was banished to a remote land and repeatedly threatened with an even more painful exile. Without the assistance offered by the pious generosity of individuals, he would not have had food for himself and his few attendants. Although he was tempted daily in his weakened and lonely state, he never surrendered his integrity. No deceit could trick, no fear perturb, no promises conquer, no difficulties or dangers break him. His enemies could extract from him no sign which would not prove to all that Peter “until this time and forever lives in his successors and exercises judgment as is particularly clear in every age”[2] as an excellent writer at the Council of Ephesus says.

4. It is a fact of very great importance, and it should be recalled gratefully, that God conferred death on Pius VI (this expression is better than that He took life from him) at a time when there was no obstacle to duly deciding on his successor. Remember Our fear and suspense when the Cardinals were personally expelled from their sees. Several of them were imprisoned, some hunted for their lives, and many forced to cross the sea in depths of winter, deprived of their possessions — all of them in want and separated from one another by great distances. Since the enemy occupied the roads, they could not correspond with one another nor were they allowed to go anywhere. It was clear that they could never assemble to assist the Church if any misfortune struck down Pius VI who was daily said to be between life and death.

5. Who would have dared at that time, with our affairs assailed and almost destroyed, to hope on the basis of human plans and help for what has actually happened by the special kindness of God? Before he died, Pius VI established the mode of holding the elections of his successors and most of Italy was restored to peace. All arrangements were made for the cardinals to meet in Venice to vote under the protection of Francis, Apostolic King of Hungary, illustrious King of Bohemia, and Emperor-elect of the Romans.

6. From these events men should realize that all attempts to overthrow the “House of God” are in vain. For this is the Church founded on Peter, “Rock,” not merely in name but in truth. Against this “the gates of hell will not prevail”[3] “for it is founded on a rock.”[4] There has never been an enemy of the Christian religion who was not simultaneously at wicked war with the See of Peter, since while this See remained strong the survival of the Christian religion was assured. As St. Irenaeus

proclaims openly to all, “by the order and succession of the Roman pontiffs the tradition from the Apostles in the Church and the proclamation of the truth has come down to us. And this is the fullest demonstration that it is the one and the same life-giving faith which has been preserved in the Church until now since the time of the Apostles and has been handed on in truth.”[5]

7. This is the direction of attack chosen by those men of today who replace with the defiling plague of false philosophy, the philosophy (as the Greek Fathers in particular rightly name Christian teaching) which the Son of God, who is eternal wisdom, brought down from heaven and imparted to men. But “it has been written” — and these words of Paul are aimed directly at such men — “I will destroy the wisdom of the wise, and the sense of the sensible I will reject.’ Where is a wise man, where a scribe, where the examiner of this world? Has not God made foolish the wisdom of this world?”[6]

8. We are led to recall those words, venerable brothers, especially since they marvellously refresh Us. They inspire Us to shun no toil on behalf of Christ’s Church which He has entrusted to Us to rule, protect, adorn, and extend, despite Our fear of this unexpected burden. Assuredly “He will make us fitting ministers of the new testament as exaltation derives from the power of God and not from Ourselves.” Therefore I now urge you to join me and devote your eager effort to this objective. May Christ’s prayer to His Father never leave our minds: “Holy Father, keep them in your name that they may be one as We...not for these only (i.e. the Apostles) do I pray, but also for those who through their word will believe in me that they all may be one as you, Father, in me and I in you, that they also may be one in us.”[7]

9. “It is Our particular duty,” as Cyprian says (in *On the Unity of the Church*), “to uphold and defend this unity” so that the world may see, wonder and believe “that you have sent me,” as Christ’s prayer continues. Christ is with Us and never leaves Our side; he strengthens Us with the words: “Let not your heart be troubled, nor let it fear. You believe in God, believe also in me.”[8] Relying on His help, let us work for the common safety with combined zeal.

10. Consolation and cure is called for by cities, towns, countryside, states, provinces, kingdoms, and nations, which for many years have been attacked, defeated, destroyed, and made wretched. But this can be sought and hoped for only from the teaching of Christ. We can now, with greater confidence, rebuke those who think otherwise with the words of St. Augustine: “Let them give us an army composed of soldiers such as Christ’s teaching demands, such provincials, such veterans, such spouses, such parents, such children, such masters, such servants, such kings, such judges, and finally such men as repay debts to the public treasury and such tax-officials as the Christian teaching prescribes.” Since they are not able to do so, “let them admit at once that obedience to this teaching would be of great assistance to the state.”[9]

11. Therefore it is Our duty to help men and nations who are in distress, and to eliminate all present and threatening evils. For “Christ has given pastors and teachers for the perfecting of the saints, for the work of the ministry, for the building up of Christ’s Body, until we all come together to the unity of faith and knowledge of God’s son.”[10] If ever anything deters, prevents, or delays any one of us from performing this task, what a disgraceful sin he will commit! Therefore, omit no watchfulness, diligence, care, and effort, in order to “guard the deposit” of Christ’s teaching whose destruction has been planned, as you know, by a great conspiracy.

12. Do not admit anyone to the clergy, entrust to no one the ministry of the mysteries of God, allow no one to hear confessions or preach sermons, do not transfer any administration or office to anyone, before you carefully weigh, examine and “test their spirit to see if they are of God.”

13. Would that We had not learned by experience how many “false apostles” the present age has spawned! These are “deceitful workmen who transform themselves into apostles of Christ.” Unless we are on our guard “they will destroy the understanding of the faithful as the serpent seduced Eve by his cleverness, and they will fall away from their simplicity which is in Christ.”[11] While you must care for the whole flock over which the Holy Spirit has placed you as bishop, the watchfulness, eagerness, and effort of your fatherly love and benevolence is demanded in particular by boys and young men. Christ by example and statement has particularly entrusted these to us[12] and the enemies of private property and states who are striving to confound all laws, divine and human, hope to effect their wicked plans chiefly by corrupting their

young minds. For they are aware that the young are like soft wax and can easily be drawn in any direction, bent and moulded and that they firmly retain a form once they have received it and it has been hardened by advancing years; then they will reject a different form. Hence the well-worn proverb from scripture: “A young man will not depart from his way even when he has grown old.”[13]

14. Do not allow “that the children of this world be wiser in their generation than the children of light.” Carefully investigate the directors given charge of boys and young men in seminaries and colleges, and the courses they are to follow, the teachers chosen for secondary schools, and the schools which are to be run. Keep out the ravaging wolves who do not spare the flock of innocent lambs, and expel them if necessary by the way they entered. Eliminate them at once “according to the power which the Lord gave you for edification.”[14] We must use to the full this power to eradicate this very serious threat to our children. This course is required for the safety of Church, state, leaders, and all human beings; their safety should be dearer and more important to Us than Our own life. Clement XIII treated this subject in his Brief to you on 25th November 1766.

15. Books which openly oppose the teaching of Christ are to be burned. Even more importantly, the eyes and minds of all must be kept from books, which do so more stealthily and deceitfully. To recognize such books, as St. Cyprian says in *On the Unity of the Church*, “there is not need of a long treatise and arguments: The sum of truth is a proof easy for faith: the Lord says to Peter, ‘feed my sheep.’” So the sheep of Christ should consider safe and eat cheerfully the food to which Peter’s voice and authority directs them; but despite any beauty and charm, they should shun as harmful and plague-ridden, what this voice forbids them. Those who do not comply are certainly not to be counted among the sheep of Christ.

16. In this case We cannot overlook, keep silent or act sluggishly. For unless this great license of thinking, speaking, writing, and reading is repressed, it will appear that the strategy and armies of wise kings and generals have relieved us for but a short time from this evil which has crushed us for so long. But so long as its stock and seed is not removed and destroyed (I shudder to say it but it must be said), it will spread abroad and be strengthened to reach over the whole world. To destroy it later or to rout it, legions, guards, watches, the armories of cities, and the defenses of empires will not be enough.

17. Is any one of Us not aroused by the words God speaks to Us through the prophet Ezekiel: “Son of man, I have given you as a guide to the house of Israel: and you shall hear a word from my mouth, and you shall proclaim to them from me. If when I say to the wicked, you shall die the death, you do not proclaim it to him...the wicked man shall die in his iniquity but I shall look for his blood from your hand.”[15] I confess this statement startles me and prevents me from being slothful and fearful in executing the demands of my office. I promise and swear that I will always be not only your helper and supporter, but your chief and leader.

18. Still another deposit which We must firmly protect is that of the Church’s holy laws by which it establishes its own practice, and over which it alone has power. Under these laws, virtue and piety thrive; the spouse of Christ terrifies her enemies as an army set in battle array. Many of these laws are like foundations laid down to bear the weight of the faith, as Our predecessor St. Zosimus says.[16] There is no greater benefit or boast for kings and political leaders, as another wise and brave predecessor, St. Felix, wrote to Emperor Zeno, than “to allow the Catholic Church to enjoy its own laws and not to let anyone interfere with its liberty...For it is certain that it is beneficial for their own affairs, as God has laid down, for kings to submit their will to the priests of Christ when God’s business is in question, rather than imposing it.”

19. Regarding the Church’s property, wealth which has been vowed, holy money, the substance of the saints — the business of God, as Fathers, councils and scripture state — shall We give you any instructions about this now that the Church has been wretchedly stripped of them? Only this: to devote your efforts so that everyone will realize the truth of the short statement of the synod of Aachen long ago. “Whoever takes away or intends to take away what other faithful have given from the heritage of their possessions for the care of their souls, the honor of God, the beauty of His Church and the use of its ministers, assuredly turns the gifts of others into danger for his own soul.”[17] “Not from an eagerness to hold what we have or for the sake of worldly benefit, but from reflection on the divine judgment, are we moved to reiterate the command to be faithful and wise stewards.”[18] (Indeed, We can rightly affirm this to all, no less strongly than Our predecessor St. Agapitus.) Christian kings and princes who rightly hold and boast that they are “guardians”[19] of the Church as Isaiah said,

will withdraw from no place at Our prayers, exhortations, warnings, or actions. But certainly their faith, piety, justice, wisdom, and religion have given Us great hope that they will ensure immediately that God receives His own and that they will not let their ears resound with God's complaints. "You have taken my silver and gold and my lovely desirable things." [20] Constantine the Great and Charlemagne were like these kings, and their noble generosity and justice were chiefly directed to the Church. The former asserted that he had known many kingdoms whose kings had perished because they had despoiled the Church. Because of this he commanded and urged his children and their successors at the head of the state: "We forbid them to the extent of Our power by God and all the merits of his saints to do such acts or agree with those who desire to do them. But let them be helpers and defenders of the churches and of the service of God insofar as they can." [21]

20. I cannot conceal from you at the end of this letter, venerable brothers, "Since my sorrow is great and the pain of my heart unceasing," my feelings for my children, the peoples of France, and other peoples still seething with the same madness. Nothing would be more desirable to me than to give my life for them if their safety could be achieved by my death. We do not deny — rather, We proclaim — that the bitterness of Our grief is much diminished by the invincible purpose which several of you have displayed. We remember this daily. Men of all kinds, age, and rank have followed this example. They do so, preferring to suffer any insults, dangers, losses, and penalties, and to face death itself. They consider this nobler than to be defiled by the stain of an illicit and wicked sacrament thereby committing sin and disobeying the decrees of the Apostolic See. Indeed, the courage of ancient times has been renewed no less than the cruelty.

21. But every people is embraced by my fatherly love, thoughts, and concern. We grieve and suffer greatly if any are separated from the truth, and We desire to assist them. Join us, then, in Our prayers that after this long-lasting disturbance, "the Church may have peace to be built up as it walks in the fear of the Lord and in the consolation of the Holy Spirit." May nothing hinder all peoples from becoming one fold with one shepherd.

22. Meanwhile We most willingly impart the Apostolic Blessing to you in your courage and preparedness, and to the flock you govern.

Given at Venice in the monastery of San Giorgio Maggiore on the 15th of May 1800 in the first year of Our pontificate.

1. *Lk 22.*

3. *Mt 16.*

4. *Mt 7.*

5. *Adversus haereses, bk. 3 chap. 3.*

6. *I Cor 1.9-20.*

7. *Jn 17.*

8. *Jn 14.*

9. *Bk. 83, Question.*

10. *Eph 4.12.*

11. *II Cor 11.*

12. *Mt 19, Mk 10, Lk 18.*

13. *Prv 22.*

14. *II Cor 13.*

15. *Ez 3.17-18.*

16. *Epistle 7.*

17. *Chap. 37, Harduin, Conc., vol. 4, col. 1423.*

18. *Epistle 4 to Caesarius, Bishop of Arles.*

19. *Is 49.23.*

20. *Jl 3.*

21. *Ad. Balut., bk. 1, chap. 3.*

POPE LEO XII (SEPTEMBER 28, 1823 – FEBRUARY 10, 1829)

Pope Leo XII, born Annibale Francesco Clemente Melchiorre Girolamo Nicola Sermattei della Genga, reigned as Pope from 28 September 1823 to his death in 1829.

Charitate Christi. On Extending the Jubilee to the Entire Church. Pope Leo XII - 1825

To the Whole Catholic Flock.

Venerable Brothers, Greetings and Apostolic Benediction.

The love of Christ urges Us to make the fruits of His passion available to all, in so far as We are able. During the universal jubilee, both the inhabitants of this city and the many pilgrims who have come here have shown faith, piety and every other virtue. We therefore conceived the great hope that the same zeal for the profit of their souls, for the glory of God, and for His Church might be kindled in the faithful everywhere. We also wish to grant your request, venerable brothers, and that of the Catholic princes, who have at heart the real happiness of the people subject to them. We have thus thought of opening the treasures of the Church to all the regions of the world, as was done in Rome this past year of the jubilee, and as Benedict XIV and Pius VI did.

Therefore We have published a Constitution addressed to all the Christian faithful by which We extend the jubilee and its indulgences; it also designates which good works, and within what space of time, they must be performed to obtain the indulgence, though We are leaving to your discretion the authority to change the enjoined works for the convenience of those who are legitimately impeded. So that all may learn of Our decree, We send you this letter. You know how necessary your labor is and how much effort you must expend so that the happy outcome may correspond to Our intentions. Indeed, the people will receive as much profit from this jubilee year as they will have employed diligence and zeal to prepare themselves for it. That they prepare diligently depends on the care which you exercise in your pastoral office. Let your people know therefore the nature and value of what is offered them. Show them the price of the treasures which We open for them, and how easily all may share in the riches unlocked, both because of the sweeping authority over the remission of sins that We grant to confessors, and also because of the nature of the works themselves which are imposed for the expiation of sins.

You know the severity of Church discipline in this matter prior to the fourteenth century. “Whoever for the sake only of devotion,” says Urban II in the Council of Clarendon, “not for honor or money, set out for the liberation of the Church of God in Jerusalem, that journey was counted a complete penance.” Certainly no other plenary indulgence was customarily given at the time, as We know from the blessed cardinal Joseph Mary Thomas. He says: “This plenary indulgence, in which the work enjoined was most arduous because of the expense, the discomfort, the labor of the journey, and the imminent danger to life, so that it appeared to be rather a change of penance than a relaxation ... this plenary indulgence, I say, other pontiffs later always confirmed for the Holy Land.”

Let the faithful consider how the Church pities the weakness of her children and now imposes labors so much lighter and easier for invaluable goods. Surely no one is so weak and negligent as not to desire those goods at so small a price. But we must diligently take care lest “on this account,” to use the words of the Council of Trent, “they look upon the sins themselves as less serious, less offensive and insulting to the Holy Spirit, and so fall into more grievous sins, laying up for themselves treasures of wrath for the day of wrath.” Thus let the liberality of the Church be shown, but let nothing at all be relaxed with regard to the diligence and industry by which men recall their sins, grieve over them, detest them, and confess them sincerely and fully. They may thus be led to wonder at and love the liberality of a God who offers himself so easily to those whose impiety is never sufficiently punished, “who once were delivered from the servitude of sin and the devil by baptism and received the gift of the Holy Spirit, yet have not feared to violate knowingly the temple of God and to sadden the Holy Spirit.”

2. For this reason, following the example of our predecessors, We have published a solemn jubilee and commanded that God's assistance be publicly requested, for without such help human weakness cannot accomplish anything of this kind. We also order the Eucharistic Sacrament for the people both in the churches and on the roads, where with the aid of zealous ministers the Catholic doctrine concerning indulgences and jubilees should be diligently taught. Finally, the people should be admonished about every duty of the Christian way of life and with serious sermons be summoned to sincere repentance.

3. May each one of you consider as addressed to himself those words of the prophet: "Cry out and cease not: like a trumpet raise your voice and tell my people their crimes, and the house of Jacob their sins." You yourselves and your duly chosen preachers should impress on the ears of all what Christ threatened: "Unless you shall have done penance, you shall all likewise perish." Let them teach that for us to repent we must ask with humble prayer what the prophet implored: "Convert us to you, Lord, and we shall be converted." Show what a great offense against God sin is. Implant in the minds of the people a salutary fear; dwell on the severity of the impending divine judgment and the agony of the punishments prepared for those who die in sin. But rouse hope in all of obtaining mercy from the infinite goodness of God, who affirms that He hopes to be merciful, for His are these sweet words: "Be converted and do penance for all your iniquities, and iniquity will not be ruin for you. Cast off your prevarications and make for yourselves a new spirit. . . . Because I do not desire the death of the dying," says the Lord God, "turn back and live." From this we easily see how worthy of love a Father so good and merciful is. From this let us consider how unworthy of such great goodness is the intent of offending Him. Then let inner grief spring up, along with detestation of sins and the certain and deliberate resolve to correct life and morals.

4. After showing the necessity of inner penance and preparing the souls of the faithful for its acquisition, teach them penance as a sacrament. Let the ministers admonish them that it is as necessary for those who have fallen after baptism as baptism is for those who have not yet received it, and therefore it is appropriately called "a plank after shipwreck" with which alone it is possible to reach the port of eternal salvation. Let them show with what sentiments of grief and humility, with what faith, with what integrity they ought to confess their sins. Let them mention that a general confession is often useful, and in certain cases entirely necessary. Even when sins have been washed away by absolution and eternal punishment relaxed, temporal punishment often remains. Thus divine justice strictly demands that men at least receive punishments of definite duration when eternal punishment would still be inadequate. Thus instructed, the faithful will be able to acquire the fruits of the holy jubilee.

For their sakes you must make sure that they understand and believe that Christ left the inexhaustible treasury of his merits to the Church, that this treasure was enriched with the merits of the Blessed Virgin and all the saints, and that the distribution of these riches to men is in the hands of Him whom Christ make the visible head for Himself of the invisible Church. Accordingly it is left to the Pope to apply these merits now more amply, now less amply, to the living in the form of absolution, to the departed after the manner of suffrage. In the former case, He may apply the merits if they have purged their sins in the sacrament of penance and have been absolved of the eternal punishment, and in the latter if they have departed this life joined to God by love. The indulgence obviates the temporal punishments owed to God for our sins to a greater or less degree, according to the manner of application set up by the Pope and the preparation of the faithful. Finally the indulgence of the jubilee is plenary and distinct from other similar indulgences, because in the jubilee year of solemn remission ministers are given more authority to absolve from sins and to relax bonds and impediments. While the prayers of the entire Christian people rise in chorus, the Lord is placated by penitence and His mercy descends more certainly on all.

5. And these indeed are what the people are to be taught, but the apt and timely work of the priest to whom they confess their sins is necessary for them to act on what they have learned. For this reason you must take diligent care that those who hear confessions exemplify what our predecessor Innocent III prescribes for the minister of penance, namely that he be discreet and cautious. According to the manner of the wise physician, he should pour wine and oil on the wounds of the injured and diligently inquire into the circumstances of the sinner and of the sin, so as to learn what kind of advice he ought to give and what kind of remedy must be applied. Let him keep before his eyes the documents of the Roman ritual and weigh diligently when and to whom absolution is to be given or denied or deferred, lest he absolve those who are incapable of receiving such a blessing (that is those who show no signs of grief, those who do not wish to give up hatreds and enmities,

to make restitution when they can, to avoid the proximate occasions of sin, or to use other means of amending their lives, and those who have given public scandal and refuse to repent through public satisfaction). Anyone can see how far removed these things are from those priests who, hearing some serious crime or finding someone infected with many kinds of sin, at once say that they are not able to give absolution. To be sure, they refuse to attend those very ones whose needs they have been established to watch over, for Christ said, “Those who are well have no need of a physician, but those who are sick.” This is also far removed from those priests in whom any little diligent examining of conscience or sign of grief and intention seems sufficient that they think they are able to absolve. And finally, they think they have taken a safe plan if they dismiss the people to another time for absolution. Indeed, they think that they have given safe counsel by sending the people away to be absolved at another time. It is necessary to observe the mean in this matter because excessive ease in granting absolution may encourage facility in sinning, and excessive rigor may alienate souls from confession and tempt them to despair over salvation.

Indeed many imagine themselves entirely unprepared, but can usually ready themselves by understanding how to deal zealously, patiently, and gently with their people. For priests are clothed in the mercy of Jesus Christ, who did not come to call the just but to call sinners. Indeed, those who have been guilty of grievous crimes or have been away from the confessional for many years are not for this reason only unworthy of confession, for the mercy of the Lord is not limited but is rather an infinite treasure. Those who are uneducated or retarded and so have not examined themselves sufficiently — they will need assistance from their priest for this — are likewise eligible for confession. Unworthy however are those for whom the priest has done what is necessary, not burdening them beyond measure in questioning but diligently endeavoring to elicit detestation of sin, not failing to pray to God for them but exhausting the diligence of love. He may then judge them to lack the spirit of grief and penitence by which they may attain the grace of the sacrament. But whatever the penitents’ disposition of soul, the confessor must never dismiss anyone with mistrust of God’s goodness or hostility to the sacrament of reconciliation. If for a just reason absolution must be postponed, it is necessary to persuade the penitents with kindness that the duty and obligation of the confessor’s office and their heavenly salvation demand this. The priest should encourage them most tenderly to return as soon as possible; having done faithfully the things which were prescribed for their salvation, they may break the bonds of sin and be refreshed by the sweetness of heavenly grace. An apt model of this charity is St. Raymond of Penafort, whom the Church calls a renowned minister of the sacrament of penance. He writes: Knowing the sins of his people, let the confessor be benevolent and prepared to raise up and carry the burden himself. Let him show affection, compassion, and discretion. The confessor should aid the penitent with prayer, giving of alms, and other good works; he should assist with mildness, consolation, and a promise of hope and, when the occasion demands, also with rebuke.

6. If you receive them with patient love like this, sinners will also accept their penances with greater equanimity. The sinners must understand that a jubilee indulgence does not remit the penance enjoined by the priest. The integrity of the sacrament demands penance, even when an indulgence has been granted. Remind the ministers of penance of those words of the Council of Trent: priests ought to enjoin salutary satisfaction appropriate to the nature of the crime and the ability of the penitent. Remind them also of what the catechism of the same holy council teaches concerning the penalty, that nothing should be assigned by whimsy, but everything should be directed through justice, prudence, and piety. In this way sins may be measured as by a ruler so the penitents may recognize the gravity of their crimes. It will also be worthwhile to explain to them at times what penalties had been set for certain crimes according to the penitential prescription of the ancient canons; you should also explain that the nature of satisfaction is to be adjusted to the intention of sin.

7. Particularly at this time of mercy and remission, the priests should remember what the angelic Doctor says: “It is better that the priest explains to the penitent how great a penance he deserves and then enjoins something quite tolerable.” Chrysostom likewise had taught: “If in no way you desire to spare the penitent, use a fitting procedure. It will often happen that, despondent even to the point of rejecting everything, both the medicine and the chains, he may cast himself headlong, the yoke broken, the snare loosed. For my part I am able to list many great sinners who were only saved because a worthy penance, one on a par with the crime, was exacted.”

8. The authority to dispense the merits of Christ the Lord and his saints after penance has been attended to allows the faithful to complete whatever punishments are still owed for their sins. See to it that they understand why, in what order, and with what piety the works enjoined for this purpose are to be executed. They should learn that the supplications which are prescribed for certain sacred places are like those stations where in the very early days the faithful customarily assembled on fixed days for fasting, prayer, and self-examination.

9. But if the Church today asks so much less for a plenary indulgence, this certainly does not mean that she now thinks that we owe God less compensation for our sins. Rather, as she takes away from the difficulty of external expiation, so she desires that by more intense contrition and zeal, an interior advance of souls may proceed.

10. Among the works enjoined, the reception of the holy eucharist is listed. Since in it Christ the Lord, the font of all celestial grace and gifts, is contained, surely there is no more efficacious means to enkindle perfect love. Therefore you must expend great care that the faithful are taught the efficacy and nature of so great a sacrament and approach it with affection and spiritual preparation.

11. Thus, We especially desire that the faithful be admonished about these things. Relying on your zeal for the salvation of the souls committed to you, We have confidence that through Our instructions all will obtain the plenary indulgence which We offer from the inestimable treasure of the Church. We are likewise confident that the faithful will gain this indulgence so that its fruits remain in the future. As We extend such a benefit to all the Catholics of the world, We wish that every corruption of morals among the Christian people be removed forever, if possible. You know well that vices are especially dominant in your flocks. Your pastoral zeal should never waver as you strive to eradicate sin and vice. That monstrous crime of blasphemy, for instance — who would ever have believed that it could be heard among Christians? And yet there is almost no region now where oaths are not taken rashly, and the holy and terrible name of God is used irreverently in every land. Some even dare to blaspheme Him whom the angels glorify. With fiery zeal, search out and attack this impiety which so greatly injures God.

12. You especially should love the beauty of the house of the Lord, and you must take care lest any inappropriate appearance and dress or any irreligious conduct violate it. Do not let the faithful ever forget these words of the Lord: “My house is a house of prayer” and “The zeal for your house consumes me.”

13. Admonished by you, may the people remember the precept which the Lord himself announced: remember to keep holy the sabbath. Let them also remember the frightful judgment pronounced against the violators: My sabbaths they have greatly violated. I said therefore I will pour out my wrath over them and consume them. In this however, the perversity of many is so great that either they do not hesitate to do servile work, or they themselves abuse the exemption from such work prescribed to worship God in order to worship the devil. So on feastdays they give themselves up to banquets, to insobriety, to wantonness, and to all the works of the devil. Abolish this wickedness forever, as best you are able, and replace it with zeal for prayer and for hearing the word of God. Replace it with assistance at mass and with the Eucharist itself, a salutary participation in Christ’s sacrifice.

14. But what shall We say about the precepts of the Church, what in particular about abstinence, about keeping the fasts? How many are there who do not care about this precept as they should, or even despise it entirely? In this matter too you understand how necessary it is that the faithful understand to what extent the precepts pertain to the Church and with how much veneration they are to obey the authority of so great a parent, of whom the bridegroom himself, Jesus Christ said: Whoever does not hear the Church, let him be to you like a gentile and publican.

15. You must care for the faithful of all ages, but especially for those on which the future state of the Church and human society depends. Indeed impiety, sworn to achieve the destruction of both, attempts with all her might to bring the young under her banner. Either negligence or perversity in the education and discipline of the young must account for that disregard for the sanctity and duties of matrimony which now seems to have overtaken men. Often a civil contract, as they call it, is used in many regions, so that the holy laws of that sacrament so esteemed by Paul the Apostle and writer are violated. The

iniquitous convention between Catholics and heretics has grown to such an extent that either all the children follow the religion of the father, or the boys that of the father and the girls that of the mother. You see therefore how solicitous you must be that the faithful adhere to Catholic doctrine about that sacrament and obey the laws of the Church. Strive to cleanse the faithful from the evil destruction that has overtaken Christian education. Strive with all your ability to saturate youth with Catholic customs and rules of life, demanding this of them, of their parents, and of their teachers. Especially however, see that they are on their guard against seduction, so that they may shudder at the evil opinions propagated by these miserable times and at the books inimical to religion, morals, and public peace, from which this foul crop of wickedness has grown. May it be kept as a pest, far from the faithful people. Remind them again and again how popes and princes of the past attacked such books; in this matter do not consider your care and vigilance too great. If the faithful are nourished with the word of God, if the frequent reception of the sacraments is stressed, if pious societies are promoted wherever they are, or established where they do not yet exist-if these things are done, the needs of every age, sex, and human condition will be met.

16. But to do these things you will need helpers, whom the Lord has called as laborers into his vineyard. Admonish them diligently not to be idle and to labor to keep the morals of the people within bounds. Seriously investigate their lives, their conversations, their lifestyles, and their habits, for “a dirty hand (as Gregory the martyr says) does not wash another, and an eye full of dust does not see the blemish; so one who desires to correct others must himself be clean.” Attend diligently to gravity and modesty in their external appearance. In order that they may be suited to teach the faithful and perform the ecclesiastical ministries correctly, do not be content with the proof they may have given before ordination; take care that the initiated may never cease to exercise themselves actively in sacred studies. The Roman council held under Benedict XIII in the jubilee year 1725 decreed that meetings of clerics should be held once each week, in which cases of ceremony and conscience are discussed and resolved. We wish to commend this to you even more earnestly.

17. It is proper for the other ecclesiastics to excel in all things as they excel in dignity. For this reason you must observe them diligently so that the people may notice nothing reprehensible in those they look up to. Let them cooperate with you by counsel and labor in the work of the ministry, in the building up of the body of Christ, that they may be deservedly called a senate of the Church according to the Council of Trent. Sharpen especially the care and industry of parish priests, that, according to the prescriptions of the same holy synod, they may constantly and in person instruct the people. They should refresh them with the sacraments and pour out petitions and prayers daily to God. Finally by a laudable example of life and conduct and by their virtues and character, they should illumine all and point out before them the way of salvation as they perform the other prescribed offices.

18. Guard the seminary as the pupil of the eye, and may the education of clerics, who grow up as the hope of the Church, be your first care. Watch sharply lest anyone who does not give evidence by talent, virtue, and knowledge that he is truly called to the lot of the Lord is ordained. With no less care look into the practices of religious communities, using the authority which is given you by the sacred Council of Trent, either as ordinaries or as delegates of the Apostolic See. Inspect the schools and colleges frequently, to keep out the poison of the present corrupt age and to direct all things according to the norms of sacred discipline. Insist that nuns who have taken religious vows excel in their duties. See that the girls (as the Roman council admonishes) they have taken as boarders are piously instructed by them in the Catholic tradition, and see to it that their dress may not be inappropriate for girls living amidst the spouses of Christ. Take seriously the holding of synods and the visitation of the diocese as ordained by the Council of Trent. We exhort you repeatedly to discharge your obligations at the times prescribed by that council and in a religious manner. In so doing you will learn to know your sheep, understanding for which of their ills a remedy is required and what opportunities are considered suitable.

The care of all classes is committed to you, but especially that of the poor, for whom Christ confessed that he was sent by the Father and in whose favor he gave such renowned and singular arguments of good will. However you understand how easy it is for the destitute to lose every benefit of God’s presence. Therefore use the resources of the Church to fulfill the precepts of the Lord in an exemplary manner, what is left over, give in alms, and always do faithfully what the Church prescribes for bishops in the use of these goods. May the groans of the needy have easy access to you. Seek the aid of the wealthy for them in almsgiving, and defend them from all oppression and harm to the best of your ability. Move zealously

against the injustice of money lenders, who, as the Roman catechism says, plunder the people and kill them with usury, for this evil has grown strong in present times. A defense against that evil theft was devised by pious men in the bank of commodities and of money lending, approved by popes and spread all over the world. We grieve that in many places they have been closed by the rapacity of those who had boasted to be liberators of the popular happiness. Strive to restore them, and inform the faithful of the indulgences which our predecessors granted to those who contribute to promote so pious a work.

19. Among the poor We commend especially to your loving care those for whom either orphanhood or illness is a burden added to their poverty. Diligently prepare homes to care for and educate young people of both sexes and to receive the sick and infirm, both for the needs of health and family and for the needs of the soul.

20. But enough. You are pastors and teachers of the people. For this reason, venerable brothers, it is not enough for you to watch lest the flocks entrusted to you suffer attacks from spiritual beasts. You must also nourish them with the warnings and salutary laws of heavenly doctrine, and especially with good example. In this regard the words of our Lord apply also to you when he said: “You are the light of the world . . . so let your light shine before men, that they may see your good works and glorify your Father, who is in heaven.” This alone is sufficient to influence souls and to stop those who speak ill, according to these words of the Apostle: “In all things show yourself an example of good works, in doctrine, in integrity, in gravity, with sound and irreprehensible speech, so that he who is opposed, fears, having nothing evil to say of you.” Then it will come about not only that the people see what must be done, but that they themselves act, and so, like the Apostles, you too may be the salt of the earth. This means that when the odor of sin has been taken away and men have been instructed by you, the integrity of life and morality will be preserved for a long time. These are our desires, and We trust that, relying on your virtuous zeal and God’s assistance, We shall obtain them. With error and vice banished and with piety strengthened, the chosen faithful may thus put on, as the Apostle exhorts, mercy, benignity, humility, and modesty; supporting one another patiently, they may give to each other, even as the Lord has given to us. Above all, however, may they have love, the bond of perfection, which brings with it all the Christian virtues joined together. It preserves them and joins man with God — and the whole perfection of man consists in this. May you obtain this fruit of the sacred jubilee through the merits of Jesus Christ and all the saints. May the Father of mercies and the God of all consolation grant us Our desires through the same Son of God, our Redeemer, who had the same prayer: I ask you Father, that all may be one, as we are one. Begging this with all Our energy of soul, We most lovingly impart the Apostolic Blessing to you, and to the flocks committed to your care.

Given at Rome, at St. Peter’s, December 25, 1825, in the third year of our pontificate.

Quo Graviora. On Secret Societies. Pope Leo XII - 1826

For the perpetual remembrance of the matter.

1. Blessed Peter, Prince of Apostles, and his Successors have been given the Power and Care of Feeding and Ruling the flock of Christ, Our God and Savior. Hence, the more grave the evils threatening the flock, the greater the solicitude the Roman Pontiffs ought to employ in preventing them. For, those who have been placed in the topmost Watch Tower of the Church can discern from afar the artifices which the enemies of the Christian family undertake to destroy the Church of Christ: (which they will never achieve) they can point them out and expose them to the faithful, who may then guard against them; they can drive away and remove them by their Authority. Our Predecessors, the Roman Pontiffs, understanding this most Grievous Duty imposed upon them, have unceasingly kept the watches of a good Shepherd, and by Exhortations, Doctrines, Decrees, and by their very life given for their sheep, have been solicitous about restraining and utterly abolishing the sects threatening the complete ruin of the Church. Neither is the memory of this Pontifical solicitude able to be drawn only from the age of Ecclesiastical Annals. What things have been carried out in our time and in the age of Our Fathers by

the Roman Pontiffs, how they opposed themselves to secret factions of men contriving maliciously against Christ, clearly demonstrate such. For when Clement XII, Our Predecessor, saw that the sect de` Liberi Muratori or des Francs-Macons, or otherwise named, was increasing every day and that they were acquiring new strength, which he knew with certainty from many proofs to be not only suspect but even altogether inimical to the Catholic Church, condemned it with his magnificent Constitution, beginning with *In eminenti*, published on the 28th of April 1738, the text of which is supplied:

BISHOP CLEMENT, SERVANT OF THE SERVANTS OF GOD

Health and Apostolic Benediction to all Christ's Faithful

2. "Stationed on the prominent Watch Tower, although with inferior merits, in the disposition of Divine Mercy, in accord with the Duty of Pastoral Providence entrusted to Us We direct with a continual zeal for solicitude, (insofar as it is granted from on High) Our attention to those things through which, once the access to errors and vices has been shut off, the Integrity of Orthodox Religion may be principally preserved, and the dangers of disturbances may be driven off from the whole Catholic world in these most difficult times.

"To be sure, even as the very voice of the public testifies, it has become known to Us that spreading far and wide and each day gaining strength are some societies, assemblies, meetings, gatherings, fellowships, or associations commonly called de` Liberi Muratori or Francs-Macons, or identified by whatever other designation according to the variety of idioms in which men of any religion and sect whatsoever, satisfied by a certain feigned appearance of natural honesty, are mutually united by a strict as well as impenetrable covenant according to the laws and statues established by them, and which at the same time they both secretly dedicate themselves to by a strict oath administered on the Sacred Bible, and which under the accumulation of severe penalties they are bound to conceal by an inviolable silence.

"But since such is the nature of a crime, that it betrays its very self, and emits a cry as a herald of itself, on this account the societies or associations mentioned above have impressed upon the minds of the faithful a powerful suspicion to such an extent, that to enroll in these same fellowships is, before prudent and likewise approved men, absolutely the same as incurring the mark of depravity and perversion. For if they were not acting wickedly, they would never have such great hate for the light. Which voice has continually become more frequent, that in many regions the above mentioned societies have appeared for a long time to be outlawed by the secular authorities as being in adverse to the security of the realms and providentially banned.

"Consequently, We, reflecting upon the most serious damages, which generally are inflicted not only on the tranquility of the temporal State, but also on the spiritual health of souls from societies and associations of this kind, and for this reason, at least, in order to be in harmony with both civil and Canonical Sanctions, We, as Commander of the family of the Lord after the manner of the faithful and prudent Servant, ought to teach with Divine Eloquence by day and night, that a vigil must be kept lest the class of men of this type as thieves break into the house, and lest, in Truth, like foxes strive to destroy the vineyard, they corrupt the hearts of the simple ones, and shoot the innocent ones with arrows in hidden ways. In order to obstruct the broadest path which could possibly be opened to accomplish with impunity their wickedness, and from other just and reasonable causes known to Us, We have established and Decreed, that from the counsel of several of Our Brother Cardinals of the Holy Roman Church, and especially by Our own motion and from the fullness of Apostolic Power, those same societies, assemblies, meetings, gatherings, fellowships, or associations commonly called de` Liberi Muratori or Francs-Macons, or called by any other name whatever, must be condemned and prohibited, as by Our present Constitution, perpetually valid, We condemn and prohibit them.

"Wherefore, We admonish severely and in Virtue of Holy Obedience each and every faithful of Jesus Christ, of any state, grade, condition, order, dignity, and pre-eminence whatever, be it laity, or Clerics, both secular and regular, likewise those worthy of specific and individual mention and expression, that anyone under whatever pretext or special condition may not dare or presume to enter or to propagate, or foster, and thus to receive and hide them in their dwellings or homes or anywhere else, the aforementioned societies de` Liberi Muratori or Francs-Macons, or otherwise named, to be enrolled in, to adhere

to, or to take part in them, or to give opportunity or convenience that may allow them to convene in any place, to furnish them with anything, or otherwise offer counsel, aid or good will, openly or secretly, directly or indirectly, per se or through others in any way whatever. Likewise no one may dare or presume to exhort, induce, provoke, or persuade others to be inscribed in, to be reckoned as part of or be among these societies of whatever kind, or to help and support them in any way whatever. On the contrary, they are by all means obliged to abstain totally from those very societies, assemblies, meetings, gatherings, fellowships, or associations under pain of excommunication to be incurred ipso facto without any declaration by all those offending as above, from which no one is able to obtain the favor of absolution except through Us, or the Roman Pontiff reigning at the particular time, save one who has been determined to be at the point of death.

“Moreover, We Ordain and Mandate, that as well the Bishops and Prelates, Superiors and other Ordinaries of places, as the Inquisitors Deputed for the places of heretical perversity wherever, proceed and search for grounds of accusation against transgressors, of whatever grade, state, condition, order, dignity, or pre-eminence they may be, and punish with fitting penalties and confine those strongly suspected of heresy; for We grant and impart to them, in general, and to each of them unrestricted faculty of going out and searching for grounds against, and of restraining and punishing with suitable punishments, those same transgressors, once the aid of the secular arm also has been called upon for this purpose, if there should be need.

“On the other hand, We Ordain, that absolutely the same faith which would be applied to the Original Letter, if they would be produced or shown, be applied to duplicates, likewise to printed copies, of the present letter signed by the hand of some public notary, and secured by the seal of a person constituted in Ecclesiastical Dignity.

“It is allowed to no man to falsify this Letter of Our Declaration, Condemnation, Mandate, Prohibition and Interdict, or to oppose it by a rash boldness; but if anyone presumes to attempt this, let him know that he will incur the wrath of Almighty God, and of His Blessed Apostles Peter and Paul.

“Given at Rome at Saint Mary Major in the 1738th year of the Incarnation of the Lord on the 28th day of April, in the eighth year of Our Pontificate.”

3. Nevertheless, these things were not enough for Benedict XIV Our Predecessor of celebrated memory. For it had become spread abroad by the discussions of so many that the penalty of Excommunication demanded in the Letter of Clement, having died a short while ago, had already lost its strength, because Benedict had not clearly confirmed that Letter. It was truly absurd to maintain that the Laws of previous Pontiffs become obsolete, if they are not confirmed expressly by one’s Successors, and furthermore, it was manifestly evident that the Constitution of Clement had been considered as Valid by Benedict. Nevertheless, Benedict has judged that this sophistry had to be torn away from the hands of sectarians by a new Constitution which was published, the beginning of which was *Providas*, on the 18th of March in the year 1751, by which Benedict confirmed the Constitution with just as many words, given to in *forma specifica*, which is held as the strongest and most effective of all. In fact the Constitution of Benedict is as follows:

BISHOP BENEDICT, SERVANT OF THE SERVANTS OF GOD

4. “We reckon that the Providential Laws and Sanctions of the Roman Pontiffs, Our Predecessors, not only those whose force We fear can be weakened or extinguished either by a failing of the times or by the neglect of men, but also those which maintain their initial force and full strength, must be strengthened and confirmed by a new buttressing of Our Authority when just and weighty reasons demand it.

“Reasonably, Our Predecessor of happy memory, Pope Clement XII, by his Apostolic Letter in the 1738th year of the Incarnation of the Lord, on the 28th day of April, given in the 8th year of his Pontificate, and written to all of Christ’s Faithful, the beginning of which is *In eminenti*, has forever condemned and prohibited several societies, assemblies, meetings, gatherings, fellowships, or associations commonly called *de` Liberi Muratori* or *Francs-Macons*, or identified by whatever other designation, having been dispersed widely then in certain regions, and each day becoming more powerful, admonishing each and every one of Chris’s faithful, under pain of excommunication ipso facto without any declaration

needing to be incurred, from which no one would be able to be absolved by any other than the Roman Pontiff then Reigning, unless on the point of death, so that anyone might not dare or presume to enter or propagate, or to foster, receive, conceal societies of this kind, to be inscribed in, attached to or be among them or otherwise involved according as it is contained more broadly and richly in the same Letter, the text of which is above.

“Since, however, as We have learned, there have been some who have not hesitated to declare and to boast openly that the stated penalty of excommunication imposed by Our Predecessor, as is shown above, no longer carries any force, because of the fact that the very Constitution before introduced has not been confirmed by Us, as if in fact, express confirmation of a Pontifical Successor were required for the continuation of Apostolic Constitutions published by a Predecessor.

“And since it has also been recommended to Us by some Pious and God-fearing men that it would be exceedingly expedient for destroying all the deceptions of the calumniators, and for making public the uniformity of Our disposition with the mind and will of the same Predecessor, to add the fresh voice of Our Confirmation to the Constitution of the above mentioned Predecessor.

“Although, while We have hitherto willingly granted, not only on numerous occasions formerly, but also especially within the year of jubilee having now passed, to many of Christ’s faithful truly repenting and lamenting for having violated the laws of the same Constitution, and willingly professing that they will withdraw entirely from the condemned societies or associations of this kind and that they are in the future never going to return to those societies and those associations, or while We have communicated to the penitentiaries appointed by Us the faculty of being capable of imparting, in Our name and by Our Authority, to those types of penitents, who have recourse to them, the same absolution, also, while We have not neglected with a restless zeal for vigilance to insist earnestly that action be taken by competent Judges and Tribunals against the violators of that very Constitution according to the measure of the crime, which action in fact was often taken, We have given indeed not merely probable arguments, but clearly evident and certain arguments, from which Our disposition and steadfast and deliberate will in regard to the force and continuance of the censures imposed by Clement, Our said Predecessor, as is shown above, ought clearly enough to be concluded. But if any contrary opinion was passed around on Our account, We would be able to disregard it in all security, and to abandon our cause to the just judgment of the Omnipotent God, using those words, which it is certain had at one time been recited in the Sacred Liturgy: ‘Grant, We beseech Thee, O Lord, that we do not trouble ourselves about the contradiction of spurious minds, but once that very wickedness has been spurned let us pray that you suffer us neither to be frightened by the unjust criticisms, nor to be attracted to the insidious flatteries, but rather to love that which Thou dost command:—’ as is found in the ancient Missal, which is attributed to Saint Gelasius, and was published by the Venerable Servant of God, Joseph Maria Cardinal Thomasius, in the Mass, which is entitled *Contra obloquentes*.

“Nevertheless, so that it might not be able to be said that something, by which We could easily be able to take away kindling and shut the mouth of false accusations, had been unguardedly neglected by Us, once that the Counsel of several of Our Venerable Brothers, Cardinals of the Holy Roman Church had earlier been heard. We decided to confirm with this present Letter, in forma specifica, that same Constitution of Our Predecessor inserted above word for word, which is considered the strongest and most effective, accordingly. From certain knowledge and the fullness of Our Apostolic Authority, We confirm, strengthen, renew, that Constitution by the text of this present Letter in all things and on account of all things just as if It had been published firstly by Our own motion, by Our Authority and in Our name, and We will and Decree that it have perpetual force and efficacy.

“Furthermore, among the gravest causes of the aforementioned prohibition and condemnation reported in the Constitution inserted above, the first is that in societies and associations of this type men of any religion and sect whatever are united with each other, from which matter it is evident enough how great a destruction is able to be brought to the purity of the Catholic Religion. The next is the strict and impenetrable pledge of a secret, by which those things which are done in associations of such like are hidden, to which, therefore, that sentence is able fittingly to be applied which Caecilius Natalis cited before Municius Felix in an indisputably diverse case: Honest things always rejoice in the public, crimes are secret. The third is the oath by which they bind themselves for preserving inviolably this type of secret, as if it were allowed to

someone to protect himself under cover of a promise or swearing, having been questioned by legitimate power, without being held to confess all things, whatsoever things are sought after for discerning whether something is done in meetings of this kind, which is contrary to the welfare and Laws of the State and Religion. The fourth is, that societies of this kind are known to be against Canonical not less than civil sanctions, since, namely, all colleges and sodalities united contrary to public authority are forbidden, as is to be seen in Book XLVII of the Pandects, tit. 22 de collegiis ac corporibus illicitis, and in the renowned letter of C. Plinius Caecilius Secundus,, which is XCVII, lib. X, in which he says that by his own edict in accord with the decrees of the emperor it has been forbidden that there be, (heretical sects) that is, that societies and assemblies are not able to be entered or established without the authority of the prince. The fifth is, that already in many regions the previously mentioned societies and fellowships have been proscribed by the laws of secular princes, and eliminated. The last, finally, that before prudent and approved men the same societies and fellowships were being perceived in an evil light and by their judgment whoever would enroll in the same would incur the mark of depravity and perversion.

“Finally, the same Predecessor in the Constitution inserted above rouses the Bishops and superior Prelates, and other Ordinaries of places, that they do not neglect to invoke the help of the secular branches, if there be need, for the execution of it.

“Which things, each and every, are not only approved and confirmed by Us and are commended and enjoined to the same Ecclesiastical Superiors respectively, but also We Ourselves, in accord with the Duty of the Apostolic Vigilance, invoke with this Letter the strength and aid of the Catholic Princes and of all the secular powers as to the accomplishment of the matters presented above, and We demand with earnest desire, since the same Supreme Princes and Powers have been chosen by God as the Defenders of the Faith and Protectors of the Church, and therefore it is their Duty to accomplish by every suitable means, that obedience due to the Apostolic Constitutions and consideration of every kind be rendered, which for them the Fathers of the Council of Trent, sess. 25 cap. 20, and much before, the Emperor Charles the Great had made exceedingly clear in tit. I, cap. 2 of his Capitularies, where after the observance of Ecclesiastical Sanctions committed to all those subject to him, he added: ‘For in no way are we able to understand how they can be faithful to us, who have shown themselves unfaithful to God and disobedient to their Priests.’ Wherefore, enjoining all the rulers and ministers of his domains, that they should by all means constrain each and every one to offer the obedience due to the Laws of the Church, and also imposed the gravest penalties against those who neglect to render this, supplying among other things: ‘But whoever will have been found in these things (that it be absent!) at least neglecting and disobeying them, let them know that neither do they retain any honors in our empire, although they will have even been our sons, nor a place in our palace, neither do they have either any association or communication with us, but rather let them undergo penalties in difficulty and dryness.’

“We will, however, that absolutely the same faith which would be applied to the original Letters, if it would be produced or shown, be applied to duplicates, likewise to printed copies, of the present letter signed by the hand of some public notary, and secured by the seal of a person constituted in Ecclesiastical Dignity.

“It is allowed to no man to falsify this letter of Our confirmation, renewal, approbation, commission, invocation, the demand of Our Decree and will, or to oppose it by a rash boldness. But if anyone presumes to attempt this, let him know that he will incur the wrath of Almighty God, and of His Blessed Apostles Peter and Paul.

“Given at Rome in Saint Mary Major, in the 1751st year of the Incarnation of the Lord, on the 18th day of March, in the 11th year of Our Pontificate.”

5. Would that those who were in charge of matters then had assumed these Decrees to be of such value as the salvation of both the Church and the State was demanding! Would that they had convinced themselves that they ought to respect in the Roman Pontiffs, Successors of Blessed Peter, not only the Universal Pastors and Teachers of the Church, but also the Vigorous Defenders of their Dignity, and the most diligent heralds of the dangers which threaten! Would that they had used that power of theirs for dismembering the sects whose pernicious devices had been exposed to them by the Apostolic See! Already from that time they had plainly put into effect their cause. And because they judged that this cause was needing to be treated with indifference or at least treated very trivially, whether by the deceit of the sectarians cunningly hiding their

affairs, whether by the imprudent counsels of some, from those old Masonic sects which have never languished, very many others have arisen much more dangerous and more audacious than the former. The sect of the Carbonari, which was considered the leader of all the others in Italy and in some other regions, was considered to embrace as if in its bosom all these, and having divided into, as it were, various branches diverse in name only, undertook to fight most vehemently against the Catholic Religion and every topmost legitimate civil power. Which being a disaster, so that he might free Italy and other regions, indeed even the very Pontifical Domain. (into which, because the Pontifical Government had been obstructed for so long a time, the sect had insinuated itself) Pius VII of happy memory, in whose place We have been chosen, condemned with the gravest penalties the sect of the Carbonari, or with the passage of time by whatever other name it might be called according to the diversity of places, of idioms and of men, by a Constitution published on the 13th of September in the year 1821 whose beginning is: *Ecclesiam a Jesu Christo*. We deem that the Original of this must also be inserted in Our Letter.

BISHOP PIUS, SERVANT OF THE SERVANTS OF GOD

For the perpetual remembrance of the matter.

6. “The Church founded by Jesus Christ Our Savior upon a firm Rock, and against which Christ Himself has promised that the gates of hell will never prevail, has been so often assaulted, and by such dreadful enemies, that unless that Divine and Unchangeable Promise had intervened, it might seem that it must be feared that the Church itself, besieged by it by their power, their crafts, or their cunning, might entirely perish. But that which has happened in previous times, such also has been done and especially in this certainly sorrowful time of ours, which seems to be that end time foretold by the Apostles so long ago, during which time (Jude v. 18.) mockers will come walking according to their own desires in ungodliness. For It is not concealed from anyone how great the multitude of wicked men will have joined together in these most difficult times against the Lord and against His Anointed One, who are especially solicitous, once the faithful have been ensnared by Philosophy and vain deceit (Col 2:8.) and torn away from the Doctrine of the Church, for weakening and overturning the same Church, although by a useless effort. But in order to succeed more easily, the greater number of them have formed secret groups and clandestine sects, from which they were hoping that they might induce many into the fellowship of their conspiracy and crime.

“A long time ago this Holy See, once these sects had been discovered, cried with a great and unbridled Voice against them, and exposed their plans, which had been devised secretly by them against Religion, indeed against civil society. Long ago it called forth the attentiveness of all, that they might beware lest it be allowed to these sects to attempt that which they were heinously contemplating. Indeed it must have grieved these endeavors of the Holy See not to have answered that destruction, which It was observing, and that wicked men had not desisted from their acknowledged plan; whence they at long last attained to those evils which We Ourselves have perceived; indeed, men whose arrogance has always mounted, have dared to begin new secret societies.

“Mention must be made in this place of a society, recently born and propagated far and wide in Italy and in other regions, which although it has been divided into several sects, and according to their variety it sometimes assumes names among themselves different and distinct, nevertheless because the entity is a communion of opinions and crimes, and because a certain pact has been entered into, is one, and is generally accustomed to go under the name of the Carbonari. Indeed, they simulate a singular respect and a certain extraordinary zeal toward the Catholic Religion and toward the Person and Doctrine of Jesus Christ Our Savior, Whom at times they also impiously dare to call the Rector and great Teacher of this society. But these ways of speaking, which are seen to be more slippery than oil, are nothing other than darts employed by crafty men, who come in sheep’s clothing but are ravenous wolves inside, for more securely wounding the too little cautious.

“Surely that most severe oath, by which, imitating for the most part the ancient Priscillianists they promise that they at no time ever, or in no case, either are going to expose to men not enrolled in the society anything which regards the society, or are going to share with those who are in the lower degrees anything which pertains to the higher decrees. In addition, those clandestine and furthermore illegitimate assemblies, which they have, after the manner employed by many heretics, and the

selection of men of whatever religion and sect into their society, even if other things were not available, sufficiently convince that it is necessary to have no confidence in their related discourses.

“But it is not necessary by conjectures and indications, that it be judged such concerning their sayings, as it was pointed out above. Books published by these very types in which the procedure is described, which is accustomed to be used in the meetings, especially of the higher degrees; their catechisms, statutes, and other authentic and credible documents, and in fact the testimony of those who, when they had abandoned that society to which they had previously adhered, revealed its errors and frauds to Legitimate Judges, have declared openly, that the Carbonari particularly incline in such a way that they give to each one great license for devising by his own genius and from his own ideas for himself a religion which he may practice, once indifference to religion has been introduced, than which hardly anything more destructive can be contrived, such that they profane and defile the passion of Jesus Christ by certain of their impious ceremonies, that they despise the Sacraments of the Church (for which they seem to substitute other new things invented by themselves through their supreme wickedness) and despise the very mysteries of the Catholic Religion and that they overthrow this Apostolic See against which, because on it the Sovereignty of the Apostolic Chair has always flourished, (S. Aug. Epist. 43.) they are roused by a certain unparalleled hate and they devise every dangerous destructive plot.

“And the precepts concerning morals, which the society of the Carbonari hand on, are not, as it is certain from their monuments, less wicked, although it boasts confidently that it demands from its own followers, that they cultivate and exercise charity and every kind of virtue, and abstain from every vice. Therefore, it promotes sensual pleasure most shamelessly, it teaches that it is licit to kill those who have not kept the trust offered concerning the secret, which was mentioned above; and although Peter, the Prince of the Apostles, Decrees, that Christians (1 Pet. 2:13.) be subject to every human creature on account of God, whether to the king as pre-eminent, whether to the magistrates as ambassadors to them, etc., and although Paul the Apostle (Tit. 3:1.) commands that every soul be subject to Higher Powers: nevertheless that society teaches that it is allowed, once revolts have been provoked, to deprive of their power kings and other rulers, whom most unjustly it dares indiscriminately to call tyrants.

“These and other dogmas and precepts of this society are the ones from which those crimes newly committed by the Carbonari have emerged, which have brought such intense grief to honest and pious men. We, therefore, who have been constituted as the Guardian of the House of Israel, which is Holy Church, and who in accord with Our Pastoral Office ought to beware lest the Lord’s flock divinely entrusted to Us suffer any harm, consider in a case so serious that We cannot abstain from repressing the filthy undertakings of men. We are also moved by the example of Clement XII and Benedict XIV, our Predecessors of happy memory, of whom the one on the 28th day of April of the year 1738 by the Constitution *In Eminenti*, the other on the 18th day of March 1751 by the Constitution *Providas*, have condemned and proscribed the societies de` *Liberi Muratori*, or *Francs-Macons*, or called by whatever other name according to the variety of regions and idioms, of which societies the society of the Carbonari, must be considered perhaps the offspring or certainly the imitation. And although We have already gravely prohibited this society with two Edicts published through Our Secretary of State; nevertheless, following Our above mentioned Predecessors, We think that severe penalties must be Decreed with a formality indeed more Solemnly against this society, especially since the Carbonari indiscriminately maintain that they are not included in those two Constitutions of Clement XII and Benedict XIV, and that they are not subject to the judgments and penalties proposed in them.

“Therefore, now that the select Congregation of Our Venerable Brothers of the Cardinals of the Holy Roman Church has been heard, indeed from its Counsel, and also by Our own motion and from Our certain knowledge and mature deliberation, indeed from the fullness of Our Apostolic Power, We have Decreed and Ordained that the society of the Carbonari mentioned above, or called by any other name whatever, its assemblies, meetings, gatherings, fellowships, or associations must be condemned and prohibited, accordingly as We condemn and proscribe by Our present Constitution forever Valid.

“Wherefore We Order strictly and in Virtue of Holy Obedience each and every faithful of Christ of whatever state, grade, condition, order, dignity and pre-eminence, be they the laity or Clerics, both Seculars and Regulars and even those worthy of specific and individual mention, that anyone under whatever pretext, or special condition not dare or presume to join or

propagate, to foster, the society of the Carbonari mentioned above, or otherwise named, and to admit and hide in their dwellings, or their homes, or any other place, to be enrolled in, to adhere to or to take part in it, indeed whatever degree of it, or to give opportunity or convenience that it may be convened in any place, to furnish it with anything, or otherwise to offer counsel, aid or good will, openly or in secret, directly or indirectly, per se or through others in any way whatever. Likewise no one may dare or presume to exhort, induce, provoke or persuade others to be inscribed in, be reckoned as part of or be among a society of this kind, or any degree of it, nor are they to help and thus support it in any way whatever. On the contrary they must absolutely abstain themselves from the same society and its assemblies, meetings, fellowships, or associations under pain of Excommunication needing to be incurred ipso facto without any declaration by all those offending as above, from which no one is able to obtain the favor of Absolution through anyone except Us, or the Roman Pontiff Reigning at that time, save one determined to be at the point of death.

“Furthermore We Order all under the same pain of Excommunication reserved to Us and Our Successors, the Roman Pontiffs, that they are held to declare to the Bishops, or to others whom it pertains all those whom they know to have joined in this society or to have defiled themselves by any one of the crimes mentioned above.

“Finally, that every danger of error may efficaciously be prevented, We condemn and We proscribe that all, as they call them, catechisms and books of the Carbonari, and We forbid, under the same pain of Major Excommunication reserved in the same way, every one of the faithful to read or to possess the books mentioned above, and We command that they hand over those materials, either to the Ordinaries, or to others, to whom the right of receiving them pertains.

“We Will, however, that absolutely the same Faith which would be applied to the Original Letter, if they would be produced or shown, is to be applied to duplicates, likewise printed copies, of the present Letter signed by the hand of some public notary, and secured by the seal of a person Constituted in Ecclesiastical Dignity.

“It is allowed to no man to falsify this Letter of Our Declaration, Condemnation, Mandate, Prohibition and Interdict, or to oppose it by a rash boldness; but if anyone presumes to attempt this, let him know that he will incur the wrath of Almighty God, and of His Blessed Apostles Peter and Paul.

“Given at Rome in Saint Mary Major, in the 1821st year of the Incarnation of the Lord, on the 13th day of September, in the twenty-second year of Our Pontificate.”

7. Not long after the Constitution published by Pius VII, We were elevated to the topmost Chair of Blessed Peter by no merits of Ours; and immediately We turned Our attention to exposing what the state of clandestine sects was, what their number was, what their poser was. Inquiring about these things We easily understood that their arrogance had grown principally on account of the multitude of them, increased by the new sects. From which sects that one must especially be mentioned which is called *Universitaria*, because it has a seat and domicile in many universities of learning, in which the young are informed, initiated to, and fashioned for every crime by some teachers, who are zealous not to teach them, but to pervert them by the mysteries of the same sect which ought to be called most truly the mysteries of iniquity.

From this it indeed appears that even after so long a time since the flames of revolution were enkindled and spread abroad, indeed after the remarkable victories reported by the powerful Princes of Europe, by which those flames were expected to be extinguished, their wicked undertakings still have not known an end. For in these very regions in which the early storms seem to have quieted, what fear there is of new disturbances and seditions, which those sects continually devise! Such dread of the impious daggers, which they secretly fix in the bodies of those whom they assign to death! How many and how grave the things, even against their will, are they who rule with power over the same ones not rarely forced to decree for safeguarding public peace?

From this the most painful calamities come forth by which the Church is everywhere fiercely plagued, and which We are not able to relate without pain, without deep sorrow. Its Holy Dogmas and Precepts are fought against most shamelessly; Its Dignity is diminished; and that peace and happiness which It ought to enjoy by a certain right of Its own, was not only being disturbed, but is totally destroyed.

Nor must it be thought that all these evils, and others which have been omitted by Us are attributed to these clandestine sects surely through calumny. Books which they do not hesitate to write about Religion and the State, have been published in their name, with which they scorn dominion, blaspheme majesty; moreover they declare repeatedly that Christ is either a scandal or foolish; indeed, not rarely, that there is no God, and they teach that the soul of man dies together with the body: the codes and statues, by which they explain their goals and ordinances openly declare that all the things which We have already mentioned, and which pertain to the overthrowing of Legitimate Rulers and totally destroying the Church come forth from them. And this has been ascertained and must be considered as certain, that these sects, although in name different, nevertheless have been joined among themselves by an impious bond of filthy goals.

Since matters are in such a state, We judge it to be the Character of our Office to Condemn these clandestine sects again, and in such a manner indeed that no one of them can boast that they are not encompassed by Our Apostolic Pronouncement, and under this pretext lead careless and less sagacious men into error. Therefore, from the Counsel of Our Venerable Brethren, the Cardinals of the Holy Roman Church, and also by Our own motion indeed with Our certain knowledge and mature consideration, We forbid forever under the same penalties which are contained in the Letters of Our Predecessors already reported in this Our Constitution, which Letters We expressly confirm, that all secret societies, those which now are and those which perhaps will afterwards sprout out, and which propose to themselves against the Church and against the highest civil powers those things which We have mentioned above, by whatever name they may finally be called.

Wherefore We Order strictly and in virtue of Holy Obedience each and every faithful of Christ of whatever state, grade, condition, order, dignity and pre-eminence, be they the laity or Clerics, both Seculars and Regulars and even those worthy of specific and individual mention, that anyone, under whatever pretext or special condition, may not dare or presume to join or propagate, or to foster, the societies mentioned above, or by whatever name they may be called, and to admit and hide, in their dwellings, or their homes, or any place, to be enrolled in, to adhere to or to take part in them, indeed to whatever degree of the same, or to give opportunity or convenience that they may be assembled in any place, to furnish the same with anything, or otherwise to offer counsel, aid or good will, openly or in secret, directly or indirectly, per se or through others in any way whatever. Likewise no one may dare or presume to exhort, induce, provoke or persuade others to be inscribed in, be reckoned as part of or be among societies of this kind, or any degree of the same, nor are they to help and thus support them in any way whatever. On the contrary they must absolutely abstain from the same societies and their assemblies, meetings, fellowships, or associations under pain of Excommunication to be incurred ipso facto without any declaration by all those offending as above, from which no one is able to obtain the favor of absolution through anyone except Us, or the Roman Pontiff Reigning at that time, save one determined to be at the point of death.

Furthermore We order all under the same pain of Excommunication reserved to Us and Our Successors, the Roman Pontiffs, that they are held to declare to the Bishops, or to others whom it concerns, all those whom they know to have joined this society, or to have defiled themselves by any one of the crimes just mentioned above.

In fact, We explicitly condemn and declare invalid particularly that clearly impious and accursed oath, by which they bind those who are received into these sects that they will reveal to none those things which pertain to those sects, and that they will strike with death all those members who expose those things to their superiors, either Ecclesiastics or laity. For what reason? Is not an oath, which must be sworn in justice, in order to establish, as it were, a contract by which someone obliges himself to an unjust murder, and in order to despise the Authority of those, who, when they regulate either the Church or Legitimate civil society, have the right of discerning those things in which the salvation of those societies consists, contrary to Divine Law? Isn't it the most unjust and the greatest indignity to call God as a witness and surety of crimes? Most recently the Fathers of the Lateran Council III have said (Can. 3): "For they must not be called oaths, but rather perjuries, which are taken against Ecclesiastical utility and the Ordinances of the most Holy Fathers." And the shamelessness and madness of the ones among these men who when they say not just in their heart, but also openly and in their public writings: "There is not a God," dare nevertheless demand an oath from all those whom they select for their sects.

These things have been established for suppressing and condemning all these ravaging and criminal sects. But now We not only request but demand your service, Venerable Brothers, the Catholic Patriarchs, Primate, Archbishops, and Bishops. Be

attentive for yourselves and for the Universal flock over which the Holy Ghost has placed you as Bishops to Rule the Church of God. Devouring wolves indeed will seize upon you not sparing the flock: but do not fear, not consider your life more precious than yourselves. Maintain that Sacred Truth that the constancy of the men entrusted to you in Religion depends for the most part on you and on things done rightly. For although we may live in those days which are evil, and in that time in which many do not maintain sound Doctrine, nevertheless the Obedience of very many faithful to their Pastors endures, whom they receive with reason as Ministers of Christ and dispensers of His mysteries. Use, therefore, this Authority for the advantage of your sheep, which you maintain over their souls by an imperishable Honor of God. Make known through yourselves the deceits of the sects and with how much diligence they must guard against them and their social intercourse. Let them dread their perverse doctrine which mocks the Most Holy Mysteries of our Religion and the most pure Precepts of Christ, and which attacks every Legitimate Power, while you act as their models and teachers. And finally let Us exhort you with the words of Our Predecessor, Clement XII, in his Encyclical Letter to all the Patriarchs, Primate, Archbishops, Bishops of the Catholic Church of the 14th day of September of the year 1758: “Let Us be filled, I pray, with the Power of the Spirit of the Lord, with discernment and with virtue, lest just as dumb dogs not having the power to bark, We suffer Our flocks to be as pillage and Our sheep forage for the beasts of the field. And let not anything detain Us from giving ourselves up to all battles for the Glory of God and the salvation of souls. Let Us consider Him, who underwent such great contradiction against Himself by sinners. But if We fear the boldness of those wicked ones, it has been from the force of the Episcopate, and from the sublime and Divine Power of Governing the Church; but neither are We able to remain much longer or be any longer Christians, if it has come to this point that We are terrified at the threats or the artifices of the destroyers.”

We demand also with great zeal your assistance, dearest sons in Christ, Our Catholic Princes, whom We love with a singular and truly Paternal love. Furthermore We call into memory the words which Leo the Great, whose Successors in Dignity and Heirs We are, although unworthy of the name, used writing to the emperor Leo: “You ought unhesitatingly to recognize that the Royal Power has been conferred to you not only for the Rule of the world, but especially for the defense of the Church, so that by suppressing the heinous undertakings you may defend those Statutes which are good and restore True Peace to those things which have been disordered.” Although there is such an interval, the reality remains in this time, so that those sects must be restrained by you not only for defending the Catholic Religion, but also for protecting your safety and that of the people subject to your Rule. In fact, the cause of Religion especially in this time, has been so united with the health of society, that certainly in no way can one be separated from the other. For they who follow those sects, are not less enemies of Religion than of your Power. They assault each one, they devise to overthrow completely each one. But they would not however be allowed, if it were possible, to suppress either Religion or any Royal Power.

And so great is the cunning of the most calculating men that when they are seen especially to be favorable to the increasing of your Power, then they are looking chiefly for the overturning of it. Those men indeed teach very many things such that they advocate that Our Power and that of the Bishops must be diminished and weakened by those who have possession of power, and that many rights must be transferred to them, both from those which are Possessions of this Apostolic See and Principal Church, and from those which pertain to the Bishops, who have been called for a sharing of Our solicitude. But these things those men teach, not only from a most offensive hate by which they are inflamed against Religion, but also according to a plan whereby they hope that people who are subject to your Rule on observing that the limits, which Christ and the Church instituted by Him have established concerning Sacred Matters, are overturned, may be easily aroused by this example to change and destroy even the form of civil government.

Likewise We look with solicitude, by Our Special Prayer and encouragements, upon you all, O Beloved Sons, who profess the Catholic Religion. Avoid entirely men who consider light darkness, and darkness light. For what utility worthy of the name can arise from agreement with men who think that no consideration for God, no consideration for the more Sublime Powers, is needing to be had, who through intrigues and secret assemblies try to declare war on those things, and who are such that they cry even in public and everywhere that they are the greatest lovers of the public good, of the Church, and of society; nevertheless they have already declared by all their deeds that they wish to throw all things into disorder and to overturn all things. These are indeed similar to those men to whom John commands in his second Epistle (v. 10) that neither

hospitality must be given no “God speed” be said, and whom our Fathers do not hesitate to call the firstborn of the devil. Beware therefore of their flatteries and of their discourses sweetened with honey, by which they will seduce you to enroll in those sects to which they have been admitted. Have it for certain that no one can be a member of those sects, without being guilty of the most serious disgraceful act; and drive away from your ears the words of those who vigorously declare that you may assent to your election to the lower degrees of their sects, that nothing is admitted in those degrees which is opposed to reason, nothing which is opposed to Religion, indeed that there is nothing proclaimed, nothing performed which is not Holy, which is not Right, which is not Undeified. Truly that abominable oath, which has already been mentioned, and which must be sworn even in that lower echelon, is sufficient for you to understand that it is contrary to Divine Law to be enlisted in those lower degrees, and to remain in them. In the next place, although they are not accustomed to commit those things which are more serious and more criminal to those who have not attained to the higher degrees, nevertheless it is plainly evident that the force and boldness of those most pernicious societies grow on account of the unanimity and the multitude of all who enroll in them. Therefore, even those who have not passed beyond the inferior degrees, must be considered sharers of their crimes. And that passage of the Apostle to the Romans (ch. 1) applies to them: “They who do such things, but also those who consent to those doing them.”

Finally, We call very lovingly to Ourselves those who had once been enlightened, and had tasted the Heavenly Gift and had been made partakers, nevertheless, then erred most miserably and follow those sects whether they are engaged in their inferior or abide in their superior degrees. For, the one standing in the place of Him Who has professed that He has not come to call the just but sinners, and Who has likened Himself to a Shepherd, Who, when He has left the remaining flock behind, carefully seeks the sheep He has lost, We exhort and implore them to turn back to Christ. For although they have defiled themselves exceedingly with crime, they ought not despair of Mercy and Clemency from God and Jesus Christ Who has suffered for them also, Who will not despise in any way their repentance, but certainly like a most loving Father, who a long time ago was waiting for his prodigal sons, will very gladly receive it. But We, in order that We may rouse them, inasmuch as it is in Our Power, and pave an easier road for them to penance, suspend for the entire interval of a year, once this Apostolic Letter of Ours has been published in the region in which they live, both the obligation of denouncing their associates in those sects, and also the reservation of censures, into which they, enrolling in those sects, have fallen, and We declare that, even if their associates have not been denounced, they are able to be absolved from those censures by any confessor whatever, provided that he is from the number of those who have been approved by the Ordinaries of the places in which they live.

Which Indulgence also We Authorize to be applied to those who perhaps live at Rome. But if anyone of them whom We address is so unyielding (because God the Father of Mercies turns away) that he acts such that that interval of time, which We have designated, passes without abandoning those sects, and being truly repentant, by that lapse of time immediately both the obligation of denouncing his associates and the reservation of censures revives for him, nor is he able to obtain absolution thereafter, unless once his associates have been denounced before, or at least once an oath has been sworn with respect to denouncing them as soon as possible. Nor is he able to be loosed from those censures by any other than Us, or by Our Successors, or by those who will have obtained the faculty of absolving from the same by the Holy See.

We will, however, that absolutely the same Faith which would be applied to the Original Letter, if they would be produced or shown, is to be applied to duplicates, likewise printed copies, of the present Letter signed by the hand of some public notary, and secured by the Seal of a person constituted in Ecclesiastical Dignity.

It is allowed to no man to falsify this Letter of Our Declaration, condemnations, renewal, ordered prohibition, invocation, examination, decree and will, or to oppose it by a rash boldness. But if anyone presumes to attempt this, let him know that he will incur the wrath of Almighty God, and of His Blessed Apostles Peter and Paul.

Given at Rome in Saint Peter, in the 1826th year of the Incarnation of the Lord, on the 13th day of March, in the second year of Our Pontificate.

Quod Hoc Ineunte. Proclaiming a Universal Jubilee. Pope Leo XII - 1824

To all the Christian Faithful, Who will see this Present Letter; Greetings and Apostolic Benediction.

That which at the beginning of this century was grievously omitted because of the evil condition of the times now at last is at hand through the merciful intervention of God. We may now announce to you with joy that it will proceed in accord with the happy custom and institution of our ancestors. For that most auspicious year during which pilgrims from all over the world come to Our city, the seat of Saint Peter, is upon us. All the faithful are now summoned to pious duties, and perfect aids to reconciliation and grace are offered for the salvation of souls. We are happy to announce that an admirable occasion has now been given us, after a lamentable series of evils, to strive to renew all things in Christ by a salutary purification of the entire Christian people. We have therefore decided to throw open that heavenly treasure of the merits, sufferings, and virtues of Christ the Lord, of his Virgin Mother and of all the saints, the treasure which the Author of human salvation has entrusted to Us for distribution. Indeed in this matter it is fitting that We esteem the infinite efficacy of merit which Christ poured out over all the parts of His mystical body. They in turn may be helped by mutual works and by the salutary benefits of faith, which operates through charity. Thus by the invaluable blood of the Lord and by the meritorious prayers of the saints, the faithful may obtain the remission of that temporal punishment which, as the fathers of Trent taught, is not always entirely removed in the sacrament of penance (as it is by baptism).

2. Therefore let the earth hear the words of Our mouth and the music of the sacerdotal trumpet sounding the sacred jubilee to the people of God, and may the whole world listen with joy. We announce that the year of expiation and forgiveness, of redemption and grace, or remission and indulgence has come, the year of renewal in Christ. The old law, a harbinger of the future, had already set aside every fiftieth year among the Jewish people. If indeed sold fields and the goods which had fallen into the hands of others were then restored, we now receive back through the infinite liberality of God the virtues, merits, and gifts lost by sin. If the human law of servitude then ceased, now, with the yoke of diabolical domination cast off, we are recalled into the freedom of the sons of God, namely into that liberty which Christ himself gave us. If, finally, by provision of that law debts were cancelled, we are likewise absolved from the more serious debts of sin and the punishments for them.

3. Eager therefore for these great blessings, in accordance with the tradition of Our predecessors and with the consent of our Venerable Brothers, the Cardinals of the Roman Church, We publish and promulgate a great and universal jubilee in this sacred city. It shall begin with the first vespers of the coming vigil of the Nativity and last through the whole year 1825, to further the glory of God, the exaltation of the Catholic Church and the sanctification of all Christian peoples. Now during the year of the jubilee, to fulfill the requirements for a plenary indulgence, the Christian faithful must repent, confess their sins, and receive holy communion. They must then visit the basilicas of the blessed Peter and Paul, and also those of St. John Lateran and of St. Mary Major, at least once a day for thirty continuous or interpolated days, either natural or ecclesiastical, counted from the first vespers of one day to the evening twilight of the following day, if they live in Rome. If they are pilgrims from outside the city, at least fifteen such days are required. If they have poured out pious prayers to God for the exaltation of the Church and the extirpation of heresies, for concord among Catholic princes and the salvation of the Christian peoples, We impart a complete indulgence, remission, and pardon of all their sins.

4. Some of those who begin the journey may be prevented by some legitimate cause, such as illness or even death itself, from executing the prescriptions and visiting the basilicas. If they are truly penitent, have confessed, and have received holy communion, We desire that they share in the indulgence and remission just as though they had actually visited the basilicas on the days prescribed.

5. These things We announce to you with paternal affection, so that you who labor and are burdened may hurry there where you know for certain that you will be refreshed. It is hardly proper to be negligent in seeking the salutary riches from the eternal treasury of divine grace which now stands open, when such great zeal is spent to acquire earthly riches, which worms consume and rust destroys. A vast and continuous multitude of people of every class, even in past times, have streamed to

Rome, the center of the arts, from all over the world, despite the dangers of the journey. It would be shameful and counter to the zeal for eternal beauty if the uncertain fortunes of the journey or any other similar reason were used as a pretext for not making the Roman pilgrimage. The pilgrimage will compensate you many times over, even for serious inconveniences. Indeed any sufferings you may incur will be insignificant compared with the blessings of God which you will reap. For you will reap the rich fruits of penitence, by which you may offer to God the punishment of the body from unpleasant acts. By performing the words prescribed by the law of indulgences, you may excel in holiness, and by the accepted and constant will to overcome and drive off sins, you will add this new aggregate of good works.

6. Come therefore to this holy Jerusalem, a priestly and royal city which the sacred seat of Peter has made the capitol of the world. Truly it rules more widely by divine religion than by earthly domination. As St. Charles was wont to say to his fellow citizens in exhorting them to go to Rome during the holy year: This is a city whose ground and walls, altars and churches, martyrs tombs and whatever the eyes can see, impress on the soul something sacred. Those who, rightly prepared, visit her hallowed places, know this. Just think how much visiting these hallowed places enkindles faith and charity in the souls of the spectators. What profit is gained from visualizing the thousands of martyrs who sanctified this earth with their blood, from going to their basilicas, from reading their inscriptions and venerating their relics! Indeed, since the sky is so resplendent when illumined by the sun, what then of the city of Rome whose two lights, Peter and Paul, illumine the whole world? As St. John Chrysostom often said: Who except one on fire with the most intense devotion would dare to approach their reliquaries and kneel at their graves, or to kiss the chains more precious than gold or gems? Who, finally, could restrain his tears when he sees the birthplace of Christ and recalls the infant Jesus crying in the manger, or when he venerates the holy instruments of the passion of the Lord and meditates on the crucifixion?

7. By a special divine favor these memorials of Our religion have been assembled in this holy city alone. Surely they are a certain and pleasing pledge of how God loves the gates of Sion above all other tabernacles of Jacob. They invite all of you, Beloved Sons, to cast off your hesitation and to ascend the mountain where it has pleased God to dwell.

8. At this point we must remind all the citizens of Our city that the eyes of the faithful from all over the world are upon them. Therefore they should be restrained and moderate, as befits a Christian, so that others may find in their conduct an example of modesty, innocence, and virtue. May the visitors learn from this elect people to reverence the Catholic Church and her authority, to obey her precepts, and to honor ecclesiastical men and things. May due reverence for churches flourish among the people of Rome, so that the pilgrims may find nothing which suggests that worship and the place itself are despised, nothing which offends good and chaste souls. May the visitors learn that the people of Rome are present for divine services not only in body but also with devoted affection of mind and heart. This We also urge for the feastsdays, lest these times instituted for performing sacred rites and honoring God and the saints appear in this holy city to be devoted to banquets and games, to disorderly activities, and lascivious license. Finally whatever is true, whatever pure, whatever is just, whatever holy, whatever is amiable, whatever of good repute, may these shine forth in the Roman people, just as they received from their ancestors the glory of faith and piety commended even by the apostle Paul as the best of all possible inheritances. We rejoice that it is unstained and illumined with the zeal and distinguished habits of the heirs.

9. We indeed are refreshed with this good hope, that everyone will emulate the better gifts and that the sheep of the Lord will come running as in battle array under the standard of charity to the embrace of the pastor. Look about you, Jerusalem, and behold: your sons come from afar, and your heart will wonder and rejoice. . . . Would that their sons would come prostrate to you, those who have humbled themselves, and may all who take away your honor worship the footprints of your feet! . . . We address all of you who are still removed from the true Church and the road to salvation. In this universal rejoicing, one thing is lacking: that having been called by the inspiration of the Heavenly Spirit and having broken every devious snare, you might sincerely agree with the mother Church, outside of whose teachings there is no salvation. We shall receive you happily with Our paternal embrace and praise the God of all consolation, who will enrich us with His mercies in the greatest triumph of Catholic truth.

10. Venerable Brothers, Patriarchs, Primate, Archbishops, and Bishops: share in these cares and labors of Ours. Call an assembly, gather the people so that your sons may be eager to receive those gifts which God has entrusted to you for

distribution to the chosen. Let them recall that the days of our sojourn here are brief, and We do not know at what hour the Father may come. We must therefore watch, carrying lighted lamps filled with the oil of charity, so that when He does come, We may run with eager love to meet him. You must also discuss carefully how much efficacy there is in indulgences; how great is the fruit of remission, not only of the canonical but also of the temporal punishment due for sins; and finally, how much aid from the treasure of merits from Christ and the saints may be applied to those who died truly penitent before they had made adequate satisfaction for their sins. Their souls must be purified in the fires of purgatory so that entry into the eternal fatherland may open to them. Be alert here, venerable brothers, for there are those who have followed a wisdom which is not from God. Clothed in sheep's clothing, and pretending for the most part a semblance of piety, they have spread falsehood among the people. Now teach the flock what they have to do, what works of piety and charity they must exercise, with what sorrow they are to weigh themselves and their lives. Teach them to eliminate and correct whatever may be defective in their habits, so that they may truly benefit from this holy indulgence.

11. Furthermore, you must see that those of your flock who have decided to make the pilgrimage may do so religiously, avoiding all the things on their journey which could disturb their pious determination and lead them to abandon their holy resolve. Rather may they follow eagerly and constantly those things which kindle and inspire religion. If you are free to come to this citadel of religion, you will add much splendor to this celebration. You will obtain the greatest blessings of divine mercies and, bringing them back as a rich reward, you will share them to the pleasure and profit of the rest of your people.

12. We have no doubt that the Christian princes will aid Us in this matter with all their authority, so that these plans for the salvation of souls may attain their desired effect. We therefore exhort them to second the efforts of their bishops and aid them in their labors. We also ask them to prepare throughout their territories safe roads and hostels for the pilgrims, lest any harm come to them in this pious undertaking. The princes know what conspiracies have everywhere arisen to weaken both the sacred and civil law in this holy matter. They also know what wonders God has wrought, the God who has humiliated the arrogance of the mighty with his right arm. May they continue to give thanks to the victorious Lord of lords and with humble and frequent prayer seek His aid. Let them pray that, although the iniquity of the wicked and impious may still creep like a cancer, He may conclude the work that He began. We thought of this when We first considered the celebration of a jubilee. We know well what kind of sacrifice of praise is offered to God by this unanimity of striving for celestial gifts. To this same end therefore may the Christian princes also strain. Since they are of a generous and exalted character, may they zealously safeguard this most sacred undertaking. Furthermore, they will recognize that they will really have done for their own authority whatever they may have done for the safety of the sacred cause and for the promotion of piety, so that when every seed of vice has been killed, a happy harvest of virtues may grow strong.

13. So that all these things may happen, We ask your prayers to God. We trust indeed that with common desires and entreaties you may ask for the good of the Catholic faith, for the return to truth of those in error, and for the happiness of the princes. Thus you will support Our infirmity in bearing up under the duties of Our onerous office.

14. In order that this present letter may be more widely disseminated among the faithful, We desire that even printed copies, signed by a public notary and fortified with the seal of someone who has attained ecclesiastical dignity, should be given the same full confidence which this letter would itself arouse.

15. It is in no manner permitted anyone to infringe upon this page of our indiction, promulgation, concession, exhortation, rogation, and desire, or to go rashly against it. If anyone may have presumed to do so, let him know that he will incur the indignation of the omnipotent God and of the blessed apostles Peter and Paul.

Given at Rome, at St. Peter's, in the year of the Incarnation 1824, on May 24th, in the first year of Our Pontificate.

Ubi Primum. On His Assuming the Pontificate. Pope Leo XII - 1824

To All Patriarchs, Primates, Archbishops, and Bishops.

Venerable Brothers, We Give You Greeting and Our Apostolic Blessing.

As soon as We were raised to the supreme pontificate, We began to exclaim immediately with St. Leo the Great: “O Lord I have heard your utterance and been afraid: I have reflected on your works and been terrified. For what is so unaccustomed and so much to be feared as toil to the weak, height to the lowly, rank to the undeserving? Yet We do not despair or faint since it is not on Ourselves that We depend but on Him who works in Us”[1] That praiseworthy pope spoke thus to humble himself, but We can say and confess this in very truth.

2. We desired to address you as soon as possible, venerable brothers, and to reveal Our feelings to you. For you are Our crown and joy, as your flocks, We feel sure, are crown and joy to you. But partly because We were preoccupied with the serious concerns of Our Apostolic office and partly, indeed principally, because We were afflicted by a long illness, until now We have been unable to do so. This has caused Us great sorrow. But Our merciful God now grants the fulfillment of Our desire. The silence, however, which until now We were constrained to observe possessed its own consolation. For God who consoles the humble consoled Us too by the love and enthusiasm of your religious devotion for Us. This was a signal instance of the piety of Christian unity, causing Us to rejoice greatly and to give thanks to God. And so as a proof of Our love We are sending you this letter to give you additional encouragement to observe the divine commandments and to fight bravely the Lord’s battles.

3. You know that the Apostle Peter instructed bishops in these words: “Feed God’s flock which is given to you, caring for them not under constraint but freely for God’s sake, not for the sake of base gain but willingly, nor as lording it over the clergy but being examples to your flock from the heart.”[2] From this you understand rightly the method of action which is proposed for you. You also understand the virtues of the mind which you should increasingly practice, the richer knowledge with which you should adorn it, and the fruit of piety and love which you should not only produce but also share with your flock. In this way you will certainly attain the object of your ministry and be examples to your flock from the heart. To some you will give milk, to others meat. You will train your flock not only by teaching, but by work and example as well, to lead a quiet life on earth in Christ Jesus. You will lead them to obtain eternal happiness with you. For the chief of the Apostles says: “And when the prince of shepherds appears you will receive an imperishable crown of glory.”

4. We had hoped to bring many matters to your attention but We shall simply touch on some of them, and then deal at greater length with the more serious questions as the need of Our sad times demands.

5. You already understand the teaching of the Apostle on the great caution required in promoting candidates to minor and especially to major orders. He writes to Timothy: “Lay hands on no one quickly.”[3] You understand also the decrees of the Council of Trent on the appointment of pastors and on the seminaries for clerics[4] and the clarification of these decrees by Our predecessors.

6. You know too the importance of residing personally in your diocese, a duty to which your office strictly obliges you. This is evident from the decrees and apostolic constitutions of many councils, and was confirmed by the holy Council of Trent in the following words: “The divine commandment orders everyone entrusted with the care of souls to know their sheep and to offer sacrifice for them. They must also feed them by preaching the divine word, by administering the sacrament, and by setting a good example. Furthermore, they must take fatherly care of the poor and other wretched persons and perform their other pastoral duties. Since none of these can be accomplished by men who do not attend their flock but abandon it as hirelings do, the holy council warns and exhorts them to remember the divine commandments by being an example to their flock, feeding and guiding them in justice and in truth.”[5] Bound as We are by the obligation of this great office and zealous as We are for the glory of God, We heartily praise those who observe this command strictly. But We warn and exhort those who disobey these ecclesiastical sanctions — for it is sad but not surprising that there are some such

men among the great number of bishops — to reflect seriously that the supreme judge will demand the blood of their sheep from their hands and judge with great strictness those who are their leaders.

7. This fearful sentence, as you know well, does not strike only those who do not reside in person in their diocese or seek to leave it on every empty pretext; it includes also those who refuse without reason to perform the task of visitation according to the prescriptions of the canons. For they will never satisfy the requirements of the decree of Trent unless they take care to approach their charges in person and like a good shepherd cherish the good while they seek the strays and lead them at last to the fold, by calling and driving some of them strongly and others gently.

8. Bishops who do not with due concern try to obey the precepts of residence or visitation will not avoid the fearful judgment of Our Savior the supreme shepherd by pleading that they fulfilled their duties through delegated ministers.

9. For care of the flock has been entrusted to themselves not to their ministers; it was to themselves that the gifts of the Spirit were promised. Consequently the sheep listen more gladly to the voice of their own shepherd than to that of a representative. They seek salutary food with more confidence from the shepherd's hand than from his representative's, and rejoice more to obtain it. For His hand is as the hand of the Lord, whose person is revered in His bishops. All this is also amply borne out by experience, the world's instructor.

10. It would be enough to write to you on the previous topics since you are not thankless in keeping silence about your gifts nor proud in presuming on your merits.[6] Certainly men who desire ardently to progress from virtue to virtue ought to be such as We have described. Inspired by the example of holy bishops, ancient and recent, they boast in the Lord of smiting the Church's enemies and reforming evil morals. But always keep in mind the golden saying of Leo the Great. "In this struggle no victory is definitive enough to prevent the recurrence of conflict." [7]

11. Who can reflect without weeping on the fierce and mighty conflicts which have raged in Our times and continue to rage almost daily against the Catholic religion? Listen to St. Jerome: "It is no small spark, no small spark, I say, which is scarcely seen in being observed; it is not a little leaven which is obviously a small thing. It is rather a flame which attempts to devastate almost the entire world and to burn up walls, cities, broad pastures and districts; and a leaven which mixes with the flour and tries to destroy its whole substance." [8] With this reason for fear, We would lose all heart for Our apostolic service were it not that the Guardian of Israel does not slumber or sleep, and says to His disciples: "Behold I am with you all days even to the end of the world," and condescends to be shepherd of shepherds as well as guardian of the sheep. [9]

12. But at what are these remarks aimed? A certain sect, which you surely know, has unjustly arrogated to itself the name of philosophy, and has aroused from the ashes the disorderly ranks of practically every error. Under the gentle appearance of piety and liberality this sect professes what they call tolerance or indifferentism. It preaches that not only in civil affairs, which is not Our concern here, but also in religion, God has given every individual a wide freedom to embrace and adopt without danger to his salvation whatever sect or opinion appeals to him on the basis of his private judgment. The apostle Paul warns us against the impiety of these madmen. "I beseech you, brethren, to behold those who create dissensions and scandals beyond the teaching which you have learned. Keep away from such men. They do not serve Christ Our Lord but their own belly, and by sweet speeches and blessings they seduce the hearts of the innocent." [10]

13. Of course this error is not new, but in Our days it rages with a new rashness against the constancy and integrity of the Catholic faith. Eusebius cites Rhodo as his source for saying that the heretic Apelles in the second century had already produced the mad theory that faith should not be investigated, but that each man should persevere in the faith he was raised in. [11] Even those who put faith in a crucified man were to be saved, according to Apelles, provided that they engaged in good works. Rhetorius too, as We learn from St. Augustine, used to claim that all the heretics walked on the right road and spoke truth. But Augustine adds that this is such nonsense that he cannot believe it. [12] The current indifferentism has developed to the point of arguing that everyone is on the right road. This includes not only all those sects which though outside the Catholic Church verbally accept revelation as a foundation, but those groups too which spurn the idea of divine revelation and profess a pure deism or even a pure naturalism. The indifferentism of Rhetorius seemed absurd to St.

Augustine, and rightly so, but it did acknowledge certain limits. But a tolerance which extends to Deism and Naturalism, which even the ancient heretics rejected, can never be approved by anyone who uses his reason. Nevertheless — alas for the times; alas for this lying philosophy!—such a tolerance is approved, defended, and praised by these pseudophilosophers.

14. Certainly many remarkable authors, adherents of the true philosophy, have taken pains to attack and crush this strange view. But the matter is so self-evident that it is superfluous to give additional arguments. It is impossible for the most true God, who is Truth Itself, the best, the wisest Provider, and the Rewarder of good men, to approve all sects who profess false teachings which are often inconsistent with one another and contradictory, and to confer eternal rewards on their members. For we have a surer word of the prophet, and in writing to you We speak wisdom among the perfect; not the wisdom of this world but the wisdom of God in a mystery. By it we are taught, and by divine faith we hold one Lord, one faith, one baptism, and that no other name under heaven is given to men except the name of Jesus Christ of Nazareth in which we must be saved. This is why we profess that there is no salvation outside the Church.

15. But Oh! the depth of the riches of the wisdom and knowledge of God! How incomprehensible His judgments![13] God, who destroys the wisdom of the wise, has clearly given the enemies of His Church, who despise supernatural revelation, a perverted mind[14] corresponding to the symbol of iniquity which was written on the forehead of the wicked woman in the Apocalypse.[15] For what greater iniquity is there than for those proud men not only to abandon true religion, but also to seek to ensnare the imprudent by criticisms of every sort, in speech and writings filled with all deceit! Let God arise and restrain, make futile and destroy this unbridled license in all its manifestations.

16. Furthermore, quite apart from the flood of evil books which are intrinsically hostile to religion, the wickedness of our enemies has gone so far as to try to turn against religion the sacred writings divinely given to us for the building up of religion.

17. You have noticed a society, commonly called the Bible society, boldly spreading throughout the whole world. Rejecting the traditions of the holy Fathers and infringing the well-known decree of the Council of Trent,[16] it works by every means to have the holy Bible translated, or rather mistranslated, into the ordinary languages of every nation. There are good reasons for fear that (as has already happened in some of their commentaries and in other respects by a distorted interpretation of Christ's gospel) they will produce a gospel of men, or what is worse, a gospel of the devil![17]

18. To prevent this evil, Our predecessors published many constitutions. Most recently Pius VII wrote two briefs, one to Ignatius, Archbishop of Gniezno, the other to Stanislaus, Archbishop of Mohileu, quoting carefully and wisely many passages from the sacred writings and from the tradition to show how harmful to faith and morals this wretched undertaking is.

19. In virtue of Our apostolic office, We too exhort you to try every means of keeping your flock from those deadly pastures. Do everything possible to see that the faithful observe strictly the rules of our Congregation of the Index. Convince them that to allow holy Bibles in the ordinary language, wholesale and without distinction, would on account of human rashness cause more harm than good.

20. Experience also shows that this is true, and aside from other Fathers, St. Augustine states it in the following words: "Heresies and other wicked teachings which ensnare souls and cast them into the deep, arise only when the good scriptures are badly understood and when what is not well understood in them is affirmed with daring rashness." [18]

21. Such is the object of this society and it leaves no means untried to achieve its objective. For it delights in printing its own translations, as well as in dashing through every city to distribute them itself to the common people. Indeed, to seduce the minds of the simple, it is careful to sell them in one place, while elsewhere it wants to give them as a gift with calculating generosity.

22. But if one wishes to search out the true source of all the evils which We have already lamented, as well as those which We pass over for the sake of brevity, he will surely find that from the start it has ever been a dogged contempt for the

Church's authority. The Church, as St. Leo the Great teaches,[19] in well-ordered love accepts Peter in the See of Peter, and sees and honors Peter in the person of his successor the Roman pontiff. Peter still maintains the concern of all pastors in guarding their flocks, and his high rank does not fail even in an unworthy heir.[20] In Peter then, as is aptly remarked by the same holy Doctor, the courage of all is strengthened and the help of divine grace is so ordered that the constancy conferred on Peter through Christ is conferred on the apostles through Peter. It is clear that contempt of the Church's authority is opposed to the command of Christ and consequently opposes the apostles and their successors, the Church's ministers who speak as their representatives.[21] He who hears you, hears me; and he who despises you, despises me; and the Church is the pillar and firmament of truth, as the apostle Paul teaches.[22] In reference to these words St. Augustine says: "Whoever is without the Church will not be reckoned among the sons, and whoever does not want to have the Church as mother will not have God as father." [23]

23. Therefore, venerable brothers, keep all these words in mind and often reflect on them. Teach your people great reverence for the Church's authority which has been directly established by God. Do not lose heart. With St. Augustine We say that "all around us the waters of the flood are roaring, that is, the multiplicity of conflicting teaching. We are not in the flood but it surrounds us. We are hard pressed but not overwhelmed, buffeted but not submerged." [24]

24. So We urge you again not to lose heart. We are confident that you will have the powerful support of secular princes since the question of the Church's authority has a bearing on their own authority, as both reason and experience prove. For Caesar can receive what is his only if God is given what is His. As St. Leo said, "Our duty to serve you all will give you additional support. In difficulties, in doubts and in every need, have recourse to this Apostolic See. For God has placed the teaching of truth in the see of unity, as St. Augustine says." [25]

25. Finally, We beseech you, by the Lord's mercy. Assist Us by your prayers to God that the Spirit of grace may abide in Us and that your decisions may not falter. May He who has given you the desire for agreement grant the blessing of peace to us all in general, that We may be able all the days of Our life to serve Almighty God and hold you in reverence and pray to the Lord with confidence: "Holy Father, preserve them whom you have given me in your holy name." [26]

In this confidence We impart wholeheartedly both to you and to your flock the Apostolic blessing, pledge of Our love.

Given at Rome in St. Mary Major's on the 5th day of May 1824, in the first year of Our Pontificate.

1. *Serm. 3, on his birthday, delivered on the anniversary of his elevation to the pontificate.*

2. *I Pt 5.2-3.*

3. *I Tm 5.22.*

4. *Session 23, chap. 18.*

5. *Session 23 on reform, chap. 1.*

6. *St. Leo, serm. 5 on his birthday.*

7. *Ibid.*

8. *Comm. on Gal 3.8.*

9. *St. Leo, serm. 5.*

10. *Rom 16.*

11. *Hist. eccl., 5.*

12. *De haeresibus, no. 72.*

13. *I Cor 1.*

14. *Rom 1.28.*

15. *Apoc 17.5.*

16. *Session 4 on the publication and use of sacred books.*

17. *St. Jerome on Gal 1.*

18. *Treatise 18 on Jn 5.*

19. *St. Leo, serm. 2, on his birthday.*

20. *Ibid., serm. 3, on his birthday.*

21. *Lk 10.*
 22. *I Tim 3.*
 23. *Bk. 4, de Symb. ad catech., chap. 13.*
 24. *Enarrat. 2 in Ps 31.*
 25. *Ep 103 (166) to the Donatists.*
 26. *St. Leo, serm. 1, and Jn 17.*
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POPE PIUS VIII (MARCH 31, 1829 – NOVEMBER 30, 1830)

Pope Pius VIII (20 November 1761 – 30 November 1830), born Francesco Saverio Castiglioni, reigned as Pope from 31 March 1829 to his death in 1830.

Traditi Humilitati. On His Program for His Pontificate. Pope Pius VIII - 1829

To Our Venerable Brothers, Patriarchs, Primate, Archbishops, and Bishops.

Venerable Brothers, Greetings and Apostolic Benediction.

According to the custom of Our ancestors, We are about to assume Our pontificate in the church of the Lateran. This office has been granted to Us, even though We are humble and unworthy. We open Our heart with joy to you, venerable brothers, whom God has given to Us as helpers in the conduct of so great an administration. We are pleased to let you know the intimate sentiments of Our will. We also think it helpful to communicate those things from which the Christian cause may benefit. For the duty of Our office is not only to feed, rule, and direct the lambs, namely the Christian people, but also the sheep, that is the clergy.

2. We rejoice and praise Christ, who raised up shepherds for the safekeeping of His flock. These shepherds vigilantly lead their flocks so as not to lose even one of those they have received from the Father. For We know well, venerable brothers, your unshakeable faith, your zeal for religion, your sanctity of life, and your singular prudence. Co-workers such as you make Us happy and confident. This pleasant situation encourages Us when We fear because of the great responsibility of Our office, and it refreshes and strengthens Us when We feel overwhelmed by so many serious concerns. We shall not detain you with a long sermon to remind you what things are required to perform sacred duties well, what the canons prescribe lest anyone depart from vigilance over his flock, and what attention ought to be given in preparing and accepting ministers. Rather We call upon God the Savior that He may protect you with His omnipresent divinity and bless your activities and endeavors with happy success.

3. Although God may console Us with you, We are nonetheless sad. This is due to the numberless errors and the teachings of perverse doctrines which, no longer secretly and clandestinely but openly and vigorously, attack the Catholic faith. You know how evil men have raised the standard of revolt against religion through philosophy (of which they proclaim themselves doctors) and through empty fallacies devised according to natural reason. In the first place, the Roman See is assailed and the bonds of unity are, every day, being severed. The authority of the Church is weakened and the protectors of things sacred are snatched away and held in contempt. The holy precepts are despised, the celebration of divine offices is ridiculed, and the worship of God is cursed by the sinner.[1] All things which concern religion are relegated to the fables of old women and the superstitions of priests. Truly lions have roared in Israel.[2] With tears We say: “Truly they have conspired against the Lord and against His Christ.” Truly the impious have said: “Raze it, raze it down to its foundations.”[3]

4. Among these heresies belongs that foul contrivance of the sophists of this age who do not admit any difference among the different professions of faith and who think that the portal of eternal salvation opens for all from any religion. They,

therefore, label with the stigma of levity and stupidity those who, having abandoned the religion which they learned, embrace another of any kind, even Catholicism. This is certainly a monstrous impiety which assigns the same praise and the mark of the just and upright man to truth and to error, to virtue and to vice, to goodness and to turpitude. Indeed this deadly idea concerning the lack of difference among religions is refuted even by the light of natural reason. We are assured of this because the various religions do not often agree among themselves. If one is true, the other must be false; there can be no society of darkness with light. Against these experienced sophists the people must be taught that the profession of the Catholic faith is uniquely true, as the apostle proclaims: one Lord, one faith, one baptism.[4] Jerome used to say it this way: he who eats the lamb outside this house will perish as did those during the flood who were not with Noah in the ark.[5] Indeed, no other name than the name of Jesus is given to men, by which they may be saved.[6] He who believes shall be saved; he who does not believe shall be condemned.[7]

5. We must also be wary of those who publish the Bible with new interpretations contrary to the Church's laws. They skillfully distort the meaning by their own interpretation. They print the Bibles in the vernacular and, absorbing an incredible expense, offer them free even to the uneducated. Furthermore, the Bibles are rarely without perverse little inserts to insure that the reader imbibes their lethal poison instead of the saving water of salvation. Long ago the Apostolic See warned about this serious hazard to the faith and drew up a list of the authors of these pernicious notions. The rules of this Index were published by the Council of Trent;[8] the ordinance required that translations of the Bible into the vernacular not be permitted without the approval of the Apostolic See and further required that they be published with commentaries from the Fathers. The sacred Synod of Trent had decreed[9] in order to restrain impudent characters, that no one, relying on his own prudence in matters of faith and of conduct which concerns Christian doctrine, might twist the sacred Scriptures to his own opinion, or to an opinion contrary to that of the Church or the popes. Though such machinations against the Catholic faith had been assailed long ago by these canonical proscriptions, Our recent predecessors made a special effort to check these spreading evils.[10] With these arms may you too strive to fight the battles of the Lord which endanger the sacred teachings, lest this deadly virus spread in your flock.

6. When this corruption has been abolished, then eradicate those secret societies of factious men who, completely opposed to God and to princes, are wholly dedicated to bringing about the fall of the Church, the destruction of kingdoms, and disorder in the whole world. Having cast off the restraints of true religion, they prepare the way for shameful crimes. Indeed, because they concealed their societies, they aroused suspicion of their evil intent. Afterwards this evil intention broke forth, about to assail the sacred and the civil orders. Hence the supreme pontiffs, Our predecessors, Clement XII, Benedict XIV, Pius VII, Leo XII,[11] repeatedly condemned with anathema that kind of secret society. Our predecessors condemned them in apostolic letters; We confirm those commands and order that they be observed exactly. In this matter We shall be diligent lest the Church and the state suffer harm from the machinations of such sects. With your help We strenuously take up the mission of destroying the strongholds which the putrid impiety of evil men sets up.

7. We want you to know of another secret society organized not so long ago for the corruption of young people who are taught in the gymnasias and the lyceas. Its cunning purpose is to engage evil teachers to lead the students along the paths of Baal by teaching them un-Christian doctrines. The perpetrators know well that the students' minds and morals are molded by the precepts of the teachers. Its influence is already so persuasive that all fear of religion has been lost, all discipline of morals has been abandoned, the sanctity of pure doctrine has been contested, and the rights of the sacred and of the civil powers have been trampled upon. Nor are they ashamed of any disgraceful crime or error. We can truly say with Leo the Great that for them "Law is prevarication; religion, the devil; sacrifice, disgrace." [12] Drive these evils from your dioceses. Strive to assign not only learned, but also good men to train our youth.

8. Also watch the seminaries more diligently. The fathers of Trent made you responsible for their administration.[13] From them must come forth men well instructed both in Christian and ecclesiastical discipline and in the principles of sound doctrine. Such men may then distinguish themselves for their piety and their teaching. Thus, their ministry will be a witness, even to those outside the Church and they will be able to refute those who have strayed from the path of justice. Be very careful in choosing the seminarians since the salvation of the people principally depends on good pastors. Nothing contributes more to the ruin of souls than impious, weak, or uninformed clerics.

9. The heretics have disseminated pestilential books everywhere, by which the teachings of the impious spread, much as a cancer.[14] To counteract this most deadly pest, spare no labor. Be admonished by the words of Pius VII: “May they consider only that kind of food to be healthy to which the voice and authority of Peter has sent them. May they choose such food and nourish themselves with it. May they judge that food from which Peter’s voice calls them away to be entirely harmful and pestiferous. May they quickly shrink away from it, and never permit themselves to be caught by its appearance and perverted by its allurements. “[15]

10. We also want you to imbue your flock with reverence for the sanctity of marriage so that they may never do anything to detract from the dignity of this sacrament. They should do nothing that might be unbecoming to this spotless union nor anything that might cause doubt about the perpetuity of the bond of matrimony. This goal will be accomplished if the Christian people are accurately taught that the sacrament of matrimony ought to be governed not so much by human law as by divine law and that it ought to be counted among sacred, not earthly, concerns. Thus, it is wholly subject to the Church. Formerly marriage had no other purpose than that of bringing children into the world. But now it has been raised to the dignity of a sacrament by Christ the Lord and enriched with heavenly gifts. Now its purpose is not so much to generate offspring as to educate children for God and for religion. This increases the number of worshippers of the true divinity. It is agreed that the union of marriage signifies the perpetual and sublime union of Christ with His Church; as a result, the close union of husband and wife is a sacrament, that is, a sacred sign of the immortal love of Christ for His spouse. Therefore, teach the people what is sanctioned and what is condemned by the rules of the Church and the decrees of the Councils.[16] Also explain those things which pertain to the essence of the sacrament. Then they will be able to accomplish those things and will not dare to attempt what the Church detests. We ask this earnestly of you because of your love of religion.

11. You know now what causes Our present grief. There are also other things, no less serious, which it would take too long to recount here, but which you know well. Shall We hold back Our voice when the Christian cause is in such great need? Shall We be restrained by human arguments? Shall We suffer in silence the rending of the seamless robe of Christ the Savior, which even the soldiers who crucified Him did not dare to rend? Let it never happen that We be found lacking in zealous pastoral care for Our flock, beset as it is by serious dangers. We know you will do even more than We ask, and that you will cherish, augment, and defend the faith by means of teachings, counsel, work, and zeal.

12. With many ardent prayers We ask that, with God restoring the penitence of Israel, holy religion may flourish everywhere. We also ask that the true happiness of the people may continue undisturbed, and that God may always protect the pastor of His earthly flock and nourish him. May the powerful princes of the nations, with their generous spirits, favor Our cares and endeavors. With God’s help, may they continue vigorously to promote the prosperity and safety of the Church, which is afflicted by so many evils.

13. Let us ask these things humbly of Mary, the holy Mother of God. We confess that she alone has overcome all heresies and We salute her with gratitude on this day, the anniversary of Our predecessor, Pius VII’s, restoration to the city of Rome after he had suffered many adversities. Let us ask these things of Peter, the Prince of the Apostles, and of his coapostle Paul. With Christ’s consent, may these two apostles grant that We, firmly established on the rock of the Church’s confession, suffer no disturbing circumstances. From Christ Himself We humbly ask the gifts of grace, peace, and joy for you and for the flock entrusted to you. As a pledge of Our affection We lovingly impart the apostolic benediction.

Given in Rome, at St. Peter’s, May 24, 1829, the first year of Our pontificate.

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1. *Wis 1.32.*
 2. *Jer 2.25.*
 3. *Ps 136.7.*
 4. *Eph 4.5.*
 5. *Epistle to Damasus, the 37th pope.*
 6. *Acts 4.12.*

7. *Mk 16.16.*
 8. *Rule 4 of the Index, and the addition to same from the decree of the Index of 13 June 1737.*
 9. *Session 4 on the decree concerning holy books.*
 10. *Read, among other things, the apostolic letters of Pius VII to the archbishops of Gnesen (1 June 1816) and Mohilev (3 September 1816).*
 11. *Clement XII, constitution In eminenti; Benedict XIV, constitution Providas; Pius VII, Constitution Ecclesiam a Jesu Christo; Leo XII, constitution Quo graviora.*
 12. *In sermon 5 on fasting of the tenth month, chap. 4.*
 13. *Session 25, chap. 18, on reform.*
 14. *2 Tm 2.17.*
 15. *In the encyclical letter to all bishops published in Venice.*
 16. *Read the Roman catechism for parish priests on matrimony.*
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POPE GREGORY XVI (FEBRUARY 2, 1831 – JUNE 1, 1846)

Pope Gregory XVI (18 September 1765 – 1 June 1846), born Bartolomeo Alberto Cappellari EC, reigned as Pope from 2 February 1831 to his death in 1846.

Commissum Divinitus. On Church and State. Pope Gregory XVI - 1835

To the Clergy of Switzerland.

Venerable Brothers and Dearly Beloved Sons, Greetings and Apostolic Benediction.

The duty of the apostolic office which God entrusted to Us demands that We continually watch over the Lord's flock. We especially direct all Our zeal and thoughts to provide as much assistance as We can whenever the eternal salvation of the sheep and the Catholic religion seem to be in danger.. We are aware of and deplore the fact that Our enemies cunningly try many things, and not without success. Their works are an open blow against the Christian flock and an injury to the Catholic cause. This sorrow is aggravated because those who want to deceive the unwary claim that they do not intend to subtract anything from the integrity of the faith. They pretend to have as their only purpose the protection of the rights of the laity. They attempt, by a false pretense of public interest, to introduce, widely disseminate, establish, and somehow sanction the erroneous and wicked teachings which they follow.

2. Hence they dared to call together an assembly to deliberate, and to fabricate a rule whereby aspects of the temporal power in ecclesiastical affairs were revealed and defined. You already know that We are speaking about those things which were nefariously accomplished during January of last year in Baden in the canton of Aargau. Because of them you experienced sharp sorrow and even now they make you anxious and concerned. We cannot keep secret the fact that in the beginning We were influenced to do nothing. We believed that the laymen gathered in the appointed place with no other intention than to study those matters which concern religion. We further believed they wanted to proceed so that they might not only discuss the many aspects of the ecclesiastical power, but also so that they might offer plans to those who wield high civil authority; those persons might then confirm and sanction the plans by force of law.

3. The acts of that meeting were recently published by Gynopediis at Frauenfeld. These acts contain the names of the men who were present at the meeting, the speeches given by some of them in the sessions, and the articles passed there. We were horrified in reading those speeches and articles and the principles contained in them. We knew then that novelties were being introduced in the Catholic Church which are contrary to its teaching and discipline and which lead to the destruction of souls. We cannot allow this in any way.

4. He who made everything and who governs by a prudent arrangement wanted order to flourish in His Church. He wanted some people to be in charge and govern and others to be subject and obey. Therefore, the Church has, by its divine institution, the power of the magisterium to teach and define matters of faith and morals and to interpret the Holy Scriptures without danger of error. It also has the power of governance to preserve and strengthen in the true doctrine those whom it welcomes as children and to make laws concerning all things which pertain to the salvation of souls, the exercise of the sacred ministry, and divine worship. Whoever opposes these laws makes himself guilty of a very serious crime.

5. This power of teaching and governing in matters of religion, given by Christ to His Spouse, belongs to the priests and bishops. Christ established this system not only so that the Church would in no way belong to the civil government of the state, but also so that it could be totally free and not subject in the least to any earthly domination. Jesus Christ did not commit the sacred trust of the revealed doctrine to the worldly leaders, but to the apostles and their successors. He said to them only: "Whoever hears you, hears Me; whoever rejects you, rejects Me." These same apostles preached the Gospel, spread the Church, and established its discipline not in accordance with the pleasure of lay authority, but even in spite of it. Moreover, when the leaders of the synagogue dared command them to silence, Peter and John, who had used the evangelical

freedom, responded: “You be the judge of whether it is right in the eyes of God to listen to you rather than to God.” Thus, if any secular power dominates the Church, controls its doctrine, or interferes so that it cannot promulgate laws concerning the holy ministry, divine worship, and the spiritual welfare of the faithful, it does so to the injury of the faith and the overturning of the divine ordinance of the Church and the nature of government.

6. These principles are firm, unchangeable, and supported by the authority and tradition of the ancient Fathers. Bishop Ossius of Cordoba wrote to Emperor Constantius: “Do not become involved in ecclesiastical matters nor give us orders concerning these affairs. But rather learn this from us: God gives you the empire; He entrusts ecclesiastical power to us. Whoever secretly tries to snatch the empire away from you opposes God. By the same token, take care that you do not draw ecclesiastical power to yourself and become guilty of a great crime.” The Christian leaders were aware of this and they considered it a glorious thing to acknowledge publicly. Among them was the great leader Basil who said in the eighth synod: “What more can I say about you lay people? I have nothing else to say except that it is not permitted for you to speak concerning ecclesiastical matters. It is the duty of patriarchs, popes, and priests, to whom the duty of governing has been entrusted, to investigate and study these matters. They have the power of binding and loosing and of sanctifying. They are the ones who have the ecclesiastical and heavenly keys, not those who must be fed, sanctified, bound, and loosed.”

7. However, in the Baden meeting the matter was discussed differently. The articles which came forth from it attack the sound doctrine of ecclesiastical power and lead the Church itself into a scandalous and unjust slavery. It is even subject to the judgment of lay authority in the promulgation of decrees concerning dogma, and its disciplinary laws are declared to lack force and effect unless they are promulgated by the agreement of secular authority with an added proposition concerning the penalties against those who disobey. What then? Power is given to that same civil authority either to approve or to oppose the celebration of the diocesan synods, to inspect the synods, to oversee seminaries, and to confirm the system of their internal governance established by bishops, to remove clerics from ecclesiastical duties, to govern the religious and moral instruction of the people, and finally to regulate everything which, they claim, pertains to the external discipline of the Church, although these things may be of a spiritual nature or character and may concern the worship of God and the salvation of souls.

8. There is nothing which belongs more to the Church and there is nothing Jesus Christ wanted more closely reserved for its shepherds than the dispensation of the sacraments He instituted. The power to judge concerning their dispensation belongs only to those whom He established as ministers of His work on earth. It is wicked if the civil authority appropriates for itself anything in this holy office! It is wicked if the civil authority prescribes anything at all concerning it or gives orders to the ministers of the sacraments! It is wicked if it tries with its laws to oppose the rules handed down to Us in writing or by oral tradition from the early Church concerning the distribution of the sacraments to the Christian people. Our predecessor St. Gelasius said in his letter to Emperor Anastasius: “You know, most merciful son, that you are allowed to rule over the human race. Nevertheless, submit yourself to the bishops and seek from them the means of your salvation. In receiving the heavenly sacraments and in distributing them appropriately, you know that you should be subject rather than govern. You know therefore that in these things you depend on their judgment and that they do not want to be subjected to your power.” What seems to be incredible and portentous is that the meeting at Baden progressed to the point that even the right and office of dispensing the sacraments was attributed to secular authority. The articles which were rashly written concerning the sacrament of marriage in Christ and the Church certainly incline in this direction as does the support given for contracting mixed marriages. The requirement that Catholic priests bless these marriages while ignoring the religious differences between the spouses and the threats of punishment for those who refuse to do this illustrate this tendency.

9. These things ought to be condemned because the civil authority makes laws concerning the celebration of a divinely established sacrament and dares to order the priests in such a serious matter. But they ought to be reproached even more so because they foster an absurd and impious idea which they call “indifferentism;” indeed they depend on it as necessary. Moreover, they oppose Catholic truth and Church doctrine which forbids mixed marriages as disgraceful because of the communion in holy things and because of the serious danger of the perversion of the Catholic spouse and the perverted education of the future children. Nor did the Church ever grant the free power to contract such a marriage unless conditions were added which prevented the causes of danger and deformity.

10. Jesus Christ conferred on His Church the supreme power of administering religion and governing Christian society. This is not subject to the civil authority. In his letter to the Ephesians the apostle teaches that Christ established this ecclesiastical power for the benefit of unity. And what is this unity unless one person is placed in charge of the whole Church who protects it and joins all its members in the one profession of faith and unites them in the one bond of love and communion? The wisdom of the Divine Lawgiver ordered that a visible head be placed over a visible body so that “once so established, the opportunity for division might be removed.” Wherefore, although for all the bishops whom the Holy Spirit placed as governors of the Church of God there is a common dignity and in matters of rank there is nevertheless equal power, there is not the same rank in the hierarchy for all and they do not all have the same extent of jurisdiction.

Using the words of St. Leo the Great; “Among the holy apostles there was a similarity of honor but a distinction of power: while the election of all was equal, it was given only to one to have preeminence among the others ... because the Lord wanted the sacrament of evangelical duty to belong to the office of the apostles; thus He placed it principally in St. Peter, the head of all the apostles.” He granted this to Peter alone out of all the apostles when He promised him the keys of the kingdom of heaven and entrusted to him the obligation of feeding the Lord’s sheep and lambs and the duty of strengthening his brothers. He wanted this to extend to Peter’s successors whom He placed over the Church with equal right. This has always been the firm and united opinion of all Catholics. It is Church dogma that the pope, the successor of St. Peter, possesses not only primacy of honor but also primacy of authority and jurisdiction over the whole Church. Accordingly the bishops are subject to him.

11. In the words of St. Leo, who continues speaking about the Holy See of Peter: “It is necessary that the Church throughout the world be united and cleave to the center of Catholic unity and ecclesiastical communion, so that whoever dares to depart from the unity of Peter might understand that he no longer shares in the divine mystery.” St. Jerome adds: “Whoever eats the lamb outside of this house is unholy. Those who were not in the ark of Noah perished in the flood.” Just as he who does not gather with Christ, so he who does not gather with Christ’s Vicar on earth, clearly scatters. How can someone who destroys the holy authority of the Vicar of Christ and who infringes on his rights gather with him? It is through these rights that the pope is the center of unity, that he has the primacy of order and jurisdiction, and that he has the full power of nurturing, ruling, and governing the universal Church.

12. We tearfully admit that this was attempted at the meeting in Baden. The pope alone and no bishop has the right to transfer the days fixed by the Church for celebrating feasts and observing fasts and to annul the precept of attending Mass. This was clearly established in the constitution *Auctorem fidei* published by Our predecessor Pius VI on August 28, 1794, against the Pistoians.

13. The items contained in the Baden articles are contrary to this and are much more harmful because on the issue of discipline they reserve the right for the civil authority. The special privilege of removing religious congregations which live under a rule from the jurisdiction of the bishops and subjecting these congregations directly to himself belongs to the pope—a right popes have used from the earliest times. The articles of the Baden convention abridge this right. They make no mention of the necessity of asking and obtaining the permission of the Holy See. Thus plans may be undertaken by a secular authority through which, after the exemption of the monastic orders is abolished in Switzerland, regular congregations can be made subject to the authority of the ordinary bishops.

14. To these, We should add those things which they indicate have been authorized concerning the rights of bishops. If these things are examined more deeply and referred back to the principles from which the articles made in the Baden conference proceed, they seem to confirm that the jurisdiction of the bishops neither can nor should be swayed by the supreme authority of the pope. Nor should they be circumscribed by any limitations. Neither should We omit those things which were proposed concerning either the erection of a metropolitan see or the unification of some of those dioceses to another cathedral church located beyond the boundaries of Switzerland. The rights of the Holy See in this matter were ignored. Thus civil authority acted as if it were totally free in these serious issues to establish by its own right those things which it considered to be advantageous for the spiritual needs of the people. We pass over many other things which would be too tiresome to

enumerate individually. However, they inflict great harm on this Holy See of Peter and threaten, violate, and despise its dignity and authority.

15. Since this is the situation and the Church is confronted by so great and open a disturbance of sound doctrine and ecclesiastical rights and by so great and serious a danger to the Catholic cause in these regions, it behooved Us to raise Our voice from this holy mountain soon after the meeting of Baden was held and to openly criticize, reprove, and condemn those articles to everyone who participated in the conference. We delayed Our decision on their wickedness up until now because We hoped that those who administer civil affairs would totally reject and disapprove of them. The matter did not, for the most part, come to pass according to Our expectation. On the contrary, We, greatly sorrowing, learned that laws were enacted which confirmed those articles and protected them by public decree.

16. We, in Our role as teacher and universal doctor, ought diligently to beware lest anyone be led into error by Our action and conclude that the articles of the Baden meeting are not inconsistent with the teaching and discipline of the Church. We know that We cannot hesitate or be silent any longer. As this is a matter of very serious importance, We subjected these articles to a careful examination. We have heard the advice and received the opinions of the cardinals of the Holy Roman Church and have considered the entire matter carefully by Our own will and with sure knowledge. With the fullness of the apostolic power, We reprove and condemn the aforementioned articles of the meeting of Baden as containing false, rash, and erroneous assertions; as detracting from the rights of the Holy See, overthrowing the government of the Church and its divine constitution, and subjecting the ecclesiastical ministry to secular domination; and as proceeding from condemned premises. We decree that they should forever be considered condemned.

17. While We intend to point these things out openly because of Our apostolic duty, it remains for Us to speak with paternal affection to you who have taken on a part of His governance, the fullness of which the Prince of Shepherds entrusted to Us. Among so many evils which besiege the Catholic Church in these evil times, what great trials press upon Our heart! We have experienced great sadness, especially from those things which were daringly attempted recently. It should be enough to direct your attention to it, and it should not be necessary to explain the details.

18. In Our sorrow We must not neglect to mention that what you did in guarding the Catholic cause and caring for the salvation of the flock entrusted to your care brought Us great solace. Therefore, We give thanks to the Father of mercies and the God of all consolation who comforted Us with you while We were oppressed by such tribulation. We must arouse your devotion. We exhort you to fight for the cause of God and the Church with greater zeal as the attacks of the enemy become more severe. It is your duty to stand as a wall so that no other foundation can be placed other than the one which has already been laid. It is also your duty to keep the faith undefiled. There is another sacred trust which you should firmly defend, namely, the holy laws by which the Church establishes its discipline, and the rights of this Apostolic See. Therefore, act according to the position which you hold, according to the dignity with which you are vested, according to the authority which you received, according to the sacrament by which you bound yourselves in solemn consecration. Unsheathe the sword of the spirit which is the word of God. Denounce, beseech, rebuke in all patience and teaching. Labor and struggle for the Catholic religion, for the divine authority and laws of the Church, for the See of Peter and its dignity and rights “so that not only those who are upright may remain safe but also so that those who were deceived by seduction may be called back from error.”

19. Moreover, so that the desired outcome may result from these cares and labors under taken by Our venerable brothers, We also address those of you who are ministers of the sacraments, shepherds of souls, and preachers of the divine word. It is your duty to be totally united with them in will, to be inflamed with the same zeal, and to be in harmony with them in this work so that the people might be protected from all danger of error and contamination. Exert yourselves so that everyone thinks the same thing and no one allows himself to be led astray by strange teachings. Let everyone avoid profane novelties, cling to the Catholic faith, and submit himself to the power and authority of the Church. Each person should bind himself ever more firmly to this See which the strong Redeemer of Jacob placed as an iron pillar and as a bronze wall against the enemies of religion. You should receive these enemies as people who ought to be educated in the law of Christ and of the Church.

20. It should be obvious that the secular power and those laws enacted by it concerning the welfare of civil society ought to be obeyed, not only because of the fear of wrath but also because of conscience. It is never permitted, however, to shamefully abandon the faith because of it. Since the spirits of the people are trained in this way, consider your labors to be both for the tranquility of the citizens and the welfare of the Church; these two things cannot be separated from one another.

21. May the most merciful God, from whom comes every perfect gift, accomplish these Our wishes. May Our apostolic blessing which We lovingly impart to you, venerable brothers, to Our brothers in the Lord, and to the faithful be a sign of good things which We ardently desire for this part of the Catholic flock.

Given in Rome, at St. Peter's, on the 17th day of May in the year 1835, the fifth year of Our Pontificate.

Cum Primum. On Civil Obedience. Pope Gregory XVI - 1832

To All Archbishops and Bishops Dwelling in the Kingdom of Poland.

Venerable Brothers, Greetings and Apostolic Benediction.

When the first report of the calamities, which so seriously devastated your flourishing kingdom reached our ears, We learned simultaneously that they had been caused by some fabricators of deceit and lies. Under the pretext of religion, and revolting against the legitimate authority of the princes, they filled their fatherland, which they loosed from due obedience to authority, with mourning. We shed abundant tears at the feet of God, grieving over the harsh evil with which some of our flock was afflicted. Afterward We humbly prayed that God would enable your provinces, agitated by so many and so serious dissensions, to be restored to peace and to the rule of legitimate authority.

2. We were immediately eager to send an encyclical letter to you that you might understand that We too were oppressed by the weight of your troubles. We hoped to add some solace and strength to your pastoral solicitude by which you might apply yourselves with new and more ardent zeal to propagating sounder doctrines and to persuading your precious followers, both in the clergy and among the laity. That letter never reached you because of the troubles of the times; therefore, now that God has restored quiet and tranquility, We again open our heart to you. We hope to kindle your zeal and solicitude as much as We can with the help of God, so that you may diligently protect your flock from the true causes of your past troubles. Watch earnestly lest deceitful men and the promoters of novelties continue to spread erroneous doctrines and false dogmas in your flock. Using the pretext of the common good, as is their custom, they take advantage of the credulity of those who are naive and rash, so that they may have them as blind servants and supporters in disturbing the peace of the kingdom and in overturning the order of society.

3. Surely the fraud of these would-be teachers must be uncovered in clear words for the good and the instruction of the faithful. The fallacy of their thought must be refuted courageously everywhere with the words of divine scripture and the testimony of Church tradition. From these most pure fountains (from which the Catholic clergy ought to draw the plan of their lives and the material for their sermons to the people) We are taught most clearly that the obedience which men are obliged to render to the authorities established by God is an absolute precept which no one can violate, except if by chance something is commanded which runs counter to the laws of God or of the Church. "Let everyone" says the Apostle, "be subject to higher authorities, for there exists no authority except from God, and those who exist have been appointed by God. Therefore he who resists the authority resists the ordination of God . . . wherefore you must needs be subject not only because of the wrath, but also for conscience sake" (Rom 13.1,2,5). Similarly St. Peter (1 Pt 2.13) teaches all the faithful: "Be subject to every human creature for God's sake, whether to the king as supreme, or to the governors sent through him . . ." for (he says) such is the will of God, that by doing good you would silence the ignorance of foolish men." By observing these admonitions the first Christians, even during the persecutions, deserved well of the Roman emperors themselves and of the security of the state. "Christian soldiers," says St. Augustine, "served an infidel emperor: when it came to the subject

of Christ, they recognized no one except Him who is in heaven. They distinguished between the eternal Lord and the temporal lord, but also were subject to the temporal lord because of the eternal Lord” (St. Aug. On Ps 124).

4. The holy Fathers have always taught this doctrine. The Catholic Church has taught it and continues to teach it. Having been taught it, the first Christians lived and acted in such a manner that, although the crime of cowardice and desertion had contaminated the pagan army, it never contaminated the Christians. On this point Tertullian reports: “Concerning the majesty of the emperor, we Christians are brought into ill repute. Nevertheless, no Christians will be found among men like Albinus or Niger or Cassius. But among these very peoples, who recently had sworn by their gods, who had offered sacrifices for the safety of emperor and state, and who frequently condemned the Christians, enemies of the state have been found. No Christian is an enemy, certainly not of the emperor. Since we know that the emperor is appointed by God, it is necessary that he be loved and revered, and that we wish him well.” We understand that you know these things. We do not intend to say them as if we might be afraid that you would not propagate and disseminate sounder doctrine concerning the obedience which subjects must have for their legitimate prince. Nonetheless We have said them so that you may easily understand that We desire all clerics of your kingdom to shine forth in purity of doctrine, in splendor of knowledge, and in sanctity of life, that they may appear in the eyes and the judgment of all without blemish. In this manner, We hope everything will proceed more happily. Your emperor will act kindly toward you; at no time will he deny his patronage for the good of the Catholic religion and he will always listen patiently to your requests. Those who are wise will follow you with richly deserved praise, and those who are opposed will fear you, but will have nothing evil to say of Us. Meanwhile raising our hands to heaven, We pray God for you that he may enrich and fill each one of you more and more every day with an abundance of heavenly virtues. Having you always in our heart, We exhort you to complete our joy. Sharing the same love, may you also think alike, unanimously perceiving the same things. May all of you proclaim, as is fitting, sound doctrine and sound words; preserve that which was entrusted to you and stand as one, united in the spirit, working together for the faith. Finally pray to God for us without ceasing. We impart most lovingly the Apostolic Benediction to you and to the flock committed to you as a pledge of paternal charity.

Given in Rome, at St. Peter’s, June 9, 1832, the second year of Our Pontificate.

In Supremo Apostolatus. Condemning the Slave Trade. Pope Gregory XVI - 1839

Placed at the summit of the Apostolic power and, although lacking in merits, holding the place of Jesus Christ, the Son of God, Who, being made Man through utmost Charity, deigned to die for the Redemption of the World, We have judged that it belonged to Our pastoral solicitude to exert Ourselves to turn away the Faithful from the inhuman slave trade in Negroes and all other men. Assuredly, since there was spread abroad, first of all amongst the Christians, the light of the Gospel, these miserable people, who in such great numbers, and chiefly through the effects of wars, fell into very cruel slavery, experienced an alleviation of their lot. Inspired in fact by the Divine Spirit, the Apostles, it is true, exhorted the slaves themselves to obey their masters, according to the flesh, as though obeying Christ, and sincerely to accomplish the Will of God; but they ordered the masters to act well towards slaves, to give them what was just and equitable, and to abstain from menaces, knowing that the common Master both of themselves and of the slaves is in Heaven, and that with Him there is no distinction of persons.

But as the law of the Gospel universally and earnestly enjoined a sincere charity towards all, and considering that Our Lord Jesus Christ had declared that He considered as done or refused to Himself everything kind and merciful done or refused to the small and needy, it naturally follows, not only that Christians should regard as their brothers their slaves and, above all, their Christian slaves, but that they should be more inclined to set free those who merited it; which it was the custom to do chiefly upon the occasion of the Easter Feast as Gregory of Nyssa tells us. There were not lacking Christians, who, moved by an ardent charity ‘cast themselves into bondage in order to redeem others,’ many instances of which our predecessor, Clement I, of very holy memory, declares to have come to his knowledge. In the process of time, the fog of pagan

superstition being more completely dissipated and the manners of barbarous people having been softened, thanks to Faith operating by Charity, it at last comes about that, since several centuries, there are no more slaves in the greater number of Christian nations. But – We say with profound sorrow – there were to be found afterwards among the Faithful men who, shamefully blinded by the desire of sordid gain, in lonely and distant countries, did not hesitate to reduce to slavery Indians, negroes and other wretched peoples, or else, by instituting or developing the trade in those who had been made slaves by others, to favour their unworthy practice. Certainly many Roman Pontiffs of glorious memory, Our Predecessors, did not fail, according to the duties of their charge, to blame severely this way of acting as dangerous for the spiritual welfare of those engaged in the traffic and a shame to the Christian name; they foresaw that as a result of this, the infidel peoples would be more and more strengthened in their hatred of the true Religion.

It is at these practices that are aimed the Letter Apostolic of Paul III, given on May 29, 1537, under the seal of the Fisherman, and addressed to the Cardinal Archbishop of Toledo, and afterwards another Letter, more detailed, addressed by Urban VIII on April 22, 1639 to the Collector Jurium of the Apostolic Chamber of Portugal. In the latter are severely and particularly condemned those who should dare ‘to reduce to slavery the Indians of the Eastern and Southern Indies,’ to sell them, buy them, exchange them or give them, separate them from their wives and children, despoil them of their goods and properties, conduct or transport them into other regions, or deprive them of liberty in any way whatsoever, retain them in servitude, or lend counsel, succour, favour and co-operation to those so acting, under no matter what pretext or excuse, or who proclaim and teach that this way of acting is allowable and co-operate in any manner whatever in the practices indicated.

Benedict XIV confirmed and renewed the penalties of the Popes above mentioned in a new Apostolic Letter addressed on December 20, 1741, to the Bishops of Brazil and some other regions, in which he stimulated, to the same end, the solicitude of the Governors themselves. Another of Our Predecessors, anterior to Benedict XIV, Pius II, as during his life the power of the Portuguese was extending itself over New Guinea, sent on October 7, 1462, to a Bishop who was leaving for that country, a Letter in which he not only gives the Bishop himself the means of exercising there the sacred ministry with more fruit, but on the same occasion, addresses grave warnings with regard to Christians who should reduce neophytes to slavery.

In our time Pius VII, moved by the same religious and charitable spirit as his Predecessors, intervened zealously with those in possession of power to secure that the slave trade should at least cease amongst the Christians. The penalties imposed and the care given by Our Predecessors contributed in no small measure, with the help of God, to protect the Indians and the other people mentioned against the cruelty of the invaders or the cupidity of Christian merchants, without however carrying success to such a point that the Holy See could rejoice over the complete success of its efforts in this direction; for the slave trade, although it has diminished in more than one district, is still practiced by numerous Christians. This is why, desiring to remove such a shame from all the Christian nations, having fully reflected over the whole question and having taken the advice of many of Our Venerable Brothers the Cardinals of the Holy Roman Church, and walking in the footsteps of Our Predecessors, We warn and adjure earnestly in the Lord faithful Christians of every condition that no one in the future dare to vex anyone, despoil him of his possessions, reduce to servitude, or lend aid and favour to those who give themselves up to these practices, or exercise that inhuman traffic by which the Blacks, as if they were not men but rather animals, having been brought into servitude, in no matter what way, are, without any distinction, in contempt of the rights of justice and humanity, bought, sold, and devoted sometimes to the hardest labour. Further, in the hope of gain, propositions of purchase being made to the first owners of the Blacks, dissensions and almost perpetual conflicts are aroused in these regions.

We reprove, then, by virtue of Our Apostolic Authority, all the practices above mentioned as absolutely unworthy of the Christian name. By the same Authority We prohibit and strictly forbid any Ecclesiastic or lay person from presuming to defend as permissible this traffic in Blacks under no matter what pretext or excuse, or from publishing or teaching in any manner whatsoever, in public or privately, opinions contrary to what We have set forth in this Apostolic Letter.

Inter Praecipuas. On Biblical Societies. Pope Gregory XVI – 1844.

To the Venerable Brothers, Patriarchs, Primates, Archbishops and Bishops.

Venerable Brothers, Greetings and Apostolic Benediction.

Among the special schemes with which non-Catholics plot against the adherents of Catholic truth to turn their minds away from the faith, the biblical societies are prominent. They were first established in England and have spread far and wide so that we now see them as an army on the march, conspiring to publish in great numbers copies of the books of divine Scripture. These are translated into all kinds of vernacular languages for dissemination without discrimination among both Christians and infidels. Then the biblical societies invite everyone to read them unguided. Therefore it is just as Jerome complained in his day: [1] they make the art of understanding the Scriptures without a teacher "common to babbling old women and crazy old men and verbose sophists," and to anyone who can read, no matter what his status. Indeed, what is even more absurd and almost unheard of, they do not exclude the common people of the infidels from sharing this kind of a knowledge.

2. But you know the aim of these societies. In his sacred writings, Peter, after praising the letters of Paul, warns that in these epistles "certain things are difficult to understand, which the unlearned and the unstable distort just as they do the rest of the Scriptures, which also leads to their destruction." He adds at once, "Since you know this beforehand, be on your guard lest, carried away by the error of the foolish, you fall away from your own steadfastness." [2] Hence it is clear to you that even from the first ages of Christianity this was a skill appropriate for heretics. Having repudiated the given word of God and rejected the authority of the Catholic Church, they either interpolate "by artifice" into the Scriptures or pervert "its meaning through interpretation." [3] Nor finally are you ignorant of the diligence and knowledge required to faithfully translate into another language the words of the Lord. In the many translations from the biblical societies, serious errors are easily inserted by the great number of translators, either through ignorance or deception. These errors, because of the very number and variety of translations, are long hidden and hence lead the faithful astray. It is of little concern to these societies if men reading their vernacular Bibles fall into error. They are concerned primarily that the reader becomes accustomed to judging for himself the meaning of the books of Scripture, to scorning divine tradition preserved by the Catholic Church in the teaching of the Fathers, and to repudiating the very authority of the Church.

3. For this end the same biblical societies never cease to slander the Church and this Chair of Peter as if we have tried to keep the knowledge of sacred Scripture from the faithful. However, we have documents clearly detailing the singular zeal which the Supreme Pontiffs and bishops in recent times have used to instruct the Catholic people more thoroughly in the word of God, both as it exists in writing and in tradition. The decrees of the Council of Trent even commanded the bishops to see to it that "the sacred Scriptures and the divine law" are preached more frequently in the dioceses. [4] In expanding the provisions of the Lateran Council, [5] they order that in each church, either cathedral or collegiate in the cities and better known towns, individuals able to explain and interpret sacred Scripture must be obtained. [6] Later action was taken in many provincial synods [7] concerning the establishment of an ecclesiastical benefice according to the norms of articles sanctioned by the Council of Trent, [8] and about readings to be given publicly to the clergy and also to the people by a canonical theologian. Also, in the Roman Council of 1725, Benedict XIII assembled not only the sacred bishops of the Roman province but also many of the archbishops, bishops and other ordinaries of places in no way subject to this Holy See to deal with this same matter. [9] In addition, for the same purpose he proposed several measures in apostolic letters which he wrote expressly for Italy and the adjacent islands. [10] You customarily report on the condition of diocesan affairs at stated times to the Apostolic See. [11] It is clear from the answers of our Congregation of the Council, sent repeatedly to your predecessors or to you yourselves, how this same Holy See congratulates bishops if they have benefited theologians who give public readings of the sacred Scriptures. The Holy See never fails to admonish and aid the pastoral care of those bishops, if anywhere this matter has not succeeded according to plan.

4. Moreover, regarding the translation of the Bible into the vernacular, even many centuries ago bishops in various places have at times had to exercise greater vigilance when they became aware that such translations were being read in secret gatherings or were being distributed by heretics. Innocent III issued warnings concerning the secret gatherings of laymen and women, under the pretext of piety, for the reading of Scripture in the diocese of Metz.[12] There was also a special prohibition of Scripture translations promulgated either in Gaul a little later[13] or in Spain before the sixteenth century.[14] But later even more care was required when the Lutherans and Calvinists dared to oppose the changeless doctrine of the faith with an almost incredible variety of errors. They left no means untried to deceive the faithful with perverse explanations of the sacred books, which were published by their adherents with new interpretations in the vernacular. They were aided in multiplying copies and quickly spreading them by the newly invented art of printing. Therefore in the rules written by the fathers chosen by the Council of Trent, approved by Pius IV,'s and placed in the Index of forbidden books, we read the statute declaring that vernacular Bibles are forbidden except to those for whom it is judged that the reading will contribute "to the increase of faith and piety." [16] Because of the continued deceptions of heretics, this rule was further restricted and supplemented by a declaration of Benedict XIV: for the future the only vernacular translations which may be read are those which "are approved by the Apostolic See" or at least were published "with annotations taken from the holy Fathers of the Church, or from learned and Catholic authors." [17]

5. Meanwhile there was no dearth of new sect members in the school of Jansenius. Borrowing the tactics of the Lutherans and Calvinists, they rebuked the Apostolic See on the grounds that because the reading of the Scriptures for all the faithful, at all times and places, was useful and necessary, it therefore could not be forbidden anyone by any authority. But this audacity of the Jansenists we find reprehended by the grave censures of two recent supreme pontiffs, namely Clement XI in the Constitution *Unigenitus* in 1713[18] and Pius VI in the Constitution *Auctorem Fidei* in 1794.[19]

6. So before the biblical societies were founded, the faithful had already been alerted by the aforementioned decrees against the deception of the heretics, which works in their specious zeal to spread the divine writings for the common use. However Pius VII, who understood that these societies founded in his time were flourishing, opposed their efforts by means of his apostolic nuncio, by his letters, by published decrees,[20] by various Congregations of Cardinals of the Holy Roman Church, and by two of his pontifical letters which he addressed to the archbishops of Gniezno[21] and Mohilev.[22] Immediately thereafter Leo XII continued the battle against the biblical societies with an encyclical letter addressed to all the bishops of the Catholic world, published on May 5, 1824, and Pius VIII did the same in an encyclical letter published May 24, 1829. And lastly, We who, though unworthy, have succeeded to his place have taken great pains to remind the faithful of the ancient laws concerning vernacular translations of the Scriptures.[23]

7. However We have reason to congratulate you, since, moved by piety and prudence and strengthened by these letters of Our predecessors, you warned Catholics to be on their guard against the snares which the biblical societies were spreading for them. Thus, by the efforts of God and His Church, it has come to pass that some incautious Catholic men who imprudently favored the biblical societies have understood how they were deceived. They have left the societies, and the remaining faithful have continued almost immune from the contagion which threatened them from this source.

8. In the meantime, the biblical societies did not doubt that they would obtain high praise for leading infidels in some manner or other to the profession of the Christian name by the reading of the sacred books published in their own language. They strove to distribute these in immense numbers by their missionaries and scouts, who even forced them upon the unwilling. But for the men striving to propagate the Christian name outside of the rules established by Christ himself, almost nothing happened according to plan. They were able at times to create new impediments for Catholic priests who set out to these peoples with a commission from this Holy See. These priests spared no labor to bring forth new sons of the Church by preaching the word of God and administering the Sacraments; they even prepared to shed their blood under all kinds of intense tortures for their salvation and for the defense of the faith.

9. Now, however, these sect members are deprived of their expectations and regret the immense outlay of money spent in publishing their Bibles and spreading them without success. Some have now been found who have directed their efforts toward Italians, especially the citizens of Rome herself, after the manner of a new first assault. Actually We learned from

reports and documents just received that a number of men of various sects met in the city of New York last year on June 12 and founded a new society called Christian League. Their common purpose is to spread religious liberty, or rather an insane desire for indifference concerning religion, among Romans and Italians. They assert that the institutions of the Roman and Italian peoples have been so influential that anything of any consequence that has happened in the world had its origin in Rome. They arrive at this conclusion not because the Supreme See of Peter is here according to the plan of the Lord, but because there has been a certain residue of ancient Roman domination, usurped by Our predecessors, as they often repeat, but still active. Therefore they are determined to give everyone the gift of liberty of conscience, or rather of error; they liken it to a fountain from which political liberty and increased public prosperity may spring forth. But they feel that they can accomplish nothing unless they make some progress with Roman and Italian citizens, thereafter using their authority and efforts to influence other nations. And they are confident that they will achieve this easily, since there are so many Italians everywhere on earth, many of whom will return to their fatherland. Of these, some are attracted to new things, some have corrupt morals, and some are oppressed with poverty and may thus be lured to join the society voluntarily or to join for a price. Therefore the societies have concentrated on these people so that they will bring corrupt, vernacular Bibles here and secretly spread them among the faithful. They will also distribute other evil books and pamphlets composed with the aid of some Italians or translated into Italian in order to alienate the minds of the readers from the Holy Church and from obedience to it. Among these they designate particularly the *Histoire de la reformation* by Merle d'Aubigne and *Fastes de la Reforme en Italie* by John Cric. The nature of these books and of their future publications can be understood from the fact that no two members on the committee selecting books may ever be of the same religious sect.

10. When these things were first brought to Our attention, We were greatly saddened by the dangers to religion not only in places far from Rome, but in the very center of Catholic unity. We need fear little that the See of Peter may ever fall because the impregnable foundation of his Church was laid by Christ the Lord; however We must not cease to defend its authority. Besides the divine Leader of pastors will demand of Us a severe reckoning for the growth of weeds in the field of the Lord if they have been sown by an enemy while We were asleep, and for the blood of the sheep who have perished here through Our fault.

11. Therefore, taking counsel with a number of Cardinals, and weighing the whole matter seriously and in good time, We have decided to send this letter to all of you. We again condemn all the above-mentioned biblical societies of which our predecessors disapproved. We specifically condemn the new one called Christian League founded last year in New York and other societies of the same kind, if they have already joined with it or do so in the future. Therefore let it be known to all that anyone who joins one of these societies, or aids it, or favors it in any way will be guilty of a grievous crime. Besides We confirm and renew by Our apostolic authority the prescriptions listed and published long ago concerning the publication, dissemination, reading, and possession of vernacular translations of sacred Scriptures. Concerning other works of any writer We repeat that all must abide by the general rules and decrees of Our predecessors which are found in the Index of forbidden books, and indeed not only for those books specifically listed, but also for others to which the aforementioned prohibitions apply.

12. Thus, We emphatically exhort you to announce these Our commands to the people accredited to your pastoral care; explain them in the proper place and time, and strive mightily to keep the faithful sheep away from the Christian League and other biblical societies, as well as away from their followers. Also take from the faithful both the vernacular Bibles which have been published contrary to the sanctions of the Roman Pontiffs and all other books which are proscribed and condemned. In this way see that the faithful themselves by your warnings and authority “are taught that they ought to consider what kind of food is healthful for them, and what is noxious and deadly.”[24] Meanwhile be more zealous each day to preach the word of God, both through yourselves and through the individual pastors in each diocese, and through other ecclesiastical men fit for the task. In particular, watch more carefully over those who are assigned to give public readings of holy scripture, so that they function diligently in their office within the comprehension of the audience; under no pretext whatsoever should they dare to explain and interpret the divine writings contrary to the tradition of the Fathers or the interpretation of the Catholic Church. Finally it is proper for a good pastor not only to safeguard and nourish his sheep, but also to seek and recall to the sheepfold those who have gone to a distant place. So it will also be your duty and

Ours to direct Our fullest zeal to this end, that all who have been seduced by such sect members and the distributors of evil books recognize the gravity of their sin and strive to expiate it with penance. Nor indeed are the seducers to be deprived of the same priestly solicitude, especially the teachers of impiety themselves; although their sin is greater, We should not shrink from their salvation, which We may be able to procure by some means.

13. We ask those of you who rule churches in Italy, or in other places where Italians live in great numbers, or where there are trading centers and ports from which passage into Italy is frequent, that special and intense vigilance be exercised against the deceits and labors of the members of the Christian League. Since it is there that the sect members have determined to bring their plans to fruition, it follows that the bishops in those places especially must collaborate with Us in ready and constant zeal to dissipate their machinations. We earnestly desire the help of the Lord in this task.

14. We have no doubt that these cares of Ours and yours will be seconded with the aid of the civil powers, especially by the more influential princes of Italy. This is because of their exceptional zeal for preserving the Catholic religion and because they realize that the state would benefit if the efforts of the above-mentioned sect members should fail. Experience shows that there is no more direct way of alienating the populace from fidelity and obedience to their leaders than through that indifference to religion propagated by the sect members under the name of religious liberty. And this not even the members of the Christian League conceal: although they profess themselves strangers to inciting sedition, they advocate allowing every man of the masses to interpret the Bible as he likes. As complete liberty of conscience, as they call it, spreads among the Italian people, political liberty will result of its own accord.

15. But what is truly first and foremost, let Us raise Our hands together to God and let Us commend to him, with the humility of prayer as fervent as We can make it, Our cause and that of the whole flock and of the Church; let Us also invoke with pious petitions Peter the prince of the apostles, the other saints, and especially the Blessed Virgin Mary, who has the power to end all the heresies in the whole world.

16. Finally, as a pledge of Our ardent love, We grant the Apostolic Benediction with an outpouring of affection to all of you, venerable brothers, and to the clergy and faithful laity committed to your care.

Given at Rome at St. Peter's, May 8, 1844, in the fourteenth year of Our Pontificate.

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1. *Epistle to Paulinus, 7, which is epistle 53, vol. 1, of Vallarsius edition of the Operum of St. Jerome.*
 2. *2 Pt 3.16, 17.*
 3. *Tertullian, de Praescriptionibus, chaps. 37, 38.*
 4. *Council of Trent, session 24, chap. 4 on reform.*
 5. *Lateran Council (1215) under Innocent III, chap. 11 (chap. 4, de Magistris).*
 6. *Council of Trent, session 5, chap. 1 on reform.*
 7. *Council of Milan 1 (1565), de Praeb. Theol. par. 1, tit. 5; Council of Milan 5 (1579), quae ad Beneficior collat. attin. par. 3, tit. 5; Council of Aix (1585), de Canonicis, et al.*
 8. *Tit 1, chap. 6ff.*
 9. *In the letter of indiction of the Council, 24 December 1724.*
 10. *Constitution Pastoralis officii, 19 May 1725.*
 11. *From the constitution of Sixtus V, Romanus Pontifex, 20 December 1585, and the constitution of Benedict XIV, Quod Sancta Sardicensis Synodus, 23 November 1740, vol. 1 of the Bullarium, vol. 1, and from the instruction that is found in the Appendix to vol. 1.*
 12. *In three letters given to the people of Metz, and to their bishop abbots of Morimond and LaCrest, and the capitulars, and to the Cistercian, letters 141; 142, bk. 2, and 235, bk. 3, in the edition of Balutius.*
 13. *Council of Toulouse (1229), can. 14.*
 14. *From the statement of Cardinal Pacecco at the Council of Trent (in Pallavicinus, Storia del Concil. di Trento, bk. 6, chap. 12).*
 15. *Constitution Dominici gregis, 24 March 1564.*
 16. *Rules 3 and 4 of the Index.*

17. *In addition to the previous Rule 4 from the Congregation of the Index, 17 June 1757.*
 18. *The proscription of propositions 79 to 85 of Quesnel.*
 19. *Condemnation of proposition 67 of the Pseudo-Synod of Pistoia.*
 20. *Especially through the letter (3 August 1816) of the Congregation for the Propagation of the Faith to the apostolic vicars of Persia, Armenia, and other Eastern regions, and through the decree (23 June 1817) concerning all such versions published by the Congregation of the Index.*
 21. *1 June 1816.*
 22. *4 September 1816.*
 23. *In the monitum added to the decree (7 January 1836) of the Congregation of the Index.*
 24. *From the mandate of Leo XII.*
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Mirari Vos. On Liberalism and Religious Indifferentism. Pope Gregory XVI - 1832

To All Patriarchs, Primate, Archbishops, and Bishops of the Catholic World.

Venerable Brothers, Greetings and Apostolic Benediction.

1. We think that you wonder why, from the time of Our assuming the pontificate, We have not yet sent a letter to you as is customary and as Our benevolence for you demanded. We wanted very much to address you by that voice by which We have been commanded, in the person of blessed Peter, to strengthen the brethren.[1] You know what storms of evil and toil, at the beginning of Our pontificate, drove Us suddenly into the depths of the sea. If the right hand of God had not given Us strength, We would have drowned as the result of the terrible conspiracy of impious men. The mind recoils from renewing this by enumerating so many dangers; instead We bless the Father of consolation Who, having overthrown all enemies, snatched Us from the present danger. When He had calmed this violent storm, He gave Us relief from fear. At once We decided to advise you on healing the wounds of Israel; but the mountain of concerns We needed to address in order to restore public order delayed Us.

2. In the meantime We were again delayed because of the insolent and factious men who endeavored to raise the standard of treason. Eventually, We had to use Our God-given authority to restrain the great obstinacy of these men with the rod.[2] Before We did, their unbridled rage seemed to grow from continued impunity and Our considerable indulgence. For these reasons Our duties have been heavy.

3. But when We had assumed Our pontificate according to the custom and institution of Our predecessors and when all delays had been laid aside, We hastened to you. So We now present the letter and testimony of Our good will toward you on this happy day, the feast of the Assumption of the Virgin. Since she has been Our patron and savior amid so many great calamities, We ask her assistance in writing to you and her counsels for the flock of Christ.

4. We come to you grieving and sorrowful because We know that you are concerned for the faith in these difficult times. Now is truly the time in which the powers of darkness winnow the elect like wheat.[3] “The earth mourns and fades away....And the earth is infected by the inhabitants thereof, because they have transgressed the laws, they have changed the ordinances, they have broken the everlasting covenant.”[4]

5. We speak of the things which you see with your own eyes, which We both bemoan. Depravity exults; science is impudent; liberty, dissolute. The holiness of the sacred is despised; the majesty of divine worship is not only disapproved by evil men, but defiled and held up to ridicule. Hence sound doctrine is perverted and errors of all kinds spread boldly. The laws of the sacred, the rights, institutions, and discipline — none are safe from the audacity of those speaking evil. Our Roman See is harassed violently and the bonds of unity are daily loosened and severed. The divine authority of the Church is opposed and her rights shorn off. She is subjected to human reason and with the greatest injustice exposed to the hatred of the people and reduced to vile servitude. The obedience due bishops is denied and their rights are trampled underfoot. Furthermore, academies and schools resound with new, monstrous opinions, which openly attack the Catholic faith; this horrible and

nefarious war is openly and even publicly waged. Thus, by institutions and by the example of teachers, the minds of the youth are corrupted and a tremendous blow is dealt to religion and the perversion of morals is spread. So the restraints of religion are thrown off, by which alone kingdoms stand. We see the destruction of public order, the fall of principalities, and the overturning of all legitimate power approaching. Indeed this great mass of calamities had its inception in the heretical societies and sects in which all that is sacrilegious, infamous, and blasphemous has gathered as bilge water in a ship's hold, a congealed mass of all filth.

6. These and many other serious things, which at present would take too long to list, but which you know well, cause Our intense grief. It is not enough for Us to deplore these innumerable evils unless We strive to uproot them. We take refuge in your faith and call upon your concern for the salvation of the Catholic flock. Your singular prudence and diligent spirit give Us courage and console Us, afflicted as We are with so many trials. We must raise Our voice and attempt all things lest a wild boar from the woods should destroy the vineyard or wolves kill the flock. It is Our duty to lead the flock only to the food which is healthful. In these evil and dangerous times, the shepherds must never neglect their duty; they must never be so overcome by fear that they abandon the sheep. Let them never neglect the flock and become sluggish from idleness and apathy. Therefore, united in spirit, let us promote our common cause, or more truly the cause of God; let our vigilance be one and our effort united against the common enemies.

7. Indeed you will accomplish this perfectly if, as the duty of your office demands, you attend to yourselves and to doctrine and meditate on these words: “the universal Church is affected by any and every novelty”[5] and the admonition of Pope Agatho: “nothing of the things appointed ought to be diminished; nothing changed; nothing added; but they must be preserved both as regards expression and meaning.”[6] Therefore may the unity which is built upon the See of Peter as on a sure foundation stand firm. May it be for all a wall and a security, a safe port, and a treasury of countless blessings.[7] To check the audacity of those who attempt to infringe upon the rights of this Holy See or to sever the union of the churches with the See of Peter, instill in your people a zealous confidence in the papacy and sincere veneration for it. As St. Cyprian wrote: “He who abandons the See of Peter on which the Church was founded, falsely believes himself to be a part of the Church.”[8]

8. In this you must labor and diligently take care that the faith may be preserved amidst this great conspiracy of impious men who attempt to tear it down and destroy it. May all remember the judgment concerning sound doctrine with which the people are to be instructed. Remember also that the government and administration of the whole Church rests with the Roman Pontiff to whom, in the words of the Fathers of the Council of Florence, “the full power of nourishing, ruling, and governing the universal Church was given by Christ the Lord.”[9] It is the duty of individual bishops to cling to the See of Peter faithfully, to guard the faith piously and religiously, and to feed their flock. It behooves priests to be subject to the bishops, whom “they are to look upon as the parents of their souls,” as Jerome admonishes.[10] Nor may the priests ever forget that they are forbidden by ancient canons to undertake ministry and to assume the tasks of teaching and preaching “without the permission of their bishop to whom the people have been entrusted; an accounting for the souls of the people will be demanded from the bishop.”[11] Finally let them understand that all those who struggle against this established order disturb the position of the Church.

9. Furthermore, the discipline sanctioned by the Church must never be rejected or be branded as contrary to certain principles of natural law. It must never be called crippled, or imperfect or subject to civil authority. In this discipline the administration of sacred rites, standards of morality, and the reckoning of the rights of the Church and her ministers are embraced.

10. To use the words of the fathers of Trent, it is certain that the Church “was instructed by Jesus Christ and His Apostles and that all truth was daily taught it by the inspiration of the Holy Spirit.”[12] Therefore, it is obviously absurd and injurious to propose a certain “restoration and regeneration” for her as though necessary for her safety and growth, as if she could be considered subject to defect or obscurity or other misfortune. Indeed these authors of novelties consider that a “foundation may be laid of a new human institution,” and what Cyprian detested may come to pass, that what was a divine thing “may become a human church.”[13] Let those who devise such plans be aware that, according to the testimony of St. Leo, “the right to grant dispensation from the canons is given” only to the Roman Pontiff. He alone, and no private person, can decide

anything “about the rules of the Church Fathers.” As St. Gelasius writes: “It is the papal responsibility to keep the canonical decrees in their place and to evaluate the precepts of previous popes so that when the times demand relaxation in order to rejuvenate the churches, they may be adjusted after diligent consideration.”[14]

11. Now, however, We want you to rally to combat the abominable conspiracy against **clerical celibacy**. This conspiracy spreads daily and is promoted by profligate philosophers, some even from the clerical order. They have forgotten their person and office, and have been carried away by the enticements of pleasure. They have even dared to make repeated public demands to the princes for the abolition of that *most holy discipline*. But it is disgusting to dwell on these evil attempts at length. Rather, We ask that you strive with all your might to justify and to defend the law of clerical celibacy as prescribed by the sacred canons, against which the arrows of the lascivious are directed from every side.

12. Now the honorable **marriage** of Christians, which Paul calls “a great sacrament in Christ and the Church,”[15] demands our shared concern lest anything contrary to its *sanctity* and *indissolubility* is proposed. Our predecessor Pius VIII would recommend to you his own letters on the subject. However, troublesome efforts against this sacrament still continue to be made. The people therefore must be zealously taught that a marriage rightly entered upon cannot be dissolved; for those joined in matrimony God has ordained a perpetual companionship for life and a knot of necessity which cannot be loosed except by death. Recalling that matrimony is a sacrament and therefore subject to the Church, let them consider and observe the laws of the Church concerning it. Let them take care lest for any reason they permit that which is an obstruction to the teachings of the canons and the decrees of the councils. They should be aware that those marriages will have an unhappy end which are entered upon contrary to the discipline of the Church or without God’s favor or because of concupiscence alone, with no thought of the sacrament and of the mysteries signified by it.

13. Now We consider another abundant source of the evils with which the Church is afflicted at present: **indifferentism**. This perverse opinion is spread on all sides by the fraud of the wicked who claim that *it is possible to obtain the eternal salvation of the soul by the profession of any kind of religion, as long as morality is maintained*. Surely, in so clear a matter, you will drive this deadly error far from the people committed to your care. With the admonition of the apostle that “there is one God, one faith, one baptism”[16] may those fear who contrive the notion that the safe harbor of salvation is open to persons of any religion whatever. They should consider the testimony of Christ Himself that “those who are not with Christ are against Him,”[17] and that they disperse unhappily who do not gather with Him. Therefore “without a doubt, they will perish forever, unless they hold the Catholic faith whole and inviolate.”[18] Let them hear Jerome who, while the Church was torn into three parts by schism, tells us that whenever someone tried to persuade him to join his group he always exclaimed: “He who is for the See of Peter is for me.”[19] A schismatic flatters himself falsely if he asserts that he, too, has been washed in the waters of regeneration. Indeed Augustine would reply to such a man: “The branch has the same form when it has been cut off from the vine; but of what profit for it is the form, if it does not live from the root?”[20]

14. This shameful font of indifferentism gives rise to that absurd and erroneous proposition which claims that **liberty of conscience** must be maintained for everyone. It spreads ruin in sacred and civil affairs, though some repeat over and over again with the greatest impudence that some advantage accrues to religion from it. “But the death of the soul is worse than freedom of error,” as Augustine was wont to say.[21] When all restraints are removed by which men are kept on the narrow path of truth, their nature, which is already inclined to evil, propels them to ruin. Then truly “the bottomless pit”[22] is open from which John saw smoke ascending which obscured the sun, and out of which locusts flew forth to devastate the earth. Thence comes transformation of minds, corruption of youths, contempt of sacred things and holy laws — in other words, a pestilence more deadly to the state than any other. Experience shows, even from earliest times, that cities renowned for wealth, dominion, and glory perished as a result of this single evil, namely immoderate freedom of opinion, license of free speech, and desire for novelty.

15. Here We must include that harmful and never sufficiently denounced **freedom to publish** any writings whatever and disseminate them to the people, which some dare to demand and promote with so great a clamor. We are horrified to see what monstrous doctrines and prodigious errors are disseminated far and wide in countless books, pamphlets, and other writings which, though small in weight, are very great in malice. We are in tears at the abuse which proceeds from them

over the face of the earth. Some are so carried away that they contentiously assert that the flock of errors arising from them is sufficiently compensated by the publication of some book which defends religion and truth. Every law condemns deliberately doing evil simply because there is some hope that good may result. Is there any sane man who would say poison ought to be distributed, sold publicly, stored, and even drunk because some antidote is available and those who use it may be snatched from death again and again?

16. The Church has always taken action to destroy the plague of bad books. This was true even in apostolic times for we read that the apostles themselves burned a large number of books.[23] It may be enough to consult the laws of the fifth Council of the Lateran on this matter and the Constitution which Leo X published afterwards lest “that which has been discovered advantageous for the increase of the faith and the spread of useful arts be converted to the contrary use and work harm for the salvation of the faithful.”[24] This also was of great concern to the fathers of Trent, who applied a remedy against this great evil by publishing that wholesome decree concerning the Index of books which contain false doctrine.[25] “We must fight valiantly,” Clement XIII says in an encyclical letter about the banning of bad books, “as much as the matter itself demands and must exterminate the deadly poison of so many books; for never will the material for error be withdrawn, unless the criminal sources of depravity perish in flames.”[26] Thus it is evident that this Holy See has always striven, throughout the ages, to condemn and to remove suspect and harmful books. The teaching of those who reject the censure of books as too heavy and onerous a burden causes immense harm to the Catholic people and to this See. They are even so depraved as to affirm that it is contrary to the principles of law, and they deny the Church the right to decree and to maintain it.

17. We have learned that certain teachings are being spread among the common people in writings which attack the **trust and submission due to princes**; the torches of treason are being lit everywhere. Care must be taken lest the people, being deceived, are led away from the straight path. May all recall, according to the admonition of the apostle that “there is no authority except from God; what authority there is has been appointed by God. Therefore he who resists authority resists the ordinances of God; and those who resist bring on themselves condemnation.”[27] Therefore both divine and human laws cry out against those who strive by treason and sedition to drive the people from confidence in their princes and force them from their government.

18. And it is for this reason that the early Christians, lest they should be stained by such great infamy deserved well of the emperors and of the safety of the state even while persecution raged. This they proved splendidly by their fidelity in performing perfectly and promptly whatever they were commanded which was not opposed to their religion, and even more by their constancy and the shedding of their blood in battle. “Christian soldiers,” says St. Augustine, “served an infidel emperor. When the issue of Christ was raised, they acknowledged no one but the One who is in heaven. They distinguished the eternal Lord from the temporal lord, but were also subject to the temporal lord for the sake of the eternal Lord.”[28] St. Mauritius, the unconquered martyr and leader of the Theban legion had this in mind when, as St. Eucharis reports, he answered the emperor in these words: “We are your soldiers, Emperor, but also servants of God, and this we confess freely . . . and now this final necessity of life has not driven us into rebellion: I see, we are armed and we do not resist, because we wish rather to die than to be killed.”[29] Indeed the faith of the early Christians shines more brightly, if with Tertullian we consider that since the Christians were not lacking in numbers and in troops, they could have acted as foreign enemies. “We are but of yesterday,” he says, “yet we have filled all your cities, islands, fortresses, municipalities, assembly places, the camps themselves, the tribes, the divisions, the palace, the senate, the forum. . . . For what war should we not have been fit and ready even if unequal in forces — we who are so glad to be cut to pieces — were it not, of course, that in our doctrine we would have been permitted more to be killed rather than to kill? . . . If so great a multitude of people should have deserted to some remote spot on earth, it would surely have covered your domination with shame because of the loss of so many citizens, and it would even have punished you by this very desertion. Without a doubt you would have been terrified at your solitude. . . . You would have sought whom you might rule; more enemies than citizens would have remained for you. Now however you have fewer enemies because of the multitude of Christians.”[30]

19. These beautiful examples of the unchanging subjection to the princes necessarily proceeded from the most holy precepts of the Christian religion. They condemn the detestable insolence and improbity of those who, consumed with the unbridled

lust for freedom, are entirely devoted to impairing and destroying all rights of dominion while bringing servitude to the people under the slogan of liberty. Here surely belong the infamous and wild plans of the Waldensians, the Beghards, the Wycliffites, and other such sons of Belial, who were the sores and disgrace of the human race; they often received a richly deserved anathema from the Holy See. For no other reason do experienced deceivers devote their efforts, except so that they, along with Luther, might joyfully deem themselves “free of all.” To attain this end more easily and quickly, they undertake with audacity any infamous plan whatever.

20. Nor can We predict happier times for religion and government from the plans of those who desire vehemently to **separate the Church from the state**, and to break the mutual concord between temporal authority and the priesthood. It is certain that that concord which always was favorable and beneficial for the sacred and the civil order is feared by the shameless lovers of liberty.

21. But for the other painful causes We are concerned about, you should recall that certain societies and assemblages seem to draw up a battle line together with the followers of every false religion and cult. They feign piety for religion; but they are driven by a passion for promoting novelties and sedition everywhere. They preach liberty of every sort; they stir up disturbances in sacred and civil affairs, and pluck authority to pieces.

22. We write these things to you with grieving mind but trusting in Him who commands the winds and makes them still. Take up the shield of faith and fight the battles of the Lord vigorously. You especially must stand as a wall against every height which raises itself against the knowledge of God. Unsheath the sword of the spirit, which is the word of God, and may those who hunger after justice receive bread from you. Having been called so that you might be diligent cultivators in the vineyard of the Lord, do this one thing, and labor in it together, so that every root of bitterness may be removed from your field, all seeds of vice destroyed, and a happy crop of virtues may take root and grow. The first to be embraced with paternal affection are those who apply themselves to the sacred sciences and to philosophical studies. For them may you be exhorter and supporter, lest trusting only in their own talents and strength, they may imprudently wander away from the path of truth onto the road of the impious. Let them remember that God is the guide to wisdom and the director of the wise.[31] It is impossible to know God without God who teaches men to know Himself by His word.[32] It is the proud, or rather foolish, men who examine the mysteries of faith which surpass all understanding with the faculties of the human mind, and rely on human reason which by the condition of man’s nature, is weak and infirm.

23. May Our dear sons in Christ, the princes, support these Our desires for the welfare of Church and State with their resources and authority. May they understand that they received their authority not only for the government of the world, but especially for the defense of the Church. They should diligently consider that whatever work they do for the welfare of the Church accrues to their rule and peace. Indeed let them persuade themselves that they owe more to the cause of the faith than to their kingdom. Let them consider it something very great for themselves as We say with Pope St. Leo, “if in addition to their royal diadem the crown of faith may be added.” Placed as if they were parents and teachers of the people, they will bring them true peace and tranquility, if they take special care that religion and piety remain safe. God, after all, calls Himself “*King of kings and Lord of lords.*”

24. That all of this may come to pass prosperously and happily, let Us raise Our eyes and hands to the most holy Virgin Mary, who alone crushes all heresies, and is Our greatest reliance and the whole reason for Our hope.[33] May she implore by her patronage a successful outcome for Our plans and actions. Let Us humbly ask of the Prince of the Apostles, Peter and his co-apostle Paul that all of you may stand as a wall lest a foundation be laid other than that which has already been laid. Relying on this happy hope, We trust that the Author and Crown of Our faith Jesus Christ will console Us in all these Our tribulations. We lovingly impart the apostolic benediction to you, venerable brothers, and to the sheep committed to your care as a sign of heavenly aid.

Given in Rome at St. Mary Major, on August 15, the feast of the Assumption of the Virgin, in the year of Our Lord 1832, the second year of Our Pontificate.

1. 22.32.
2. *I Cor 4.21.*
3. *Lk 22.53.*
4. *Is 24.5.*
5. *St. Celestine, Pope, epistle 21 to Bishop Galliar.*
6. *St. Agatho, Pope, epistle to the emperor, apud Labb., ed. Mansi, vol. 2, p. 235.*
7. *St. Innocent, epistle 11 apud Constat.*
8. *St. Cyprian, de unitate eccles.*
9. *Council of Florence, session 25, in definit. apud Labb., ed. Venet., vol. 18, col. 527.*
10. *St. Jerome, epistle 2 to Nepot. a. 1, 24.*
11. *From canon ap. 38 apud Labb., ed Mansi, vol. 1, p. 38.*
12. *Council of Trent, session 13 on the Eucharist, prooemium .*
13. *St. Cyprian, epistle 52, ed. Baluz.*
14. *St. Gelasius, Pope, in epistle to the bishop of Lucaniae.*
15. *Heb 13.4 & Eph 5:32*
16. *Eph 4.5.*
17. *Lk 11.23.*
18. *Symbol .s. Athanasius.*
19. *St. Jerome, epistle 57.*
20. *St. Augustine, in psalm. contra part. Donat.*
21. *St. Augustine, epistle 166.*
22. *Ap 9.3.*
23. *Acts 19.*
24. *Acts of the Lateran Council 5, session 10, where the constitution of Leo X is mentioned; the earlier constitution of Alexander VI, Inter multiplices, ought to be read, in which there are many things on this point.*
25. *Council of Trent, sessions 18 and 25.*
26. *Letter of Clement XIII, Christianae, 25 November 1766.*
27. *Rom 13.2.*
28. *St. Augustine in psalt. 124, n. 7.*
29. *St. Euchenius apud Ruinart. Acts of the Holy Martyrs concerning Saint Maurius and his companions, n. 4.*
30. *Tertullian, in apologet., chap. 37.*
31. *Wis 7.15.*
32. *St. Irenaeus, bk. 14, chap. 10.*
33. *St. Bernard, serm de nat. b.M.v., sect. 7.*

Probe Nostis. On the Propagation of the Faith. Pope Gregory XVI - 1840

Venerable Brothers, We Give You Greeting and Our Apostolic Blessing.

You are well aware, venerable brothers, of the many misfortunes which now afflict the Catholic Church. You know, too, that holy religion is being attacked by the pollution of errors of every kind and by the unbridled rashness of renegades. At the same time heretics and unbelievers attempt by cleverness and deceit to pervert the hearts and minds of the faithful You are aware, in shore, that practically no effort has been left untried in the attempt to overthrow the unshakeable building of the holy city. In particular, We are obliged, alas! to see the wicked enemies of truth spread everywhere unpunished. They harass religion with ridicule, the Church with insults, and Catholics with arrogance and calumny. They even enter cities and towns, establish schools of error and impiety, and publish their poisonous teachings which are adapted to secret deceit by misusing the natural sciences and recent discoveries. Furthermore they enter the hovels of the poor, traverse the countryside, and seek the acquaintance of the farmers and the lowest classes. They try every method of attracting the uneducated, especially the youth, to their sects, and of making them desert the Catholic faith, whether by means of Bibles inaccurately

translated into the vernacular, pestilential newspapers and pamphlets of little weight, or by seductive speeches, pretended charity, and gifts of money.

2. We mention events which you yourselves witness. For despite your sorrow and your pastoral denunciations, you are obliged to tolerate in your dioceses these men spreading heresy and unbelief, these assertive preachers who ceaselessly waylay and ravage your flock by going around in sheep's clothing while inwardly they are ravening wolves. What more can We add? There is hardly any uncivilized district left in the entire world to which headquarters of the main societies of heretics and unbelievers have not sent scouts and emissaries without counting the cost. These men, by waging secret or open war on the Catholic religion and its pastors and ministers, tear the faithful from the bosom of the Church and prevent unbelievers from entering it.

3. You can easily imagine the straits in which We live, since We are laden with the care of Christ's flock and the churches, and must therefore render a detailed account to the divine Prince of Shepherds. For this reason We decided to recall in this letter the causes of the troubles which beset both Us and you. You can then reflect how important it is for all the bishops to redouble their efforts so as to break the assault of the enemies, to beat back their attacks, and to forewarn and protect the faithful from their clever appeals. We have been doing this, and We shall not stop. We know that you have likewise done so, and We are confident that you will continue.

4. However, in order not to lose heart, "we should all be sure not to fear them as if We had to overcome them by our own strength, since Christ is both our counsel and our courage. As we can do nothing without Him, with Him we can do all things. To give strength to the preachers of the Gospel and ministers of the sacraments, He says, 'Behold I am with you all days even to the end of the world' and also, 'I have spoken these things to you that you may have peace in me; in the world you shall have affliction but take heart, I have overcome the world.' So clear and indisputable are these promises that no scandals should make us weak lest we seem unthankful for God's choice of us even though His help is as effective as His promises are true." [1]

5. Even in our time all can see those clear results of the divine promise which never have failed and never shall fail in the Church. They are plainly seen in the unconquerable constancy of the Church amid so many enemy attacks, in the spread of religion amid such disturbance and dangers, and in the consolation which "the Father of mercies and the God of all consolation gives us in every trial." On the one hand We have to lament the loss which the Catholic religion has suffered and continues to suffer in certain districts. But the many victories which the unconquerable constancy of Catholics and their priests has won and continues to win even in those districts gives us ground for joy. We rejoice greatly also at its marvellously abundant gains despite so many hindrances. This proves even to our enemies that oppression of the Church frequently contributes to its glory and strengthens the faithful.

6. We are thankful for the success of apostolic missions in America, the Indies, and other faithless lands. The indefatigable zeal of many apostolic men has led them abroad into those places. Relying not on wealth nor on any army, they are protected by the shield of faith alone. They fearlessly fight the Lord's battles against heresy and unbelief by private and public speech and writings. They are inspired with a burning love and undeterred by rough roads and heavy toil. They search out those who sit in darkness and the shadow of death to summon them to the light and life of the Catholic Religion. So, fearless in the face of every danger, they bravely enter the woods and caves of savages, gradually pacify them by Christian kindness, and prepare them for true faith and real virtue. At length they snatch them from the devil's rule, by the bath of regeneration and promote them to the freedom of God's adopted sons.

7. However, We are reduced to tears both of sorrow in Our detestation of cruel persecutors and executioners, and of consolation in beholding the heroic constancy of the confessors of the faith, as We recall here the glorious deeds of the new martyrs in the Far East. We have already praised them at length in an address to the consistory. Tonkin and Cochin are still wet with the blood of many bishops, priests, and faithful. They have repeated the achievement of the early Christian martyrs in facing a cruel death for Christ undismayed by torture. This is a major victory for the Church and for religion. It casts the persecutors into confusion when they see that even today the divine promises of unending protection and help are really

fulfilled. This is the reason why, in the words of St. Leo: “the religion established by the sacrament of the Cross of Christ cannot be destroyed by any kind of cruelty.”[2]

8. These events bring consolation and glory to the Catholic religion. But there are other grounds of consolation for the Church. Pious organizations are developing for the good of religion and Christian society. Some of these assist the work of the holy apostolic missions. God, who ceaselessly protects His Church, raises up within it new societies as times, places, and circumstances require. Under the Church’s authority each society in its own ways devotes its full energy to works of charity, the instruction of the faithful, and the spread of the faith.

9. Likewise a source of joy to the Catholic world, and a wonder to nonCatholics, are the many widespread sodalities of pious women. Under the rule of St. Vincent de Paul or in association with other approved Institutes, they are remarkable in their practice of the Christian virtues. They devote themselves entirely either to saving women from the way of perdition, or to training girls in religion, solid piety and the tasks suited to their state in life, or to relieving the dire want of their neighbors with every assistance. No natural weakness of their sex or fear of any danger holds them back.

10. A similar cause of joy for Us and for all good men are those groups of the faithful who recently have begun to meet regularly in many cities, especially the larger ones. Their purpose is to combat bad books with good ones written by themselves or others, displaying purity of doctrine instead of foul forms of error and Christian gentleness and charity instead of insults and attacks.

11. Finally We must praise most highly the well known society which is constantly expanding, not alone in Catholic territories but even in the countries of non-Catholics and unbelievers. This society enables the faithful of every class to help the apostolic missions and to have a share themselves in the spiritual graces of these missions. We are referring, as you realize, to the famous Society for the Propagation of the Faith.

12. Now you know both the sorrows which afflict Us for Our losses and of the consolations which sustain Us in the victories of the Catholic religion. We are concerned though that these societies should continue to grow. We earnestly urge you, then, to cherish, protect, and augment them in your own dioceses.

13. The principal society which We recommend to you is the Society for the Propagation of the Faith. First organized in Lyons in 1822, it spread with marvellous speed and success. But certainly We recommend equally other societies of this type founded at Vienna and elsewhere. Their names are different, but they work at the same task of the propagation of the faith, a task which enjoys the religious support and favor of Catholic princes.

14. This task is sustained and strengthened by the moderate offerings and daily prayers to God said by each of the members. It is directed to practicing the works of Christian charity towards neophytes, and to delivering the faithful from the attack of persecution. Consequently, We consider it deserving of the admiration and love of all good men. A work so beneficial to the Church can have begun so recently only by the special design of divine providence. For when every kind of plot of the infernal enemy besets the beloved spouse of Christ, the Church could have no more timely good fortune than this ardent desire of the faithful to spread Catholic truth.

15. For this reason, established as We are despite Our unworthiness in the Papacy, We Ourselves affirm with Our predecessors Our complete support for this great work. Sharing Our concern, you should see to it that this important work flourishes among your flock. “Sing with the trumpet in Sion” and by your fatherly advice see to it that those not already members of the pious society are eager to become members, and that those who are members persevere in their purpose. This is surely the time “when the Christian battle line should smash the devil as he rages all over the world;”[3] it is indeed the time for the faithful to join in this holy union with the priests. We have the strongest hope that God, who ceaselessly supports His Church in its long hard fight with its enemies and also gives it joy in the firmness, love and devotion of the faithful, will grant it the peace it desires when He is placated by Our combined prayers and pious works.

In the meantime We lovingly impart the apostolic blessing to yourselves, venerable brothers, and to all the clergy and lay faithful entrusted to your charge.

Given in Rome at St. Mary Major with the seal of the fisherman on the 18th day of September 1840, in the tenth year of Our Pontificate.

1. Cf. *St. Leo the Great, epistle to Rusticus of Narbonne.*
 2. *Sermon 82 (80) on the feast day of the Apostles Peter and Paul.*
 3. Cf. *St. Leo the Great, epistle to Rusticus of Narbonne.*
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Quas Vestro. On Mixed Marriages. Pope Gregory XVI - 1841

To the Prelates of Hungary

Venerable Brothers, Greetings and Apostolic Blessing.

The letter from you and the bishops of your country which Joseph, the bishop of Csamad delivered has caused Us both sorrow and joy. Since We must diligently safeguard the integrity of sound doctrine and practice, We cannot help but be displeased with whatever might imperil them. And yet what the church has always thought about marriages between Catholics and non-Catholics is more than abundantly clear. Indeed she has always considered such marriages to be illicit and destructive both because of the disgraceful sharing in sacramental matters involved and because of the ever present danger of the Catholic spouse and improper upbringing of offspring. And this is the tenor of most ancient canons severely prohibiting such marriages and more recent sanctions of supreme pontiffs. What Benedict XIV says about such marriages in his encyclical to the bishops of Poland and in his well known work, *de Synodo dioecesana*, is more than sufficient. If, indeed, in certain places, because of difficulties of place and conditions, such marriages are tolerated, the reason is surely a sort of moderation. It is in no way to be considered approbation or approval, but merely a toleration, brought about not willingly but by necessity to avoid greater evils. The letter of Pius VII to the archbishop of Mainz, on 9 October 1803, in response to the bishops of Wroclaw, Roznava, and Spis, wisely states this. Moreover, if this Apostolic See, mitigating to some extent the full letter of the canons, has, on occasion, allowed such mixed marriages, it has done so only in serious cases and reluctantly. Moreover, it has done so only when precautions are taken to prevent the perversion of the Catholic spouse by the non-Catholic party. Also the Catholic party realized an obligation to work for the conversion of the other party; the Catholic party also realized that all offspring from such marriages be educated only in the sanctity of the Catholic religion. Such precautions are surely founded on divine law, against which, without any doubt, one seriously sins who rashly exposes himself or herself and future offspring to the danger of perversion.

2. Thus, from your letter We learn that in your dioceses an abuse has become common: namely, that marriages between Catholics and non-Catholics, without any previous dispensation from the Church and without necessary precautions, are dignified with priestly blessing and sacramental rites. It must be clear to you how deeply We are affected by this, especially since We perceive that once this license with regard to mixed marriages was introduced, it became widely disseminated. This in turn resulted in a rapidly spreading deadly indifference toward religion in your great kingdom, once so preeminent in the glory of the Catholic faith. Let us not be mistaken: We would scarcely have overlooked this practice if it had been known to Us earlier. This was the reason for Our silence. In the past the Apostolic See granted no dispensation whatsoever for entering such mixed marriages without the necessary preliminary conditions and without the customary regulations.

3. Nevertheless, it is no small consolation that at the same time as We were informed of this growing evil, We have likewise learned of your efforts and those of your colleagues to remedy it opportunely. We are joyful to learn with what zeal you are jointly inflamed to preserve intact the purity of the Catholic faith and with what reverence and devotion you support the

Apostolic See, the leader and teacher of truth, which entrusted the exercise of the pastoral office to you. For when you realized that this practice, which had grown strong, was totally adverse to the laws and principles of the Church and therefore could no longer be tolerated without grave danger, you did not hesitate to insist on its removal and were fully prepared, if necessary, to endure danger for the sake of your eternal salvation and that of your flock. And completing Our joy are the abundant fruits which have emanated from your concern. Nor are we ignorant of how your pastors and other clergy have faithfully complied with your orders so that this illegitimate custom has been suppressed in many places out of regard for the ancient discipline of the sacred canons. And so we congratulate you all the more, venerable brothers, and render thanks to God who has endowed you with courage for the protection of the faith and its sacred teaching. We do not desist from exhorting you to continue to espouse the cause of the Church lest this evil usage ever revive, and that if any traces of it remain, it be totally eradicated.

4. Meanwhile We have not failed to pay careful attention to your letter in which you point out that sometimes a Catholic, despite his pastor's persuasion and exhortation to the contrary, persists in the intention of undertaking such a mixed marriage without the necessary precautions. You suggest that if the matter cannot be prevented without greater danger to the Catholic religion, the pastor be present at the marriage in a passive fashion only, abstaining completely from all religious rites and any other sign of approval. By way of precaution, you decided that such a serious matter should be brought to Our attention at once, in order to secure Our assent. And, indeed, We, who otherwise are intent on properly preserving intact the most holy doctrines and practices of the Catholic Church, will aid you in view of the calamitous circumstances of your region and the difficulties for you arising from them, by approving of the arrangement undertaken by your counsel and by agreeing that your petition should be conceded.

5. We do this in keeping with what We permitted some time ago, following the example of Our predecessors, with regard to regions of other countries and with regard to what Pius VI declared on several occasions for one of the dioceses of Hungary itself. In a reply from Vienna to the bishop of Spis in 1782, which was repeated the following year after his return to Rome and in 1795 to that bishop's successor, he, in accord with the circumstances of the time, explained as follows: "Whatever be the laws regarding the matter, the bishop and pastors ought to see that marriages of this nature not take place. But if they do, all offspring should be educated in the Catholic faith. If these marriages do take place, they must always abstain from granting the nuptial blessing. Their presence, if necessity urges it, must be merely physical and not be joined with words or actions which would encourage or approve of the offspring being allowed to be raised other than in the Catholic religion."

6. Sometimes because of conditions of time, person, or place, the marriage of a non-Catholic to a Catholic without the precautions prescribed by the Church cannot be prevented without danger of greater evil or scandal to the detriment of religion. Pius VII in the above-mentioned letter to the archbishop of Mainz judged that it can tend to the benefit of the Church and the common good if marriages of this nature, although forbidden and illicit, be celebrated before a Catholic pastor rather than before a heretical minister to whom the parties could easily have recourse. On such occasions the Catholic pastor, or any other priest with his delegation, can be present at these marriages in a merely physical manner, without benefit of any sort of ecclesiastical rite. He could act merely as a qualified, as they say, or authorizing, witness; having heard the consent of both spouses, he may afterwards in accord with his office enter the act as valid in the matrimonial records.

7. Nevertheless, in these circumstances, as Our same predecessor aptly commends, bishops and pastors must zealously take precautions that the danger of perversion on the part of the Catholic party, as far as possible, be removed; that care be taken for the education of offspring of both sexes in the Catholic religion; and that the Catholic spouse be seriously admonished of the obligation by which he is bound to procure, as best as he can, the conversion of the non-Catholic spouse, which will be the best means for more easily obtaining pardon from God for the sins he has committed.

8. We grieve that this type of toleration is necessary in a kingdom so outstanding in the profession of the Catholic faith. We are compelled to this expedient to prevent more serious damage to the Catholic Church. Therefore, We beseech you and all your colleagues that in such a serious matter, having first implored that inspiration of the Holy Spirit, you strive to carry out what you truly judge to correspond to this end. Also see that such toleration towards mixed marriages does not extinguish

the memory of the canons execrating such marriages as well as of the constant care of the Church to prevent her children from entering into such marriages to the loss of their souls. It will be your task and that of your fellow bishops and pastors in educating these faithful either privately or publicly to zealously recount the teaching and laws pertaining to such marriages and to enjoin their strict observance. In the assurance that you will carry out all these instructions because of your proven observation, faith, and reverence for this chair of blessed Peter, We lovingly impart as a guarantee of heavenly aid and witness of Our paternal affection the apostolic blessing to you and all your colleagues to be communicated to the proper flocks of each.

Given in Rome at St. Peter's under the fisherman's ring on 30 April 1841, in the eleventh year of Our Pontificate.

Quo Gravior. On the Pragmatic Constitution. Pope Gregory XVI - 1833

To the Bishops of the Province of Upper Rhineland.

Venerable Brothers, Greetings and Apostolic Blessing.

As more serious ills threaten the Catholic Church from the heinous contrivances of its enemies, the popes who have been placed in the See of St. Peter should be so much the quicker in taking action to repel them. The popes have been delegated the supreme power of nourishing and directing the Church. Our predecessor Pius VIII clearly understood this. Many daring things were attempted — and not in vain — against the teaching of the Church and its divine authority in the ecclesiastical province of the Rhineland. As soon as he knew this, Pius VIII sent you a letter at the end of June, 1830, to arouse your pastoral concern, if it was indeed necessary. This letter urged you to protect the rights of the Church with every zeal, to watch over sound doctrine, and to show those who must act how to oppose with reason and justice those ideas harmful to the Church, ideas which you should zealously strive to have revoked. He was extremely concerned with the situation of those churches because of the immense scandal caused by the reforms. He requested an answer from you as soon as possible, either confirming his desires and soothing his grief or — a possibility not to be entertained — contrary to his will, so that he might take the required by the duty of his apostolic office

2. These exhortations and encouragements of so great a pope in such a serious matter should arouse you. This is appropriate for those who were called to share in the administration and defense of the Church. Moreover, what Our predecessor never thought of, and what would have certainly disturbed him very much if he were still alive, was reserved for Us to mourn. This is in spite of the fact that We have been appointed in his place with vastly inferior merits and have no desire to hold this position. We cannot say that a matter so opposed to the wishes of this Holy See had ceased. This See is thus generally unaware of whatever effort you have made among those leaders for the welfare of the Catholic religion and whatever result you have obtained. We still await more accurate reports, which Pius VIII so greatly commended to you, though three years have elapsed. Nor in truth can We assume from this that you did not neglect your duty, that some salutary remedy had in brought at that time to the wounds inflicted on the Catholic Church. On the contrary, an occasion of sharper sorrow is in store for Us. Those matters are already ratified and in full force, to the detriment of the Church and against the agreements entered into between this Holy See and the united leaders. The Church is thus subjected to an unworthy slavery, having been violently deprived of the liberty which Christ gave it. What is more, its condition in those regions worsened because of new causes coming from everywhere, a condition which We (and you) may not contemplate. From that company of priests some men arose who say evil things. They shamelessly condemn that deluded (as they call it) regeneration and restoration of the reformers, thereby rashly enkindling this Apostolic See. They do this in order to draw followers and to deceive the unwary. Therefore, in whatever club they gather and hold meetings or discussions, they never hesitate to treat the Catholic Church, as they say, to reform it.

3. Many of the priests of the city of Offenburg openly showed this kind of blindness not long ago, according to F. L. Mersy, their dean, adviser, and leader. They no longer proposed, for the approval of the archbishop of Freiburg, various points of

reform contrived in their meetings. In the individual rural chapters, they spread the same ideas and aroused a wicked conspiracy. Moreover, now and again, they produced a pamphlet with many additions and dared to print it under the bold title: “Are reforms necessary in the Catholic Church?” We wish that the priests of Offenburg gather together and publicly and openly demonstrate their devotion, and that others, both from the diocese of Freiburg and from the rest of the ecclesiastical provinces, might not trouble themselves over this! We wish that this very evil sedition of the reformers contain itself within the boundaries of that city! But We heard long ago and We very sorrowfully recall that this discontent has extended into almost all those regions, especially in the diocese of Rothenburg, and that it extended even outside the ecclesiastical province of the Rhineland.

4. You know, venerable brothers, on what erroneous principles the abovementioned men and their followers depend and where that desire which moves them to begin effecting a revolution in the Church has its origin. We do not think it superfluous to clarify many of those things and to explain them here. A false idea has for a long time grown stronger and spread widely through these regions. This idea is spread by an impious and absurd system of indifference toward religious matters which claims that the Christian religion can become perfect in time. While the patrons of such a false idea are afraid to adapt the shaky possibility of perfection to the truths of faith, they establish it in the external administration and discipline of the Church. Moreover, in order to bring about faith in their error, they wrongfully and deceitfully usurp the authority of Catholic theologians. These theologians propound here and there a distinction between the teaching and the discipline of the Church which underlies this change, that it will always stand firm and never be harmed by any alteration. Once this is established, they state categorically that there are many things in the discipline of the Church in the present day, in its government, and in the form of its external worship which are not suited to the character of our time. These things, they say, should be changed, as they are harmful for the growth and prosperity of the Catholic religion, before the teaching of faith and morals suffers any harm from it. Therefore, showing a zeal for religion and showing themselves as an example of piety, they force reforms, conceive of changes, and pretend to renew the Church.

5. Truly such reformers use these principles. In addition, they disclose and propose them in many pamphlets, which they distribute especially in Germany. This is now very clear from the booklet printed in Offenburg. It is especially clear from those things which the aforementioned F. L. Mersy, head of the seditious meeting held there, imprudently compiled in his republication of the same book. While these men were shamefully straying in their thoughts, they proposed to fall upon the errors condemned by the Church in proposition 78 of the constitution *Auctorem fidei* (published by Our predecessor, Pius VI on August 28, 1794). They also attacked the pure doctrine which they say they want to keep safe and sound; either they do not understand the situation or craftily pretend not to understand it. While they contend that the entire exterior form of the Church can be changed indiscriminately, do they not subject to change even those items of discipline which have their basis in divine law and which are linked with the doctrine of faith in a close bond? Does not the law of the believer thus produce the law of the doer? Moreover, do they not try to make the Church human by taking away from the infallible and divine authority, by which divine will it is governed? And does it not produce the same effect to think that the present discipline of the Church rests on failures, obscurities, and other inconveniences of this kind? And to feign that this discipline contains many things which are not useless but which are against the safety of the Catholic religion? Why is it that private individuals appropriate for themselves the right which is proper only for the pope?

6. We will now discuss those sections of discipline which are in effect for the whole Church. Because they are free from ecclesiastical instruction, they can undergo change, but only by the pope, whom Christ placed over the entire Church to judge concerning the necessity of change for various reasons of circumstance. Thus, as St. Gelasius wrote: “Balance the decrees of the canons and consider the precepts of your predecessors, so that those things which the demands of the times require to be relaxed for the rebuilding of the churches may be moderated through careful consideration.” It is tedious to detain you with a long speech, venerable brothers, about the false principles which the reformers depend on. They add rashness to error with the usual verbal license of such men, since they attack this Holy See as if it were too persistent in outdated customs and did not look deeply inside the character of our time. They accuse this See of becoming blind amid the light of new knowledge, and of hardly distinguishing those things which deal with the substance of religion from those which regard only the external form. They say that it feeds superstition, fosters abuses, and finally behaves as if it never

looks after the interests of the Catholic Church in changing times. Where does all this lead? Actually, so that the most Holy See of Peter in which Jesus Christ placed the foundation of His Church is hastened toward envy. Its divine authority is subjected to the hatred of the people, and the union of other churches with it is broken. The dissidents give up hope then that they would obtain what they want at this Apostolic See. They assert that the Church — one nation, as they call it — should be ruled by its own laws. From here they continue so as to grant free authority to revoke or abrogate the laws of the whole Church to each individual pastor, if the expediency of his diocese demands it. What then? Since they do not perceive any advantage among you, they try to free those same priests from the submission due to the bishops. They are not afraid to concede to the priests the right of administering the dioceses. It is quite clear that these men, acting against the truth of faith, have overthrown the ecclesiastical hierarchy which was established by divine will and defined by the fathers of the Council of Trent. It is also clear that they want to return to the very errors in the propositions 6, 7, 8, and 9 proscribed by the aforesaid dogmatic constitution *Auctorem fidei*.

7. This appears to clearly concern those priests of Offenburg. The condemned doctrines are especially contained in the additions inserted in the re-edited pamphlet so that there is no room for doubt. It now seems a good idea to review individually some of the many other errors with which that pamphlet everywhere abounds. Here occur for the first time the objections of the promoters of the vile plot against clerical celibacy. They do not dare to openly criticize the law of celibacy, as others do; nonetheless, they chatter with daring equal only to their error! They want the priests who are not up to keeping the law of celibacy and whose mores are already so hopelessly corrupted to be moved to lay status, so that they might thus contract valid marriages within the Church. This is hardly in keeping with the intention of the fathers of the Council of Trent, which was explained in session 7, can. 9 concerning the sacraments in general as well as in session 23, chapter 4 and canon 4. It does not escape Us with what means they might try to distort the teaching of the Council of Trent.

8. They contend that according to the opinion of the Council of Trent, he who was once a priest cannot again become a layman by his own authority. He can do this only by the authority of the Church, and they understand by the word “Church” each bishop to whom they give the power to reduce priests to the lay state. Then they affirm that the character which is imprinted in the sacrament of Orders, which the Council said was indelible makes the sacrament of Orders unable to be repeated. It does not in the least, they say, forbid a priest to become a layman in the aforementioned manner. Finally, they hardly shrink from numbering that same character among the things recently agreed upon by the scholastics. Moreover, as they contrive such things, what else can they really do unless to wickedly scoff at and oppose the true meaning of the previously mentioned decrees of the Council of Trent and the whole Church concerning them, thereby piling error upon error?

9. They shrink no less from sound doctrine in the things which they boldly propose concerning the power and use of indulgences. They propose either openly or through equivocations the idea that indulgences can hardly be referred to the temporal pains of sin which remain and which must be expiated, either in this life or in the next. Up to the eleventh century, they explain there were no penalties other than the canonical ones which were to be removed by the Church. For the first time, at the time of the holy wars, the punishments which God imposed on the sinner were subjected to the power of the keys. Then, they continue, a great distortion of the Church’s discipline emerged. The treasure established by the merits of Jesus Christ and the satisfactions of the saints, unknown to earlier centuries, was discovered by Pope Clement V. Finally, to make matters brief, the indulgences were used to that end only, in order to recall to mind the present penalties by the Church and the ancient canonical ones, and so to lead sinners to penance. Where can they go from there, unless to arouse the proscribed propositions 17 and 19 of Luther, 6 of Peter of Osma, 60 of Baius, and finally 40, 41, and 42 of the cited constitution *Auctorem fidei* and to restore shamelessly the hostile errors in them?

10. These men want to utterly reform the holy institution of sacramental penance. They insolently slander the Church and falsely accuse it of error, and their shamelessness should be deplored even more. They claim that the Church, by ordering annual confession, allowing indulgences as an added condition of fulfilling confession, and permitting private Eucharist and daily works of piety, has weakened that salutary tradition and subtracted from its power and efficacy. The Church is the pillar and foundation of truth — all of which truth is taught by the Holy Spirit. Should the church be able to order, yield to, or permit those things which tend toward the destruction of souls and the disgrace and detriment of the sacrament instituted

by Christ? Those proponents of new ideas who are eager to foster true piety in the people should consider that, with the frequency of the sacraments diminished or entirely eliminated, religion slowly languishes and finally perishes.

11. Venerable brothers, it would be too long to pursue the many erroneous ideas of the reformers concerning the stipend for Masses, which they conclude should be abolished. They object to the practice of offering several Masses for the same deceased, which they translate as being contrary to the Church's teaching on the infinite value of that same sacrifice of the new law. Nor do We want to discuss their errors concerning the new ritual written in the vernacular, which they want to have adapted more to the character of our times. We shall also pass over their ideas on holy societies, public prayers, and holy pilgrimages, which they disapprove in various ways. It should be enough to indicate that these ideas do not flow from any other corrupt source nor come from any other principles than those which were already solemnly condemned by the Church in the constitution *Auctorem fidei* cited several times, especially in propositions 30, 33, 66, and 78.

12. Venerable brothers, We are following a little more broadly the examples of Our predecessors in similar situations, as the cause of the apostolic duty seems to require. We resolved to discuss these things so that, with the errors of those men revealed, it might become known where the wicked passion for introducing novelties into the Church might lead. As for the rest, it is enough to suggest that the bitterness of the times in which Catholicism now finds itself oppresses Us with many sorrows. We mourn the pure spouse of the immaculate lamb, Jesus Christ, for it is pillaged by the attack of internal and external enemies and by the evils which oppress it and reduce it to this disgraceful captivity. We deplore with unending tears what is done by children shamefully straying from the bosom of a loving mother and uttering lies about her.

13. May We not fail in spirit! May We not stifle Our apostolic voice in so serious a Catholic necessity! May We not allow the Lord's flock to be plundered and the sheep of Christ to be devoured by all the beasts of the field, while We put aside the strength, judgment, and virtue of the spirit of the Lord like dumb dogs unable to bark. Know therefore, venerable brothers, that We are prepared to endure anything which threatens Us. We shall not retreat until the Catholic Church is restored to the original freedom which totally belongs to its divine constitution and until the mouth of the slanderers is blocked up. We cannot do anything more than to arouse your constancy and virtue and to strongly exhort you to take up the cause of the Spirit of God and of the Church. You share in a part of the concern whose fulness is given to Us. It is your duty to protect the holy deposit of faith and sacred doctrine. It is your duty to drive every profane reform far away from the Church and to exert yourselves with your whole heart against those who try to infringe on the rights of this Holy See. Therefore, draw the sword of the spirit, which is the word of God. Preach as the apostle Paul impresses upon you in the person of Timothy his disciple. Stand firm in good times and in bad. Denounce, beseech, rebuke in all patience and teaching. Nothing should deter you from throwing yourselves into every conflict for the glory of God, for the protection of the Church, and for the salvation of the souls entrusted to your care. Meditate on Him who endured a similar opposition from sinners. If you fear the daring of the wicked, remember that the decision is made concerning the strength of the episcopacy and the divine power of governing the Church. So it only remains for you to remember the serious duties of your office and the difficult judgment which hangs over everyone in authority. The overseers of the house of Israel should especially meditate for a while at the feet of the Lord. We trust then that you will be aroused with zeal to help the Catholic religion and to protect it from the impious snares of its enemies. In this zeal you may show even greater results than these of which We wrote. Fully resolute and refreshed in that faith, We lovingly impart the apostolic blessing to you and to the people entrusted to your faith, as a sign of every good thing.

Given at Rome, at St. Mary Major, under the ring of the fisherman, October 4, 1833, in the third year of Our Pontificate.

Singulari Nos. On the Errors of Lammenais. Pope Gregory XVI - 1834

To All the Patriarchs, Primate, Archbishops, and Bishops.

Venerable Brothers, Greetings and Apostolic Blessing.

The illustrious examples of faith, obedience, and devotion conveyed by the enthusiastic reception given everywhere to Our encyclical letter of August 15, 1832, gave Us great joy. We declared in it the only sound doctrine to be followed concerning the main points in the fulfillment of the duties of Our office for the whole Catholic flock. The statements made by many who had approved those counsels and opinions which so grieved Us have increased Our joy, for they have acted as prompt defenders and supporters of Our decrees. We recognized that that evil which is still inflamed against both sacred and civil matters is not yet removed. Widely disseminated but very shameless pamphlets and certain gloomy machinations openly denoted those things which We condemned in a letter sent to Our venerable brother, the bishop of Rennes, in the month of October. Moreover, his response to those things which cause Us so much concern and anxiety has been gratefully received. His statement sent to Us on December 11 of last year distinctly confirmed that he would follow solely and absolutely the teaching transmitted in Our encyclical letter and that he would not write or approve anything which differs from it. In that matter We opened Our heart in paternal love to the son who was moved by Our warnings. We should also have trusted that he would produce more brilliant writings in time to confirm his compliance in word and deed with Our decision.

2. It hardly seemed believable that he whom We welcomed with such good will and affection would so quickly forget Our kindness and desert Our resolution. We can hardly believe that the good hope which occupied Us with the fruit of Our teaching has died. However, We have learned of the pamphlet written in French under the title *Paroles d'un croyant*, for it has been printed by this man and disseminated everywhere. It was written under a pseudonym, but matters of public record make clear the author's identity. Though small in size, it is enormous in wickedness.

3. We were very much amazed, venerable brothers, when at first We understood the blindness of this wretched author, for in him knowledge does not come from God, but from the elements of the world; this "knowledge" bursts forth. Against the oath solemnly given in his declaration, he cloaked Catholic teaching in enticing verbal artifice, in order ultimately to oppose it and overthrow it. We expressed this in Our letter mentioned above concerning both the dutiful submission toward authorities and the prevention of the fatal contamination of the people by indifferentism. It also concerned measures to use against the spreading license of ideas and speeches. Finally, it concerned that freedom of conscience which should be thoroughly condemned and the repulsive conspiracy of societies enkindling destruction of sacred and state affairs, even from the followers of false religions, as We have made clear by the authority handed down to Us.

4. The mind shrinks from reading through those things in which the author tries to break the bond of loyalty and submission toward leaders. Once the torch of treason is ignited everywhere, it ruins public order, fosters contempt of government, and stimulates lawlessness. It overthrows every element of sacred and civil power. From this, the writer transposes the power of princes, through a new and wicked idea, to the power of Satan and an omen of subterfuge, as if it were dangerous to divine law, even a work of sin. He brands the same marks of wickedness on the priests and rulers because of the conspiracy of crimes and labors in which he dreams they are joined against the rights of the people. Not content with such temerity, he thrusts forth every kind of opinion, speech, and freedom of conscience. He prays that everything will be favorable and happy for the soldiers who will fight to free liberty from tyranny, and he encourages groups and associations in the furious combat which engulfs everything. He stands so firm in such heinous thoughts that We feel him trample right from the beginning Our advice and orders.

5. It is annoying to recount here everything which throws all human and divine affairs into confusion with the wicked fruit of impiety and daring. But these things especially arouse Our indignation and should clearly not be tolerated by religion. Especially dangerous is the fact that holy Scriptures that have been tainted with the errors of this author are disseminated to the unwary. Acting as if he were sent and inspired by God, he speaks in the name of the Trinity and then uses Scripture as

a pretext for releasing the people from the law of obedience. He twists the words of holy Scripture in a bold and cunning manner in order to firmly establish his depraved ravings. He does this in order that, as St. Bernard used to say, “He might spread clouds for light or give poison for honey, or rather in the honey, creating a new Gospel for the people and laying a different foundation from the one which is already laid.”

6. He who placed Us as scouts in Israel for bids Us to hide in silence the great harm brought to sound doctrine. So We must warn about the error those whom Jesus, the author and perfecter of the faith, entrusted to Our care. Therefore, We consulted many of Our venerable brothers, the cardinals of the Holy Roman Church. We have studied the book entitled *Paroles d’un croyant*. By Our apostolic power, We condemn the book: furthermore, We decree that it be perpetually condemned. It corrupts the people by a wicked abuse of the word of God, to dissolve the bonds of all public order and to weaken all authority. It arouses, fosters, and strengthens seditions, riots, and rebellions in the empires. We condemn the book because it contains false, calumnious, and rash propositions which lead to anarchy; which are contrary to the word of God; which are impious, scandalous, and erroneous; and which the Church already condemned, especially in regard to the Waldensians, Wycliffites, Hussites, and other heretics of this kind.

7. Venerable brothers, it will now be your duty to strongly support Our orders which We urgently demand as necessary for the safety and welfare of both sacred and civil affairs. Let us see that no writing of this kind comes out of hiding into the light, since it would be that much more harmful if it were to set sail through the passion of insane reform and creep far and wide like a crab among the people. It should be your duty to encourage sound doctrine through this whole affair and to make known the craftiness of the innovators. Watch more keenly over the care of the Christian flock, so that zeal for religion, piety of actions, and public peace might happily flourish and increase. We wait for this, trusting in your faith and commitment to the common good so that, with the help of God who is the Father of lights, We might give thanks (with St. Cyprian) that the error has been understood and weakened and then laid low, because it was recognized and discovered.

8. As for the rest, We greatly deplore the fact that, where the ravings of human reason extend, there is somebody who studies new things and strives to know more than is necessary, against the advice of the apostle. There you will find someone who is overconfident in seeking the truth outside the Catholic Church, in which it can be found without even a light tarnish of error. Therefore, the Church is called, and is indeed, a pillar and foundation of truth. You correctly understand, venerable brothers, that We speak here also of that erroneous philosophical system which was recently brought in and is clearly to be condemned. This system, which comes from the contemptible and unrestrained desire for innovation, does not seek truth where it stands in the received and holy apostolic inheritance. Rather, other empty doctrines, futile and uncertain doctrines not approved by the Church, are adopted. Only the most conceited men wrongly think that these teachings can sustain and support that truth.

9. While We write these things to understand and preserve the sound doctrine divinely delegated to Us, We sign over the harsh wound inflicted to Our heart by the error of Our son. In the great sadness We suffer, there is no hope of consolation, unless We can recall him to the way of righteousness. Therefore, at the same time, let Us raise Our eyes and hands to Him who is the leader of wisdom and the corrector of the wise. Let Us beseech Him with repeated prayer to give this man a docile heart and a great spirit to hear the voice of the most loving and most sorrowful Father. May he hasten the joy of the Church, the joy of your order, the joy of this Holy See, and the joy of Our unworthiness. Certainly We shall provide an auspicious and happy occasion to take hold of him and embrace him as a son returning to the bosom of his Father. We are and We shall be very optimistic from his example that others will come to their senses, others who might have been led into error by the same author. May there be an agreement of teaching, one course of thinking, one harmony of action and study, among all for the good of sacred and public matters. We need you and We expect you to beseech the Lord with Us in your pastoral concern for this great gift. We pray for divine assistance in this work and We lovingly impart Our apostolic blessing on you and on your flock as a sign of this.

Given in Rome, at St. Peter’s, on June 25, 1834, in the fourth year of Our pontificate.

Summo Iugiter Studio. On Mixed Marriages. Pope Gregory XVI - 1832

Venerable Brothers, Greetings and Apostolic Benediction.

The Apostolic See has always ensured that the canons forbidding the marriages of Catholics with heretics have been observed religiously. Occasionally such marriages have been tolerated in order to avoid more serious scandals. But, even then, the Roman Pontiffs saw to it that the faithful were taught how deformed these marriages are and what spiritual dangers they present. A Catholic man or woman would be guilty of a great crime if he presumed to violate the canonical sanctions in this matter. And if the Roman Pontiffs themselves very reluctantly relaxed this same canonical prohibition in some serious cases, they always added to their dispensation a formal condition: that the Catholic party must not be perverted, but rather must make every effort to withdraw the non-Catholic party from error and that the offspring of both sexes must be educated entirely in the Catholic religion.

Mixed Marriages

2. Therefore, guided by the example of Our predecessors, We are grieved to hear reports from your dioceses which indicate that some of the people committed to your care freely encourage mixed marriages. Furthermore, they are promoting opinions contrary to the Catholic faith: namely, they dare to affirm that a Catholic may freely and legally contract marriage with a heterodox party, not only without asking for a dispensation (which must be obtained from the Apostolic See in each individual case), but also without agreeing to the necessary obligations, especially the duty to educate all the offspring in the Catholic religion. Indeed it has even come to the point that these same persons insist that mixed marriages ought to be approved when the heretical partner is a divorced person whose former spouse is still alive. To this end they issue serious threats of punishments in order to induce priests to announce mixed marriages in the churches and, afterwards, to defend the act by which these marriages were contracted or, at least, to grant the contracting parties what they call dimissory letters. Finally some of these misguided people attempt to persuade themselves and others that men are not saved only in the Catholic religion, but that even heretics may attain eternal life.

Praiseworthy Situations

3. Some circumstances, however, lighten Our grief which arises from this matter: namely, the constancy of most of the Bavarian people in holding fast to the Catholic faith, their sincere obedience to ecclesiastical authority, and the steadfastness of nearly all of their clergy in carrying out their ministry according to the canons. We know that, although you may not all hold the same opinion in this business of mixed marriages, all of you are resolved to hearken to the Apostolic See and, with its guidance, to protect the flocks entrusted to you, not even fearing to encounter dangers in order to safeguard the sheep.

Help from King Louis

4. Through these letters We hope to strengthen your fraternity so that in the matter under consideration you may continue to preach the unchangeable Catholic teachings and to safeguard the observance of the canons. Since Our opinion has been made known to you, We hope it will result in a more perfect agreement between all of you and the Holy See. We hope that Our dear son in Christ, Louis, the illustrious king of Bavaria, when he understands the present problem, may assist Us and you with his patronage because of his grandfather's zeal for the Catholic religion which Louis has inherited. If he does, the evils which threaten the Catholic cause from this source may be prevented and our most holy religion may be restored and protected throughout Bavaria. Then Catholic clergy may enjoy complete liberty in carrying out their ministry, just as was provided for in the agreement entered into with the Apostolic See in 1817.

History of Dictum Against Mixed Marriages

5. Next let Us start with the things which concern the faith which, as We mentioned above, some are endangering in order to introduce greater freedom for mixed marriages. You know how zealously Our predecessors taught that very article of

faith which these dare to deny, namely the necessity of the Catholic faith and of unity for salvation. The words of that celebrated disciple of the apostles, martyred St. Ignatius, in his letter to the Philadelphians are relevant to this matter: “Be not deceived, my brother; if anyone follows a schismatic, he will not attain the inheritance of the kingdom of God.” Moreover, St. Augustine and the other African bishops who met in the Council of Circa in the year 412 explained the same thing at greater length: “Whoever has separated himself from the Catholic Church, no matter how laudably he lives, will not have eternal life, but has earned the anger of God because of this one crime: that he abandoned his union with Christ.” Omitting other appropriate passages which are almost numberless in the writings of the Fathers, We shall praise St. Gregory the Great who expressly testifies that this indeed is the teaching of the Catholic Church. He says: “The holy universal Church teaches that it is not possible to worship God truly except in her and asserts that all who are outside of her will not be saved.” Official acts of the Church proclaim the same dogma. Thus, in the decree on faith which Innocent III published with the synod of Lateran IV, these things are written: “There is one universal Church of all the faithful outside of which no one is saved.” Finally the same dogma is also expressly mentioned in the profession of faith proposed by the Apostolic See, not only that which all Latin churches use, but also that which the Greek Orthodox Church uses and that which other Eastern Catholics use. We did not mention these selected testimonies because We thought you were ignorant of that article of faith and in need of Our instruction. Far be it from Us to have such an absurd and insulting suspicion about you. But We are so concerned about this serious and well known dogma, which has been attacked with such remarkable audacity, that We could not restrain Our pen from reinforcing this truth with many testimonies.

Help the Bavarian People Avoid Mixed Marriages

6. Strive to eradicate these slithering errors with all your strength. Inspire the populace of Bavaria to keep the Catholic faith and unity as the only way of salvation with an ever more ardent zeal, and, thus, to avoid every danger of forsaking it. Once the Bavarian faithful understands this necessity of maintaining Catholic unity, admonitions and warnings to them against joining in marriage with heretics will certainly not be in vain. If on occasion some grave cause should suggest such a mixed marriage, they will then apply for a dispensation from the Church and observe the conditions We mentioned above. You and their parents and others who have care of them are responsible for teaching them what the judgment of the canons is in this matter. They must be warned lest they should dare to break these canons and, thus, jeopardize their souls. Hence if the circumstances suggest it, it may be necessary to remind them of that wellknown precept of the natural and divine law, which commands us to avoid not only sins but the next occasion of sin as well. Remind them also of the other precept of the same law which enjoins parents to rear their children in the discipline and admonitions of the Lord (Eph 6.4). Therefore, they must instruct them in the true worship of God, which is unique to the Catholic religion. Hence, exhort your faithful to weigh seriously how great an offense they commit against the supreme Deity and how cruelly they act toward themselves and their future children when, by rashly contracting a mixed marriage, they may expose themselves and their children to the danger of perversion. So that the gravity of such danger may appear more clearly, recall for them those salutary admonitions of the Apostles, of the Fathers, and of the canons, which warn that familiar association with heretics is to be shunned.

Responsibility of Clergy

7. But it may happen that these warnings and admonitions go unheeded and that some Catholic man or woman is unwilling to give up his perverse intention of entering upon a mixed marriage. If a dispensation is not requested or not obtained from the Church or if the necessary conditions or a certain one of them is not fulfilled, then it will be the duty of the priest to abstain not only from honoring the marriage itself with his presence, but also from announcing the marriage and from granting dimissory letters. You must admonish the priests and demand that they abstain from every such act. For one who has the care of souls and who acts differently, especially in the circumstances prevalent in Bavaria, would seem in some way to approve these illicit marriages by his actions. His works would encourage the liberty of those souls, a liberty which is pernicious to their salvation and even to the cause of faith.

Cases Involving Divorce

8. After these things it is hardly necessary to add statements concerning those other, far more serious, cases of marriages contracted between Catholics and heretics in which the heretical party may have a previous partner still living from whom he separated by divorce. You know how strong by divine law the bond of marriage is. This bond cannot be broken by human authority. Therefore, a mixed marriage in such cases is not only illicit, but entirely invalid and adulterous. The only exception is when the former marriage, which the heretical party considers dissolved by divorce, was entirely invalid because of some canonical impediment. In this last case, not only must all the things which were said above be observed, but the new marriage must not be permitted until after the first marriage has been declared invalid by an ecclesiastical judgment made according to canonical standards.

9. These are the things, venerable brothers, which We thought should be called to your attention in this matter. Meanwhile We do not cease to ask our omnipotent and merciful God with fervent prayers to clothe you and all the clergy of Bavaria with virtue from on high and to cover you with His right hand and defend you with His holy arm. May the Apostolic Benediction be a pledge of the great love with which We regard your fraternity in the Lord. We most lovingly bestow this benediction on you. Distribute it to the clergy and faithful laity of your dioceses.

Given in Rome, at St. Peter's under the ring of the Fisherman, May 27, 1832, the second year of Our Pontificate.

BL. POPE PIUS IX (JUNE 16, 1846 – FEBRUARY 7, 1878)

Pope Pius IX (Italian: Pio IX; 13 May 1792 – 7 February 1878), born Giovanni Maria Mastai-Ferretti, reigned as Pope from 16 June 1846 to his death in 1878.

Amantissimi Redemptoris. On Priests and the Care of Souls. Pope Bl. Pius IX - 1858

To Our Venerable Brothers, the Patriarchs, Primate, Archbishops, Bishops, other Ordinaries who have Friendship and Communion with the Apostolic See.

Greetings and Apostolic Blessing.

Christ's love towards men was so great that not only was He willing to endure most cruel sufferings for our salvation and an atrocious death on the cross, but also He wished to nourish us eternally in the sacrament of His body and blood. In this way, He might strengthen us by the presence of His divinity and be the safest bulwark of our spiritual life. And not content to have loved us with such an outstanding and truly divine love, He heaped benefits on benefits, poured out the riches of His love upon us, and, as you know so well, having loved His own He loved them to the end. For, declaring Himself to be an eternal Priest according to the order of Melchisedech, He instituted permanently His priesthood in the Catholic Church. He decreed that that same sacrifice which He performed is to redeem the whole human race from the yoke of sin to reconcile all things in heaven and earth, and to remain until the consummation of the world. He decreed that it be renewed and take place daily by the ministry of the priesthood. Only the reason for the offering is diverse, namely, that the salvific and most abundant fruits of His passion might forever be dispersed upon mankind.

2. In the unbloody sacrifice of the Mass, celebrated by priests, the same life-giving victim is offered up. This entreaty reconciles us to God the Father. It “renews in a mysterious way the death of Christ, who having risen from the dead dies no longer. Death no longer has domination over Him. Still, He is sacrificed for us in the mystery of this sacred oblation.”[1]

3. No unworthiness or wickedness on the part of those offering it can ever defile this oblation. The Lord predicted through Malachy that it would be great and would be cleanly offered from sunrise to sunset in all places to His name.[2] This oblation abounding with an unspeakable richness of fruit embraces the present and future life. For by this oblation God is pleased and, granting the grace and gift of repentance, remits even great crimes and sins. Although grievously offended by our sins, He is moved from anger to mercy, from the severity of just chastisement to clemency; by it the title and obligation of temporal punishment is dissolved; by it the souls of the departed in Christ who have not yet been fully purged are aided; by it temporal goods also are obtained, if they do not stand in the way of greater benefits; by it singular honor and cult are procured for the saints and especially for the Immaculate and most holy Mother of God, the Virgin Mary. Wherefore, from the apostolic tradition, we offer the divine sacrifice of the Mass “for the universal peace of the Churches; for the right disposition of the world; for rulers, soldiers, allies; those laboring with infirmity; those oppressed by afflictions; for all who are in need; for those detained in purgatory; with the belief that it will be a help to those souls for whom prayer is offered before the holy and most awesome victim lying before us.”[3]

4. Nothing is greater or holier than the unbloody sacrifice of the Mass, in which the body and blood of Christ are offered to God for the salvation of all. Holy Mother the Church has always been careful and diligent in order that the Mass be celebrated by priests with clean and pure hearts. It should be celebrated with the proper splendor of sacred ceremonies and rites so that the greatness of this mystery will shine forth all the more even from external appearances. This will also arouse the faithful to the contemplation of divine things hidden in such an admirable and venerable sacrifice. And with like solicitude and devotion, the same most holy Mother has never ceased to urge, exhort, and influence her faithful sons to frequently attend this divine sacrifice with due piety, veneration and devotion. She teaches that they must at all cost be present at it on all

holy days of obligation, with their minds and eyes religiously intent on that from which the divine mercy and an abundance of all good things might be acquired.

5. The sacrifice of the Mass must be offered by pastors of souls for the people committed to their care; this obligation comes from a divine precept according to the teachings of the Council of Trent, since the same Council teaches in most express and grave words: “it is by divine mandate that all those to whom the care of souls is committed are to know their sheep and offer sacrifice for them.”[4] The encyclical letter of Benedict XIV of 19 August 1744[5] speaks most wisely about this obligation, explaining and confirming more fully the mind of the Fathers of Trent. In order to remove all controversies, questions, and uncertainties, he clearly declares that pastors and all others actually having the care of souls ought to offer the sacrifice of the Mass for the people committed to them on all Sundays, and holy days of obligation, as well as on those days on which he, lessening the number of holy days of obligation in some dioceses, allowed people to engage in servile work, with the provision that the faithful fulfill the obligation of hearing holy Mass.

6. We are joyful when We learn from you in your communications that those in charge of souls diligently fulfill the obligation of their office on Sundays and other holy days of obligation, on which they rarely omit to offer the sacrifice of the Mass for the people entrusted to them. But we are not ignorant of the fact that in many places the Mass is now customarily omitted by pastors on those other days which were formerly kept as holy days of obligation according to the constitution of Our Predecessor Urban VIII.[6] Agreeing to petitions of various holy bishops and having before his eyes their causes and reasons, He lessened the holy days of obligation and not only permitted people to perform servile work, but granted also that they be exempt from the obligation of attending holy Mass. But where this generous indult of the Holy See was promulgated, straight-away the pastors of many regions, considering that they were free from the obligation of celebrating Mass for their people on these reduced holy days, neglected the obligation altogether. Hence the custom evolved that pastors in these regions stopped offering holy Mass for their people on the said days, and some did not even hesitate to defend and justify this custom.

7. We are greatly grieved by this situation; therefore, We have decided to remedy this matter especially since We are aware that this Apostolic See has taught that pastors are obliged to celebrate Mass for their people even on the reduced holy days. Our Predecessors were moved by the vigorous pleas of holy bishops; and many and varied needs of the faithful; and the grave concerns of circumstances, times, and places. As a result, they decided to lessen the number of holy days of obligation, and allowed people to undertake servile work on these days and to miss Mass. Nevertheless these same Predecessors, in granting these indults, wished that the law remain intact and inviolate. They wished that on the aforesaid days no innovation ever be made in the churches as to the customary order and rite of the divine offices. They meant for all things to be carried out the exact way they were before, while the constitution of Urban VIII was in force. This prescribed the holy days of obligation. On those days pastors are not free from the obligation of offering Mass for their people; they will realize this, especially when they recall that the pontifical rescripts are to be strictly interpreted. Moreover, We have frequently decreed, that pastors are bound by the obligation of saying Mass for their people even on those days which were removed from the number of holy days of obligation.

8. Wherefore, having weighed this matter carefully and having consulted certain Cardinals of Our Congregation for the Preservation and Interpretation of the Decrees of the Council of Trent, We have decided to write this encyclical letter to establish norm and law to be observed carefully and diligently by all pastors. Accordingly in this letter We declare that pastors and all those actually having care of souls should celebrate holy Mass for their people on all Sundays and on days of obligation. Mass must also be offered on those days, which by indult of this Holy See were removed or transferred from the number of holy days of obligation, just as the clergy were obliged to do when the constitution of Urban VIII was in full force before holy days of obligation were lessened or transferred. As for feasts which have been transferred we make one exception, namely when the divine office of a solemnity has been moved to a Sunday, only one Sunday Mass need be offered by pastors for their people, since the Mass, being the principal part of the divine office, is considered as transferred along with the same office.

9. Concerned with the peace of soul of those pastors who, on account of the asserted custom, have omitted to offer Mass for their people on the days previously mentioned, We, by Our Apostolic authority, fully absolve them from each and every past omission. And, because some claim that they have received from this Apostolic See a special indult of reduction, We grant that they can continue to enjoy the benefit of this indult, according, however, to the conditions expressed in the indult and as long as they exercise the office of pastor in the parishes which they presently govern and administer.

10. While, however, We make these provisions and grant these indults, We hope that pastors will glory in satisfying most diligently and religiously this obligation of offering Mass for their people. They should seriously consider the rich abundance of heavenly favors and earthly goods which redound on the Christian people committed to their care from the offering of this unbloody and divine sacrifice. Since, however, we know that peculiar circumstances can arise in which a remission of the obligation for a particular reason and time should be granted to pastors, We wish to inform you that all must apply uniquely to Our Congregation of the Council to obtain this sort of indult. Only those who depend on the Congregation for the Propagation of the Faith are exempted since We have given the proper faculties for this purpose to both congregations. We have no doubt that you will inform every pastor of your dioceses concerning their obligation of offering the holy sacrifice of the Mass for the people committed to them. And We are convinced also that you will apply the greatest vigilance that those in charge of souls fulfill diligently this part of their task also, and carefully observe what We have decreed and sanctioned by this encyclical. We hope that a copy of this letter will be permanently kept in the records of each of your episcopal curias.

11. Since, venerable brothers, you yourselves know full well the holy sacrifice of the Mass contains a great source of instruction for the faithful, never cease to exhort pastors especially and other preachers of the divine word and those to whom the task of educating the Christian people is delegated to explain to the faithful the necessity, excellence, greatness, purpose and fruits of so holy and admirable a sacrifice. Likewise inflame the faithful themselves to frequently attend this sacrifice with the faith, religion, and piety it deserves, that they may be able to obtain the divine mercy and all kinds of benefits they need. Nor should you cease encouraging the priests of your dioceses to be outstanding in moral integrity, dignity, innocence of life, and sanctity. Those who alone are given the privilege of consecrating the divine host and accomplishing so holy and awesome a sacrifice should display these qualities. Therefore, frequently exhort all who are initiated into the most holy priesthood to give serious consideration to the ministry which they have received in the Lord. They should fulfill their ministry, being always mindful of the dignity and heavenly power with which they are endowed; they should shine forth with the splendor of all kinds of virtue; they should occupy themselves with divine worship, divine things, and the salvation of souls. Then, offering themselves as a living and holy host to the Lord, and always carrying about in their bodies the mortification of Jesus, they may duly offer with pure minds and clean heart to God the propitiatory host for their own salvation and that of all the world.

12. Finally, We are pleased to use this occasion also, to testify again to the special benevolence We have for you. We hope you will quickly proceed to carefully fulfill all aspects of your pastoral ministry and that you will concern yourselves with the salvation and well-being of your beloved flock.

13. Be assured that We are most ready to carry out lovingly all those things which We know can greater benefit your own and your dioceses' wellbeing. Meanwhile receive as a guarantee of all heavenly gifts and a witness of our deepest benevolence for you, the apostolic blessing, which we lovingly impart from the deepest sentiments of Our heart to you yourselves, venerable brothers, and all the clergy, and faithful laity committed to the vigilance of each of you.

Given in Rome at St. Peter's, 3 May 1858, in the 12th year of Our Pontificate.

ENDNOTES

1. *St. Gregory the Great, Dialog., bk. 44, chap. 58.*
2. *Malachy, chap. 1.*
3. *Sr. Cyril of Jerusalem, Catechesis 23, Mystagogia 5 de sacra Liturgia.*
4. *Council of Trent, session 23, chap. 1, De Reformat.*

5. *Benedict XIV, encyclical Cum semper oblatas, 19 August 1744.*

6. *Urban VIII, apostolic constitution Universa per orbem, 13 September 1642.*

Amantissimus. On the Care of the Churches. Pope BI. Pius IX - 1862

Venerable Brothers, Greetings and Apostolic Benediction.

Our most beloved Redeemer, Christ the Lord, willed as you well know, venerable brothers, to deliver all men from the captivity of the devil, free them from the yoke of sin, call them from darkness into his wonderful light and be their salvation. When he had blotted out the handwriting of the decree against us, fastening it to the cross, he formed and established the Catholic Church, won by his blood, as the one “Church of the living God,”[1] the one “kingdom of heaven,”[2] “the city set on a hill,”[3] “one flock,”[4] and “one body” steadfast and alive with “one Spirit,”[5] one faith, one hope, one love joined and firmly held together by the same bonds of sacraments, religion and doctrine. He further provided his Church with leaders whom he chose and called. In addition, he decreed that the Church will endure as long as the world, embrace all peoples and nations of the whole world, and that whoever accepts his divine religion and grace and perseveres to the end will attain the glory of eternal salvation.

2. To preserve forever in his Church the unity and doctrine of this faith, Christ chose one of his apostles, Peter, whom he appointed the Prince of his Apostles, his Vicar on earth, and impregnable foundation and head of his Church. Surpassing all others with every dignity of extraordinary authority, power and jurisdiction, he was to feed the Lord’s flock, strengthen his brothers, rule and govern the universal Church. Christ not only desired that his Church remain as one and immaculate to the end of the world, and that its unity in faith, doctrine and form of government remain inviolate. He also willed that the fullness of dignity, power and jurisdiction, integrity and stability of faith given to Peter be handed down in its entirety to the Roman Pontiffs, the successors of this same Peter, who have been placed on this Chair of Peter in Rome, and to whom has been divinely committed the supreme care of the Lord’s entire flock and the supreme rule of the Universal Church.

3. You above all, venerable brothers, have known how this dogma of our religion has been unanimously and unceasingly declared, defended and insisted upon in synods by the Fathers of the Church. Indeed, they have never stopped teaching that “God is one, Christ is one, the Church established upon Peter by the voice of the Lord is one;”[6] “the massive foundation of the great Christian state has been divinely built upon, as it were, this rock, this very firm stone;”[7] “this Chair, which is unique and the first of gifts, has always been designated and considered as the Chair of Peter;”[8] “shining forth throughout the world it maintains its primacy;”[9] “it is also the root and matrix whence sacerdotal unity has sprung;”[10] it is not only the head but also the mother and teacher of all the Churches;”[11] “it is the mother city of piety in which is the complete and perfect stability of the Christian religion”[12] “and in which the preeminence of the Apostolic Chair has always been unimpaired;”[13] “it rests upon that rock which the haughty gates of hell shall never overcome;”[14] “for it the Apostles poured out their entire teaching with blood;”[15] “from it the rights of the venerable communion are extended to all;”[16] “all obedience and honor must be given to it.”[17] “He who deserts the Church will vainly believe that he is in the Church;”[18] “whoever eats of the lamb and is not a member of the Church, has profaned;”[19] “Peter, who lives and presides in his own Chair, proffers the truth of faith to those seeking it;”[20] “Peter, who lives up to this time and always lives, exercises jurisdiction in his successors;”[21] “he himself has spoken through Leo;”[22] “the Roman Pontiff, who holds Primacy in the entire world, is the Successor of Blessed Peter the Prince of the Apostles and the true Vicar of Christ, the head of the whole Church, and is the visible Father and Teacher of all Christians.”[23] There are other, almost countless, proofs drawn from the most trustworthy witnesses which clearly and openly testify with great faith, exactitude, respect and obedience that all who want to belong to the true and only Church of Christ must honor and obey this Apostolic See and Roman Pontiff.

4. Now, truly, a multiplicity of holy things, a variety of legitimate rites, obviously in no way oppose the unity of the Catholic Church; rather, indeed, such diversity greatly enhances the dignity of the Church itself. Not one, moreover, of you, venerable

brothers, is unaware that there are some who are striving to deceive and lead into error the unguarded, especially, and the inexperienced by maligning this Holy See as if the Holy See itself upon receiving the separated Orientals into the Catholic faith required them to abandon their own rite and embrace that of the Latin Church. That this is false and far from truth is clearly shown by the many constitutions and apostolic letters of our Predecessors. They not only consistently declared to the Orientals that such a condition was never intended, but also professed that it was wholly their desire that the rites of the Eastern Churches, into which no error against the Catholic Church or against moral integrity had crept, would be completely preserved.

5. Not only past, but recent acts of our departed Predecessors clearly agree with such repeated and definite declarations of our Predecessors. It can never be said that this Apostolic See has ever enjoined upon the bishops, ecclesiastics, or the Oriental peoples, who have returned to the Catholic faith, to change their legitimate rites. In fact, the universal City of Constantinople recently saw how our venerable brother Miletus, archbishop of Dramea, to our deepest comfort and the joy of all good men, returned to the bosom of the Catholic Church with his own rite and solemn ceremonies, and how a great throng of people solemnly processed after the event. Hence, venerable brothers, with solicitude incessantly impress upon your diocesan clergy the need to be zealous at every opportunity and by every means to expose and refute the calumny by which evil men lead the inexperienced into error and attempt to incite envy and hatred against this Holy See.

6. Ever since we have been placed on this Chair of Peter by the hidden plan of divine providence and have thus been elevated to the supreme rule of the universal Church, we have striven to fulfill the duties of our apostolic ministry as the daily direction and solicitude for the Churches demand of us. Because we depend utterly on divine help, we do not fear the many nefarious and sacrilegious destructions, attempts and attacks by which in these disturbed times the enemies of the Catholic religion endeavor to undermine its foundations, if that were ever possible. No, indeed, the spiritual good and salvation of all people are our constant concern.

7. For indeed the charity of Christ compels us, and nothing could be more pleasing than to undertake most willingly all the cares, labors, deliberations necessary to hasten all people into the unity of faith, the growth in the knowledge of God and the recognition of our Lord, Jesus Christ “who is the way and the truth and the life: the way certainly of a holy life, the truth of divine doctrine, and the life of everlasting happiness.”[24]

8. Nor are you unknowing, venerable brothers, with what singular love and assiduous zeal from the very beginning of our supreme Pontificate, we have devoted our paternal care to that chosen portion of the Lord’s flock committed to your vigilance. From our most recent letter, published on the 7th of last January, you are able more and more to understand how strongly we feel about the good and prosperity of the Oriental Churches.

9. With this same letter, we have set up a special Congregation as part of the Propagation of the Faith and of great assistance to it — almost overwhelmed as it is with constant and very serious services. This new department so excellently administers work from the Congregation for the Propagation of the Faith as it takes care to manage expeditiously the affairs of the Oriental Churches. We are sustained by the hope that our solicitude and counsel will spiritually profit the Oriental peoples. We are in complete confidence, furthermore, that the new special department so recently established by us will never in any way swerve from the purpose intended: that in handling your affairs, there will be a steady progress in every way possible toward Catholic unity; an increase in the success of your Churches; the protection of the integrity of your legitimate rites; greater spiritual happiness for all the faithful.

10. That this Congregation may conscientiously carry out the duty we entrusted to it and direct its zeal and efforts toward the greater prosperity of your Churches, it is extremely necessary that it thoroughly understand the spiritual needs of the Oriental peoples. Since, venerable brothers, you fully know the condition and state of the flock entrusted to you, in your wisdom you will properly understand how important it is that you inform us as soon as possible of all that concerns your Churches and your flocks. It is, likewise, essential that you send us an accurate report on the status of your dioceses in which you carefully explain whatever pertains to the dioceses themselves that we may attentively provide for the necessities of the faithful residing in them.

11. It will comfort us greatly if each of you, venerable brothers, in assiduously reporting all the affairs of your respective diocese, will indicate the number of the faithful in the diocese; the number of ecclesiastics who minister to the faithful; the procedure for attending to the same faithful not only in regard to faith but also to discipline of morals; the doctrine with which the clergy is instructed; the education of the clergy; the means and method of instructing the people in our most holy religion and in moral integrity; the plan whereby the same people are inspired and daily educated into greater piety and moral integrity. We also desire to know exactly the condition of your schools and how many youth customarily attend them. Since, venerable brothers, you well know that all hope of both sacred and public affairs depends on the right, salutary and religious education of children, it is of particular concern that from their tender years they attend Catholic schools where, diligently learning the truth of our religion and commandments, they will escape the danger of having their sensitive minds tainted with evil principles.

12. If you need books, do not hesitate to make it known and at the same time inform us of the books you consider most appropriate to provide dogma for the clergy, promote the education of the people, refute the teachings of those who are not Catholic, and foster the piety of the faithful. Most importantly, when we hear from you that in some places liturgical and ritual books are being used into which either some error has crept or a change has been arbitrarily introduced, it will be your duty to mention which books these are and if at any time they have been approved by the Holy See. Specify, too, if in your judgment they contain errors to be corrected or abuses to be abolished. We especially desire to learn from you, moreover, what progress holy catholic unity has made in your dioceses, what obstacles have hindered it, and what propitious means will remove such impediments so that unity itself may daily advance and increase.

13. Truly, venerable brothers, you see with how much love and earnestness we have been mindful of your Eastern Churches and how ardently we hope that among the Eastern people our most blessed faith, religion and piety will take hold, thrive and flourish. We are certain that you will devote all your energy and thought to protecting and propagating our religion and to caring for the salvation of your flock.

14. Hostile men in these lamentable times never stop planting thorns in the Lord's field, first with destructive and ephemeral books and then with monstrous and depraved suppositions plainly opposed to Catholic faith and dogma. Consequently, you rightly understand how you must labor and ever be on your guard to keep the faithful from those poisonous pastures, to urge them on to eternal salvation, and to imbue them in greater measure with the teachings of the Catholic Church.

15. In order that you may more readily attain this goal, constantly inspire the zeal of guardians of souls that in the conscientious performance of their duty, they may untiringly announce the good news of the Gospel to the wise and the foolish. Urge them to help the Christian people by every good and holy work. Exhort them to give instruction, especially to boys and those inexperienced in the proofs of the Catholic Faith so that they may be guided in moral discipline. Always admonish your diocesan priests that, seriously reflecting upon the ministry they received in the Lord, they take care to fulfill it fervently. In such a way they give Christian people an example of all virtues, are attentive to prayer, perfectly cultivate sacred studies, and exert all their power to win the everlasting salvation of the faithful.

16. Then, too, that you may always have at hand diligent and industrious workers in cultivating the vineyard of the Lord, spare no effort, venerable brothers, that the most excellent teachers train young clerics in piety from the very beginning. May these be formed in a true ecclesiastical spirit and very carefully instructed, primarily in Sacred Scripture and the sacred sciences, against any danger of error. To be sure, we are by no means ignorant, venerable brothers, of the many difficulties you have been exposed to in the exercise of your episcopal ministry. Take comfort in the Lord, however, and recalling the powerful memory of his virtue, be ambassadors for Christ, who gave up his life for his sheep and left us an example that we may follow in his footsteps.

17. Everyone knows how much service and honor the families of monks have been to the Catholic Church in the East. By the integrity of their lives, the gravity of their conduct, and the fame of their religious discipline, they were striving to present models of good works to the faithful, to teach youth, to perfect themselves in Scripture and studies, and to work zealously for their bishops in beneficial service. In the distressing instability of conditions and times, these holy families, valuable to

the Christian and civil state alike, have been deviating, in some places, from the discipline of their own Order or have become completely extinct. Since it would certainly be a great benefit to our religion if these holy families, especially where they have died out, might be restored and shine again among the Eastern nations in their pristine glory, we earnestly ask that you express to us your feelings on this matter and how the renewal of these holy families might be achieved.

18. We are thoroughly convinced that you, venerable brothers, will not only most happily and willingly satisfy these our desires and requests, but also that you will promptly reveal any other concerns that you think should be mentioned for the greater welfare in these regions of our most holy religion — and not only of the clergy, but also of the faithful.

19. From the Encyclical Letter of the Cardinal Prefect of the Council of Our Congregation, you will know how pleasing it will be to us to enjoy your presence next Pentecost when We, God willing, will celebrate the solemn canonization of many saints. On that occasion, if the circumstances of your dioceses permit, we shall be able to see you, greet you lovingly, and receive from you the reports of your dioceses.

20. Meanwhile, venerable brothers, continue to fulfill your ministry with ever greater ardor and effort. In all earnestness, provide for the salvation of your faithful, both admonishing and exhorting them to persevere more firmly in the profession of the Catholic Religion; to observe religiously all the commandments of God and of his holy Church; to walk worthily, pleasing to God and fruitful in every good work.

21. In accordance with your customary kindness, receive with paternal affection those who, to our very great joy, return to the bosom of the Church: expend all your care that they be nourished more fervently with the words of faith. Strengthened thus through the spiritual gift of grace, may they rein steadfast in their holy calling and ardently walk with constancy in the path of the Lord, following closely the way that leads to life. On behalf of your admirable religion, never forsake all goodness, patience, learning, gentleness and mildness as you try to gain for Christ the pitiful errant: lead them back into his one sheepfold and restore them to the hope of their eternal inheritance.

22. In the critical difficulties that beset your episcopal office in these worst of times, trust in the grace of our Lord, Jesus Christ, keeping ever before you that those who teach many unto justice will shine as the stars for all eternity. Finally, venerable brothers, we want you to be sure of the special benevolence with which we wait upon you in the Lord. In the meantime, by no means do we omit in every prayer to beg humbly and earnestly that God propitiously pour forth upon you the richest gifts of his goodness: that they may also descend abundantly upon the chosen flock committed to your vigilance.

23. As a witness of all that we have said and as a pledge of our most disposed will toward you, we affectionately bestow upon you our Apostolic Blessing from the depth of our heart, venerable brothers, and upon all the clergy and the faithful laity committed to your care. Given at Rome at St. Peter's, 8 April, 1862. In the sixteenth year of our Pontificate.

REFERENCES:

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2. *Mt. 13.45 passim.*
3. *Mt. 5.14.*
4. *Jn 10.16.*
5. *Eph 4.4 passim.*
6. *St. Cyprian, epistle 40.*
7. *St. Cyril of Alexandria, in loan., Lib. II, c. 42.*
8. *St. Optatus of Milevis, 2 cont. Parmen., bk. 2, chap. 2.*
9. *Council of Nicea II, Act. 2.*
10. *St. Cyprian, epistles 15 and 55.*
11. *Pelagius 11, epistle I to the Oriental bishops, and the Council of Trent, session 7 on baptism, can. 3.*
12. *Synodal letter from John of Constantinople to Pope Hormisdas; also Sozomen, Ecclesiastical History, book 3, chapter 8.*
13. *St. Augustine, epistle 62.*

14. *St. Augustine, in psalm contra part. Donat.*
 15. *Tertullian, de praescript., 36.8.*
 16. *St. Ambrose, epistle 12 to Damasus.*
 17. *Council of Ephesus, Act. 4.*
 18. *St. Cyprian, de unit, Ecclesiae.*
 19. *St. Jerome, epistle 15 to Damasus.*
 20. *St. Peter Chrysologus, epistle to Eutyches.*
 21. *Council of Ephesus.*
 22. *Council of Chalcedon, Act. 2.*
 23. *Council of Florence in its decree union. Graecorum.*
 24. *St. Leo, sermon 2 on the resurrection of the Lord.*
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Apostolicae Nostrae Caritatis. Urging Prayers of Peace. Pope BI. Pius IX - 1854

To the Venerable Brothers, the Patriarchs, Primate, Archbishops, Bishops, and other Local Ordinaries Who Share Grace and Communion with the Apostolic See.

Venerable Brothers, Greetings and Apostolic Benediction.

When We contemplate the whole Catholic world with the care and affection of Our apostolic love, We can hardly put into words how deeply saddened We are at seeing Christian and civil society disturbed and thoroughly confused, oppressed and torn apart by all kinds of disasters. Moreover you know very well how the Christian people are afflicted and harassed by ferocious wars, internal discords, plagues, earthquakes, and other serious troubles. In addition, it is lamentable that among so many injuries and evils perpetrated by the sons of darkness, who are more artful than the sons of light, they try energetically to wage a bitter war against the Catholic Church and its doctrines. In this they use diabolic deceits, arts, and labors. They attempt to overthrow the authority of the Church's legitimate power and to corrupt the minds and souls of everyone. They want to spread everywhere the deadly virus of *indifferentism* and *unbelief*; to mix together all human and divine rights; to promote dissension, discord, and movements of impious rebellion; and to commit vicious deeds and cruel crimes. They leave nothing untried so that if it were possible, Our religion would be uprooted and human society itself might be destroyed.

2. Well aware of these dangerous circumstances, We have not failed to raise Our eyes to the holy mountain whence We trust every future help will come. We asked to obtain all the good things which We lack and to avoid the evils We dread. We do not cease to beseech Our merciful God with fervent prayers so that, banishing war to the ends of the earth and removing all disagreements from the Christian princes, He might grant peace and tranquility to their people. May God especially grant to those princes a pious zeal by preserving and spreading the Catholic faith and doctrine. The happiness of the people depends upon this. May He also save those leaders and people from all the evils which afflict them and make them rejoice in true prosperity. May He bestow the gift of His grace on those who stray so that they may return from the path of perdition to the way of truth and justice and may be turned toward God with a sincere heart. Moreover We have ordered that prayer imploring the divine mercy be offered in this Our beloved city. Following in the footsteps of Our predecessors, We decided to have recourse to your prayers and to those of the whole Church.

3. Therefore, We are writing this letter to you. We implore you to arouse the faithful entrusted to your care concerning the matters mentioned above so that they might strive to appease the wrath of God provoked by the shameful deeds of men. They should do this by true penance with prayers, fasting, almsgiving, and other good works. Also explain to the faithful how God is merciful to all who call upon Him and how powerful prayer is if We go to the Lord without permitting any enemy of our salvation to have access to us. To use the words of Chrysostom, prayer is "the source, the root, and the mother of innumerable good things. The power of prayer extinguishes the strength of fire, restrains the raging of lions, settles wars and fights, endures storms, escapes devils, opens the doors of heaven, breaks the bonds of death, casts out diseases, repels

injuries, and strengthens shattered cities. Prayer endures the blows inflicted from heaven, all the snares of men, and every evil.”[1]

4. We strongly desire that when you pray to the Father of Mercies about these matters you do not forget to pray to Him humbly, ardently, and zealously, following the guidelines of Our encyclical letter dated February 2, 1849. Pray that He will desire to enlighten Our mind with the light of His Holy Spirit by which We might issue a decree as soon as possible concerning the conception of the Most Holy Mother of God, the Immaculate Virgin Mary. This would result in the greater glory of God and the praise of that Virgin, the loving mother of us all.

5. Indeed We have decided to offer the treasures of divine gifts, whose dispensation the Most High entrusted to Our care, so that your faithful may pray with more fervent love and more abundant fruit. For this reason, by the mercy of almighty God and trusting in the authority of His blessed apostles Peter and Paul, We confer, by the power of binding and loosing which the Lord gave to Us, a plenary indulgence of all sins as in a jubilee. This indulgence will be granted to all the faithful of your dioceses who accomplish the following acts within a three month span to be determined by each one of you and computed from the day which you decide upon. They must have humbly confessed their sins with sincere regret for them, and after being purified with sacramental absolution, they must have reverently received the sacrament of the Eucharist. They must also visit three churches designated by you or one of the churches three times and must say prayers there for the exaltation and prosperity of Holy Mother Church and the Apostolic See, for the elimination of heresies, for the peace and harmony of the Christian princes, and for the tranquillity and unity of the whole Christian people. Moreover they should fast once within the same period and give some alms to the poor. This indulgence can also be applied to the souls in purgatory. Since We desire even cloistered nuns and other people permanently in cloister to participate in this indulgence, as well as people in prisons, invalids, and other people prevented by any handicap from carrying out some of the aforementioned works, We grant the confessors the ability to exchange one work of piety for another or to defer it to another time. In addition, the confessors will have the power to give communion to children who have not yet had their first communion. Therefore, We authorize you on this occasion and during this three month period to bestow on the confessors of your dioceses all those same powers which We gave in the other jubilee announced through Our encyclical letter of November 21, 1851. We published that letter which begins with “*Ex aliis nostris*” and sent it to you. All those things which We excepted in that letter must be observed. In addition, We also grant you the favor of giving the faithful — both laymen and clerics — the ability on this occasion to choose their own confessors, either secular or regular, from those approved. We also grant this same power to the cloistered nuns exempt from the jurisdiction of the Ordinary and to other women living in cloister.

6. Set to work then, venerable brothers, since you have been called to share in Our cares and have been placed as guardians over the walls of Jerusalem. Do not cease night and day to cry to the Lord Our God with Us. Implore His divine mercy so that He may turn away the scourge of His wrath, which we deserve for our sins and may mercifully bestow the riches of His goodness on everyone. We do not doubt that you will be totally content with these wishes and requests. And We know for certain that everyone, especially the clergy, the men and women in religious orders, and the faithful laity who worthily walk in the vocation to which they were called, will send prayers and supplications unceasingly to God. Nor would We neglect to ask the help of those who have obtained the palm of victory so that God might more easily bend His ear to Our prayers. Above all, We constantly call upon the Virgin Mary, the Immaculate Mother of God, who is the most suitable and most powerful intercessor with God and who is the mother of graces and mercies. Then We invoke the patronage of the blessed apostles Peter and Paul and of all the saints who reign with Christ in heaven. Nothing should be more important, nothing more preferable to you than to exhort the faithful entrusted to your care so that they, daily more firm and immovable, may persist in the profession of the Catholic faith; avoid the snares, lies, and deceptions of their enemies; advance more quickly in the ways of God’s commandments; and carefully abstain from sin. From sin comes all the evils of the human race. For this reason never cease to inflame the zeal of the parish priests so that in discharging their office diligently, they may never stop instructing the Christian people entrusted to them in the principles and teachings of our faith, nourishing them through the administration of the sacraments, and exhorting them in sound doctrine.

7. Finally, as a sign of all heavenly gifts and as a witness of Our ardent love for you, receive the apostolic benediction which We affectionately impart to you and to all the clergy and laity entrusted to your care.

Given in Rome at St. Peter's on the first day of August in the year 1854, the ninth year of Our Pontificate.

ENDNOTES

1. *St. John Chrysostom, homily 15 on the incomprehensible nature of God against the Anomaei.*

Beneficia Dei. On the 25th Anniversary of His Pontificate. Pope Bl. Pius IX - 1871

To all Patriarchs, Primate, Archbishops, Bishops, and other Local Ordinaries in Loving Communion with the Apostolic See.

Venerable Brothers, We give you Greeting and Our Apostolic Blessing.

The favors of God summon Us to celebrate His kindness, especially since He continues to protect Us. For We are now in the 25th year of our papacy. You know well the painful crises We have endured. Truly it is clear, from the succession of so many events, that the Church militant in its many struggles and victories is prevailing; truly God governs change and rules over the world which is His footstool; truly He often makes use of weak and despicable instruments to accomplish the designs of His wisdom.

Accomplishments of the Papacy

2. Jesus Christ has strengthened and guided Our weakness and inadequacy through Our long papacy. So, relying on His divine aid and continually benefitting from the advice of the cardinals, and often from your advice also, venerable brothers, when many of you came to Rome adorning this See of truth with the brightness of your virtue and united piety. We have been able in the course of this Pontificate to declare and define as a dogma the Immaculate Conception of the Virgin Mother of God in fulfillment of the desires of the Catholic world and Ourselves. We have also decreed heavenly honors for the many courageous men and women of our religion. We do not doubt that they and the Mother of God will help the Catholic Church in these most unfavorable times. Because of God's help, We were able also, by sending evangelical laborers, to spread Catholicism to widely separated and even unfriendly districts, to establish the order of ecclesiastical hierarchy in many places, and to condemn the errors of our age opposed to human reason and good morals. Likewise with God's help, We made an alliance between the ecclesiastical and the civil power both in the regions of Europe and America. We also cared for the many needs of the eastern church, which from the start of Our Apostolic ministry We have always regarded with fatherly love. Not very long ago We undertook and promoted the work of the ecumenical Vatican Council. But because of the infamous turn in events, We had to suspend it after some great results had been achieved, but while others were awaited by the Church.

Usurpation of the City

3. And, venerable brothers, We have never neglected what the right and duty of Our civil rule demanded. The congratulations and applause which greeted the beginning of Our pontificate, quickly changed into insults and attacks so great that We were forced into exile from this Our beloved city. But when We returned to the See with the support of Catholic peoples and rulers, We immediately toiled to achieve real prosperity, free from deceit for Our faithful subjects. We have always recognized this as the most serious duty of Our civil rule. But the greed of the neighboring ruler coveted the regions of Our temporal realm, and he obstinately preferred the advice of the sects of perdition to Our repeated warning and summonses. Most recently, he has far outdone the shamelessness even of the Prodigal Son. He has stormed Our city by force and now even controls it. We are, of course, greatly upset at this lawless usurpation of which We are the victim. We

are utterly pained at the great wickedness of the plan to destroy Our civil rule, which at the same time would destroy Our spiritual power and the kingdom of Christ on earth. We are pained at the sight of so many serious evils, especially of those which jeopardize the eternal salvation of Our people. In this bitterness, nothing is more saddening for Us than to be prevented by the state of Our defeated liberty from applying the necessary remedies to so many evils.

Problems of the French

4. To these reasons for Our sorrow, We must add the long and pitiful succession of disasters and evils which have for so long smitten the illustrious French nation. These evils have recently increased enormously through the quite unheard-of excesses of beastly, God-forsaken scum. In particular, We are horrified and tormented by the murder of the Archbishop of Paris which has filled the whole world with fear and horror. Finally, another bitterness greater than the rest afflicts Us when We see so many sons in revolt, burdened by so many serious censures. They pay no heed to Our fatherly voice nor to their own salvation, but continue to despise the time which God still offers them for penitence; instead, they prefer to deride the anger of divine punishment rather than to experience the fruit of mercy in good season.

Praise for God

5. And now in the midst of such changes, We see that by the most kind protection of God, the anniversary of Our elevation has arrived. We succeeded to the See of blessed Peter, and now in length of years of Apostolic service We equal him, although We are far from equal to him in merit. This is truly a new, unique, and mighty gift of God's condescension, conferred only on Us in the whole line of Our holy predecessors throughout nineteen centuries. On this occasion, We recognize the even more wonderful kindness of God toward Us, when We see that He has deemed Us worthy to suffer persecution for the sake of justice, and when We see the marvelous feelings of devotion and love which strongly move the Christian people the world over, uniting them to this Holy See. Indeed, since He conferred these gifts on Us despite Our great unworthiness, We are unable to return thanks in a fitting manner.

6. Therefore, while We ask the Mother of God to teach Us to glorify God as she did with those sublime words, "He Who is Mighty has done great things for me," We urgently beseech you and your flocks to join with us in singing canticles and hymns of praise and thanks to God. Magnify the Lord with me, We say in the words of St. Leo the Great, and let us exalt His name to one another; then We may praise God who is the source of all the graces and mercies We have received. Let your people know, however, Our deep gratitude for their remarkable testimonies and services which they have given with such constancy for so long. As regards Ourselves, since We may claim with justice the words uttered by the Royal Prophet, "my habitation has been prolonged," We still need the help of your prayers to enable Us with strength and confidence to return Our soul to the Prince of Shepherds. In His bosom there is refreshment from the evils of this troubled and painful life and a blessed haven of eternal calm and peace.

7. However, in order that the gifts conferred on Our pontificate by God's generosity may be to His greater glory, on this occasion We empower each of you, by Our Apostolic authority, to give the Papal Blessing with the addition of a plenary indulgence in the usual form of the Church, on the 16th or 21st of this month or on another day of your choice. We desire to look after the spiritual benefit of the faithful. Consequently, We grant that all Christ's faithful who receive the sacraments of Penance and holy Communion and offer pious prayers for the harmony of Christian rulers, for the complete destruction of heresies, and for the exaltation of Our Holy Mother the Church, can obtain a plenary indulgence for all their sins. The faithful can obtain the indulgence in any place in each of your dioceses on any day you choose. In dioceses where the cathedral see is vacant, the Vicars Capitular at the time can choose the day. We have no doubt that this opportunity will effectively arouse the Christian people to prayer, and that when prayers have been thus increased, We will receive the mercy which the present ills compel Us to pray for wholeheartedly.

8. Meanwhile, venerable brothers, We request for you from Almighty God constancy, heavenly hope, and all consolation. We wish the Apostolic blessing, which with the full abundance of Our love We impart to you, your faithful, and clergy to be an augury of those gifts and a witness of Our special benevolence.

Given at Rome in St. Peter's on the fourth of June, the feast of the Most Holy Trinity, in the year 1871 in the 25th year of Our Pontificate.

Cum Nuper. On Care for Clerics. Pope Bl. Pius IX - 1858

To Our Venerable Brothers, the Archbishops, Bishops and other Ordinaries of the Kingdom of the Two Sicilies.

Greetings and Apostolic Blessing.

Last Christmas We received your kind letter, in which once more professing your singular piety, love, and observance toward Us and this See of Peter, you indicate that you are constantly praying that God may aid Our humble person as We labor with the greatest solicitude for all the Churches throughout the world. These extraordinary expressions moved Us to write this encyclical letter to all of you who discharge your pastoral office in the Kingdom of the Two Sicilies, so that you may understand the love and concern We feel toward you and the faithful committed to your care.

2. Indeed We can scarcely express Our deep sorrow upon learning last December that a great many of your towns were so profoundly shaken by terrible earthquakes that a countless multitude of your peoples were killed by collapsing walls. King Ferdinand II, greatly grieved, has continuously offered support and financial help for the afflicted and prostrate inhabitants of these towns. As soon as the sad news of this great calamity reached Us, We implored God's mercy for these unhappy people and begged Him to heal the tribulations of the earth, whose foundations were so dreadfully shaken.

3. Holy Scripture clearly teaches that these scourges of God are provoked by the sins of men; therefore we exhort that, in fulfilling your ministry, your primary concern may be to turn the faithful committed to your care aside from sin and wrongdoing and to lead them in the paths of virtue, justice, and religion.

4. To Our mutual grief some clergy in your Kingdom, having forgotten their vocation, arouse the indignation of God by their reprehensible manner of life which, of course sets a bad example for the Christian people. For this reason you should strive to obliterate the corruption and abuses which have made their inroads into the conduct of the Clergy; support instead a sound way of life for them in keeping with the discipline of the holy canons. Properly train the younger clergy from their earliest years in piety, holiness, and religious spirit; see that they have a strong foundation in liberal arts, solid learning, and knowledge of the sacred canons.

5. First and foremost, keeping always in mind the precepts of the Apostle, be most careful not to lay hands prematurely on anyone and be extremely cautious in conferring sacred orders. Never, from a misplaced sense of obligation, partisanship, or favor, join to the clergy and promote to ecclesiastical grades and orders those who, not having even minimally the gifts required by the sacred canons, should be totally rejected from sacred ministry. He who does not fear to initiate into sacred orders those who are unworthy inflicts great harm on the Church. Therefore, your first concern is to strictly follow the prescriptions of the sacred canons. Carefully examine and scrutinize each candidate's origin, training, talents, character, and teaching. Ordain only those outstanding individuals who can truly benefit your dioceses. If they earnestly reject all things which are forbidden to clerics and which never become them, they may be an example to the faithful in "word, speech, charity, faith, and chastity."

6. Moreover, examine most intently the conduct, honesty, piety, knowledge, and prudence of those to whom the care and direction of souls is to be committed. Be ever vigilant that pastors fulfill their office zealously, wisely and holily. They should never fail to feed the Christian people entrusted to them by means of preaching the divine word, of administering the sacraments, and of dispensing of the multiple grace of God. They should diligently imbue young people especially and the uneducated with the mysteries and teachings of our divine religion and form them in all piety and virtue. If pastors do

not fulfill their duty, religion and public life are damaged, morals are perverted, Christian discipline weakens, the exercise of religious worship declines, and all sorts of vices overwhelm people.

7. Moreover, you must be especially watchful that young people of both sexes be educated in fear of the Lord and His law and that they be trained in moral integrity. Accordingly, diligently inspect both private and public schools; see that your young people are free from all danger and that they receive a sound and completely Catholic education. Stretch, therefore, every fiber of your pastoral zeal to obtain this goal, since you know that the prosperity of the spiritual and civil communities depends greatly on the proper education of the youth. You know also the manifold evils by which, in these iniquitous times, the enemies of God and man attempt to pervert and corrupt the innocence of youth.

8. With similar diligence instruct the faithful in the doctrines of Catholic religion by word and by writing. Defend the people from the contagion of so many diabolic errors. Warn them to stand firm and unmoveable in the profession of our most holy faith and to observe most diligently the laws of God and His holy Church, never allowing themselves to be deceived and led into error by the followers of perverse doctrine. However, unwholesome books emerge everywhere; in them the most skillful fabricators of lies attempt to mislead everyone by corrupt and evil opinions of all sorts and to confuse things human and divine in order to cause the foundations of Christian and civil society to collapse. Strive to avert and repel this deadly pestilence of books from your flock. And, that you may the more easily and readily protect sound doctrine and good morals and close even avenues of approach to error and corruption, do not fail to inspect accurately all books, especially those which treat of philosophy, theology, and sacred matters and also those which deal with canon and civil law.

9. You know that it is also part of your episcopal duty to protect and vindicate at all times the venerable rights of the Church. You must preserve its goods and be concerned for their careful administration. Take the utmost care that pious legacies, especially those with regard to Masses, and other obligations be scrupulously observed and religiously carried out with all fraud and base gain far removed. With skill and prudence, you must provide that all business in your individual episcopal Curias be handled with all fairness, equity, and honesty. Therefore, venerable brothers, take great care that in your episcopal Curias, those men alone be engaged who, approved because of their integrity of life and skill in managing things, can carry out wisely and honestly the tasks delegated by you. And We most strongly ask that you try to judge ecclesiastical cases which belong to your tribunals according to the prescripts of the sacred canons and the force of convention with great care and inquiry. Likewise strive to see that your sentences are properly carried out, and, if there is need, seek the help and assistance of the civil power to this end.

10. Moreover, since Religious men are supplied to bishops to be helpers in the cultivation of the Lord's vineyard, as Benedict XIV, advises,[1] continually exhort them, emulating their founders, to return in a thoroughly religious fashion that which they vowed and to lead their lives according to the prescribed laws and to perform useful work in word, example, and prayer for you and your dioceses.

11. Also, with special concern and charity look after virgins sacred to God. They are the choice part of your flocks, the flower of the ecclesiastical plant, the ornament of spiritual grace. Afford them assistance, so that mindful of their holy vocation by which they have dedicated themselves to God, they may avert their eyes from human things and raise them always to heavenly ones. Then daily advancing from virtue to virtue, they may strive to diffuse the spirit of Christ everywhere. And We especially request that you attempt to carry out exactly what Benedict XIV wisely advised in His Constitution concerning the designation of extraordinary confessors for nuns.[2]

12. Finally, venerable brothers, We greatly desire that you be careful to hold Provincial Councils according to the precepts of the holy canons. For surely, you know that in this way, having consulted among yourselves and weighed everything properly, you may more wisely provide opportune remedies for ills and promote the prosperity of your dioceses; thereafter you will hold diocesan synods, which are mandatory under canonical sanction. In your Kingdom some archbishops lack suffragans, and some bishops do not have their metropolitan present; therefore they cannot hold a provincial council. It will be up to the prudence of these same holy bishops, having duly weighed all circumstances of place, time and situation, to convene with bishops with whom they think it more expedient in the Lord to hold councils of this sort without however any

detriment to the rights and privileges enjoyed by any absent bishops and without the slightest change regarding the status of their Churches.

13. We have indicated to you those things which We thought should be indicated to you above all else. We know that you will wish to satisfy Our wishes and admonitions because Ferdinand II, illustrious King of the Two Sicilies, stretches out to you now his helping hand. We are confident that under his leadership, the Church in his kingdom will enjoy all liberty and exercise all its rights, as God and the sanctions of the sacred canons ordain.

14. Meanwhile, We humbly but earnestly pray and beseech Our merciful God to continue to pour more propitiously His richest gifts of goodness upon you. May He bless your pastoral cares, counsels, and labors, so that the faithful entrusted to you may daily and with greater fortitude turn aside from evil and do good. Growing in the knowledge of God and the love of Our Lord Jesus Christ may they walk worthily before God, pleasing Him in all things, and may they be fruitful in all good works. As a guarantee thereof and a clear sign of Our special benevolence to you, receive the apostolic blessing, venerable brothers, which from the bottom of Our heart We lovingly impart to you yourselves and all the clergy of your churches, and to the faithful laity.

Given in Rome at St. Peter's, 20 January 1858, in the 12th year of Our Pontificate.

ENDNOTES

1. *Apostolic constitution Impositi Nobis*, 27 February 1746.
 2. *Apostolic constitution Pastoralis curae*, 5 August 1748.
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Cum Sancta Mater Ecclesia. Pleading for Public Prayer. Pope Bl. Pius IX - 1858

To Our Venerable Brothers, the Patriarchs, Primate, Archbishops, Bishops and other Ordinaries in Friendship and Communion with the Apostolic See.

Venerable Brethren: Greetings and the Apostolic Blessing.

Now when holy Mother Church is joyously celebrating the annual solemnity of the Paschal Sacrament, she reminds her faithful of the joyful message of peace, which the risen Jesus Christ, having conquered death and overthrown the tyranny of the evil one, frequently and lovingly announced to His apostles and disciples; by contrast, the most dire sound of war among Catholic nations arises and is heard by all. Christ at His birth announced His peace to men of good will through angels, and later, left His peace to His disciples. Because of our love and care for Catholic peoples, we cannot refrain from crying out again and again for peace.

2. And so We exhort you, to stir the faithful committed to your vigilance in view of your outstanding piety, to turn to God in prayer, so that He might grant His deeply desired peace to all. For the same reason We have ordered that public prayers be offered by all within the Papal Territories to the most kind Father of Mercies. Following the illustrious example of Our predecessors, We have decided to have recourse to your prayers and those of the whole Church. And so We ask that you order public prayers in your dioceses as soon as possible. Having implored the patronage of Mary, may your faithful strenuously beseech our merciful God to turn his wrath from us and banish war to the very ends of the earth. By doing this, he may illuminate all minds by His divine grace and inflame all hearts with the love of Christian peace. He may insure that all may be rooted in faith and love. These then would diligently keep His holy Commandments and humbly beseech His forgiveness for their sins. Turning aside from evil and doing good, they would walk in the ways of justice, exercise mutual charity among themselves and obtain salutary peace with God, with themselves, and with all men.

3. We do not doubt that in view of your proven respect toward Us and this Holy See, that you will be desirous to fulfill with all diligence these Our desires and prayers. But to encourage the faithful in the prayers you decree, We have resolved to proffer and draw from the treasury of heavenly graces, whose dispensation the Most High has granted to Us. Wherefore We grant to these faithful, as often as they have been devoutly present at and completed the prayers We have mentioned, three hundred days indulgence in the customary form granted by the Church. Moreover, during the time of these prayers, We grant to these faithful a plenary indulgence once a month; it is to be received on the same day on which they have been duly absolved of their sins in Confession, have received Holy Communion, and have piously visited a place of worship where they have recited prayers for this purpose.

4. In conclusion, We are indeed happy to use this occasion also to attest again and confirm the special benevolence which We have for you all, venerable brothers. May the Apostolic Blessing which from the depths of Our heart We most lovingly grant especially to you, venerable brothers, and to all the clergy and laity entrusted to each of you, be a guarantee of Our most zealous good will toward you.

Given in Rome at St. Peter's, 27 April, 1859, in the 13th year of Our Pontificate.

Dives in misericordia Deus. Apostolic letter to the universal Church proclaiming St. Francis de Sales a "Doctor of the Church" POPE PIUS IX 16 November 1877

The all merciful God who has never failed his Church in its struggles with this world and who wisely provides timely help when various vicissitudes arise, although in the sixteenth century because of his displeasure he punished Christian people and permitted many provinces of Europe to be overcome by the darkness of heresies raging far and wide, unwilling to reject his own people he prudently raised up new and holy luminaries by whose excellence distinguished sons of the church were strengthened in the truth and the heretics themselves were gently restored to a love of the truth. Among these distinguished men Francis de Sales, Bishop of Geneva, exemplar of renowned holiness and teacher of true and pious doctrine stood out. Both through his words and his writings, which will endure for all time, he struck down the sinister errors rising up at the time; he defended the faith; he put vice to flight; he improved standards of moral behavior, and he showed all that heaven was accessible. Because of his extraordinary wisdom he earned the same praise which our predecessor, Boniface VIII, of Holy Memory, declared to have distinguished those most excellent doctors of the early church, who “enlightened the church through their salutary writings, embellished it with virtue, and shaped its moral life,” and whom Boniface described as “luminous and shining lights placed on a lightstand in the house of God, putting to flight the darkness of error, like a morning star lighting up the body of the entire church, unlocking the secrets of scripture, and with profound and beautiful sermons enlightening the edifice of the church as with verdant blossoms.” The extraordinary reputation of Francis de Sales and the singular excellence of the writings he has left us prove and demonstrate conclusively that this statement of Boniface VIII was applicable to the Bishop of Geneva during his life time and is especially applicable after his death.

The teaching of Francis was held in such high regard in his lifetime that our predecessor of Happy Memory, Clement VIII, chose him alone – the Bishop of Geneva – from among a large number of worthy defenders of Catholic truth who flourished at that time to approach Theodore Beza, the most zealous proponent of the Calvinist plague and to deal with him one-on-one so that once this sheep (de Bèze) had been returned to the fold of Christ, many others might be brought back as well. Francis accomplished this task so well - and not without danger to his life – that the heretic Bèza was deservedly reduced to silence and confessed the truth, although, because of his wickedness, in the hidden judgment of God, he was clearly unworthy to be returned to the bosom of the Church. Our holy Bishop enjoyed such great esteem in later years that Paul V, our predecessor of happy memory, when the famous dispute “de Auxiliis” was being argued in Rome, sought out the opinion of this holy Prelate and, having found himself in agreement with it, declared that this very subtle, very dangerous, long and bitterly disputed issue was settled and imposed silence on upon all parties to the debate. Indeed, if the letters he wrote to many different persons are taken into consideration, it becomes clear to all that Francis. like the most influential of the

ancient Fathers of the Church, was often asked for advice by many about matters relating to explaining the Catholic faith, defending it, and to clearing up questions concerning it, and to conforming one's life to a Christian way of living. It is also well known that, because of his learned and thorough study of many issues, Francis was held in such high esteem by Popes, monarchs, judges, and the priests who worked with him in his ministry that through his zeal, exhortations, and advice strategies were often developed by which entire regions were purged of the plague of heresy, Catholic worship was restored, and religion was enhanced.

This reputation for excellent teaching was not diminished after Francis' death, but was in fact greatly increased. Distinguished individuals from every rank and the Popes themselves praised Francis' extraordinary knowledge most lavishly. Indeed Pope Alexander VII, of holy memory, in the Bull of Canonization (May 19, 1665) declared Francis de Sales renowned for his teaching, admired for his sanctity and a remedy and bulwark for his times against heresy. He further asserted that the hearts of peoples and noble individuals nourished by Francis' writings brought forth a rich harvest of evangelical life. And so, in the instruction which Alexander gave in the Consistory before the canonization, he concluded that de Sales had done great good for the Church by teaching all men through the word of his sound doctrine and by the example of his blameless life and that his influential role had survived to the present day "because of his counsels and evangelical teachings placed in the hands of the faithful through his books, which are read so assiduously." These sentiments are similar to those expressed in a letter he sent to the Sisters of the Visitation Monastery in Annecy on July 27, 1666, in which he said that the virtue and wisdom of de Sales had permeated the entire Christian world and that he so admired Francis' extraordinary merits and divinely inspired doctrine that he had chosen to follow him (Francis) "as the special leader and guide of (my) life."

Our predecessor Clement IX, of holy memory, regarded Francis' teaching to be of such value that, before he was Pope, he said that de Sales through his celebrated writings had fashioned a kind of holy arsenal for the benefit of souls and, after he became Pope, he approved this antiphon in Francis' honor: "Our Lord filled Saint Francis with the Spirit of understanding, and Francis supplied an abundance of teaching for God's people." Benedict XIV, of holy memory, in agreement with his predecessors, hastened to affirm that the works of the Genevan Prelate had been written with a divinely acquired knowledge. Relying on the authority of Francis, he resolved many difficult questions and called Francis "the wisest guide of souls" (*Const. Pastoralis Curae*, 28 July 1741). And so it is not surprising that many persons eminent both for their brilliance and their teaching, academicians, superb speakers, judges, distinguished theologians, and even princes and monarchs themselves have to this day proclaimed Francis to be a great and most learned man; and that many have followed Francis as their teacher and guide and have drawn much in their own writings from his.

This universally held opinion of the excellence of De Sales' wisdom arises from the quality of his teaching which, because of his holiness, so exceeds the norm that it is judged to be fitting for a Doctor of the Church and impels us to acknowledge that this man should be counted among the most distinguished teachers Christ our Lord has given to his spouse, the Church. Although it was their very antiquity which made the holy Doctors who flourished in the earliest days of the church worthy of serious consideration as well as the embellishment of the Latin and Greek languages in which they published their books, both these things very important and indeed necessary (as we have already indicated) to their teaching so that it would appear to be communicated in an extraordinary way, of heavenly inspiration, and invested with an abundance of varied arguments as if with brilliant jewels, so that it might penetrate the entire body of the church with a new light and be a source of salvation for the faithful. These laudatory pronouncements are especially fitting for the writings of the Bishop of Geneva. For whether one considers his writings on ascetical matters for the pious and holy conduct of Christian life, those which defended the faith, those which refuted heretics, or those having to do with the preaching of the divine word, everyone sees what great benefits flowed to the Catholic people through this holiest of men. With learning, subtlety and clarity he composed the outstanding and incomparable twelve-book *Treatise on the Love of God*, a work which has as many admirers of the author's gentleness as it has readers. In another work called *Philothea*, he described virtue in vivid colors. Making the crooked paths straight and rough ways smooth, he showed all Christians that the path to virtue was so easy that thereafter true piety shone its light everywhere and gained entrance to the thrones of kings, the tents of generals, the courts of judges, custom houses, workshops, and even the villages of herdsmen. Indeed through his writings, he draws out from sacred

doctrine the loftiest principles of the charism of sanctity and explains it so clearly that it seems to be his special gift to know how wisely and gently to apply this charism to all the conditions of the faithful. In addition, we have the tracts in which he teaches about devotion and piety, especially the Constitutions which he wrote for the Sisters of the Order of the Visitation of Holy Mary founded by him. These are notable for their wisdom, discernment, and gentleness. The letters he wrote to many different persons provide a very fertile field for the teaching of spirituality. What is especially admirable is that in these letters Francis, filled with the Spirit of God and like the author of gentleness himself, sowed the seeds of devotion to the Sacred Heart of Jesus. We regard this devotion with the greatest spiritual joy because, spread far and wide in these difficult times of ours, it has miraculously brought about a large growth in piety. Nor should we overlook that, in Francis' studies and especially in his interpretation of the Canticle of Canticles, many scriptural mysteries concerning moral and spiritual questions were solved; many problems were explained, and many obscure points were exposed to new light. From this it is fair to conclude that God, with an abundance of heavenly grace, enlightened the understanding of this holy man so that he might interpret the scriptures and make them understandable for both the learned and the unlearned.

To weaken the obstinacy of the heretics of his day and to strengthen Catholics in their faith, he also wrote, no less fortuitously, his book of Controversies containing a complete description of the Catholic faith as well as other treatises and discourses on the truths of the faith, including *L'Étendard de la sainte croix* (The Standard of the Holy Cross). In these works he fought so vigorously on behalf of the Church that he returned countless number of souls to the Church's bosom and restored the faith far and wide throughout the entire region of the Chablais.

It is of special importance that he defended the authority of this Holy See and of our successor the Roman Pontiff Blessed Peter and explained the power and nature of the papacy itself with such clarity that he actually anticipated the decrees of the Vatican Ecumenical Council [Vatican I]. Certainly his ideas concerning the infallibility of the Roman Pontiff contained in the fortieth discourse of his Controversies, an original copy of which was discovered while this matter was being treated in the Council, are of such a nature that they led, as if by the hand a number of Council Fathers who were uncertain about infallibility up to that point to ultimately issue the decree regarding it. The approach which he used in preaching the divine word arose from the holy Prelate's great love for the church and his zeal for defending it. This was true whether his purpose in preaching was to educate the Christian faithful in the fundamentals of the faith, to shape the thinking of the more learned, or to lead all the faithful to the peak of perfection. Recognizing his obligation to both the wise and the unwise and, having made himself the servant of all, he took care to teach the rustic and uneducated with simple language, while, when dealing with the more sophisticated, he dispensed wisdom in more sophisticated terms. Through his teaching he handed down the most insightful maxims and was successful in restoring the dignity of sacred eloquence damaged by the evil of the times to the ancient splendor exemplified by the Holy Fathers; learned speakers emerged from this school and abundant benefits redounded to the entire church because of them. And so Francis is regarded by all as both restorer and teacher of sacred eloquence.

And, lastly, his divinely inspired teaching, like a river of living water refreshing the field of the Church, was so useful in obtaining salvation for the people of God that the seemingly prophetic words of the proverb, which our predecessor Clement VIII, of holy memory, said to de Sales when he was being elevated to the episcopacy, appear to be very true indeed: "Go, my son, and drink the water from your cistern and the rivers of your well; let your fountains flow far abroad, and distribute your waters in the streets." Joyfully drawing on these salutary waters, the faithful have greatly admired the eminent knowledge of the Bishop of Geneva and to the present day deemed him worthy of the role of teacher of the Church. Moved by these considerations, many Fathers of the Vatican Council have asked us with earnest pleadings and unanimous voice to honor Saint Francis de Sales with the title of Doctor. The Cardinals of the Holy Roman Church and many Archbishops worldwide have repeated this same wish. Many groups of Canons, Doctors of the Academy of the Lycaeans, distinguished civic leaders, leading nobles, and, finally a large number of faithful have come to us with their own similar requests.

Consequently, very willing to comply with so many and such great entreaties, we referred this important matter for further examination, as is customary, to the Congregation of our venerable brothers the Roman Cardinals of the Holy Church charged with preserving our sacred traditions for further examination. The aforesaid Congregation of our venerable brothers in a regular meeting held on July 7 of the current year at our Vatican office, after they had heard the report of our venerable

brother Cardinal Aloysius Bilio, the Bishop of the Sabine region, at the time the Prefect of this same Sacred Congregation as well as Positor of the cause, and after having carefully considered the observations of Laurentius Salvatus, Promoter of the holy faith, and the responses of the Promoter of the cause as well, and following a most thorough examination, decreed by unanimous consent that the following reply should be given: “We advise your Holiness to approve, declare and extend to the entire Church the title of Doctor in honor of Saint Francis de Sales together with the Office and Mass of the common of Doctors with a proper oration and readings of the second nocturn.” We approved this rescript by publishing a general decree “*Urbis et Orbis*” on July 19 of the same year. [click here to read] New requests were made that some addition be made both in the Roman Martyrology and in the sixth lesson on the feast of Saint Francis de Sales and that all the directives given in this matter be confirmed in our apostolic letters in the form of a decree. The Congregation of our venerable brothers, the Cardinals of the Holy Roman Church, in a regular meeting held on the fifteenth of September of the same year handed down a rescript that “the Holy Father should be requested to issue the decree.” They also decreed that there should be added to the statement about Francis in the Roman Martyrology after the words “*Annesium translatum fuit*” these words: “whom Pius IX in consultation with the Congregation of Sacred Rites has declared a Doctor of the Universal Church,” and that in the sixth lesson after the words “*Vigesima nona Januarii*” the following should be added: “and he was declared a Doctor of the Universal Church by his Holiness Pius IX in consultation with the Congregation of Sacred Rites.” We ratified this rescript from the distinguished Congregation on the twentieth day of the same month and year, and we ordered that Apostolic Letters be published concerning all the actions taken in this matter. This being the case, in keeping with the wishes of the aforesaid Cardinals of the Holy Roman Church, Archbishops, Canons, academicians and the faithful, and in consultation with the distinguished Congregation of our venerable brothers Cardinals of the Holy Roman Catholic Church charged with regulating the Sacred Rites, by our apostolic authority, and through this document, we approve the title of Doctor to honor Saint Francis de Sales, Bishop of Geneva and Founder of the Institute of the Sisters of the Visitation of Holy Mary, and, to the extent necessary, again grant and order that he shall forever hold the title of Doctor in the Universal Catholic Church and that on his annual feast day clerics secular and regular shall celebrate the Office and the Mass according to the aforementioned decree of the Congregation of Sacred Rites. Moreover we order that the books, commentaries, and all the works of this Doctor of the Church, be cited, introduced, and used both privately and publicly in schools, academies, colleges, lectures, disputations, interpretations, assemblies, other ecclesiastical studies, and all Christian activities as the case requires. To add incentives to the pious of the faithful in reverencing the feast day of this Doctor of the Church and imploring his help, relying upon the mercy of the omnipotent God and the authority of the blessed apostles Peter and Paul, we grant to all and every Christian of both sexes who on the feast of this holy Doctor or on one of the seven consecutive days immediately following, the choice being left to the discretion of each individual Christian, having repented, and confessed their sins, received the Holy Eucharist, and visited one of the churches of the order of the Sisters of the Visitation of the Blessed Virgin Mary with devotion and there prayed for peace among Christian Princes, the eradication of heresies, the conversion of sinners, and the exaltation of Holy Mother Church, a plenary indulgence and remission of all their sins mercifully in the Lord.

Wherefore, by this document, we direct all of our venerable brother Patriarchs, Primates, Archbishops, Bishops, and beloved sons and Prelates of other churches established throughout the world to see to it that the directives given above be solemnly published in their provinces, states, churches, and dioceses, and that they be without exception and forever observed by all both secular, ecclesiastics and religious of whatever order in every nation and place. We order and direct this -- any apostolic, ecumenical, provincial, synodal, general or special constitutions and decrees and any other directives to the contrary notwithstanding. We wish that the copies or prints taken from this original be signed by a notary public and sanctioned by the seal of the person in our ecclesiastical hierarchy charged with this responsibility so that the same authority will be attached to them as would be attached to this original if it were shown or exhibited.

Given in Rome at Saint Peter’s under the seal-ring of the Fisherman on the sixteenth day of November 1877 in the thirty-second year of our Pontificate.

F. Card. Asquinius

Etsi Multa. On the Church in Italy, Germany and Switzerland. Pope BI. Pius IX - 1873

To all Patriarchs, Primate, Archbishops, Bishops, and other Ordinaries in Favor and Communion with the Apostolic See.

Venerable Brothers Greetings and the Apostolic Blessing.

It has been Our lot from the very beginning of Our Pontificate to suit many grievous and painful occurrences from various causes, which We have often explained to you in encyclical letters; in these last years the burden of distress has grown so that, if the divine goodness did not sustain Us, we would be all but overwhelmed. Indeed things have reached such a point that death itself would seem preferable to life tossed about by so many waves; with eyes lifted to heaven, we are compelled to cry out from time to time: “it is better for us to die, than to witness the ruin of our sanctuary.”[1] Forsooth, from the time when this Our beloved city was forcibly captured and subjected to the rule of men who are disdainers of right and enemies of religion, men to whom all things human and divine are one and the same, scarcely no day has gone by without some new wound being invited on Our already wounded heart.

Evils Which Have Befallen Catholicism

2. We still hear lamentations of men and women of religious congregations, who driven from their houses and in need, are dispersed in a hostile manner; this usually happens when the dominating faction has as its aim the perversion of the social order. As the great St. Anthony, on the testimony of Athanasius, says, “The devil hates all Christians indeed, but cannot tolerate in any way upright monks and virgins of Christ.” We have also seen recently something We never expected would happen, namely Our Gregorian University has been suppressed and abolished. It was instituted for this purpose: that to it would come (in the words of an ancient author writing for Anglo-Saxons about the Roman School) young clerics, even from distant regions, to be educated in Catholic doctrine and faith, so nothing contrary to Catholic unity would be taught in their Churches. Thus strengthened in firm faith, they might return to their own people. Little by little all defenses and instruments by which We are able to rule and direct the universal Church are nefariously taken away from Us. It was aimed that once the city was taken from Us, the Roman Pontiff would still have complete freedom in the exercise of spiritual ministry and in carrying out religious matters. This is far from true. As we predicted, the purpose of the sacrilegious usurpation of Our rule is the destruction of the force and efficacy of the papal primacy and eventually the Catholic religion itself.

3. However, it was not Our intention to write to you concerning these evils by which this Our city and all of Italy as well is infested; indeed, We would perhaps have suppressed these Our troubles in mournful silence, if it were permitted by divine clemency that We could lessen the bitter sorrows by which so many venerable brothers, bishops, and laity are tortured in other regions.

Problems in Switzerland

4. For you are well aware, that certain cantons of the Swiss Federation have perverted all order and have undermined the very foundation of the constitution of the Church of Christ. This was brought about not so much by heterodox men, some of whom even find fault with the crime, as by followers of sects who today have gained power far and wide. They not only subvert all of justice and reason, but they even go against their publicly declared trust as well. For it was solemnly pledged, with the approval and authority of the laws of the Federation as well, that religious liberty for Catholics would remain safe and sound. We deplored, indeed, in Our allocution of last 23 December the force applied to the religious situation by the government of those cantons “whether in decisions about dogmas of the Catholic faith or by the favoring of apostates or by interfering with the exercise of episcopal power.” We made these just complaints known when We sent Gestore to the Federal Council as Our negotiator, but they were wholly neglected. Nor were protests from Catholics of all ranks nor those repeatedly sent from the Swiss episcopacy treated any better; indeed the earlier injuries inflicted were greatly increased by worse ones.

New Laws Promulgated

5. The violent banishment of Our venerable brother Gaspar, bishop of Hebron and Vicar Apostolic of Geneva took place as decorously and gloriously for him who endured it as it was foul and indecorous for those who ordered and carried it out. After this banishment the government of Geneva on 12 March and 27 August of this year promulgated two laws fully in keeping with the edict proposed the previous October, the one with which We found fault in Our allocution mentioned previously. In effect the same government arrogated the right to itself of refashioning in that canton the constitution of the Catholic Church and of conforming it to the democratic form. This subjects the bishop, both in the exercise of his proper jurisdiction and administration and in the delegation of his power, to the civil authority. It forbids him to live in the canton and defines the number and limit of parishes. It also proposes the conditions for the election of pastors and vicars and the method of their recall or suspension from office. Furthermore it grants to laics the right of nominating them, entrusting to the same laity the temporal administration of cult and in general setting them in charge, as if inspectors, of ecclesiastical affairs.

Why the Laws Are Invalid

6. These same laws provide that without the government's favor, which is revocable, the pastors and vicars could not exercise any functions and could not accept any office more extensive than those which they received through popular election. Furthermore, they are compelled by the civil power to take an oath, the words of which denote apostasy. Everyone sees that laws of this nature are void and useless because lay legislators, who are for the most part heterodox men, do not have the power to make such laws. They are also invalid because in what they teach, they are opposed to dogmas of the Catholic faith and ecclesiastical discipline sanctioned by the Ecumenical Council of Trent and by pontifical constitutions. We must therefore condemn and disapprove them.

Condemnation of the New Laws

7. Therefore as is required by the duty of Our offices, with Our Apostolic authority We solemnly condemn them, declaring at the same time that the oath they impose is illicit and clearly sacrilegious; therefore all those who in Geneva or elsewhere are elected according to the decrees of these laws or in a similar way, by the vote of the people and with the confirmation of the civil power, and who subsequently dare to undertake the tasks of ecclesiastical ministry incur a major excommunication reserved specially to this Holy See and also incur other canonical penalties. Furthermore, they must all be avoided by the faithful according to the divine admonition, as aliens and thieves who come only to rob, kill, and destroy.[2]

Other Adversities

8. Sad and calamitous as these events are which We have just recounted, more dreadful things have happened in five of the seven cantons which constitute the diocese of Basel, namely Solothurn, Bern, Basel-Landschaft, Aargau, and Zurich. Laws have also been passed there concerning parishes, the election of pastors, and vicars and their recall. These laws overturn the rule of the Church and its divine institution, subjugating ecclesiastical ministry to secular power. One of them, that passed by the Governor of Solothurn on 23 December 1872, is completely schismatical. We condemn it and decree that it be forever considered condemned. Indeed Our venerable brother, Eugene, Bishop of Basel, with just indignation and apostolic constancy, rejected certain articles drawn up and presented to him in his meeting. They call said meeting a diocesan conference, to which delegates of the five aforesaid cantons came. In rejecting the articles, he said that they were harmful to episcopal authority, subversive of hierarchical rule, and openly favorable to heresy. For this reason he was deprived of his bishopric, taken from his residence, and violently driven into exile. After this they omitted no type of fraud or vexation to lead the clergy and faithful in the previously mentioned cantons into schism. They forbade the clergy to have any communication with the exiled bishop. Additionally, they ordered the cathedral chapter of Basel to convene for the election of a vicar or administrator of the diocese, just as if the episcopal see were really vacant. The chapter strenuously rejected this proposal.

Difficulties in the Territory of Jura

9. Meanwhile by a decree and vote of the civil magistrates of Bern, sixty-nine pastors of the territory of Jura were first forbidden to carry out the functions of their ministry and then deprived of office. This was because they had openly attested that they recognized only Eugene as legitimate bishop and pastor, or were unwilling to separate themselves dishonorably from Catholic unity. This whole territory, has constantly held onto the Catholic faith and was earlier joined to the canton of Bern under the legal stipulation and agreement that it preserve the exercise of its religion free and inviolate. But now it is deprived of parish sermons, solemn baptisms, weddings, and funerals. The multitude of the faithful is protesting in vain that on account of consummate injury done to them, they are compelled either to accept schismatic and heretical pastors forced on them by the political authority or else be deprived of any priestly ministry and aid.

10. We, for Our part, give thanks to God who, with the same grace with which He formerly strengthened and confirmed martyrs, sustains and strengthens that select part of the Catholic flock which courageously supports their bishop as he builds a wall in defense of the house of Israel that it may stand in battle the day of the Lord.[3] Without fear they follow in the footsteps of the head of the martyrs of Jesus Christ; while offering the gentleness of the lamb to the ferocity of wolves, they constantly and readily fight for their faith.

11. This noble constancy of the faithful Swiss is emulated with no less commendation by the clergy and faithful in Germany, who themselves follow the illustrious example of their ecclesiastical leaders. The Germans, assuming the shield of Catholic truth and the helms of salvation, fight the battles of the Lord and are a wonder to the world, to the angels, and to men who look on them from every side. All the more is their fortitude of spirit and unbroken constancy admired and extolled with outstanding praise as the bitter persecution set in motion against them in the German Empire and especially in Prussia increases with each day.

Unwarranted Power Given to Laity

12. In addition to many grave injuries inflicted on the Catholic Church last year, the government of Prussia with harsh, iniquitous laws totally different from previous ones have subjected the whole institution and education of clerics to lay power. One can now legitimately ask how clerics are to be educated and formed for the priestly and pastoral life. Going further still, the government grants to the same lay power the right to bestow any office or ecclesiastical benefice and even the right to deprive sacred pastors of office and benefice.

13. Moreover so that the ecclesiastical government and the hierarchical order of subordination constituted by Christ Himself may be more quickly and fully subverted, these same laws impose many obstacles on bishops so that they cannot provide, through canonical censures and punishments, for the salvation of souls, the soundness of doctrine in Catholic schools, and the obedience due them from clerics. These same laws forbid bishops to do these things unless they are in accord with the wishes of the civil authority and the norms proposed by it. And so that nothing be lacking in the total oppression of the Catholic Church, a royal tribunal for ecclesiastical affairs has been instituted. Bishops and holy pastors can be summoned before it, both by private individuals and by public magistrates, so as to stand trial like criminals and be coerced in the exercise of their spiritual functions

Existence of Church Threatened

14. Thus the holy Church of Christ, whose necessary and full freedom of which religion had repeatedly been guaranteed by public pacts and the highest princes, has in these same places been deprived of all its rights and exposed to hostile men. Its final extinction now threatens. For the new laws, to be sure, have as their intent its destruction.

15. No wonder, then, that the former religious tranquility has been gravely disturbed in that Empire by this kind of law and other plans and actions of the Prussian government most hostile to the Church. But who would wish to falsely cast the blame of this disturbance on the Catholics of the German Empire! For if they are faulted for not acquiescing in such laws in which they could not acquiesce with good conscience, for the same reason the apostles of Jesus Christ and the martyrs, who preferred to undergo most dreadful tortures and death itself than to betray their duty and violate the rights of their most holy religion by obeying the commands of the princes who persecuted them, must also be faulted.

16. If no other laws than these of the civil authority existed and if they were of the highest order, it would be wrong to transgress them. If, moreover, these same civil laws constituted the norm of conscience, as some maintain both impiously and absurdly, the early martyrs and their followers would have been worthy of reprehension rather than honor and praise. Indeed it would have been against the laws and the wish of princes to hand down the Christian faith, propagate it, and found the Church. Nevertheless the faith teaches and human reason demonstrates that there is a twofold order of things. Two kinds of powers must be distinguished on earth—one natural that looks to the tranquility and secular business of human society; the other, whose origin is above nature, which is in charge of the Church of Christ, divinely instituted for the salvation and peace of souls. The offices of these two powers are wisely coordinated so that things which belong to God are returned to God and, because of God, those of Caesar to Caesar, who “for this reason is great because he is less than heaven for he belongs to Him whom heaven and all creatures belong.”[4]

17. From this divine command, to be sure, the Church has never turned aside. It always and everywhere attempts to inculcate in the faithful an inviolable obedience towards their supreme rulers and their rights, insofar as they are secular, and it has taught, with the Apostle, that they are rulers not for fear of good works but of evil, teaching the faithful to be subject not only because of fear, because the prince bears the sword to carry out his ire against him who has done evil, but also because of conscience because in his office he is a minister of God.[5] However, this fear of princes the Church limits to evil acts, excluding the same totally from the observance of the divine law, being mindful of what blessed Peter taught the faithful; “May none of you suffer for being a murderer, a thief, a criminal or an informer, but if any of you should suffer for being a Christian, then he is not to be ashamed of it; let him glorify God in that name.”[6]

18. Since these things are so, you understand how sad We must have been when We read in the recent letter from the German Emperor the unexpected accusation against certain of his Catholic subjects, especially against the Catholic clergy, and bishops. The reason for this accusation is that they, fearing neither bonds nor tribulations and not placing any great value on their lives,[7] refuse to obey the aforementioned laws. They protest with that same firmness shown before the passing of these laws. They pointed out their faults by serious, clear and most solid explanations which, with the approval of the whole Catholic world and even of some heterodox men, they delivered to the Prince, his administrators and the supreme council of the kingdom.

19. For the same reason now they are accused of treason, as if they were conspiring with those who strive to upset all orders of human society. No attention is paid to the excellent arguments in which they clearly attest their unbroken loyalty and obedience to the Prince and their lively devotion to their fatherland. Indeed We Ourselves are asked to exhort Catholics and holy pastors there to observe these laws; this would be equivalent to Our contributing to the oppression and dispersion of the flock of the Christ. However, supported by God, We are confident that the most serene Emperor, having more carefully weighed things, will reject the empty suspicion conceived against his most loyal subjects and will no longer allow their honor to be reviled with foul detraction. In addition, he will end the unmerited persecution against them. Moreover, We would have willingly passed over the imperial letter if it had not been published, against Our knowledge and in a most unusual fashion, by an official newspaper in Berlin. It was published together with other material written by Us, in which We appealed for justice from the Emperor for the Catholic Church in Prussia.

Harassing of the Church

20. What We have recounted so far is common knowledge. Monks and virgins devoted to God are deprived of the common liberty of ordinary citizens and ejected with enormous cruelty, Catholic schools are daily being taken away from the care of the Church, and sodalities for pious works and even seminaries are dissolved. Additionally, the liberty of evangelical preaching is interfered with, hindered, teaching religion in the native language is forbidden in certain parts of the kingdom. Curates are withdrawn from their parishes, and prelates themselves are deprived of revenues coerced in many ways, and frightened with threat of imprisonment. While Catholics are vexed with all kinds of harassment such as these, how can We possibly acquiesce to what is suggested and not invoke the religion of Jesus Christ and the truth?

Government Support for Heretics

21. Nor is this the limit of the injuries which are committed against the Catholic Church. In addition the Prussian and other governments of the German Empire openly support those recent heretics who call themselves Old Catholics. Their abuse of such a name would be plainly ridiculous if it were not for the fact that so many monstrous errors of this sect against the principal teachings of the Catholic faith, so many sacrileges in divine service and the administration of the sacraments, so many grave scandals, and so much ruin of souls redeemed by the blood of Christ did not force tears from Our eyes.

Further Heresies

22. And surely what these sons of perdition intend is quite clear from their other writings, especially that impious and most imprudent one which has only recently been published by the person whom they recently constituted as a pseudo-bishop. For these writings attack and pervert the true power of jurisdiction of the Roman Pontiff and the bishops, who are the successors of blessed Peter and the apostles; they transfer it instead to the people, or, as they say, to the community. They obstinately reject and oppose the infallible magisterium both of the Roman Pontiff and of the whole Church in teaching matters. Incredibly, they boldly affirm that the Roman Pontiff and all the bishops, the priests and the people conjoined with him in the unity of faith and communion fell into heresy when they approved and professed the definitions of the Ecumenical Vatican Council. Therefore they deny also the indefectibility of the Church and blasphemously declare that it has perished throughout the world and that its visible Head and the bishops have erred. They assert the necessity of restoring a legitimate episcopacy in the person of their pseudo-bishop, who has entered not by the gate but from elsewhere like a thief or robber and calls the damnation of Christ upon his head.

23. These unhappy men undermine the foundations of religion, overturn all its marks and properties, and invent so many foul errors, or rather, draw forth from the ancient store of heretics and gather them together and publish them. Yet they do not blush to call themselves Catholics and Old Catholics, while in their doctrine, novelty, and number they show themselves in no way to be either old or Catholic. Certainly the Church rises up with greater right against them than it once did through Augustine against the Donatists. Diffused among all people, the Church was built by Christ the Son of the living God upon the rock, against which the gates of Hell will not prevail, and with which He Himself, to Whom all power in heaven and on earth is given, said He would be with until the consummation of the world. “The Church cries to her Spouse: Why do certain men withdrawing from me murmur against me? Why do these lost men claim that I have perished? Announce to me the length of my days, how long I will be in this world? Tell me on account of those who say: it was and is no longer; on account of those who say: the scriptures have been fulfilled, all nations have believed, but the Church has apostatized and perished from all nations. And He announced and the voice was not vain. What did He announce? ‘Behold I am with you all days even to the consummation of the world.’ Moved by your voices and your false opinions, it asked of God that He announce to it the length of its days and it found that God said ‘Behold I am with you all days even to the consummation of the world.’ Here you will say: He spoke about us; we are as we will be until the end of the world. Christ Himself is asked; He says ‘and this gospel will be preached in the whole world, in testimony to all nations, and then will come the end.’ Therefore the Church will be among all nations until the end of the world. Let heretics perish as they are, and let them find that they become what they are not.”[8]

Pseudo-bishop

24. But these men having progressed more boldly in the ways of wickedness and destruction, as happens to heretical sects from God’s just judgment, have wished to create a hierarchy also for themselves, as we have intimated. They have chosen and set up a pseudo-bishop, a certain notorious apostate from the Catholic faith, Joseph Hubert Reinkens. So that nothing be lacking in their impudence, for his consecration they have had refuge to those very Jansenists of Utrecht, whom they themselves, before they separated from the Church, considered as heretics and schismatics, as do all other Catholics. However, this Joseph Hubert dares to say that he is a bishop, and, what passes belief, he is recognized and named in an explicit decree by the most serene Emperor of Germany and is proposed to all his subjects as a lawful bishop. But as even the rudiments of Catholic faith declare, no one can be considered a bishop who is not linked in communion of faith and love with Peter, upon whom is built the Church of Christ; who does not adhere to the supreme Pastor to whom the sheep of Christ are committed to be pastured; and who is not bound to the confirmer of fraternity which is in the world. And indeed “the

Lord spoke to Peter; to one person therefore, so that He might found unity from one”:[9] to Peter, “the divine dignity granted a great and wonderful consortium of his power, and if He wished anything to be common with him and the rest of the princes, He never gave, except through him, what He did not deny to the others.”[10] Hence it is from this Apostolic See, where blessed Peter “lives and presides and grants the truth of faith to those seeking it,” that the rights of venerable communion flow to all”:[12] and this same See “for the Churches spread throughout the whole world is certainly the head, as it were, of their members, from which if one cuts himself off, he becomes an exile from the Christian religion, as soon as he begins not to belong to its structure.”[13]

25. Therefore the holy martyr Cyprian, writing about schism, denied to the pseudobishop Novatian even the title of Christian, on the grounds that he was cut off and separated from the Church of Christ. “Whoever he is,” he says, “and whatever sort he is, he is not a Christian who is not in the Church of Christ. Let him boast and preach his philosophy and eloquence with a proud voice; he who does not have fraternal charity and does not retain ecclesiastical unity, loses also what he previously had. Since by Christ one Church was founded divided into many members throughout the world, so likewise one episcopate, diffused in the harmonious multiplicity of many bishops. Subsequent to the teaching of God and the conjoined unity of the Catholic Church, he attempts to build a human church. Therefore, he who does not retain unity of spirit nor communion of peace and thus separates himself from the bond of the Church and the college of the priesthood cannot have the power nor the honor of a bishop because he kept the unity or the peace of the episcopacy.[14]

Excommunication

26. We have been undeservingly placed on this supreme seat of Peter to preserve the Catholic faith and the unity of the universal Church. Therefore following the custom and example of Our Predecessors and of holy legislation, by the power granted to Us from heaven, We declare the election of the said Joseph Hubert Reinkens, performed against the sanctions of the holy canons to be illicit, null, and void. We furthermore declare his consecration sacrilegious. Therefore, by the authority of Almighty God, We excommunicate and hold as anathema Joseph Hubert himself and all those who attempted to choose him, and who aided in his sacrilegious consecration. We additionally excommunicate whoever has adhered to them and belonging to their party has furnished help, favor, aid, or consent. We declare, proclaim, and command that they are separated from the communion of the Church. They are to be considered among those with whom all faithful Christians are forbidden by the Apostle to associate and have social exchange to such an extent that, as he plainly states, they may not even be greeted.[15]

27. From these matters We have touched upon more by way of deploring than narrating them, venerable brothers, you understand how sad and full of danger is the condition of Catholics in those regions of Europe which We indicated. Nor, truly, are things much better or more peaceful in America, several of whose regions are so hostile to Catholics that their governments seem to deny in deeds their Catholic faith. For there, some years past, a most severe war was begun against the Church, its institutions, and the rights of this Apostolic See. If We were to pursue these matters, We would find much to say; since, however, because of the gravity of the situation, they cannot be touched on in passing, We will treat them more thoroughly at another time and place.

28. Some of you may perchance wonder that the war against the Catholic Church extends so widely. Indeed each of you knows well the nature, zeal, and intention of sects, whether called Masonic or some other name. When he compares them with the nature, purpose, and amplitude of the conflict waged nearly everywhere against the Church, he cannot doubt but that the present calamity must be attributed to their deceits and machinations for the most part. For from these the synagogue of Satan is formed which draws up its forces, advances its standards, and joins battle against the Church of Christ.

29. Our Predecessors, as watchers in Israel, denounced these forces from the very beginnings to rulers and nations. Against them they have struck out again and again with their condemnations. We Ourselves have not been deficient in Our duty. Would that the Pastors of the Church had more loyalty from those who could have averted such a pernicious plague! But, creeping through sinuous openings, never stinting in toil, deceiving many by clever fraud, it has reached such an outcome that it has burst forth from its hiding places and boasts itself lord and master. Grown immense by a multitude of followers,

these nefarious bands think that they have been made masters of their desire and have all but achieved their goal. They have at last achieved what they have so long desired, that is, that in many places they obtained supreme power and won for themselves bulwarks of men and authority. Now they boldly turn to this, to hand over the Church of God to a most harsh servitude, to tear up the supports on which it rests, and to attempt to distort the marks by which it stands out gloriously. What more? They would, if possible, completely wipe it out from the world after they had shaken it with frequent blows, ruined it, and overturned it.

Efforts to Defeat Heresies

30. Since these things are so, venerable brothers, apply all your effort to protect the faithful committed to your care against the snares and contagion of these sects. Bring back those who have unhappily joined these sects. Expose especially the error of those who have been deceived or those who assert now that only social utility, progress, and the exercise of mutual benefits are the intention of these dark associations. Explain to them often and fix deeper in their minds the pontifical decrees on this matter. Teach them that these decrees refer not only to Masonic groups in Europe, but also those in America and in other regions of the world.

31. As for the rest since we have fallen on these evil times let us take care first and foremost, as good soldiers of Christ, not to lose heart. Indeed, in the very storms in which we are tossed, there is a certain hope of achieving future tranquility and greater serenity in the Church. So let us arouse ourselves and the toiling clergy and laity, propped up by divine help and inspired by that most noble statement of Chrysostom: “Many waves and dire storms, press on but we do not fear lest we be submerged, for we stand on a rock. Let the sea rage, it cannot dissolve the rock. Let the waves rise, they cannot sink the bark of Christ. Nothing is stronger than the Church. The Church is stronger than the heavens. Heaven and earth shall pass away, but my words will not pass away. What words? Thou art Peter and upon this rock I will build my Church and the gates of Hell will not prevail against it. If you do not trust the words, trust the deeds. How many tyrants have tried to oppress the Church! How many cauldrons, furnaces, teeth of beasts, sharp swords! They have accomplished nothing. Where are those enemies? They are handed over to silence and forgetfulness. Where is the Church? It shines brighter than the sun. Their deeds are extinct, its deeds are immortal. If when they were few, the Christians were not conquered, how can you conquer them when the whole world is full of this holy religion? *Heaven and earth will pass, my words will not pass away.*[16] Therefore not moved by any danger and not hesitating at all, let us persevere in prayer. Let us all strive to placate the celestial anger provoked by the sins of mankind so that the Almighty will rise up and command the winds and bring about tranquility.

32. In the meantime, We lovingly grant the apostolic blessing as a testimony of the special benevolence We have to you all, venerable brothers, and the clergy and the entire people committed to the care of each of you.

Given in Rome at St. Peter’s, 21 November 1873, in the 28th year of Our Pontificate.

REFERENCES:

1. *1 Mc* 3.59.
2. *Jn* 10.5 10.
3. *3 Ez* 13.5.
4. *Tertullian, apolog., chap. 30.*
5. *Rom* 13.3f.
6. *1 Pt* 4.14, 15.
7. *Acts* 20.24.
8. *Augustine on Ps 101, enarratio 2, nos. 8, 9.*
9. *Pacian, epistle 3 to Sympronius, no. 11; Cyprian, de unit. Eccl; Optatus, contra Parmen., bk. 7, no. 3; Siricius, epistle 5 to the Bishops of Africa; Innocent 1, epistles to Victricius and the Councils of Carthage and Milevis.*
10. *St. Leo the Great, sermon 3 on his elevation; Optatus, bk. 2, no. 2.*
11. *Peter Chrysologus, epistle to Eutyches.*

12. *Council of Aquileia; Ambrose, epistle 11, no. 4; Jerome, epistles 14 and 16 to Damasus.*

13. *Boniface I, epistle 14 to the Bishops of Thessalonica.*

14. *Cyprian, contra Novatian, epistle 52 to Antonianus.*

15. *2 Jn 1.10.*

16. *Homily, ante exil., nos. 1 and 2.*

Exultavit Cor Nostrum. On the Effects of the Jubilee. Pope BI. Pius IX - 1851

To All Patriarchs, Primate, Archbishops, Bishops and other Ordinaries of Places in Favor and Communion with the Apostolic See.

Venerable Brothers, Greetings and Apostolic Benediction.

Our soul rejoices in the Lord, venerable brothers, and We have humbly given thanks to God when, in the midst of the continuous and grave anxieties which oppress Us in these wicked times, We learned of the rich and happy fruits which overflowed among your people on the occasion of the sacred Jubilee. For you notified Us that on this occasion the faithful people of your dioceses with humble spirit and contrite heart eagerly thronged the churches to hear the preaching of God's word. With their stains washed away in the sacrament of reconciliation, they approached the divine table; at the same time they offered fervent prayers to God according to Our desires. And so it happened that, aided by heavenly grace, many left filth and vice, for the paths of truth and a salutary way of life. All of this gave Us the greatest consolation and joy, since We are most anxious and solicitous for the salvation of all men divinely committed to Our care. We strongly desire that all peoples walk in the paths of faith, loving God and following His laws on the road to salvation.

2. On the one hand, venerable brothers, We ought to rejoice greatly because the people of your dioceses received great spiritual blessings from the holy Jubilee; on the other hand, though, We have to grieve when We see the afflicted and lamentable appearance of our religion and civil society in these miserable times. You know with what crafty arts, with what monstrous opinions and evil contrivances the enemies of God and the human race strive to pervert the minds of all and corrupt their morals. Their goal is nothing less than to eliminate religion and to pull apart the bonds of civil society and overturn it from the ground up. Therefore we must deplore all the following: the blindness covering the minds of many; the fierce war against everything Catholic and this Apostolic See; the hideous hatred of virtue and rectitude; the profligate vice dignified with the deceitful label of virtue; the unbridled liberty of thinking, living, and daring everything at will; the unrestrained intolerance of all rule, power, and authority; the mockery and contempt for sacred things, for holy laws, for even the finest institutions; the lamentable corruption of improvident youth; the annoying aggregate of bad books, pamphlets, and posters flying about everywhere and teaching sin; the deadly virus of Indifferentism and incredulity; the tendency to impious conspiracies, and the fact that both human and divine rights are despised and ridiculed. Nor is it hidden from you what anxieties, what doubts, and what hesitation and fear arise from these things to distress all upright minds. Serious evils indeed are to be feared in private and public affairs when men, miserably deserting the norms of truth, justice, and religion, enslave themselves to their own evil and unbridled desires in resolute labor for all that is sinful.

3. In such a great crisis, everyone can see that all our hopes must be placed in God alone. We must offer Him continual and fervent prayers, so that He may pour out the riches of His mercy on all peoples. We must implore Him to illumine all minds with the light of His heavenly grace, to bring back the erring to the path of justice, to turn back to Himself the rebellious wills of His enemies, to bestow on all a love and fear of His holy name, and to give them the spirit of always thinking and doing whatever is right, whatever is true, whatever is modest, whatever is just, whatever is holy. The Lord is sweet, mild, merciful, and rich for all who call on Him. He receives the prayers of the humble and shows His power in pardon and mercy. Let us approach, venerable brothers, with confidence to the throne of grace, so that we may receive mercy and find favor in His timely aid. Everyone who asks receives, everyone who seeks finds, and everyone who knocks enters.[1] But first let us give perpetual thanks to the Lord of mercies and let us praise His holy name since He deigns to work the wonders of His mercy throughout the Catholic world. Therefore with one mind and animated with the same sincerity of faith, strength of

hope, and ardor of love, let us humbly and strenuously beseech God to deliver His holy Church from all calamities, to expand and exalt it more and more every day among all nations and everywhere on earth, to purge the world of all errors, to lead all men in mercy to the recognition of truth and the way of salvation, to propitiously avert the scourge of His anger which we deserve for our sins, to rule the sea and wind and bring tranquility, to grant peace, to save His people and bless His inheritance and bring it to heaven. That God may more easily incline His ear to our prayers and grant our desires, let us raise our eyes and minds to the most holy Mother of God, whose patronage with God is more prompt and efficacious than any other, for she is our most loving Mother and our greatest source of confidence. Then too let us seek the intercession of the Prince of the Apostles, to whom Christ Himself gave the keys of the Kingdom of Heaven and whom He made the rock of His Church against which the gates of hell can never prevail. Let us also seek the intercession of his Co-apostle Paul, and the particular patrons of each city and region, and all the heavenly company, that by them our gracious Lord may pour out the rich gifts of His goodness.

4. Therefore, venerable brothers, while We in Our gracious City order public prayers to be made, We call upon you and the people committed to your care to join Us in Our desires. With all zeal We enkindle your renowned religious devotion and piety so that in your dioceses also you take care to order public prayers for mercy. And in order that the faithful may more fervently perform these prayers which you order, We have decided to offer again the heavenly treasures of the Church in the form of a Jubilee, as you will clearly understand from Our other letters that accompany this one.

5. We are surely consoled by the hope, venerable brothers, that angels of peace with golden cruets and a golden censer in hand will offer Our humble prayers and those of the whole Church on a golden altar to the Lord. Surely He will receive them with a friendly countenance and assent to the common desires of Us, you, and all the faithful. May He dispel all the darkness of error, dissipate the storms of all evils, and give His right arm in aid to both Christian and civil affairs. May He grant one and the same faith of mind to all, one and the same piety of action, one and the same love of religion, virtue, truth and justice, one and the same zeal for peace, and one and the same bond of love, so that the kingdom of His only begotten Son, Our Lord Jesus Christ, may be extended more from day to day and strengthened and exalted in the whole world.

6. Finally as a sign of all heavenly gifts and as a testimony of Our burning love, receive the Apostolic Benediction which We most lovingly impart with heartfelt affection to you, venerable brothers, and to all clerics and lay faithful committed to your care.

Given in Rome at St. Peter's, November 21, 1851, in the sixth year of Our Pontificate.

ENDNOTES

1. *Mt 7.8.*

Graves Ac Diuturnae. On the Church in Switzerland. Pope BI. Pius IX - 1875

To Our Venerable Brothers the Bishops, to the Clergy, and to the Swiss People who enjoy Grace and Communion with the Apostolic See.

Venerable Brothers, Greetings and Apostolic Blessing.

The serious and long-lasting plots and efforts which the new heretics who call themselves Old Catholics use daily in your country to deceive the faithful and to tear them away from their ancient faith, urge Us, as a duty of Our supreme apostolate, to zealously devote Our paternal care and attention to protecting the spiritual welfare of our children. We are aware, and We sorrowfully deplore the fact, that these schismatics and heretics who enjoy the favor of the civil authority exercise the

ministry of their wicked sect in the region of the diocese of Basel as in other regions of your country while the religious freedom of Catholics remains publicly oppressed by schismatic laws.

Deceit Characteristic of Schism

2. Having violently occupied parishes and churches with apostate priests, they have not neglected any deception or cunning to lead the children of the Catholic Church into wretched schism. Because it has always been especially characteristic of heretics and schismatics to use lies and deception, these sons of darkness are to be reckoned among those the prophet spoke of: “Woe to you deserting children who have faith in the shadow of Egypt. You have rejected the word and have hoped in trickery and rebellion.” They love to deceive the unwary and the innocent and to draw them into error by deception and hypocrisy. They repeatedly state openly that they do not in the least reject the Catholic Church and its visible head but rather that they are zealous for the purity of Catholic doctrine declaring that they are the heirs of the ancient faith and the only true Catholics. But in fact they refuse to acknowledge all the divine prerogatives of the vicar of Christ on earth and do not submit to His supreme magisterium.

Condemnation of Errors

3. In order to spread their teachings more widely, We know that some of them have been appointed to teach sacred theology in the University of Bern, hoping to be able in this way to gain new followers from the Catholic youth for their wicked faction. However, We have already reproved and condemned this deplorable sect which has produced from the old store of the heretics so many errors opposed to the principal tenets of the Catholic faith. This sect overthrows the foundations of the Catholic religion, shamelessly rejects the dogmatic definitions of the Ecumenical Vatican Council, and devotes itself to the ruin of souls in so many ways. We have decreed and declared in Our letter of 21 November 1873 that those unfortunate men who belong to, adhere to, and support that sect should be considered as schismatics and separated from communion with the Church.

4. We think it is Our duty to repeat this public declaration now and to request you to preserve the unity of faith among your faithful by every possible means in accordance with your eminent zeal and your renowned virtue. For you have given notable examples of this virtue in bearing tribulations for the cause of God. You should remind them to beware of these treacherous enemies of the flock of Christ and their poisoned foods. They should totally shun their religious celebrations, their buildings, and their chairs of pestilence which they have with impunity established to transmit the sacred teachings. They should shun their writings and all contact with them. They should not have any dealings or meetings with usurping priests and apostates from the faith who dare to exercise the duties of an ecclesiastical minister without possessing a legitimate mission or any jurisdiction. They should avoid them as strangers and thieves who come only to steal, slay, and destroy. For the Church’s children should consider the proper action to preserve the most precious treasure of faith, without which it is impossible to please God, as well as action calculated to achieve the goal of faith, that is the salvation of their souls, by following the straight road of justice.

Anti-Catholic Marriage Laws

5. We recognize that apart from laws which injure the divine constitution and authority of the church, others have also been promulgated there by the civil authority which are totally opposed to the canonical prescriptions dealing with Christian marriage. These laws deeply oppose the authority and the jurisdiction of the Church. We are obliged to exhort you in the Lord to explain to your faithful by suitable instructions. Recall to their minds those truths which We have often stressed in Our apostolic letters or allocutions concerning this sacrament especially on 9 and 27 September 1852. We endeavored to give them a thorough appreciation of the sanctity and the power of marriage to enable them by pious conformity to the canonical laws in this matter, to avoid the evils which affect families and human society in consequence of contempt for the sanctity of marriage.

6. We are very confident in the Lord, beloved sons, pastors, and clerics, that you, who have been ordained not only for your own sanctification and salvation but also for that of others, in face of this huge conspiracy of the unholy and of so many

dangerous allurements will prove yourselves a strong comfort and help to your bishops because of your demonstrated piety and zeal. Under their leadership, you will eagerly take up the task of diligently working for the cause of God, for the Church, and for the salvation of souls. You will strengthen the powers of the faithful who stand firm, assist the weakness of those who falter, and increase daily before God the merits which you have already attained by patience, constancy, and priestly fortitude. The labors which those who act as ambassadors of Christ must sustain are very heavy at this time. But our trust should be placed in Him who has conquered the world. He helps those who labor in His name and rewards them with a crown of unfading glory in heaven.

Obedience to Lawful Authority

7. Dearly beloved faithful children who live in Switzerland, We Speak to you with paternal affection in Our concern for your salvation. You know very well how precious is the gift of the Catholic faith which God has bestowed upon you. Never spare any care, any effort to faithfully preserve that gift. Preserve safe and sound the glory of the ancient religion which you received from your ancestors. Therefore, We urge you with the greatest enthusiasm to give support strongly and constantly to your legitimate shepherds who have received a legitimate mission from this Apostolic See. They watch over your souls since they will have to account to God for them. Listen obediently to their voices and keep in mind the words of eternal truth which Jesus spoke: “Whoever is not with me is against me; whoever does not gather with me scatters.” Be obedient to His teaching. Love His easy yoke. Reject energetically those of whom Our Redeemer said: “Beware of the false prophets who come to you in sheep’s clothing. On the inside however they are ravening wolves.” Therefore strong in the faith, resist the ancient enemy of the human race “until the right arm of Almighty God destroys all the weapons of the devil who is allowed a certain scope of action only in order to give Christ’s faithful greater glory by his defeat . . . because where truth is the teacher, divine comfort is never lacking.”[1]

Prayer for Quiet

8. We thought We should write these things to you because the duty of Our supreme ministry requires Us to deliver the universal flock of Christ from every danger of deception and to watch over its safety as well as the unity of the faith and of the Church. Therefore, since every good gift and every perfect gift comes down from above from the father of lights, We pray to Him from the bottom of Our heart that He strengthen your power in the struggle and defend you with His help and protection. May He look favorable on your country until when the errors and the counsels of the impious have been destroyed, it enjoys the tranquil peace of truth and justice. We do not neglect to implore the light from above for the wretched people who have gone astray. May they cease storing up wrath for themselves in the day of wrath and revelation of the just judgment of God. May they turn from the error of their ways while there is still time given to them for sincere repentance. Venerable brothers and dearly beloved children, join your fervent prayers of Ours to obtain mercy and find grace in suitable aid. Receive the apostolic blessing which We impart to you lovingly in the Lord from the bottom of Our heart. We grant it to each and every one of you as a pledge of our special love.

Given at Rome, at St. Peter’s, on the 23rd day of March 1875, the twenty-ninth year of Our Pontificate.

REFERENCE:

1. *St. Leo, epistle to Presbyter Martin.*

Gravibus Ecclesiae. Proclaiming A Jubilee. Pope Bl. Pius IX - 1874

To All the Patriarchs, Primate, Archbishops, Bishops, other Ordinaries in Favor and Communion with the Apostolic See and to All the Faithful in Christ.

Greetings and Apostolic Benediction.

Moved by the grave calamities of the Church and this age and by the necessity of imploring divine aid, We have never ceased urging Christian people to please God by holy lives, works of penance, and pious supplication. For this purpose We have frequently granted indulgences to encourage true repentance; in this way, the faithful can become worthy of having their prayers graciously accepted by God. When the Ecumenical Vatican Council convened, We decided to do the same so that this grave undertaking might be aided by the prayers of the entire Church to God. Although the Council was suspended because of current calamities, nevertheless We proclaimed that said indulgence remained in effect.

Observance of Jubilee Year

2. The year 1875 signifies that sacred period of time which our ancestors and Our predecessors consecrated for the solemn celebration of a universal Jubilee. During tranquil times, the Jubilee year was observed with veneration and piety. It was always considered a year of redemption and grace, remission and indulgences, in which people from all over the world flock to Rome. It always resulted in the salvation of many souls.

Circumstances Affecting Jubilee Years

3. When Leo XII opened the Jubilee Year in 1825, it was accepted with such popular fervor that a constant stream of pilgrims arrived in this city throughout the whole year; the splendor of religion, piety, faith, charity, and all sorts of virtue shone in it. Because of the grievous conditions of the times, We had to omit the solemnity of the Jubilee in 1850. We wish that circumstances now were such that We could celebrate happily according to the custom of Our predecessors.

Current Evils

The difficulties which prohibited Us from opening the Jubilee have even increased. The many evils which afflict the Church include the following: attempts to separate souls from their faith in Christ, corruption of sound doctrine and the spreading of impiety, widespread scandals, the spreading corruption of morals, and the overturning of divine and human rights which could lead to the collapse of undistorted thinking. With such a collection of evils, We must see to the following: that faith, religion, and piety be defended and prosper; that the spirit of prayer be widely fostered; that those who have lapsed be aroused to repentance; that sins, which have deserved the wrath of God, be averted by holy works. Since the Jubilee is principally directed to these concerns, We thought that we should not allow the Christian people to be deprived of this salutary benefit, at least in that form which the condition of the times permits. Purified of their sins, they may more readily acquire divine favor and grace.

Announcement of 1875 Jubilee Year

4. Therefore We proclaim to the exaltation of the Church, to the sanctification of the Christian people, and to the glory of God, a universal Jubilee to last for the entire year of 1875 soon to begin. In view of this Jubilee We suspend the above mentioned indulgence conceded on the occasion of the Vatican Council; instead, We open that heavenly treasury of indulgences which is entrusted to Our dispensation.

Requirements for Indulgences

5. God has granted Us the power to grant indulgences to all the Christian faithful who are truly penitent and have confessed their sins and have been refreshed by holy Communion along with one of the following: either devoutly visiting the urban

basilicas of Sts. Peter and Paul, St. John Lateran, and St. Mary Major at least once a day for fifteen continuous or interspersed days whether natural or ecclesiastical, that is, computing from first vespers of one day to the full evening twilight of the next day; or, devoutly visiting once a day for fifteen continuous or interspersed days their cathedral or principal church and three other churches of the same city or place or in its suburbs as designated by the Ordinaries, their vicars, or others delegated by them. There they should pray for the prosperity and exaltation of the Catholic Church and this Apostolic See, for the extirpation of heresies and the conversion of all in error, and for the peace and unity of the whole Christian people. All who fulfill these requirements may obtain once during 1875 the fullest indulgence, with remission and pardon for all their sins. These same indulgences may be applied to the departed souls.

Exemptions from Conditions for Indulgence

6. As for those at sea or journeying, they may obtain the same indulgence when they return home or elsewhere when they have fulfilled the above mentioned conditions and have visited the same number of times the cathedral or principal church or the parish church of their domicile or place of sojourn. Ordinaries may dispense with the prescribed visits in the case of nuns, oblates, and other girls or women living either in monastic cloister or in other religious or pious houses and communities; anchorites and hermits; others, whether laity or secular, in prison or captivity or prevented by some bodily infirmity or other impediment from carrying out the above mentioned visits. They may also dispense young people who have not yet made their first Communion from the condition of Communion. Instead, they may prescribe other works of piety, religion, or charity in place of the visits or the sacrament of Communion mentioned above. Priests, sodalities, confraternities, universities, or colleges and those visiting their churches in procession can validly reduce the number of these visits according to their prudent judgment.

Confessors

7. Moreover, in the case of cloistered nuns and their novices, We grant them permission to choose for themselves for this purpose any confessor approved by their Ordinary for hearing the confessions of nuns. The rest of the faithful may choose for this purpose any priest approved for hearing the confessions of the laity by the Ordinaries themselves. And by the same authority, We grant to these confessors the right to absolve, within the said year, all those who came to confession to them, who seriously desire to gain the present Jubilee indulgence, and who have fulfilled the other requirements for obtaining it. On this occasion and in the internal forum of conscience only, they may absolve from excommunication, suspension and other ecclesiastical sentences and censures *a iure* or *ab homine*, no matter for what reason they were passed or inflicted even by Ordinaries, Ourselves or the Apostolic See, and also in cases which are specially reserved to the above and which are not otherwise understood to be granted in any ample concession. They may also absolve from all sins and excesses, however grave and enormous, even those reserved to the same Ordinaries, to Ourselves, and to the Apostolic See, as indicated above. However a salutary penance and whatever else is called for by law should be imposed. They may also commute to other pious and salutary works any vows, even those which are public and reserved to the Apostolic See. The only exceptions are vows of chastity, religion, and obligation which were received by a third party or which prejudice the rights of a third party, and also penalties which are labelled *praeservativa a peccato*, unless the commutation is judged to be of such a nature that it will prevent sin no less than the previous matter of the vow. They may also validly dispense penitents in sacred orders, and even religious men, from any hidden irregularity to the exercise of that order and the acquisition of higher orders, provided the irregularity has been contracted by the violation of censures.

8. We do not intend, however, by this letter to dispense from any other irregularity, whether public or hidden, nor from any defect, infamy, or any other inability or unfitness however contracted, nor to grant any faculty of dispensing beyond those mentioned, of making one suitable, or of returning one to a former state, even in the internal forum of conscience; nor to alter the apostolic constitution with its appropriate declarations of Benedict XIV, *Sacramentum poenitentiae*, 1 June 1741, in the first year of his pontificate. Nor do We intend in any way to reinstate by this letter those who have been excommunicated by name by Ourselves and the Apostolic See or any prelate or ecclesiastic judge, nor those who have been suspended, nor those who have fallen under interdict, nor those who have been declared to have incurred other sentences

and censures, nor those who were publicly denounced, unless within the year, they have made satisfaction and, where necessary, have been reconciled with the persons concerned.

Other Unusual Circumstances

9. Moreover, if anyone sets out to obtain the indulgence but dies before completing the required number of visits, if he is truly penitent and has confessed and received holy communion, We grant him the indulgence anyway. If, more over, after having obtained absolution from censures or commutation of vows or the aforesaid dispensations, anyone changes his intention of obtaining the indulgence, although he can scarcely be considered from this very fact to be free from the pain of sin, still We declare that the absolutions, communications, and dispensations which he has obtained with the above-mentioned disposition persist in force.

10. Moreover, We decree that this present encyclical is valid for all places. It applies to all Christians in favor and obedience with the Apostolic See dwelling in these places, even if they return to them afterwards from sea or land journeys. This encyclical is valid notwithstanding the following: decrees granting indulgences *ad instar* and other decrees of the Apostolic See or of universal, provincial, and synodal councils; general or special reservations of absolutions, relaxations, and dispensations; statutes, laws, usages, and customs of any mendicant or military order, congregation or institute even such as have been confirmed by vow, by apostolic approval, or by any other backing; privileges, indulgences, and apostolic letters granted to the above, especially those which expressly forbid a professed religious of any order, congregation or institute of this nature to confess their sins to a confessor who is not a member of their own religious family. For this time and for the purpose We mentioned, We fully abrogate all of the above even if for their proper modification they and their entire tenor must be specifically, expressly, and individually mentioned or if another special form must be employed for this purpose. Tenors of this kind are regarded as included in this abrogation. Such forms are considered as most exactly observed.

Inform the Faithful

11. On behalf of the Apostolic office which We administer and the solicitude with which We embrace the entire flock of Christ, We propose this salutary opportunity of obtaining forgiveness and grace. We earnestly beg and beseech all Patriarchs, Primates, Archbishops, Bishops, other Ordinaries, Prelates and those legitimately exercising ordinary jurisdiction where a bishop or prelate of this nature is lacking who have favor with the Apostolic See, in the name of Jesus Christ, to announce to your faithful this great good. Strive that all the faithful, reconciled to God by penance, direct the grace of the Jubilee towards the profit and advantage of their souls. Thus it will be your principal care that having first implored God to fill the minds and hearts of all with His light and grace, the Christian people be directed to receive the fruit of the Jubilee by opportune instructions and admonitions. They should understand that the nature of a Christian Jubilee is for the good of souls. In a spiritual way, those goods are most abundantly fulfilled every fiftieth year, according to the ancient Jewish law. They should also be taught the force of the indulgences and what is necessary for a fruitful confession of sins and for receiving piously the sacrament of the Eucharist.

12. Your labor as well as your example is required so that the faithful grow spiritually; therefore inspire your priests to work toward this also. They would set a good example if they first renewed the spirit of their holy vocation.

Current Evils

13. Today, there are many evils which must be corrected, and many good things which must be promoted. See that your people may come to detest the enormous crime of blasphemy which violates everything these days. Also, by observing the laws concerning keeping holy feast days and fast and abstinence, they may carry out their duties, thus avoiding the punishments which contempt of these things involves. Safeguard clerical discipline and care for the proper education of the clergy. In every way possible help beleaguered youth, which is exposed to so much danger. Christ hated this type of evil so much that He spoke the following words against its perpetrators: “whosoever scandalizes one of these little ones who believe in Me, it would be better for him to have a millstone placed around his neck and be put in the sea.”[1]

Encourage Charity

14. Charitable works of all kinds should be exercised more fervently in a Jubilee year. Therefore, encourage almsgiving to assist the poor as sacred scripture recommends. Support especially those pious institutes which are most conducive to the well-being of souls and bodies. God will bestow heavenly gifts upon those who do so.

Advice to Clergy Personally

15. Finally We exhort each of you to utilize this occasion to acquire the grace of the Jubilee. If ever before, certainly now it is most necessary to cleanse your consciences from dead works, to offer sacrifices of justice, to produce worthy fruits of penance, and to sow in tears so that you may reap in joy. The divine Majesty has given abundant signs of what He asks of us, since for a long time now we labor because of our wickedness under his punishment, under the breath of the spirit of His anger. Truly “men are accustomed when they suffer any enormous difficulty to send ambassadors to neighboring peoples for help. We, as is better, send ambassadors to God;” therefore let us implore help from Him, let us turn to Him with hearts, prayers, fasts and almsgiving. “For the nearer we are to God, the further our adversaries are repelled from us.”[2]

16. Listen carefully to those of you who labor and are heavily burdened and those who, wandering from the pathways of salvation, are burdened beneath the yoke of evil desires and enslavement to the devil. Do not disdain the riches of the goodness, patience and benignity of God; and, while such an easy means of obtaining pardon is offered to you, do not by your contumacy render yourselves inexcusable before the divine Judge, thereby piling up wrath for your selves. Return from prevarication to wisdom, be reconciled with God. The world and its concupiscence is transitory; therefore, reject the works of darkness, put on the arms of light, and cease being enemies of your souls. Then you may win, at last, peace in this world and the eternal rewards of the just in the next.

17. These are Our dearest wishes; We do not cease asking them of our most clement Lord. If all Our sons in the Catholic Church join with Us in this prayer, We are confident that We will bountifully acquire these good things from the Father of Mercies.

18. As a guarantee, meanwhile, of all grace and heavenly blessings for the happy and salutary fruit of this holy work, We lovingly bestow from the depths of Our heart, the Apostolic Blessing on all of you, venerable brothers, and on you, beloved sons, who are enrolled in the Catholic Church.

Given in Rome at St. Peter’s, 24 December 1874.

REFERENCES:

1. *Mk 9.41.*
2. *St. Maximus of Turin, homily 91.*

Incredibili. On the Persecution in New Granada. Pope BI. Pius IX - 1863

To the Venerable Brothers Anthony, Archbishop of Santa Fe de Bogota, and his Suffragan Bishops in the Republic of New Granada

Venerable Brothers, Greetings and Apostolic Benediction.

We are afflicted with incredible grief and groan together with you, venerable brothers, to learn of the nefarious and horrible ways in which the government of the republic of New Granada impedes, disturbs, and tears asunder the Catholic Church. Indeed words can scarcely express the many sacrileges with which the same government inflicts grievous injuries on Us and this Apostolic See; it strives to trample and destroy our most holy religion along with respect for its rights, doctrine,

worship, and ministers. In particular, two years ago this same government passed abominable laws and decrees which greatly oppose the Catholic Church, her doctrines, her authority, and her rights. These iniquitous laws and decrees prohibit, among other things, sacred ministers from exercising their ecclesiastical ministry without the consent of the government. All properties of the Church have been confiscated and sold. Thus, with their own property having been yielded up, parishes, religious communities of both men and women, the clergy, hospitals, houses of refuge, religious brotherhoods, benefices, and chaplaincies are despoiled, even of the right of patronage. These same unjust laws and decrees attack the legitimate right of the Church to acquire and possess property. They also declare liberty for non-Catholic sects. Furthermore, all the religious communities of both men and women have been banished from the territory of New Granada and their very existence interdicted. Forbidden also is the promulgation of all letters and every papal rescript. If any refuse to obey these ordinances, the penalty for all clergy is exile, for the laity, imprisonment without trial. Moreover it has been ordained by these detestable laws and decrees that both higher and lower clergy suffer exile if they refuse to obey the law concerning the confiscation of the goods of the Church. Furthermore, ecclesiastics may not go about the duties of their sacred ministry unless they have first sworn that they will abide by the constitution of the republic of New Granada and all its laws which are so adverse to the Church. All who refuse to take such an impious and illicit oath suffer the punishment of exile. These and many other unjust acts, which it is wearisome to mention individually, are promulgated against the Church by the government of New Granada and stand opposed to all divine and human laws.

Attacks on the Church by the Government of New Granada

2. Because of your renowned religious spirit and virtue, you have, both in word and in writing, consistently resisted many iniquitous and sacrilegious attempts and decrees of this government; you have fearlessly defended the cause of the Church and its rights. Because of your resistance, the fury of this government has not ceased to rage against you, against all of your clerics who are mindful of their proper office and vocation, and against all things which pertain to the Church. For this reason almost all of you have been most miserably treated, arrested by the military, forcibly separated from your flocks, thrown into prison, driven into exile, and sent away to regions with a pestilential climate. Priests and monks, rightly resisting the wicked decrees of the government, have either been put in jail, driven into exile where they died, or forced to live in the jungle. All nuns were furiously and cruelly driven from their convents by the governments and reduced to indigence; but they were taken into the homes of the faithful, who were moved by their sad condition, much to the displeasure of the government which threatened to expel them from these homes and disperse them. Hence with holy churches and monasteries stripped, plundered, polluted, and transformed into military barracks, and with their sacred furniture and ornaments stolen, the worship of sacred things is taken away and the Christian people are orphaned of their legitimate pastors and miserably deprived of all the divine aids of our religion. They are in great peril of losing eternal salvation, to Our and your great grief. Would not anyone, animated by Catholic and human sensibilities, grieve when he sees with what cruel persecution the government of New Granada attacks the Catholic Church, its doctrine, its authority, and its clergy, and how it inflicts great wrongs and outrages on Our supreme authority and that of the Apostolic See?

Some Clerics Sided with the Government

3. And what is most deplorable is that some ecclesiastics did not hesitate to obey and support the perverse laws and counsels of the government and to take the illicit oath of obedience. This caused Us and you great sorrow and scandalized and grieved all good people.

Condemnation of the Government of New Granada

4. In this great Catholic calamity and this tremendous ruin of souls, mindful of Our Apostolic office and solicitous of the welfare of the whole Church, We consider the words of the prophet of old as addressed to Us: “Cry, cease not, lift up thy voice like a trumpet and show My people their wicked doings and the house of Jacob their sins.”[1] With this apostolic letter, We raise Our voice and lament without ceasing while reproaching the government of New Granada for the great damage and injustices it has inflicted on the Church, her sacred ministers, her property, and this Holy See. And by Our Apostolic authority We condemn everything which has been decreed, accomplished, or attempted in any way by the

government of New Granada or by any of its lower magistrates, either in this matter or in others concerning the Church and her rights. Furthermore, by this same authority We abrogate the laws and decrees themselves with all their consequences and declare them entirely invalid, never to have had any force nor to have any in the future.

Retractions

And We also implore their leaders, that they may at length open their eyes and see the most grievous wounds suffered by the Church. At the same time, may they recall and seriously consider the censures and punishments which the Apostolic Constitutions and the Decrees of General Councils inflict on all invaders of the rights of the Church. Therefore pitying their own souls may they consider the words “For the strictest judgment awaits those who are leaders.”[2] And with all zeal, We also warn and exhort those ecclesiastics who, by supporting the government, have failed miserably in their proper office, to consider their holy vocation. We exhort them further to return quickly to the paths of justice and truth, and to emulate the example of those clerics who, though they also unhappily fell and took the oath demanded by the government, nevertheless, to Our great consolation and that of their bishops, gloried to retract and condemn their oath.

Defenders of the Church

5. Meanwhile We give you full and well-deserved praise, venerable brothers, who have labored like good soldiers of Christ Jesus, and strenuously fought with remarkable constancy and fortitude, both in word and in writing. You defended the cause of the Church, its doctrine, its rights, and its liberty. You have carefully kept in mind the salvation of your flock and fortified it against the impious machinations of the enemies of man and the dangers besetting the faith. You have borne the gravest wrongs, annoyances, and many trials with episcopal fortitude. Therefore We cannot doubt but that you will continue to defend the cause of our divine religion and to care for the salvation of the faithful with the same zeal and effort, just as you have done up to the present time. This has brought great glory to your name.

6. We also bring due praise to the devoted clergy of the republic of New Granada who, most observant of their vocation, were greatly disturbed for the sake of the Church, truth, and justice, and who suffered most patiently monstrous persecutions of all kinds.

7. We cannot help but admire and praise so many nuns who, though they have been violently driven from their convents and reduced to sad indigence, nevertheless firmly cling to their heavenly Spouse. They bear with Christian virtue the most miserable conditions in which they live. Never ceasing day or night to pour out their hearts before God, they humbly and zealously pray for the salvation of all, including their persecutors. We also praise the Catholic people of the republic of New Granada of which most in their ancient faith, in obedience, and in reverence for the Catholic Church, for Us, and this Apostolic See, and for their bishops.

Seek God’s Intervention

8. We, moreover, venerable brothers, do not cease to approach the throne of grace with confidence, to implore the most merciful Father and the God of all consolation with humble and fervent prayers. We ceaselessly ask that He rise and judge His cause, and snatch His holy Church from the great calamities by which she is oppressed here and almost everywhere on earth. We ask that He console her with timely aid and mercifully bestow on her the desired serenity and peace in the midst of so many and such great adversities. We ask further that He pity all according to His great mercy and that by His omnipotence He bring it to pass that all peoples, races, and nations come to know, adore, and fear Him and His only-begotten Son our Lord Jesus Christ, together with the Holy Spirit. May they love Him with their whole heart, soul, and mind and, religiously observing all divine commands and precepts, may they walk as sons of light in all goodness, justice, and truth.

9. Finally, as an auspice of all heavenly gifts and as a pledge of Our special benevolence for you, We lovingly impart the apostolic benediction to you, venerable brothers, and to the flock entrusted to you.

Given in Rome at St. Peter’s, on September 17, 1863, the 18th year of Our Pontificate.

REFERENCES:

1. *Is* 58.1.
 2. *Wis* 8.
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Ineffabilis Deus. The Immaculate Conception. Pope Bl. Pius IX - 1854

God Ineffable — whose ways are mercy and truth, whose will is omnipotence itself, and whose wisdom “reaches from end to end mightily, and orders all things sweetly” — having foreseen from all eternity the lamentable wretchedness of the entire human race which would result from the sin of Adam, decreed, by a plan hidden from the centuries, to complete the first work of his goodness by a mystery yet more wondrously sublime through the Incarnation of the Word. This he decreed in order that man who, contrary to the plan of Divine Mercy had been led into sin by the cunning malice of Satan, should not perish; and in order that what had been lost in the first Adam would be gloriously restored in the Second Adam. From the very beginning, and before time began, the eternal Father chose and prepared for his only-begotten Son a Mother in whom the Son of God would become incarnate and from whom, in the blessed fullness of time, he would be born into this world. Above all creatures did God so loved her that truly in her was the Father well pleased with singular delight. Therefore, far above all the angels and all the saints so wondrously did God endow her with the abundance of all heavenly gifts poured from the treasury of his divinity that this mother, ever absolutely free of all stain of sin, all fair and perfect, would possess that fullness of holy innocence and sanctity than which, under God, one cannot even imagine anything greater, and which, outside of God, no mind can succeed in comprehending fully.

Supreme Reason for the Privilege: The Divine Maternity

And indeed it was wholly fitting that so wonderful a mother should be ever resplendent with the glory of most sublime holiness and so completely free from all taint of original sin that she would triumph utterly over the ancient serpent. To her did the Father will to give his only-begotten Son — the Son whom, equal to the Father and begotten by him, the Father loves from his heart — and to give this Son in such a way that he would be the one and the same common Son of God the Father and of the Blessed Virgin Mary. It was she whom the Son himself chose to make his Mother and it was from her that the Holy Spirit willed and brought it about that he should be conceived and born from whom he himself proceeds.^[1]

Liturgical Argument

The Catholic Church, directed by the Holy Spirit of God, is the pillar and base of truth and has ever held as divinely revealed and as contained in the deposit of heavenly revelation this doctrine concerning the original innocence of the august Virgin — a doctrine which is so perfectly in harmony with her wonderful sanctity and preeminent dignity as Mother of God — and thus has never ceased to explain, to teach and to foster this doctrine age after age in many ways and by solemn acts. From this very doctrine, flourishing and wondrously propagated in the Catholic world through the efforts and zeal of the bishops, was made very clear by the Church when she did not hesitate to present for the public devotion and veneration of the faithful the Feast of the Conception of the Blessed Virgin.^[2] By this most significant fact, the Church made it clear indeed that the conception of Mary is to be venerated as something extraordinary, wonderful, eminently holy, and different from the conception of all other human beings — for the Church celebrates only the feast days of the saints.

And hence the very words with which the Sacred Scriptures speak of Uncreated Wisdom and set forth his eternal origin, the Church, both in its ecclesiastical offices and in its liturgy, has been wont to apply likewise to the origin of the Blessed Virgin, inasmuch as God, by one and the same decree, had established the origin of Mary and the Incarnation of Divine Wisdom.

Ordinary Teaching of the Roman Church

These truths, so generally accepted and put into practice by the faithful, indicate how zealously the Roman Church, mother and teacher of all Churches, has continued to teach this doctrine of the Immaculate Conception of the Virgin. Yet the more important actions of the Church deserve to be mentioned in detail. For such dignity and authority belong to the Church that she alone is the center of truth and of Catholic unity. It is the Church in which alone religion has been inviolably preserved and from which all other Churches must receive the tradition of the Faith.^[3]

The same Roman Church, therefore, desired nothing more than by the most persuasive means to state, to protect, to promote and to defend the doctrine of the Immaculate Conception. This fact is most clearly shown to the whole world by numerous and significant acts of the Roman Pontiffs, our predecessors. To them, in the person of the Prince of the Apostles, were divinely entrusted by Christ our Lord, the charge and supreme care and the power of feeding the lambs and sheep; in particular, of confirming their brethren, and of ruling and governing the universal Church.

Veneration of the Immaculate

Our predecessors, indeed, by virtue of their apostolic authority, gloried in instituting the Feast of the Conception in the Roman Church. They did so to enhance its importance and dignity by a suitable Office and Mass, whereby the prerogative of the Virgin, her exception from the hereditary taint, was most distinctly affirmed. As to the homage already instituted, they spared no effort to promote and to extend it either by the granting of indulgences, or by allowing cities, provinces and kingdoms to choose as their patroness God's own Mother, under the title of "The Immaculate Conception." Again, our predecessors approved confraternities, congregations and religious communities founded in honor of the Immaculate Conception, monasteries, hospitals, altars, or churches; they praised persons who vowed to uphold with all their ability the doctrine of the Immaculate Conception of the Mother of God. Besides, it afforded the greatest joy to our predecessors to ordain that the Feast of the Conception should be celebrated in every church with the very same honor as the Feast of the Nativity; that it should be celebrated with an octave by the whole Church; that it should be reverently and generally observed as a holy day of obligation; and that a pontifical Capella should be held in our Liberian pontifical basilica on the day dedicated to the conception of the Virgin. Finally, in their desire to impress this doctrine of the Immaculate Conception of the Mother of God upon the hearts of the faithful, and to intensify the people's piety and enthusiasm for the homage and the veneration of the Virgin conceived without the stain of original sin, they delighted to grant, with the greatest pleasure, permission to proclaim the Immaculate Conception of the Virgin in the Litany of Loreto, and in the Preface of the Mass, so that the rule of prayer might thus serve to illustrate the rule of belief. Therefore, we ourselves, following the procedure of our predecessors, have not only approved and accepted what had already been established, but bearing in mind, moreover, the decree of Sixtus IV,^[4] have confirmed by our authority a proper Office in honor of the Immaculate Conception, and have with exceeding joy extended its use to the universal Church.^[5]

The Roman Doctrine

Now inasmuch as whatever pertains to sacred worship is intimately connected with its object and cannot have either consistency or durability if this object is vague or uncertain, our predecessors, the Roman Pontiffs, therefore, while directing all their efforts toward an increase of the devotion to the conception, made it their aim not only to emphasize the object with the utmost zeal, but also to enunciate the exact doctrine.^[6] Definitely and clearly they taught that the feast was held in honor of the conception of the Virgin. They denounced as false and absolutely foreign to the mind of the Church the opinion of those who held and affirmed that it was not the conception of the Virgin but her sanctification that was honored by the Church. They never thought that greater leniency should be extended toward those who, attempting to disprove the doctrine of the Immaculate Conception of the Virgin, devised a distinction between the first and second instance of conception and inferred that the conception which the Church celebrates was not that of the first instance of conception but the second. In fact, they held it was their duty not only to uphold and defend with all their power the Feast of the Conception of the Blessed Virgin but also to assert that the true object of this veneration was her conception considered in its first instant. Hence the words of one of our predecessors, Alexander VII, who authoritatively and decisively declared the mind of the Church: "Concerning the most Blessed Virgin Mary, Mother of God, ancient indeed is that devotion of the faithful based on the belief that her soul, in the first instant of its creation and in the first instant of the soul's infusion into the body, was, by a

special grace and privilege of God, in view of the merits of Jesus Christ, her Son and the Redeemer of the human race, preserved free from all stain of original sin. And in this sense have the faithful ever solemnized and celebrated the Feast of the Conception.”^[7]

Moreover, our predecessors considered it their special solemn duty with all diligence, zeal, and effort to preserve intact the doctrine of the Immaculate Conception of the Mother of God. For, not only have they in no way ever allowed this doctrine to be censured or changed, but they have gone much further and by clear statements repeatedly asserted that the doctrine by which we profess the Immaculate Conception of the Virgin is on its own merits entirely in harmony with the ecclesiastical veneration; that it is ancient and widespread, and of the same nature as that which the Roman Church has undertaken to promote and to protect, and that it is entirely worthy to be used in the Sacred Liturgy and solemn prayers. Not content with this they most strictly prohibited any opinion contrary to this doctrine to be defended in public or private in order that the doctrine of the Immaculate Conception of the Virgin might remain inviolate. By repeated blows they wished to put an end to such an opinion. And lest these oft-repeated and clearest statements seem useless, they added a sanction to them.

Papal Sanctions

All these things our illustrious predecessor, Alexander VII, summed up in these words: “We have in mind the fact that the Holy Roman Church solemnly celebrated the Feast of the Conception of the undefiled and ever-Virgin Mary, and has long ago appointed for this a special and proper Office according to the pious, devout, and laudable instruction which was given by our predecessor, Sixtus IV. Likewise, we were desirous, after the example of our predecessors, to favor this praiseworthy piety, devotion, feast and veneration — a veneration which is in keeping with the piety unchanged in the Roman Church from the day it was instituted. We also desired to protect this piety and devotion of venerating and extolling the most Blessed Virgin preserved from original sin by the grace of the Holy Spirit. Moreover, we were anxious to preserve the unity of the Spirit in the bond of peace in the flock of Christ by putting down arguments and controversies and by removing scandals. So at the instance and request of the bishops mentioned above, with the chapters of the churches, and of King Philip and his kingdoms, we renew the Constitutions and Decrees issued by the Roman Pontiffs, our predecessors, especially Sixtus IV,^[8] Paul V,^[9] and Gregory XV,^[10] in favor of the doctrine asserting that the soul of the Blessed Virgin, in its creation and infusion into the body, was endowed with the grace of the Holy Spirit and preserved from original sin; and also in favor of the feast and veneration of the conception of the Virgin Mother of God, which, as is manifest, was instituted in keeping with that pious belief. So we command this feast to be observed under the censures and penalties contained in the same Constitutions.

“And therefore, against all and everyone of those who shall continue to construe the said Constitutions and Decrees in a manner apt to frustrate the favor which is thereby given to the said doctrine, and to the feast and relative veneration, or who shall dare to call into question the said sentence, feast and worship, or in any way whatever, directly or indirectly, shall declare themselves opposed to it under any pretext whatsoever, were it but only to the extent of examining the possibilities of effecting the definition, or who shall comment upon and interpret the Sacred Scripture, or the Fathers or Doctors in connection therewith, or finally, for any reason, or on any occasion, shall dare, either in writing or verbally, to speak, preach, treat, dispute or determine upon, or assert whatsoever against the foregoing matters, or who shall adduce any arguments against them, while leaving them unresolved, or who shall disagree therewith in any other conceivable manner, we hereby declare that in addition to the penalties and censures contained in the Constitutions issued by Sixtus IV to which we want them to be subjected and to which we subject them by the present Constitution, we hereby decree that they be deprived of the authority of preaching, reading in public, that is to say teaching and interpreting; and that they be also deprived ipso facto of the power of voting, either actively or passively, in all elections, without the need for any further declaration; and that also, ipso facto, without any further declaration, they shall incur the penalty of perpetual disability from preaching, reading in public, teaching and interpreting, and that it shall not be possible to absolve them from such penalty, or remove it, save through ourselves, or the Roman Pontiffs who shall succeed us.

“We also require that the same shall remain subject to any other penalties which by us, of our own free will — or by the Roman Pontiffs, our successors (according as they may decree) — shall be deemed advisable to establish, and by the present

Constitution we declare them subject thereto, and hereby renew the above Decrees and Constitutions of Paul V and Gregory XV.

“Moreover, as regards those books in which the said sentence, feast and relative veneration are called into question or are contradicted in any way whatsoever, according to what has already been stated, either in writing or verbally, in discourses, sermons, lectures, treatises and debates — that may have been printed after the above-praised Decree of Paul V, or may be printed hereafter we hereby prohibit them, subject to the penalties and censures established by the Index of prohibited books, and ipso facto, without any further declaration, we desire and command that they be held as expressly prohibited.”^[11]

Testimonies of the Catholic World

All are aware with how much diligence this doctrine of the Immaculate Conception of the Mother of God has been handed down, proposed and defended by the most outstanding religious orders, by the more celebrated theological academies, and by very eminent doctors in the sciences of theology. All know, likewise, how eager the bishops have been to profess openly and publicly, even in ecclesiastical assemblies, that Mary, the most holy Mother of God, by virtue of the foreseen merits of Christ, our Lord and Redeemer, was never subject to original sin, but was completely preserved from the original taint, and hence she was redeemed in a manner more sublime.

The Council of Trent

Besides, we must note a fact of the greatest importance indeed. Even the Council of Trent itself, when it promulgated the dogmatic decree concerning original sin, following the testimonies of the Sacred Scriptures, of the Holy Fathers and of the renowned Council, decreed and defined that all men are born infected by original sin; nevertheless, it solemnly declared that it had no intention of including the blessed and immaculate Virgin Mary, the Mother of God, in this decree and in the general extension of its definition. Indeed, considering the times and circumstances, the Fathers of Trent sufficiently intimated by this declaration that the Blessed Virgin Mary was free from the original stain; and thus they clearly signified that nothing could be reasonably cited from the Sacred Scriptures, from Tradition, or from the authority of the Fathers, which would in any way be opposed to so great a prerogative of the Blessed Virgin.^[12]

Testimonies of Tradition

And indeed, illustrious documents of venerable antiquity, of both the Eastern and the Western Church, very forcibly testify that this doctrine of the Immaculate Conception of the most Blessed Virgin, which was daily more and more splendidly explained, stated and confirmed by the highest authority, teaching, zeal, knowledge, and wisdom of the Church, and which was disseminated among all peoples and nations of the Catholic world in a marvelous manner — this doctrine always existed in the Church as a doctrine that has been received from our ancestors, and that has been stamped with the character of revealed doctrine. For the Church of Christ, watchful guardian that she is, and defender of the dogmas deposited with her, never changes anything, never diminishes anything, never adds anything to them; but with all diligence she treats the ancient documents faithfully and wisely; if they really are of ancient origin and if the faith of the Fathers has transmitted them, she strives to investigate and explain them in such a way that the ancient dogmas of heavenly doctrine will be made evident and clear, but will retain their full, integral, and proper nature, and will grown only within their own genus — that is, within the same dogma, in the same sense and the same meaning.

Interpreters of the Sacred Scripture

The Fathers and writers of the Church, well versed in the heavenly Scriptures, had nothing more at heart than to vie with one another in preaching and teaching in many wonderful ways the Virgin’s supreme sanctity, dignity, and immunity from all stain of sin, and her renowned victory over the most foul enemy of the human race. This they did in the books they wrote to explain the Scriptures, to vindicate the dogmas, and to instruct the faithful. These ecclesiastical writers in quoting the words by which at the beginning of the world God announced his merciful remedies prepared for the regeneration of mankind — words by which he crushed the audacity of the deceitful serpent and wondrously raised up the hope of our race,

saying, “I will put enmities between you and the woman, between your seed and her seed”^[13] — taught that by this divine prophecy the merciful Redeemer of mankind, Jesus Christ, the only begotten Son of God, was clearly foretold: That his most Blessed Mother, the Virgin Mary, was prophetically indicated; and, at the same time, the very enmity of both against the evil one was significantly expressed. Hence, just as Christ, the Mediator between God and man, assumed human nature, blotted the handwriting of the decree that stood against us, and fastened it triumphantly to the cross, so the most holy Virgin, united with him by a most intimate and indissoluble bond, was, with him and through him, eternally at enmity with the evil serpent, and most completely triumphed over him, and thus crushed his head with her immaculate foot.^[14]

This sublime and singular privilege of the Blessed Virgin, together with her most excellent innocence, purity, holiness and freedom from every stain of sin, as well as the unspeakable abundance and greatness of all heavenly graces, virtues and privileges — these the Fathers beheld in that ark of Noah, which was built by divine command and escaped entirely safe and sound from the common shipwreck of the whole world;^[15] in the ladder which Jacob saw reaching from the earth to heaven, by whose rungs the angels of God ascended and descended, and on whose top the Lord himself leaned^[16] in that bush which Moses saw in the holy place burning on all sides, which was not consumed or injured in any way but grew green and blossomed beautifully;^[17] in that impregnable tower before the enemy, from which hung a thousand bucklers and all the armor of the strong;^[18] in that garden enclosed on all sides, which cannot be violated or corrupted by any deceitful plots;^[19] as in that resplendent city of God, which has its foundations on the holy mountains;^[20] in that most august temple of God, which, radiant with divine splendors, is full of the glory of God;^[21] and in very many other biblical types of this kind. In such allusions the Fathers taught that the exalted dignity of the Mother of God, her spotless innocence and her sanctity unstained by any fault, had been prophesied in a wonderful manner.

In like manner did they use the words of the prophets to describe this wondrous abundance of divine gifts and the original innocence of the Virgin of whom Jesus was born. They celebrated the august Virgin as the spotless dove, as the holy Jerusalem, as the exalted throne of God, as the ark and house of holiness which Eternal Wisdom built, and as that Queen who, abounding in delights and leaning on her Beloved, came forth from the mouth of the Most High, entirely perfect, beautiful, most dear to God and never stained with the least blemish.

The Annunciation

When the Fathers and writers of the Church meditated on the fact that the most Blessed Virgin was, in the name and by order of God himself, proclaimed full of grace^[22] by the Angel Gabriel when he announced her most sublime dignity of Mother of God, they thought that this singular and solemn salutation, never heard before, showed that the Mother of God is the seat of all divine graces and is adorned with all gifts of the Holy Spirit. To them Mary is an almost infinite treasury, an inexhaustible abyss of these gifts, to such an extent that she was never subject to the curse and was, together with her Son, the only partaker of perpetual benediction. Hence she was worthy to hear Elizabeth, inspired by the Holy Spirit, exclaim: “Blessed are you among women, and blessed is the fruit of your womb.”^[23]

Mary Compared with Eve

Hence, it is the clear and unanimous opinion of the Fathers that the most glorious Virgin, for whom “he who is mighty has done great things,” was resplendent with such an abundance of heavenly gifts, with such a fullness of grace and with such innocence, that she is an unspeakable miracle of God — indeed, the crown of all miracles and truly the Mother of God; that she approaches as near to God himself as is possible for a created being; and that she is above all men and angels in glory. Hence, to demonstrate the original innocence and sanctity of the Mother of God, not only did they frequently compare her to Eve while yet a virgin, while yet innocence, while yet incorrupt, while not yet deceived by the deadly snares of the most treacherous serpent; but they have also exalted her above Eve with a wonderful variety of expressions. Eve listened to the serpent with lamentable consequences; she fell from original innocence and became his slave. The most Blessed Virgin, on the contrary, ever increased her original gift, and not only never lent an ear to the serpent, but by divinely given power she utterly destroyed the force and dominion of the evil one.

Biblical Figures

Accordingly, the Fathers have never ceased to call the Mother of God the lily among thorns, the land entirely intact, the Virgin undefiled, immaculate, ever blessed, and free from all contagion of sin, she from whom was formed the new Adam, the flawless, brightest, and most beautiful paradise of innocence, immortality and delights planted by God himself and protected against all the snares of the poisonous serpent, the incorruptible wood that the worm of sin had never corrupted, the fountain ever clear and sealed with the power of the Holy Spirit, the most holy temple, the treasure of immortality, the one and only daughter of life — not of death — the plant not of anger but of grace, through the singular providence of God growing ever green contrary to the common law, coming as it does from a corrupted and tainted root.

Explicit Affirmation . . .

As if these splendid eulogies and tributes were not sufficient, the Fathers proclaimed with particular and definite statements that when one treats of sin, the holy Virgin Mary is not even to be mentioned; for to her more grace was given than was necessary to conquer sin completely.^[24] They also declared that the most glorious Virgin was Reparatrix of the first parents, the giver of life to posterity; that she was chosen before the ages, prepared for himself by the Most High, foretold by God when he said to the serpent, “I will put enmities between you and the woman.”^[25]—unmistakable evidence that she was crushed the poisonous head of the serpent. And hence they affirmed that the Blessed Virgin was, through grace, entirely free from every stain of sin, and from all corruption of body, soul and mind; that she was always united with God and joined to him by an eternal covenant; that she was never in darkness but always in light; and that, therefore, she was entirely a fit habitation for Christ, not because of the state of her body, but because of her original grace.

. . . Of a Super Eminent Sanctity

To these praises they have added very noble words. Speaking of the conception of the Virgin, they testified that nature yielded to grace and, unable to go on, stood trembling. The Virgin Mother of God would not be conceived by Anna before grace would bear its fruits; it was proper that she be conceived as the first-born, by whom “the first-born of every creature” would be conceived. They testified, too, that the flesh of the Virgin, although derived from Adam, did not contract the stains of Adam, and that on this account the most Blessed Virgin was the tabernacle created by God himself and formed by the Holy Spirit, truly a work in royal purple, adorned and woven with gold, which that new Beseleel^[26] made. They affirmed that the same Virgin is, and is deservedly, the first and especial work of God, escaping the fiery arrows the the evil one; that she is beautiful by nature and entirely free from all stain; that at her Immaculate Conception she came into the world all radiant like the dawn. For it was certainly not fitting that this vessel of election should be wounded by the common injuries, since she, differing so much from the others, had only nature in common with them, not sin. In fact, it was quite fitting that, as the Only-Begotten has a Father in heaven, whom the Seraphim extol as thrice holy, so he should have a Mother on earth who would never be without the splendor of holiness.

This doctrine so filled the minds and souls of our ancestors in the faith that a singular and truly marvelous style of speech came into vogue among them. They have frequently addressed the Mother of God as immaculate, as immaculate in every respect; innocent, and verily most innocent; spotless, and entirely spotless; holy and removed from every stain of sin; all pure, all stainless, the very model of purity and innocence; more beautiful than beauty, more lovely than loveliness; more holy than holiness, singularly holy and most pure in soul and body; the one who surpassed all integrity and virginity; the only one who has become the dwelling place of all the graces of the most Holy Spirit. God alone excepted, Mary is more excellent than all, and by nature fair and beautiful, and more holy than the Cherubim and Seraphim. To praise her all the tongues of heaven and earth do not suffice.

Everyone is cognizant that this style of speech has passed almost spontaneously into the books of the most holy liturgy and the Offices of the Church, in which they occur so often and abundantly. In them, the Mother of God is invoked and praised as the one spotless and most beautiful dove, as a rose ever blooming, as perfectly pure, ever immaculate, and ever blessed. She is celebrated as innocence never sullied and as the second Eve who brought forth the Emmanuel.

Preparation for the Definition

No wonder, then, that the Pastors of the Church and the faithful gloried daily more and more in professing with so much piety, religion, and love this doctrine of the Immaculate Conception of the Virgin Mother of God, which, as the Fathers discerned, was recorded in the Divine Scriptures; which was handed down in so many of their most important writings; which was expressed and celebrated in so many illustrious monuments of venerable antiquity; which was proposed and confirmed by the official and authoritative teaching of the Church. Hence, nothing was dearer, nothing more pleasing to these pastors than to venerate, invoke, and proclaim with most ardent affection the Virgin Mother of God conceived without original stain. Accordingly, from ancient times the bishops of the Church, ecclesiastics, religious orders, and even emperors and kings, have earnestly petitioned this Apostolic See to define a dogma of the Catholic Faith the Immaculate Conception of the most holy Mother of God. These petitions were renewed in these our own times; they were especially brought to the attention of Gregory XVI, our predecessor of happy memory, and to ourselves, not only by bishops, but by the secular clergy and religious orders, by sovereign rulers and by the faithful.

Mindful, indeed, of all these things and considering them most attentively with particular joy in our heart, as soon as we, by the inscrutable design of Providence, had been raised to the sublime Chair of St. Peter — in spite of our unworthiness — and had begun to govern the universal Church, nothing have we had more at heart — a heart which from our tenderest years has overflowed with devoted veneration and love for the most Blessed Virgin — than to show forth her prerogatives in resplendent light.

That we might proceed with great prudence, we established a special congregation of our venerable brethren, the cardinals of the holy Roman Church, illustrious for their piety, wisdom, and knowledge of the sacred scriptures. We also selected priests, both secular and regular, well trained in the theological sciences, that they should most carefully consider all matters pertaining to the Immaculate Conception of the Virgin and make known to us their opinion.

The Mind of the Bishops

Although we knew the mind of the bishops from the petitions which we had received from them, namely, that the Immaculate Conception of the Blessed Virgin be finally defined, nevertheless, on February 2, 1849,^[27] we sent an Encyclical Letter from Gaeta to all our venerable brethren, the bishops of the Catholic world, that they should offer prayers to God and then tell us in writing what the piety and devotion of their faithful was in regard to the Immaculate Conception of the Mother of God. We likewise inquired what the bishops themselves thought about defining this doctrine and what their wishes were in regard to making known with all possible solemnity our supreme judgment.

We were certainly filled with the greatest consolation when the replies of our venerable brethren came to us. For, replying to us with a most enthusiastic joy, exultation and zeal, they not only again confirmed their own singular piety toward the Immaculate Conception of the most Blessed Virgin, and that of the secular and religious clergy and of the faithful, but with one voice they even entreated us to define our supreme judgment and authority the Immaculate Conception of the Virgin. In the meantime we were indeed filled with no less joy when, after a diligent examination, our venerable brethren, the cardinals of the special congregation and the theologians chosen by us as counselors (whom we mentioned above), asked with the same enthusiasm and fervor for the definition of the Immaculate Conception of the Mother of God.

Consequently, following the examples of our predecessors, and desiring to proceed in the traditional manner, we announced and held a consistory, in which we addressed our brethren, the cardinals of the Holy Roman Church. It was the greatest spiritual joy for us when we heard them ask us to promulgate the dogmatic definition of the Immaculate Conception of the Virgin Mother of God.^[28]

Therefore, having full trust in the Lord that the opportune time had come for defining the Immaculate Conception of the Blessed Virgin Mary, Mother of God, which Holy Scripture, venerable Tradition, the constant mind of the Church, the desire of Catholic bishops and the faithful, and the memorable Acts and Constitutions of our predecessors, wonderfully illustrate and proclaim, and having most diligently considered all things, as we poured forth to God ceaseless and fervent

prayers, we concluded that we should no longer delay in decreeing and defining by our supreme authority the Immaculate Conception of the Blessed Virgin. And thus, we can satisfy the most holy desire of the Catholic world as well as our own devotion toward the most holy Virgin, and at the same time honor more and more the only begotten Son, Jesus Christ our Lord through his holy Mother — since whatever honor and praise are bestowed on the Mother redound to the Son.

The Definition

Wherefore, in humility and fasting, we unceasingly offered our private prayers as well as the public prayers of the Church to God the Father through his Son, that he would deign to direct and strengthen our mind by the power of the Holy Spirit. In like manner did we implore the help of the entire heavenly host as we ardently invoked the Paraclete. Accordingly, by the inspiration of the Holy Spirit, for the honor of the Holy and undivided Trinity, for the glory and adornment of the Virgin Mother of God, for the exaltation of the Catholic Faith, and for the furtherance of the Catholic religion, by the authority of Jesus Christ our Lord, of the Blessed Apostles Peter and Paul, and by our own: “We declare, pronounce, and define that the doctrine which holds that the most Blessed Virgin Mary, in the first instance of her conception, by a singular grace and privilege granted by Almighty God, in view of the merits of Jesus Christ, the Savior of the human race, was preserved free from all stain of original sin, is a doctrine revealed by God and therefore to be believed firmly and constantly by all the faithful.”^[29]

Hence, if anyone shall dare — which God forbid! — to think otherwise than as has been defined by us, let him know and understand that he is condemned by his own judgment; that he has suffered shipwreck in the faith; that he has separated from the unity of the Church; and that, furthermore, by his own action he incurs the penalties established by law if he should dare to express in words or writing or by any other outward means the errors he think in his heart.

Hoped-For Results

Our soul overflows with joy and our tongue with exultation. We give, and we shall continue to give, the humblest and deepest thanks to Jesus Christ, our Lord, because through his singular grace he has granted to us, unworthy though we be, to decree and offer this honor and glory and praise to his most holy Mother. All our hope do we repose in the most Blessed Virgin — in the all fair and immaculate one who has crushed the poisonous head of the most cruel serpent and brought salvation to the world: in her who is the glory of the prophets and apostles, the honor of the martyrs, the crown and joy of all the saints; in her who is the safest refuge and the most trustworthy helper of all who are in danger; in her who, with her only-begotten Son, is the most powerful Mediatrix and Conciliatrix in the whole world; in her who is the most excellent glory, ornament, and impregnable stronghold of the holy Church; in her who has destroyed all heresies and snatched the faithful people and nations from all kinds of direst calamities; in her do we hope who has delivered us from so many threatening dangers. We have, therefore, a very certain hope and complete confidence that the most Blessed Virgin will ensure by her most powerful patronage that all difficulties be removed and all errors dissipated, so that our Holy Mother the Catholic Church may flourish daily more and more throughout all the nations and countries, and may reign “from sea to sea and from the river to the ends of the earth,” and may enjoy genuine peace, tranquility and liberty. We are firm in our confidence that she will obtain pardon for the sinner, health for the sick, strength of heart for the weak, consolation for the afflicted, help for those in danger; that she will remove spiritual blindness from all who are in error, so that they may return to the path of truth and justice, and that here may be one flock and one shepherd.

Let all the children of the Catholic Church, who are so very dear to us, hear these words of ours. With a still more ardent zeal for piety, religion and love, let them continue to venerate, invoke and pray to the most Blessed Virgin Mary, Mother of God, conceived without original sin. Let them fly with utter confidence to this most sweet Mother of mercy and grace in all dangers, difficulties, needs, doubts and fears. Under her guidance, under her patronage, under her kindness and protection, nothing is to be feared; nothing is hopeless. Because, while bearing toward us a truly motherly affection and having in her care the work of our salvation, she is solicitous about the whole human race. And since she has been appointed by God to be the Queen of heaven and earth, and is exalted above all the choirs of angels and saints, and even stands at the right hand

of her only-begotten Son, Jesus Christ our Lord, she presents our petitions in a most efficacious manner. What she asks, she obtains. Her pleas can never be unheard.

Given at St. Peter's in Rome, the eighth day of December, 1854, in the eighth year of our pontificate.

Pius IX

FOOTNOTES

1. *Et quidem decebat omnino, ut perfectissimae sanctitatis splendoribus semper ornata fulgeret, ac vel ab ipsa originalis culpae labe plane immunis amplissimum de antiquo sepente triumphum referret tam venerabilis mater, cui Deus Pater unicum Filius suum, quem de corde suo aequalem sibi genitum tamquam seipsum diligit, ita dare disposuit, ut naturaliter esset unus idemque communis Dei Patris et Virginis Filius, et quam ipse Filius, Filius substantialiter facere sibi matrem elegit, et de qua Siritus Sanctus voluit et operatus est, ut conciperetur et nasceretur ille, de quo ipse procedit.*
 2. Cf. *Ibid.*, n. 16.
 3. Cf. *St. Irenaeus, Adv. Haereses, book III, c. III, n. 2.*
 4. *C.A. Cum Praeexcelsa, February 28, 1476; Denz., n. 734.*
 5. *Decree of the Sacred Cong. of Rites; September 30, 1847.*
 6. *This has been the constant care of the Popes, as is shown by the condemnation of one of the propositions of Anthony de Rosmini-Serbatì (cf. Denzinger, nn. 1891-1930). This is how the 34th proposition runs (Denzinger, n. 1924): "Ad praeservandam B. V. Mariam a labe originis, satis erat, ut incorruptum maneret minimum semen in homine, neglectum forte ab ipso demone, e quo incorrupto semine de generatione in generationem transfuso, suo tempore oriretur Virgo Maria." Decree of the Holy Office, December 14, 1887 (AAS 20, 393). Denz. n. 1924.*
 7. *Apost. Const. Sollicitudo Omnium Ecclesiarum, December 8, 1661.*
 8. *Apost. Const. Cum Praeexcelsa, February 28, 1476; Grave Nemis, September 4, 1483; Denz., nn. 734, 735.*
 9. *Apost. Const. Sanctissimus, September 12, 1617.*
 10. *Apost. Const. Sanctissimus, June 4, 1622.*
 11. *Alexander VII, Apost. Const. Sollicitudo Omnium Ecclesiarum, December 8, 1661.*
 12. *Sess. V, Can. 6; Denz. n. 792. Declarat tamen haec ipsa sancta Synodus, non esse suae intentionis, comprehendere in hoc decreto, ubi de peccato originali agitur, beatam et immaculatam Virginem Mariam Dei genitricem, sed observandas esse constitutiones felicitatis recordationis Sixti Papae IV, sub poenis in eis constitutionibus contentis, quas innovat.*
 13. *Gn 3:15.*
 14. *Quo circa sicut Christus Dei hominumque mediator, humana assumpta natura, delens quod adversus nos erat chirographum decreta, illud cruci triumphator affixit; sic Sanctissima Virgo, Arcissimo et indissolubili vinculo cum eo conjuncta, una cum illo et per illum, sempiternas contra venenosum serpentem inimicitias exercens, ac de ipso plenissime triumphans, illus caput immaculato pede contrivit.*
 15. Cf. *Gn. 6:9.*
 16. Cf. *Gn 28:12.*
 17. Cf. *Ex 3:2.*
 18. Cf. *Sg 4:4.*
 19. Cf. *Sg 4:12.*
 20. Cf. *Ps 87:1.*
 21. Cf. *Is 6:1-4.*
 22. Cf. *Lk 1:28.*
 23. *Ibid.*, 42.
 24. Cf. *St. Augustine: De Natura et Gratia, c. 36.*
 25. *Gn 3:15.*
 26. Cf. *Ex 31:2.*
 27. Cf. *Ibid.*, n. 19ff.
 28. Cf. *Ibid.*, n. 27ff.
 29. *Declaramus, pronuntiamus et definimus doctrinam quae tenet beatissimam Virginem Mariam in primo instanti suae conceptionis fuisse singulari Omnipotentis Dei gratia et privilegio, intuitu meritorum Christi Jesu Salvatoris humani generis, ab omni originalis culpae labe praeservatam immunem, esse a Deo revelatam, atque idcirco ab omnibus fidelibus firmiter constanterque credendam. Cf. Denz., n. 1641.*
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Inter Multiplices. Pleading for Unity of Spirit. Pope BI. Pius IX - 1853

To Our Beloved Sons Cardinals of the Holy Roman Church, and Venerable Brothers Archbishops and Bishops of France.

Beloved Sons of Ours and Venerable Brothers, Greetings and Apostolic Benediction.

Among the many anxieties arising from Our concern for all the churches given to Us, though unworthy, by the hidden deliberation of divine Providence, far too many are the people about whom the Apostle foretold, “There will come a time when they will not endure sound doctrine; having itching ears, they will heap up to themselves teachers to suit their own likings. But the wicked and impostors will go from bad to worse, erring and leading into error.”[1] We are thus overjoyed when We turn to that renowned nation of France, a nation of many famous men and worthy of merit from Us. In that nation We are consoled to see how with God’s help the Catholic religion and its salutary doctrines flourish, flower, and prevail more every day. We are consoled by the care and zeal with which you fulfill your ministry and care for the safety and salvation of your beloved flock. And Our consolation increases as We learn more and more from the letters you write to Us: more, that is, about the filial piety, love, and reverence with which you glory to follow Us and this Chair of Peter. This chair is the center of Catholic truth and unity, that is, the head, mother, and teacher of all the Churches[2] to which all honor and obedience must be offered.[3] Every church must agree with it because of its greater preeminence — that is, those people who are in all respects faithful.[4]

2. We are also joyful because We know that you, aware of the seriousness of your episcopal duties, labor to increase the glory of God and to defend the cause of His Holy Church. You also use all your pastoral care and vigilance to see that the ecclesiastics of your dioceses set forth each day more worthy of the vocation to which they are called and that they give example of all the virtues to the Christian people, performing the offices of their ministry diligently. We rejoice in your concern that the faithful entrusted to you are daily nourished with the words of faith, confirmed by the gifts of grace, grow in the knowledge of God, and walk the road that leads to life. Finally, we rejoice in your concern for those who stray from the truth, that they may return to the paths of salvation. Hence We joyfully recognize how eagerly you strive to obey Our desires and admonitions to celebrate provincial synods. This means that in your dioceses the inheritance of faith is maintained whole and inviolate; pure doctrine is taught; the honor of divine worship increased; the training and discipline of the clergy strengthened; and good character, virtue, religion, and piety are aroused and everywhere confirmed with auspicious and happy progress. And We rejoice very much when We see that by your special zeal the liturgy of the Roman Church has been restored according to Our desires in many of your dioceses, where thus far particular circumstances least resisted. And We are so much the more pleased since We know that in many dioceses of France, because of the condition of the times, even those things were hardly observed which Our predecessor St. Pius V wisely and providently ordained in his Apostolic Letter of July 9, 1568 (*Quod a nobis postulat*).

3. We rejoice to recall all these things with praise for your distinguished order, beloved sons and venerable brothers; nevertheless We cannot hide the grave sadness and grief which afflicts Us now, when We learn what dissensions the ancient enemy strives to excite among you in order to weaken your concord of minds. Therefore, because of Our Apostolic duty and the great love which We cherish for you and those faithful people, We write this letter in which We address you with the intimate affection of Our heart. At the same time We admonish and beseech you that, daily bound by a covenant of love and mutually perceiving the same things with one mind, you strive in virtue to drive off and eliminate all dissensions which the ancient enemy labors to sow. Strive with all humility and mildness to preserve an all-embracing unity of spirit in the bond of peace. For you are wise enough to know how necessary that sacerdotal and faithful unity of mind, will, and judgment is, and how it contributes to the prosperity of the Church and the procurement of eternal salvation. This concord of minds and wills must be cultivated among you with all zeal, especially now, because by the admirable will of Napoleon, Emperor of the French, and because of the work of his government, the Catholic Church there enjoys all peace, tranquility, and good will. And this fortunate combination of affairs and times in that empire ought to be a greater stimulant for you to strive to do all things with one and the same purpose, so that the divine religion of Christ, His doctrine, and the probity of morals and piety may take the deepest roots in France. Then the finest, uncontaminated education of youth may prevail more from

day to day. By these means, hostile attacks may then be more easily restrained and overcome, attacks which arise from the efforts of those who were and are the constant enemies of the Church and Jesus Christ.

4. Thus We ask you again and again with the greatest zeal We can muster that, in matters concerning the safeguarding of the Church and its salutary teaching and liberty, and in fulfilling all the other episcopal duties of your ministry, your greatest aim should be unity among yourselves. We want you to confidently consult Us and this Apostolic See to remove controversy in all matters of whatever kind. First of all, since you know how much a good education, especially for the clergy, contributes to both sacred and public prosperity, do not neglect with concord of judgment to apply your thoughts and cares to this important matter. Never leave anything untried so that the clerics in your seminaries are formed early in all virtue, piety, and an ecclesiastical spirit; then they can grow in humility, without which we can never please God. At the same time, they should be diligently taught the humanities and the more austere disciplines, especially the sacred ones, free from the danger of any error. Thus they may acquire not only elegance in speaking and writing (this eloquence being both from the wisest works of the Holy Fathers and from the most renowned pagan authors expurgated of all flaws), but also an especially full and solid knowledge of the history of theological doctrines, ecclesiastical history, and the sacred canons, acquired from a source approved by this Apostolic See.

5. Then that illustrious clergy of France, which is resplendent with so much talent, piety, knowledge, ecclesiastical spirit, and singular service to this Apostolic See, will abound more each day with knowledgeable and zealous workers. These workers, distinguished in virtue and armed with salutary knowledge, may be able in time to help in cultivating the vineyard of the Lord and in refuting those who contradict them. They will be able not only to confirm the faithful of France in our holy religion, but also to propagate it by sacred missions among distant and pagan nations. To the great credit of their name, the clergy up to the present have done this, for the good of religion and the salvation of souls. Along with Us, you detest the great number of pestilential books, pamphlets, magazines, and posters which the virulent enemy of God and man incessantly spews forth to corrupt morals, attack the foundations of faith, and weaken the most sacred dogmas of our religion. Therefore, never cease to lead the flock entrusted to your care away from these poison pastures. Never cease to instruct, defend, and confirm them against the deluge of so many errors; use salutary and opportune admonitions and publications to do this.

6. And here We cannot help but remind you of the admonitions and counsels with which, four years ago, We strongly summoned all the bishops of the Catholic world to exhort men outstanding for talent and sound doctrine to publish appropriate writings with which they might enlighten the minds of people and dissipate the darkness of creeping errors. Strive to remove this deadly pestilence of books and magazines from the faithful given into your care. At the same time encourage with all benevolence and favor those men who, animated by a Catholic spirit and educated in literature and learning, will endeavor to write books and publish magazines. Do this so that the Catholic doctrine is defended and spread, that the venerable rights and documents of this Holy See remain sound, that opinions and doctrines opposed to the same See and its authority may be suppressed, and that the darkness of error is banished and the minds of men illumined with the sweet light of truth. And it will be for your episcopal solicitude and love to arouse such inspired Catholic writers, so that they continue with ever greater zeal and knowledge to defend the cause of Catholic truth. You must also admonish them like a prudent father if their writings should offend Catholic teaching.

7. Now you know well that the most deadly foes of the Catholic religion have always waged a fierce war, but without success, against this Chair; they are by no means ignorant of the fact that religion itself can never totter and fall while this Chair remains intact, the Chair which rests on the rock which the proud gates of hell cannot overthrow^[5] and in which there is the whole and perfect solidity of the Christian religion.^[6] Therefore, because of your special faith in the Church and special piety toward the same Chair of Peter, We exhort you to direct your constant efforts so that the faithful people of France may avoid the crafty deceptions and errors of these plotters and develop a more filial affection and obedience to this Apostolic See. Be vigilant in act and word, so that the faithful may grow in love for this Holy See, venerate it, and accept it with complete obedience; they should execute whatever the See itself teaches, determines, and decrees. Here, however, We are hardly able to restrain Ourselves from telling you of the grief We experienced when, among other things, a recently published book reached Us; it was written in French with the title *Sur la situation presente de l'Eglise Gallicane*

relativement au droit coutumier. Its author is totally opposed to all We so fervently commend, and so We have sent the book to Our Congregation of the Index to be disapproved and condemned.

8. But before We conclude, We remind you again of what We most desire: that is, that you reject all questioning and controversy which, as you know, disturb the peace and injure love and which afford arms to the enemies of the Church, arms with which to oppose and destroy her. Therefore let it be nearest to your heart to have peace among yourselves and to pursue peace with all, seriously reflecting that you are legates for Him who is not a God of dissension but of peace. He never ceased to prescribe peace to His disciples; indeed Christ, as each one of you knows, “promised all of his gifts and rewards in the preservation of peace. If we are the heirs of Christ, let us remain in the peace of Christ. If we are the sons of God, we must be peacemakers.... It is necessary that the sons of God be peaceful, meek of heart, simple in speech, united in affection, and joined faithfully among themselves with the ties of concord.”[7] We certainly have confidence in your virtue, religion, and piety; We do not doubt that by obeying most willingly Our paternal admonitions and desires, you will root out the seeds of all dissensions. By supporting each other patiently in love and collaborating in the Evangelical faith, you will continue with ever more active zeal to keep watch by night over the flocks entrusted to your care and execute assiduously every part of your duties, even to the consummation of the saints in the building up of the body of Christ. Be convinced of this, however, that nothing will be more pleasing to Us, nothing more desirable, than that you do all those things which We know contribute to your greater profit and that of your faithful. Meanwhile in the humility of Our heart We pray and beseech God always to pour out the abundance of His heavenly grace upon you. We ask His blessing upon your pastoral concerns and labors by which the faithful entrusted to your care may continue to progress toward their heavenly goal, pleasing God in all things and bearing fruit in every good work. As an auspice of this divine help and as a proof of the burning love with which We embrace you, We eagerly bestow the Apostolic Blessing on you, beloved sons of Ours and venerable brothers, on all the clerics of those churches, and on the faithful laity.

Given at Rome at St. Peter’s, March 21, 1853, in the seventh year of Our Pontificate.

ENDNOTES

1. 2 Tm 4.3,4; 3.13.
2. St. Cyprian, epistle 45; St. Augustine, epistle 162; and others.
3. Acts of the Ephesian Council, 4.
4. St. Irenaeus, *adversus haereses*, chap. 3.
5. St. Augustine, in *Psal contr. part. Donat*.
6. Synodical letter of John of Constantinople, *ad Hormisd. Pont*.
7. St. Cyprian, *de int. Eccles*.

Levate. On the Affiliations of Church. Pope BI. Pius IX - 1867

To the Venerable Brothers Patriarchs, Primate, Archbishops and Bishops of the Entire Catholic Community in Favor and Communion with the Apostolic See.

Venerable Brothers, Greetings and Apostolic Benediction.

Lift up your eyes, venerable brothers. Look about you and grieve at the evil abominations which now defile unhappy Italy. We can but humbly revere the inscrutable judgments of God, which destined Us to live in these most sorrowful times. By the efforts of many, particularly those who hold power in Italy, the venerable commands of God and the sacred laws of the Church are completely despised. Here triumphant impiety rears her ugly head, and here We grieve to see all kinds of injustice, evil, and destruction. Hence the many phalanxes of rebels, men who walk in impiety and fight under the standard of Satan — a leader branded with *deceit*. Raising their mouths to the very heavens, they blaspheme God; polluting and scorning all that is sacred, they trample underfoot all laws, divine and human. Like ravaging wolves panting after their prey,

they spill blood and destroy souls with their grievous scandal. They seek the unjust gain of their own malice and seize the property of others.

Then they sadden the lowly and the poor, making widows of wives and orphans of happy children. They pardon the impious and condemn the just, for there are bribes to take and goods to steal; with a corrupt heart they satisfy every depraved desire, to the detriment of all civil society.

Evil Men

2. At present We are surrounded by evil men of this sort, men entirely animated by a diabolical spirit. They plan to raise the standard of lies in this beloved city of Ours, before the very Chair of Peter, the center of Catholic truth and unity. And the officials of the government of Piedmont, who should have repressed these uprisings, have aided them in every way. They supply them with arms and other goods and even fortify the approach to this city. But these officials, though they hold the highest rank in civil government, are fearful because through their wickedness they ensnare themselves in a net of ecclesiastical penalties and censures. In the humility of Our heart We continue to beseech the God of mercy to return these miserable men to a salutary penitence and to the straight path of justice, religion, and piety. Nevertheless We must declare the dangers We are exposed to in this hour of darkness. We tranquilly await whatever events may bring, be it nefarious frauds, calumnies, treachery, or lies. We place all Our hope in the God of Our salvation, who is Our helper and strength in all Our tribulations. He does not permit those who trust in Him to be confounded, He who thwarts the attacks of the impious and breaks the necks of sinners. In the meantime We are anxious to inform you and your faithful of the sad condition and the great danger in which We live, due especially to the activity of the Piedmont government. Although Our faithful army defends Us vigorously and heroically, it is clear that they cannot resist for long because they are greatly outnumbered by these unjust aggressors. The filial piety of Our subjects, now greatly reduced in number by the evil usurpers, consoles Us. But We must also grieve since they suffer serious dangers rising against them from the savage throngs of the wicked, who terrify them constantly with all sorts of threats and plunder them exhaustively.

Evils in Poland and Russia

3. But We have other evils to deplore, too. You know well from Our consistorial address of October 29 of last year, and from its publication with supporting documents, the many calamities with which the Catholic Church and her sons are troubled in the Russian Empire and in the Polish Kingdom. There the Catholic bishops, the ecclesiastics, and the lay faithful are exiled, thrown into prison, harassed in every way, robbed of their possessions, and oppressed with severe penalties. The canons and laws of the Church are completely trampled underfoot. And not at all content with this, the Russian government continues with its long-standing plan to violate the teaching of the Church and to break the chain of union and communication between those faithful to Us and the Holy See. The government strives to overthrow the Catholic religion completely in regions, separating the faithful from the Church in order to draw them into a disastrous schism. With great sorrow We inform you that that government has issued two decrees after the last address We mentioned. An abhorrent decree promulgated last May 22 suppressed the Polish diocese of Podlachia, together with its college of canons, the Consistory General, and the diocesan seminary. The bishop of the diocese was separated from his flock and at once forced to leave his territory. And this decree is similar to the one published last June 3, which We were not able to mention because We had no knowledge of it. By this decree the same government arbitrarily suppressed the diocese of Kamieniec and dispersed its college of canons, Consistory, and seminary; then it violently tore its bishop from his diocese.

Communication by Papal Decree

4. Now since We cannot communicate with those faithful, and also lest someone be exposed to arrest, exile, or some other penalty, We have been compelled to insert an Act in Our publication to provide for the exercise of legitimate jurisdiction in those extensive dioceses and for the spiritual needs of the faithful. By means of the printed word, notice of Our plans will reach them. Anyone can easily understand the attitude and purpose with which the Russian government would publish such a decree, since the suppression of dioceses is added to the absence of many bishops.

Governmental College

5. But what adds to Our bitterness is another decree of this same government, promulgated last May 22, by which a college was established in St. Petersburg, a college called “Roman Catholic Ecclesiastical,” with the presiding officer the Archbishop of Mohilev. All petitions pertaining to matters of faith and conscience which the bishops, clergy, and faithful of the Russian Empire and Polish Kingdom send to Us and this Apostolic See are first to be sent to this college. This same college is to examine them to determine whether the petitions exceed the power of the bishops; if so, it will send them to Us. But after Our decision reaches there, the presiding officer of the college is bound to send this decision to the minister of internal affairs, who is to determine whether it contains anything against the laws of the state and the rights of the supreme ruler. If nothing is found, he may execute it according to his will and judgment.

Condemnation of This College

6. You surely see how vehemently a decree of this kind must be condemned. This schismatic secular power destroys the constitution of the Catholic Church and subverts ecclesiastical discipline. Furthermore, it inflicts the greatest injury on Our supreme Pontificate, on the power and authority of this Holy See and of the bishops, and on the liberty of the highest pastor of all the faithful. It therefore drives the faithful to a mournful schism and even tramples underfoot natural law in matters pertaining to faith and conscience.

7. Add to this that the Catholic Academy of Warsaw has been closed and that a sad ruin awaits the Ruthenian dioceses of Chelm and Belzium. And what is most grievous is that a certain priest Woicicki has been found whose faith is suspect and who has no regard for ecclesiastical penalties and censures, nor for the terrible judgment of God. He was not afraid to accept the rule and administration of this same diocese from that civil power, nor to issue ordinances contrary to ecclesiastical discipline and favoring schism.

8. In these calamitous difficulties, no one fights for Us except Our Lord and God. We earnestly beseech you, because of your love for things Catholic and your devotion to Us, that you join your most fervent prayers with Ours. Together with all your clergy and faithful people, beseech God unceasingly to snatch His Holy Church and Us from such great evils. The sons of this same Church, who are most dear to Us, are exposed to many plots and afflicted with many hardships almost everywhere, but especially in Italy, in the Russian Empire, and in the Kingdom of Poland. Pray that God may aid and defend them by His omnipotent power. Pray that He may preserve, confirm, and strengthen them more each day in the Catholic faith and the profession of its salutary doctrines. Pray that He thwart all the impious plans of hostile men, recalling them from the abyss of iniquity to the way of salvation and leading them in the path of His commandments.

Plenary Indulgences

9. Therefore We desire that within six months a three-day period of public prayer be proclaimed in your dioceses; for those beyond the sea, the proclamation should be made within one year. To encourage more ardent devotion at these prayers, We grant mercifully in the Lord a plenary indulgence and the remission of all their sins to each and all the faithful in Christ, both men and women, who are devoutly present at these prayers on these three days, who have prayed to God for the present necessities of the Church according to Our intention, who have expiated their sins by sacramental confession, and who have received holy communion. But to the faithful who with at least a contrite heart are present on any one of these days, and have performed the other works, We grant an indulgence of seven years, and We relax as many forty day periods of the penance enjoined on them or otherwise owed by them, in accordance with the usual custom of the Church. We also grant that these indulgences, all and singly, the remission of sins, and the relaxation of penances are applicable by way of suffrage to the souls of the faithful who, joined to God by love, have left this life. We also declare that anything to the contrary has no power to resist Our decrees.

10. Finally, nothing is more pleasing to Us than that We may use this occasion to testify and confirm the great benevolence with which We embrace you in the Lord. Receive as a certain pledge of this the Apostolic Benediction which We impart most lovingly to you, venerable brothers, and to all the clergy and faithful laity entrusted to your vigilance.

Maximae Quidem. On the Church in Bavaria. Pope BI. Pius IX - 1864

To the Venerable Brothers Gregory Archbishop of Munich and Freising and Michael Archbishop of Bamberg and their Suffragan Bishops in Bavaria.

Venerable Brothers, Greetings and Apostolic Benediction.

Your very welcome letter of July 20, was a source of great consolation to Us, venerable brothers, amid the grave cares and concerns which press upon Us. It was sent from the synod which you convened at Bamberg where you took counsel together so that you might decree those things which are of use, especially in these difficult times, in safeguarding the Catholic cause and its doctrines and rights, and in providing for the salvation of its faithful. This same letter clearly shows on every page your renowned and proven faith, love, and obedience toward Us and toward this See of Peter; it also manifests the admirable zeal which animates you to do everything so that the faithful committed especially to your vigilance may reverently and obediently follow Us and the See of Peter. This center of Catholic unity is not only the head of all the churches, but also their mother and teacher; it dispels the darkness of error and is the safest port for all who are tossed about. Therefore We rejoice greatly because of your extraordinary episcopal virtue and solicitude. We warmly congratulate you that by your deeds and your pastoral letters sent to the faithful entrusted to your care, you have made known that most close and admirable union of all the bishops of the Catholic world; that union with the Vicar of Christ here on earth and this Apostolic See flourishes even in these most lamentable times by a singular blessing of God and shines forth daily in many splendid deeds.

2. And We rejoice at the synod which you celebrated in Bamberg, in which all of you with great harmony and mindful of the duties of your episcopal ministry, approved plans to safeguard the cause of the Church, to care for its affairs, and to repress the efforts of the nefarious enemies of men. These must be overcome by the united and persistent vigilance of the bishops. If at any time whatsoever, then surely now in this most sad age, it is the duty of bishops to battle most strenuously against the enemies of the faith. Hence the bishops, relying on divine aid, must raise their episcopal voice and must preach the gospel to all. They must announce, teach, explain, and impress upon both the wise and the foolish, the eternal truths of our divine faith along with its doctrines and precepts. The bishops are also bound to explain and to show to both the highest princes and the government the deplorable evils and damage which affect the people and the princes themselves. This is the result of the present-day contempt of religion and of the spirit of unbelief rising from the darkness under the fallacious appearance of social progress; this, of course, harms the Christian and the civil government. Everywhere it daily grows stronger; it perverts and corrupts the minds and souls of men. Therefore We were glad to hear that you have sent a letter to the illustrious king of Bavaria concerning the defense of our religion and its rights. We hope that because of his piety, his justice, and his equity, he will earnestly and most willingly endeavor to grant your requests.

Defend the Rights of the Church

3. There is also something else that holy priests ought to do. They must defend the liberty of the Catholic Church and manfully fight in defense of the rights with which His Church has been divinely endowed. Bishops are also required to continually remind all people that this Church has always been not only the mother and teacher of all virtues, but also the founder and governor of civilization and its benefits, of peace, of progress, and of prosperity. She alone is able to preserve the public order which is so gravely disturbed by impiety and rebellion.

Public Schools

4. Moreover We praise you for in the letter you sent to the government concerning the administration of the public schools, you, concerned about the affairs of the Church, strenuously and knowledgeably defended her authority, doctrine, and rights. In the same sense We, in Our July 14 letter to Herman, Archbishop of Freiburg im Briesgau, were compelled to safeguard and vindicate these rights of the Church. The enemies of the Church in the Grand Duchy of Baden had already proposed laws which destroy and entirely eliminate the Christian nature of the schools. We understand why you were concerned with defending the rights of the Church with regard to public schools. We want you also to labor diligently so that these same

rights of the Church are recognized and observed in schools of higher education and more serious studies. For you know well that if these schools stray from the doctrine, authority, and vigilance of the Church, serious harm and evil will result. Those honorable men who are destined for the duties of public government and who can contribute so much to the formation of the common spirit of civil society will be infected with errors and false doctrines. And here We ask you to not forget what We wrote last December 21 to Gregory, Archbishop of Munich concerning the teaching of the disciplines of theology and philosophy. We exhort you to promote daily the correct education of the clergy. Leave nothing untried in order that your clergy may have that solid instruction, drawn from uncontaminated sources and based on the common teaching system of the Catholic Church. This system removes all those dangers inherent in the new modern style of teaching, which is based on the freedom-or rather license — of knowledge. Wherefore We desire that you support everything which at other times We have commended concerning erecting and governing the seminaries according to the prescriptions of the Council of Trent. Because of your proven religious and episcopal zeal, We are convinced that you will assiduously defend other rights of the Church which up to now have not been fully recognized in Bavaria. The bishops of Bavaria, particularly in the Synod of Freising, registered their protest against such abridgement of the Church's rights. Therefore We entirely approve your proposal to have annual meetings among yourselves. This should in no way interfere, however, with your making every effort to hold provincial synods according to the prescriptions of the sacred canons, as do the other bishops in Germany. Nothing certainly can be more pleasing to Us than to offer you Our resources and help in this matter. Finally We desire that you consider as certain Our special benevolence for you. And as proof of it receive the apostolic benediction which proceeds from the bottom of Our heart, and which We lovingly impart to you, venerable brothers, to all the clergy and the faithful laity committed to your care.

Given at the Castel Gandolfo, August 18, 1864, the nineteenth year of Our Pontificate.

Meridionali Americae. On the Seminary for the Native Clergy. Pope BI. Pius IX - 1865

To the Venerable Brothers, Archbishops and Bishops of South America.

Venerable Brothers, Greeting and Apostolic Benediction.

For South America, oppressed on all sides by so many trials, We are consoled to see a happy hope rise from the indigenous young clergy whom We take care to imbue with enduring piety and sound doctrine here in Rome. You know how willingly We prepared the college to receive and educate them, and how promptly, despite our limited resources, We strove to provide the necessary means for so great an undertaking. Naturally there was the problem of preparing candidates suitable for the Church, of taking care of the salvation of souls in those regions through them, and also of establishing a new clergy through them on their return to their fatherland. But since our strength is limited, We found ourselves unable to bear the burden, and so We fear that this work, begun with so great an effort and with such a bright outlook, may perish on its own. To avert such a calamity, We thus entrust this work to your love. We know that you thoroughly understand and support the necessity of carefully training an indigenous clergy to care for your flock. But, because your attention is divided among so many distractions, anguish, and cares, We remind you of this grave concern. We certainly, if at all possible, shall not fail this youth, which We embrace with paternal charity. While We predict a generous growth for it, We ask of you, venerable brothers, constancy, heavenly strength, and every consolation. And We, desiring the Apostolic Benediction to be an auspice of this and a proof of our special benevolence, impart it most lovingly to you, to the clergy, and to the faithful entrusted to each one of you.

Given at Rome at St. Peter's, September 30, 1865, in the twentieth year of Our Pontificate.

Neminem Vestrum. On the Persecution of Armenians. Pope BI. Pius IX - 1854

To the Venerable Brothers the Archbishop Primate and the Bishops and to the Beloved Sons, Priests and Religious, and to all the Faithful of the Catholic Nation of Armenia in the Province of Constantinople.

Venerable Brothers and Dearly Beloved Sons, Greetings and Apostolic Blessing.

You know, venerable brothers and beloved sons, the paternal affection which the popes of old showed you in honoring your illustrious nation of Armenia with so many titles. You also know how eager they were to recall that same nation to Catholic unity. Nor are you ignorant of the fruits which Our predecessors in the papacy reaped from this zeal toward your country. They were filled with great joy when they could effect the return of many Armenians to the profession of Catholic unity, people who have persevered strong and unmoved in their faith. It is also clear to you that the Armenian Catholics have suffered many hardships, to their supreme glory and honor. They did this in grievous times when their very lives hung in the balance, yet they preserved and professed the Catholic faith and unity in whose love and devotion they suffered so much. This Apostolic See never ceased to offer vigorous assistance to the Armenians, so that it could deliberate and assist their spiritual needs in every way, according to their own rite. And because the episcopal hierarchy of the Armenian bishops, already restored in those regions which were removed from the heat of persecution, can be preserved, this Holy See is inclined to spare itself no deliberations in its great anxiety and concern for the spiritual welfare of the Armenians living in Constantinople and in the outlying provinces where the bishops could hardly take a stand; in this way We shall provide for the salvation of those same people. For this reason, this Holy See took care to ordain priests for your nation through the work of Our Urban College and to add souls to those students of religious congregations who are charged to diligently procure the spiritual welfare of the Armenians.

2. You know very well, venerable brothers and beloved sons, that, when circumstances first permitted, this Apostolic See established the bishop of the Armenians with episcopal dignity in the city of Constantinople. After the Armenian Catholics were given a certain freedom in religious matters through the clemency of the Turkish emperor, religious affairs could thus thrive and flourish in a greater way along with the mutual harmony of souls. The archiepiscopal primatial see was established at this point in that same city for the Armenian Catholics. They were given their own archbishop, as the apostolic letters of Our predecessor Pius VIII, show clearly.[1] Everyone knows the special and untiring cares Our predecessor Gregory XVI used to establish the order of that large diocese and to bring about and foster daily the welfare and the prosperity of the Armenian Catholics. When We became Pope, We immediately strove to improve the situation of the Armenian Catholic nation, embracing all the while the whole Christian world in Our mind and thoughts. Through the efforts of Innocent, Archbishop of Sidon, whom We sent as Our extraordinary representative to the supreme ruler of the Turks to express Our friendship and Our respects to that ruler, We have hardly forgotten to repeatedly commend to that powerful Ottoman emperor the Armenians and the other eastern Catholic nations living under his authority. As it is Our supreme desire to bring about the greater welfare of your Armenian nation, We entrusted to Our venerable brother a careful investigation of the condition in which the Armenian nation dwells. We also instructed him to refer everything to Us so that, having weighed matters carefully, We might know what is the best advice for Us to give to provide for your increasing spiritual welfare. Therefore, after Our venerable brother accomplished the task delegated to him, he gave Us an accurate report. We have studied various decrees edited by the cardinals of the Holy Roman Church, the cardinals of Our Congregation for the Propagation of the Faith. Among others, one condemned the so-called Connational Society, by which many future harms were foreseen. Therefore, what We write in this just apostolic letter will conclude the matters which Pius VIII intended to accomplish. We have also established five other bishops of the Armenian rite, among whose dioceses a great part of the ancient and great city of Constantinople has been divided.

3. While We relied on expressed faith that Our paternal concern could make the new ecclesiastical province of Armenia prosper, with great sorrow We have learned that harmful dissensions of souls in your country have already been introduced by the enemy and grow stronger every day. There are many who foster dissensions of this kind or who disguise those counsels by which this Apostolic See wished to greatly help your country. We can never adequately deplore that blazing

discord of souls in which both disputing parties began to discuss and dispute openly in writings published for everyone concerning the country's religious matters. The enemy in turn cultivated these writings, especially in harsh words and pronouncements which are totally inconsistent with Christian love. They clearly oppose those things which are sought to protect mutual harmony, and bring to light those things which are unknown and unwanted by this Apostolic See. We thus wanted these matters to be made clear through the repeated letters of that Congregation for the Propagation of the Faith. Each one of you knows what scandals resulted from this, with discernible harm to your country. You also know with what zeal We hastened to remove all contentions and dissensions from you and to totally eradicate their seeds. We were certainly blessed with great happiness because Our first cares produced the desired result. Anthony, your arch bishop of Constantinople, and Julian, archbishop of Petra in pagan lands, as well as Our apostolic delegate there for the faithful of the Latin rite, came to Us. After they explained everything, they came to an agreement among themselves and published what they had determined with Our approval. Moreover, We wish that all the orders of your nation would have obeyed Our wishes with the same swiftness according to the prescriptions of Our Congregation for the Propagation of the Faith. We wish they would have trusted Our advice and arrangements, which seek the common good of each and every one of you. Would that We were not compelled to mourn such losses which have abounded among you-especially, to Our great sadness, from the dissension of souls.

4. Therefore as these fatal contentions and disagreements did not cease, We ordered Our Congregation for the Propagation of the Faith to prepare as quickly as possible an accurate account of both the older and the more recent concerns of the Armenian nation. We also ordered the cardinals of the same congregation to diligently examine them in various meetings for the wisdom particular to each one of them. We Ourselves presided at one of these meetings, since We were greatly troubled over an issue of this sort. After hearing the opinions of the cardinals, We indicated what We thought about the principal issues. We have continually asked God, who is rich in mercies, to help and favor Our humble work for the good of your souls with the all-powerful assistance of His divine grace. As nothing is more important to Us than to advance your peace and prosperity, We took care to accomplish those things which would lead to such a happy ending. Therefore, knowing that the harm to your nation would be greatly increased because of the aforementioned published writings, We ordered that the principal ones be prohibited and condemned in a special examination. We have also strongly disapproved of all similar things, either before or after the condemned writings came to light, whether they were written in Armenian, Armenian dialect, Italian, French, or some other language, since they proposed especially a common hatred totally against Christian love. We have turned all Our attention to promoting a more correct and accurate education of the clergy in the seminary of Constantinople.

5. In order that the religious communities might enjoy better order, We instructed Our Congregation for the Propagation of the Faith to issue an appropriate decree, which We order all parties to observe diligently. In order to remove entirely every controversy and suspicion concerning the doctrine of the Mechitharist monks of Venice, We want you to know that those same monks sent Us a splendid profession of Catholic faith and doctrine, using all the necessary signatures. This declaration brought Us great consolation and totally satisfied Our wishes. They eloquently acknowledged and freely received the regulations and decrees which the popes and the sacred congregations published or would publish — especially those which prohibit *communio in divinis* (communion in holy matters) with schismatics. They declare clearly and openly: “Part of their nation whose good and welfare the institute looks after principally and solely is unfortunately found apart from communion with the Roman Catholic Apostolic Church. For that reason, they declare that they recognize and embrace as their brothers those whom the Holy Roman Apostolic Church recognizes as its sons. They acknowledge that they condemn the error of the schismatic Armenians and recognize that they are outside of the Church of Jesus Christ. They profess that they will never cease to pray, to preach, and to care either in words or deeds or writings that those who stray might return to the one and only fold of Jesus Christ, who is alone the highest shepherd and head and whose center is the pope, the successor of Peter, prince of the apostles.” We also indicate to you that they have accepted other suitable advice from Us so that every fear might be plainly put aside concerning the colleges in which these same monks educate the Armenian youth. We ordered that the Congregation for the Propagation of the Faith issue appropriate instructions so that the principal task begun by Our predecessors and by Us might progress prosperously, the ordinary hierarchy of the bishops might be led to

the desired conclusion, and the election of both the archbishop primate and the other holy bishops (his suffragans) might be held. We also ordered these instructions to be conveyed to the archbishop and the other bishops.

6. All these things show how concerned We are for your spiritual welfare and with what paternal Christian charity We consider your Armenian nation. We now exhort you above all to clothe yourselves as the chosen ones of God with kindness, humility, modesty, and patience. Bound by a tight mutual bond of harmony and love, put off all rivalries, contentions, envy, anger, and dissensions. Follow peace and holiness in everything; be of the same mind and the same opinion. Carefully preserve the unity of spirit in the bond of peace which the Lord Jesus recommended and prescribed so often. We trust that you will follow these loving counsels of Ours because of your filial devotion toward Us and this Holy See. Taught by sad experience, you know how many catastrophes your illustrious nation endured because of spiritual discord. Matters would have progressed favorably and successfully if everyone had been bound in a mutual harmony of wills and if, loving one another, they would have walked in the love of God. Therefore, remember the misfortunes you suffered because of discord and seriously consider that “every city or house divided among itself will not stand.”[2] Keep in mind the warning of the apostle, “that if you go on biting and tearing one another to pieces, take care! You will end up in mutual destruction.”[3] Let nothing be of greater concern to you in the future than, with singular care and zeal, to cherish Christian concord of spirit and to keep the peace. You all remember with what paternal care Our predecessor Pius VIII pressed this harmony upon you. He concluded his apostolic letter establishing the archiepiscopal primatial see of Constantinople with these words of St. Leo the Great: “The unity of the whole body makes one health and one beauty; and this unity of one body requires unanimity, but principally demands the harmony of the priests.” Gregory XVI repeated this salutary advice in order to encourage all of you to preserve this mutual harmony of spirit.

7. Now We address Ourselves principally to you, venerable brothers, the bishops of this ecclesiastical province of Constantinople. Continually exhort and enkindle the faithful entrusted to your care to mutual harmony, peace, and love, using unity of spirit and repeated efforts of word or deed or example. Break and suppress any dissension. Meet diligently all parts of your episcopal duty in the supreme harmony of spirit, will, and opinion. “Take care of the flock of God which is in your midst. Watch over it willingly as God would have you do, not under constraint . . . nor lording it over the clergy; but be examples to your flock.”[4] First of all, do not spare anything, neither cares, nor advice, nor efforts, to preserve safe and sound the deposit of our divine faith in your dioceses. Take care to educate the clergy piously, forming them accurately to every virtue and ecclesiastical spirit. Educate them especially in the sacred disciplines, keeping them free from every foreign danger. Let the faithful be instructed more each day in the salutary teaching of the Catholic faith and in its holy precepts, and let them be strengthened by the gifts of grace so that, avoiding evil and doing good, they may grow in the wisdom of God. They will thus progress more quickly on the paths of the Lord and enter the way which leads to life. Thus moral decency, integrity of life and virtue, religion, and piety will grow each day, flourishing and dominating in the souls of all. Keep before your eyes the example of the Prince of shepherds who showed himself “meek and humble of heart and left us an example to follow in His footsteps. Venerable brothers, strive zealously on a spirit of forgiveness and kindness to bring back to the straight path of truth and justice those unfortunate people who stray. Explain, beseech, and reprove with all goodness, patience, and teaching, according to the apostle’s directive. “Kindness in correction often prevails more than harshness, exhortation more than threats, love more than power.”[5] Meanwhile if you take the side of harshness and severity when the seriousness of the disease prescribes sharp remedies and milder ones have already been tried in vain, consider the guilty person according to the prescription of the holy canons. Temper your judgment with mercy, your zeal with kindness, and your harshness with leniency. This especially befits the pastors of the Church, who should show themselves to their subjects as a mother in piety and a father in discipline.

8. We also address all of you, beloved sons, both secular and religious priests. You have given yourselves to the Lord in ministry, as a part of your inheritance. Be subject to each of your bishops, as is fitting. Mindful of your vocation and dignity, strive to maintain them and protect them in seriousness of character and holiness of life, so that you might lead the people to a greater love and veneration of your order and bring about each day an increased growth for the Church. Therefore, you should carefully avoid everything which is prohibited to the clergy, everything which does not befit them. Never allow anything which could present a scandal to others. Take care to show yourselves more and more as a good example in word

and unfeigned love, in learning, faith, and chastity. When you are busy in the homes of the people, either from necessity or the compulsion of your sacred ministry, strive to sustain the dignity and greatness of churchmen in all your deeds, so that you might be the good fragrance of Christ, shining with every virtue.

9. Also keep in mind the decree of Our congregation of August 20 of last year and published by Our order; take care to obey it religiously. All clergymen, both secular and religious, should pray unceasingly. Pray to God without fail that he might always more favorably bestow the abundant gifts of his heavenly grace upon you and the Christian people. Do not cease to refine the study of the religious literature and sacred disciplines with which you might respond to those who seek the law from you and with which you can teach the commandments of God to those who are ignorant and in error.

10. Beloved sons, seek with a special effort and diligence not what is yours but what is Jesus Christ's. Fulfill piously all the duties of your sacred ministry. Never cease to work together with your bishops in everything in order to obtain the eternal salvation of the faithful. In this way you will promote our holy religion and its teaching, and you will also remove the seeds of discord and bring about a love of Christian harmony and peace for everyone. As all wisdom comes from God, those among you who are wise should never exalt themselves, but rather give humble thanks to the most gracious God, the giver of all good things. They should use learning for their own edification and that of others, for they should seriously consider that God resists the proud but gives His grace to the humble. He will judge more severely whoever has received more than others, for, as St. Gregory the Great wisely warns: "As the gifts increase, the account of those gifts increases. Therefore, everybody should be more humble and quick to serve God as he sees himself more obliged to give account.[6] None of you should ever covet those gifts of others in your ecclesiastical order, gifts from which the spiritual welfare of your neighbor might flow.

11. We are ready to address all of you, dearly beloved sons in Christ, Catholics of the Armenian nation who live in the ecclesiastical province of Constantinople, of every order, age, sex, and condition. We advise and encourage you repeatedly in Our paternal love to put off all hypocrisy, dissension, envy, and disagreement. Maintain harmony and peace among yourselves, supporting one another in love. You should willingly persevere in the profession of the Catholic religion and adhere firmly and consistently to Us and to this See of the blessed Prince of the apostles. Show the love of God and neighbor in deeds. Keep each of God's commandments in those of the Church, doing everything in the name of our Lord Jesus Christ. Be subject to your bishops and obey them whom the Holy Spirit has established to rule the Church of God. Your salvation is entrusted to them and they will some day have to give account to the eternal Prince of shepherds. Therefore, it is their duty to watch over you and work so that they lead you to the path of salvation. They should strengthen the weak in truth and in suitable teaching. They should also put together the things torn apart, convert the wicked, and distribute the word of life in the food of eternity. Therefore, listen attentively to the voice of those bishops and to their authority. None of you should ever resist his bishop or want to impose any law on him, especially in all of those things which pertain to the episcopal ministry and authority.

12. We address Ourselves to all of you who are preeminent in nobility of birth, splendor of gifts, authority, and wealth in this Catholic country of Armenia. There could certainly be nothing more useful or notable for your illustrious nation than if all of you use your honor and dignity in such a way that you shine forth in virtue. The Christian people seek from you examples to imitate. We beseech you over and over again in the love of religion and in the pursuit of mutual harmony to follow Our advice. Exert yourselves more ardently each day so that you do not ever wish to do anything either against the Church or against your bishops, as those who are separated from Catholic unity are accustomed to doing. You should also devote yourselves to deliberation and studies, so that the Catholic Church may receive increased growth through them. In this way everybody will follow with due reverence, compliance, and obedience that full and supreme authority which our Lord Jesus Christ gave to Peter and to his successors, the popes: namely to feed, rule, and govern the universal Church and the sacred and venerable authority which the bishops exercise over their flocks, an authority which can never be subject to civil powers. You see how much glory you can accumulate and how rich a reward you can receive from God, the giver of all good things, if you strive to bring about the advantage and prosperity of our most holy religion and if you obey these warnings, wishes, and requests of Ours.

13. Before We conclude this letter in order to remove all ambiguities and doubts, We wish to proclaim openly and clearly Our opinion concerning a matter in which great confusion has arisen and which has stimulated dissensions among you. All of you who have longed to return to Catholic unity that part of your Armenian nation which is still miserably turned toward schism certainly deserve the highest praise. Moreover, this desire clearly corresponds to the most ardent wishes of Our Holy Mother Church, which never ceases to pray and beseech God that all dissident children return to her bosom, and to the untiring efforts of this Holy See, which has worked much for this and never ceases to so labor. As you well know, from the very beginning of Our pontificate We used Our legate to the illustrious emperor of the Turks to send a letter to Our Eastern peoples;[7] In this letter, We lovingly and zealously aroused these people to return to the profession of Catholic unity.

14. May your whole nation respond to heavenly grace. May it reject error and return to the one fold of Christ in a spirit of docility and unity, a spirit clearly absent from all who are not joined with this Holy See of Peter. From this Holy See, rights of holy communion flow to all men[8] and to it every obedience and honor must be given.[9] Every church (that is the faithful everywhere) should come together to the See of Peter for greater authority.[10] Indeed, We would be greatly consoled and the whole church would exult greatly, if your whole nation would return to Catholic unity. You should understand from this, venerable brothers and dearly beloved sons, that We cannot approve the course of those who habitually deal harshly with the schismatics of your nation. In fact We completely and vigorously disapprove of those who pursue with harshness and severity, not with love and good will, those who have turned from fatal schism to Catholic unity.

15. At the same time We cannot tolerate the fact that certain people under the pretext of promoting Catholic unity, wish that there be no distinction in regard to the errors of the schismatics. They abuse the zeal by which this Holy See took care to protect the ancient and holy rites of the eastern Church. They think — and We cannot tolerate this — that what is at present being done by the schismatics is to be wholly maintained. They also want to eliminate many practices which were justly introduced into your Catholic nation in order to show how strongly you abhor heresy and schism and adhere to Catholic unity. Moreover these men also want to remove certain works and ecclesiastical rules which the experience of the ancient canons clearly showed were to be added to discipline. At the same time the Catholic Church, totally unlike the heresies and schisms which are now dead, enjoys eternal life and is endowed with the treasures of heavenly riches. It is the teacher of truth and the guide to salvation, the fruitful parent and nourisher of so many holy works and beautiful institutions by which it fosters religion, piety, humanity, and every virtue. It never ceases to deliberate for the common good, the order, prosperity, and harmony of everybody. You are certainly aware that Our predecessor Gregory XVI published an apostolic letter against the ideas of those men on February 3, 1832, beginning, “*Inter gravissimas.*” It seems truly unique and worthy of admiration that these people who study the rites so much do not hesitate in other articles to turn from the canons of that same eastern Church.

16. Moreover, venerable brothers and dearly beloved sons, We have discussed all these things in this letter because of Our zealous love for your catholic nation of Armenia, and to dispel every doubt and ambiguity. We hope that with the help of God, according to Our fondest wishes, this harmony and peace will bring your nation every true prosperity, reviving and dominating in all of your souls. In order for you to more easily obtain that salutary and desired peace, We impose, with this letter, perpetual and absolute silence on past questions and controversies, and We totally forbid every disapproval and any speech which can disturb the peace among the Armenian faithful. We also expressly and severely prohibit the heretics or schismatics from consuming those in grace and communion with this Apostolic See. If some people who act incorrectly or arouse suspicions suddenly appear — and We trust that would never happen — it will be provided for with due cause. The matter will first of all be clarified by this Apostolic See with the appropriate canonical documents; therefore, after Our declaration and warnings, every disturber regardless of class and order will be guilty of serious fault in the future. They will not in any way be able to excuse themselves and avoid due severity. But the repeated and splendid testimonies of filial piety, love, and obedience toward Us and this Holy See, testimonies which We receive from every order of your Catholic nation of Armenia, arouse in Us great hope that your nation will fill Us with consolation, joy, and happiness. Therefore, relying on this trust, We humbly and strenuously beseech the Father of mercies in every prayer and supplication with thanksgiving that He might always bestow on all of you every beneficial and desired gift. “May the peace of God which surpasses all knowledge keep your heart and minds, and may the grace of Jesus Christ and the communion of the Holy Spirit be with all

of you.” As a pledge of those things and as a sign of Our very ardent love for you, We lovingly bestow on you the apostolic blessing from the bottom of Our heart, venerable brothers and dearly beloved sons.

Given in Rome, at St. Peter’s, on February 2, 1854, in the eighth year of Our Pontificate.

ENDNOTES

1. *Apostolic Letters of Pius VIII, Quod jamdiu and Apostolatus officium, 6 July 1830.*
 2. *Mt 12.25.*
 3. *Gal 5.15.*
 4. *1 Pt 5.2-3.*
 5. *Council of Trent, session 13, chap. 1 on Reform.*
 6. *St. Gregory, homily 9 on the Gospels.*
 7. *Letter In Suprema Petri, 6 January 1848.*
 8. *St. Ambrose, epistle 12 to Damasus, nos. 2 and 4.*
 9. *Council of Ephesus, act. 4.*
 10. *St. Irenaeus, adversus haeres., Chap. 3.*
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Nemo Certe Ignorat. On Discipline for Clergy. Pope BI. Pius IX - 1852

To the Venerable Brothers, Archbishops, and Bishops of Ireland.

Venerable Brothers, Greetings and Apostolic Benediction.

Certainly no one is ignorant, venerable brothers, with what outstanding and constant trust and respect for this Chair of Peter, the Mother and Teacher[1] of all the faithful Christians, and with what singular concord and constancy the bishops of Ireland always strove to excel in protecting Catholic interests and fulfilling their episcopal duties. Even during grievous storms, to their great credit and to Our consolation, they strenuously fulfilled their ministry together and earned the Church’s deep gratitude. They considered nothing more precious than with one accord to prevent the people of Ireland entrusted to their care from being contaminated by the contagion of error. The bishops have diligently protected, defended, and safeguarded the legacy of faith and Catholic truth in their flock.

2. We rejoice when We think of your accomplishments; they give Us pleasure and they merit honor for you. Nonetheless We are anxiously concerned to learn by what strategies the ancient enemy strives to damage and weaken your union of minds, since at present he is inciting dissensions. We have such an opinion of your devotion that We do not doubt at all that you will bravely resist the snares of the enemy and fight constantly and prudently, with ever greater zeal, for God and Church. Yet because of Our office of Apostolic ministry and because of the great love We entertain for you and for your faithful people, We cannot but impress upon you again and again the need of mutual concord. “For indeed We know and it is certain (to use the very words of St. Gregory the Great, Our predecessor) that the battle line of a camp appears terrible to an enemy when it is continuous and crowded together, with no open spaces. For if there is a vacant place by which the enemy could enter, then it no longer arouses fear in him. And therefore, since we make a spiritual line of battle against the evil spirits, we must of necessity always be found united, drawn together by love and never severed by discord. Whatever good works may be found in us, if love is lacking, a place is opened by evil discord in our line of battle by which the enemy is able to enter and to strike us.”[2] You are daily bound together by a most stringent covenant of love, and you are obligated to spread the glory of God, to safeguard the doctrine of the Catholic Church, to fight for its rights, to protect the safety of the flocks entrusted to you, to overthrow the plots and errors of the enemies, and to satisfy the other serious episcopal duties. Therefore, from the depths of our hearts, We exhort, even beg you to be more of one mind each day, unified in the same perceptions and in the same judgments, and concerned with preserving the unity of spirit in the bond of peace.

3. In your wisdom you know well how much this sacerdotal and trusting agreement of minds, wills, and judgment is necessary and advantageous to the good of the Church and the profit of the faithful. Therefore We are convinced by your exceptional piety and virtue that you will consider nothing more important than to continually cultivate such concord, not only among yourselves, but also with other venerable brothers, especially with the bishops of England and Scotland. For you know well that both you and they must work very much with one and the same zeal and with the support of your mutual love. You must stand watch for the perfection of the saints in the words of the ministry and build up the body of Christ. With united forces, you must under the leadership of this Apostolic See do all you can to promote the glory of God and the eternal salvation of men. We trust that you will always be eager for such concord, since We joyfully recall with what unanimity you signed the Acts of the Synod of Tullamore in 1850, called to protect the affairs of the Catholic Church in Ireland.

4. And here is something related to that Synod. You will recall the letter that twelve of your number sent to Us following the Synod on September 11, 1850. It was also signed by the Venerable Brother Daniel, Archbishop of Dublin, over whose death We grieve. There was particular question in the letter about Queens Colleges, as they called them. Nor are you unaware of the Decree, prepared by Our Congregation for the Propagation of the Faith, which We published after due consideration of the matter. Since We wanted you to know how, in this important matter, We had written to the same Archbishop of Dublin in a personal letter dated November 17 of the preceding year, We decided to use the same words in this letter. They are as follows: “Concerning the Queens Colleges you spoke of in your letter, We are pleased to learn that after the Decree of the Apostolic See concerning this important matter was published, you promptly agreed to obey it. We are convinced that you will carefully execute the Decree and do so with every zealous effort. We know that you will see to it that the bishops who signed the September 11 letter along with you, will respect and obey this Decree, complying with it promptly and zealously. This Decree was always dear to Us. We greatly desire that it be earnestly and religiously observed by all, since in it there is question of safeguarding Catholic doctrine, and nothing can be or should be more important for us.” From this you can easily understand how that venerable brother, admonished and encouraged by Us, applied all his energies to seeing that the Decree would be diligently observed both by himself and by others. Because he died, he perhaps was unable to complete the task that We had intended; therefore We again commend and urge all of you that for the sake of your religion, the Decree under consideration be observed with diligence and accuracy by all. Now it is concealed from no one that We approved the Ordinances and Statutes of the same Synod you held at Tullamore. This We did after a careful examination and with some emendations, as early as May 23 of the preceding year, by a Decree issued by Our Congregation for the Propagation of the Faith, supported by Our Supreme Authority. We decided to approve, confirm, and sanction again in a more solemn manner the same ordinances and statutes in accordance with all the changes. Our Apostolic Letters, sealed with the ring of the Fisherman and issued on the twenty-third day of this month did this. Now your episcopal solicitude must carefully and zealously watch that these statutes may be scrutinized freely as documents in good condition.

5. We praise you because in the assembly at Tullamore mentioned above, solicitous for the salutary, Catholic education of youth, you wisely agreed to erect a Catholic University of Ireland as quickly as possible. There, young men, without danger to their Catholic faith, will be taught literature and the more austere disciplines. We encourage you to spare no zealous attention so that this most salutary work may rapidly achieve its desired success. We gladly approve the foundation of this same Catholic University with the promised Apostolic Letters. We rejoiced greatly when We learned that the faithful of Ireland seconded your splendid plans with ready good will and liberality, so that substantial subsidies have already been received to bring your plans to fruition. Therefore while We greatly congratulate you and the faithful, We certainly entertain the hope that this Catholic University with God’s help will rise in prosperity and happiness as soon as possible, according to Our and your desires.

6. Now, however, as you know, nothing instructs others more in piety and the service of God than the lives and example of those who have dedicated themselves to the divine ministry. Therefore labor so that all who are called to the vineyard of the Lord, mindful of their proper vocation and office, abstain entirely from things forbidden to clerics and from things that are not proper for them. Then they may be an example for the faithful in word, in their dealings with others, in love, in faith, and in chastity. They must wear a clerical habit appropriate to their order and dignity, and they must perform their ministry

piously and reverently. Further they must administer to the faithful, with fitting piety and reverence, the holy sacrament of the Eucharist. With it all true justice begins; or if already begun, is increased; or if already lost, is recovered. They should be devoted to prayer and study, especially sacred studies, and under your guidance let them zealously serve the salvation of souls. Each one of you knows very well how eager the Church is, especially in these hard times, to have suitable servants, who come only from well-trained clerics. Therefore devote all your care, thoughts, and diligent study to this, that the young clergy, even from their earliest years, are trained in all piety, virtue, and ecclesiastical spirit, and that they are carefully taught literature and the more serious disciplines, especially the sacred ones, free entirely from every danger of profane innovations and error. Then resplendent with the raiment of all the virtues and armed with salutary and solid doctrine, they may in time be able to teach the Christian people by word and example and to refute those who contradict them.

You have in these letters, venerable brothers, what We in Our great love for you and for the faithful have thought worthy to emphasize, and We have no doubt at all that you will be happy to agree as one man with Our desires. Your religious sense, your piety, your reverence for Us and for this Apostolic See, and your episcopal virtue and solicitude are commendable. Because of these attributes, We trust that you will concur with Us, never leaving anything untried. Furthermore, aided by divine grace, We trust that you will proceed with every constancy, zeal, and prudence to set up a wall for the house of Israel, to keep the flock entrusted to your care away from poisoned pastures, and to lead them to good ones. We expect to see you bringing the miserably lost back to the paths of truth and justice and attempting everything by which all may grow in the knowledge of God and of our Lord Jesus Christ. Meanwhile in all Our humble prayers We shall beseech the most clement and merciful Father to pour out the richest gifts of his goodness over you and the sheep entrusted to you. As a sign of this heavenly aid, and as a pledge of Our burning love for you, accept the Apostolic Blessing, proceeding from the depths of Our heart and joined with a prayer for all true happiness We most lovingly give Our blessing to you, venerable brothers, to all the clergy, and to the faithful laity entrusted to your care.

Given at Rome, at St. Peter's, March 25, 1852, in the sixth year of Our Pontificate.

ENDNOTES

1. *Lateran Council 4, ch. 5.*
2. *St. Gregor M. on Ez, bk. 1, homil. 8.6.*

Nostis Et Nobiscum. On the Church in the Pontifical States. Pope Bl. Pius IX – 1849

To the Archbishops and Bishops of Italy

Venerable Brothers, We Give You Greetings and Our Apostolic Blessing.

You know as We do, venerable brothers, the recent wrongdoing which has strengthened some wretched enemies of all truth, justice and honor, who strive both openly and deceitfully with plots of every sort to spread their disorders everywhere among the faithful people of Italy. These disorders include the unbridled license of thinking, speaking and hearing every impious matter. They spread these like the foaming waves of a savage sea, and they exert themselves not only to shake the Catholic religion in Italy itself, but if possible to utterly destroy it. The method of their diabolical design has been made very clear both elsewhere and particularly here in this fair city, the seat of Our pontificate, where upon Our forced withdrawal, they gave free rein to their rage, although only for a few months. Here, in their wicked recklessness, as they cast divine and human affairs into confusion, they finally grew enraged enough to interfere with the work of the respected clergy of the city, disregarding the authority of their superiors, who, on Our orders, were attending fearlessly to religious matters. Consequently, when some of their own number fell sick and struggled with death, they were deprived of all the helps of religion and compelled to breathe their last in the arms of a wanton prostitute.

2. Subsequently, the city of Rome and the other provinces of the Papal State were restored to Our civil authority by God's mercy and the arms of Catholic nations. The disturbance of wars ended in the other parts of Italy as well. Nonetheless, those

wicked enemies of God and men still continue their lawless work, if not by open force, at least in other deceitful ways which are not always concealed. We find it formidable to be responsible for the supreme care of the whole of the Lord's flock in these difficult times, and We are greatly pained by the particular dangers which beset the churches of Italy. However, We are powerfully consoled in Our sufferings by your pastoral zeal, venerable brothers, which you not only proved to Us in the full blast of the recent storm, but which you continue to demonstrate. However, the very gravity of this affair compels Us to exhort you further, since you must steadfastly fight the battles of the Lord with Us. We must make all prudent provision for offsetting the losses already incurred by most holy religion throughout Italy and for guarding against dangers which threaten in the future.

3. These enemies of the Church usually employ a variety of deceits for turning the spirits of the Italian people away from the Catholic faith. For instance, they shamelessly affirm and cry it abroad that the Catholic religion is opposed to the glory, greatness and prosperity of the Italian nation. So they say that Protestantism should be brought in, set up and increased to replace Catholicism. Then Italy could once more acquire its former splendor of ancient, that is, pagan, times. It is hard to decide which is the more hateful aspect of this fiction of theirs — the malice of their raving impiety or the effrontery of their lying wickedness.

4. In fact, there is great spiritual advantage in being transferred from the power of darkness to the light of God, thereby being justified by grace and becoming heirs of Christ in our hope of eternal life. This advantage for souls is, of course, so worthwhile that all the glory and blessedness of this world must be reckoned as nothing in comparison with it. "For what does it profit a man if he gains the whole world but suffers the loss of his soul?" [1] But it is untrue that the temporal losses of the Italian race occurred because they professed the true faith. This race should indeed reckon among the benefits it received from the Catholic religion the fact that at the collapse of the Roman Empire, it did not decline as much as the peoples of Assyria, Chaldaea, Media, Persia and Macedonia did when an alteration of the times ended their dominion. In fact, every wise man knows that Catholicism not only rescued Italy from the darkness of the many errors which were overwhelming it, but that amid the ruins of the ancient empire and the invasion of the barbarians, it raised Italy nonetheless to a glory and a greatness beyond all the other nations of the world. Thus, because Christ placed the holy See of Peter there, Italy exercises a more widespread and more real leadership by its divine religion than it once exercised by its earthly empire.

5. From this exceptional privilege of possessing the Apostolic See and the consequent deep roots which the Catholic religion has put down among the people of Italy, very many other remarkable benefits have accrued. Christianity is the teacher of true wisdom, the defender of mankind, and the fertile mother of all virtues. Thus, it rejects the splendor of the unhappy glory of the Italian people. Their ancestors established that unhappy glory by an unending tumult of wars, by conquering foreigners, and by very harshly imprisoning a great number of men; they could do this since their empire flourished by the law of war. But the religion of Christ enlightened the Italians in truth, justice, and mercy; and consequently they became zealous in outstanding works of piety towards God and in beneficent works towards men. So, in the chief Italian cities, many holy temples and other reminders of Christian times have been erected not by the bloody toil of men groaning in captivity, but sincere and life-giving charity. Pious institutions exist for religious exercises and for the education of the young and the proper study of literature, arts and disciplines. They also exist for relieving the illness and want of the wretched. This then is the divine religion on which, quite simply, the safety, prosperity and glory of Italy depends. Is this the religion which those men call on the Italian people to reject? We cannot restrain Our tears, when We see that some Italians now are so wicked and so wretchedly deceived that they admire the vile teachings of impious men. In fact, they are not afraid to plot with them for this great destruction of Italy.

6. You are aware indeed, that the goal of this most iniquitous plot is to drive people to overthrow the entire order of human affairs and to draw them over to the wicked theories of this *Socialism* and *Communism*, by confusing them with perverted teachings. But these enemies realize that they cannot hope for any agreement with the Catholic Church, which allows neither tampering with truths proposed by faith, nor adding any new human fictions to them. This is why they try to draw the Italian people over to Protestantism, which in their deceit they repeatedly declare to be only another form of the same true religion of Christ, thereby just as pleasing to God. Meanwhile they know full well that the chief principle of the Protestant tenets,

i.e., that the holy scriptures are to be understood by the personal judgment of the individual, will greatly assist their impious cause. They are confident that they can first misuse the holy scriptures by wrong interpretation to spread their errors and claim God's authority while doing it. Then they can cause men to call into doubt the common principles of justice and honor.

7. But do not let Italy, which other peoples have used as a paradigm ever since the Holy See was established in Rome, be to them a stone of offense and a rock of scandal in the coming time. Do not let this portion of the Lord's vineyard be given as prey to all the beasts of the field: do not let the Italian people, maddened by draughts from the poisoned goblet of Babylon, take up deadly arms against their mother the Church.

8. By the secret judgment of God, We and you have been detailed to fight this critical danger. We must beware of dreading the deceit and attacks of the men who plot against the faith of Italy, as if they had to be vanquished by our own strength. For our counsel and our bravery is Christ, without Whom we can do nothing but through Whom we can do all things.[2] So, watch zealously over the flock entrusted to you and protect it energetically from the plots and attacks of ravening wolves. Share your counsels with one another; continue to meet with one another so that by sharing the inquiry, you may detect the main causes for the start of these dangerous evils in different districts. Thus you will be able to provide more timely remedies for them under the authority and guidance of this Holy See. In this way, in union with Us you should attempt to nullify every attack, artifice, plot and endeavor of the enemies of the Church.

9. So that all their efforts may be fruitless, sufficiently instruct the laity in Christian doctrine and the law of the Lord. Hopefully, they are not too weakened by long license in manifold and increasing vices to be able to recognize the snares laid for them and also the vileness of the errors proposed to them. So We earnestly require you, in your pastoral care, to ceaselessly ensure that the faithful entrusted to you are carefully taught the holy doctrines and precepts of our religion in accordance with their individual capacity; exhort and inspire them in every way to conform their lives and morals to these norms. For this purpose, inflame the zeal of the Churchmen, who care for these souls. Instruct them to reflect seriously on their ministry, to keep in view the prescripts of the Council of Trent,[3] and to devote great energy to instructing the Christian people, as the state of the times demands. Let them be eager to sow in all hearts the words of God and the precepts of salvation. This they can accomplish by declaring in concise and comprehensible sermons the vices Christians should avoid and the virtues they should practice in order to escape eternal punishment and gain eternal glory.

10. In particular, ensure that the faithful are deeply and thoroughly convinced of the truth of the doctrine that the Catholic faith is necessary for attaining salvation.[4] The Catholic laity and clergy should repeatedly offer special thanks to God in public prayers for the priceless gift of the Catholic religion. They should also beseech God to protect the profession of this faith in our country and to keep it unharmed.

11. Meanwhile, ensure that all the faithful receive from you at the proper time the sacrament of Confirmation; this confers the strength of special grace for the steadfast profession of the Catholic faith in times of trouble. It would also be helpful if the faithful, cleansed of their sins by the sacrament of Penance, devoutly receive more frequently the most holy sacrament of the Eucharist. The Eucharist contains spiritual food and the antidote to free us from daily faults and keep us from mortal sin. Furthermore, it is the symbol of Christ's Church which He hopes will unite us by faith, hope and charity; as the result of this unity, we should all say the same thing and there should be no divisions among us.[5]

12. Indeed, We do not doubt that parish priests and their helpers, and other priests who are usually appointed to the ministry of preaching on particular days, especially in periods of fasting, will earnestly aid your labor in all these affairs. Still their efforts should be supplemented from time to time by the extraordinary measures of spiritual exercises and holy missions. These will nourish the piety of good people and stir sinners to saving penitence, even those who have been depraved for a long time. As a result, the faithful people will grow in the knowledge of God, bear fruit in every good work, and steadfastly abhor the perverted teachings of the Church's enemies.

13. But in all these affairs, one of your aims should be to instill in the faithful a greater aversion for sins which scandalize others; your priests should share this aim. You are aware of the increase in the number of those who sin in a scandalous manner: those who blaspheme the

heavenly saints and the holy name of God as well; those who live in concubinage and sometimes in incest; those who openly do servile work on holy days; those who despise in the presence of many the precepts of the Church on fasting and the selection of food; and those who shamelessly commit various other sins in the same way. So, make the faithful consider the seriousness of sins of this kind and the heavy penalties for them, both for the guilt of the sin itself and for the spiritual danger in which they place their brothers by the infection of their bad example. For it is written: “Woe to the world because of scandals . . . Woe to that man by whom the scandal comes!”[6]

14. The crafty enemies of the Church and human society attempt to seduce the people in many ways. One of their chief methods is the misuse of the new technique of book-production. They are wholly absorbed in the ceaseless daily publication and proliferation of impious pamphlets, newspapers and leaflets which are full of lies, calumnies and seduction. Furthermore, under the protection of the Bible Societies which have long since been condemned by this Holy See,[7] they distribute to the faithful under the pretext of religion, the holy bible in vernacular translations. Since these infringe the Church’s rules,[8] they are consequently subverted and most daringly twisted to yield a vile meaning. So you realize very well what vigilant and careful efforts you must make to inspire in your faithful people an utter horror of reading these pestilential books. Remind them explicitly with regard to divine scripture that no man, relying on his own wisdom, is able to claim the privilege of rashly twisting the scriptures to his own meaning in opposition to the meaning which holy mother Church holds and has held. It was the Church alone that Christ commissioned to guard the deposit of the faith and to decide the true meaning and interpretation of the divine pronouncements.[9]

15. In order to check the contagion of bad books, it would be useful if your clerics who are renowned for sound doctrine likewise publish short works, to build up the faith to instruct the people. You would, of course, have to approve these before publication. Distribute these works and other useful and doctrinally sound authors among the faithful.

16. All who defend the faith should aim to implant deeply in your faithful people the virtues of piety, veneration, and respect for this supreme See of Peter. Let the faithful recall the fact that Peter, Prince of Apostles is alive here and rules in his successors,[10] and that his office does not fail even in an unworthy heir.[11] Let them recall that Christ the Lord placed the impregnable foundation of his Church on this See of Peter[12] and gave to Peter himself the keys of the kingdom of Heaven.[13] Christ then prayed that his fait would not fail, and commanded Peter to strengthen his brothers in the faith.[14]Consequently the successor of Peter, the Roman Pontiff, holds a primacy over the whole world and is the true Vicar of Christ, head of the whole Church and father and teacher of all Christians.[15]

17. Indeed one simple way to keep men professing Catholic truth is to maintain their communion with and obedience to the Roman Pontiff. For it is impossible for a man ever to reject any portion of the Catholic faith without abandoning the authority of the Roman Church. In this authority, the unalterable teaching office of this faith lives on. It was set up by the divine Redeemer and, consequently, the tradition from the Apostles has always been preserved. So it has been a common characteristic both of the ancient heretics and of the more recent Protestants — whose disunity in all their other tenets is so great — to attack the authority of the Apostolic See. But never at any time were they able by any artifice or exertion to make this See tolerate even a single one of their errors. For this reason the enemies of God and human society at the present time are making every attempt to tear the Italian people from their allegiance to Us and to this Holy See. They think, no doubt, that then at last, they could have the good fortune of contaminating Italy itself with their impious teaching and the plague of their novel theories.

18. As regards this teaching and these theories, it is now generally known that the special goal of their proponents is to introduce to the people the pernicious fictions of *Socialism* and *Communism* by misapplying the terms “liberty” and “equality.” The final goal shared by these teachings, whether of *Communism* or *Socialism*, even if approached differently, is to excite by continuous disturbances workers and others, especially those of the lower class, whom they have deceived

by their lies and deluded by the promise of a happier condition. They are preparing them for plundering, stealing, and usurping first the Church's and then everyone's property. After this they will profane all law, human and divine, to destroy divine worship and to subvert the entire ordering of civil societies. In this critical period for Italy, it is your duty, venerable brothers, to help the faithful realize that if they let themselves be deceived by such perverted doctrines and theories, these theories will cause their temporal and their eternal destruction.

19. Therefore, warn your faithful that the very nature of human society obligates its members to obey its lawfully established authority; nothing in the precepts of the Lord on this subject, which are proclaimed in holy scripture, can be altered. For it is written: "Be subject to every human institution for God's sake, to the king as supreme or to governors as sent by him to punish wrongdoers and to praise those who do right. For it is God's will that by doing right, you should put to silence the ignorance of foolish men. Be as free men, yet without using freedom as a pretext for evil, but be as servants of God." [16] And again: "Let ever soul be subject to the higher authorities. For there is no authority except from God, and those that exist have been instituted by God. Therefore, he who resists authority resists what God has appointed, and those who resist will incur their own condemnation." [17]

20. Let them furthermore know that it is likewise a mark of the natural, and so of the immutable, condition of human affairs that even among those who are not in higher authority, some surpass others in different endowments of mind or body or in riches and such external goods; therefore it can never be lawful under any pretext of liberty or equality to usurp or injure in any way the good or rights of other men. Divine precepts on this subject are clear and can be found throughout the holy scriptures. They forbid us strictly even to desire the goods of other men, much less seize them. [18]

21. In addition, let the poor and all the wretched recall their great debt to the Catholic religion which keeps the teaching of Christ unspoiled and preaches it publicly. For He proclaimed that whatever benefits are conferred on the poor and wretched are likewise conferred on Himself. [19] Furthermore, He wishes that all be informed of the special account He will take of these works of mercy on the Day of Judgment; that is, He will give the gift of eternal life to the faithful who engaged in works of mercy, and He will punish with eternal fire those who neglected them. [20]

22. This proclamation of Christ and His other stern warnings on the use of wealth and its dangers [21] have meant that the condition of the poor and wretched in Catholic nations is much less harsh than in any other nations. The poor would receive even greater aid if the many institutions which our pious ancestors established for their relief had not been closed down or plundered in the recent recurrent public demonstrations. Let Our poor recall the teaching of Christ Himself that they should not be sad at their condition, since their very poverty makes lighter their journey to salvation, provided that they bear their need with patience and are poor not alone in possessions, but in spirit too. For He says: "Blessed are the poor in spirit, for theirs is the kingdom of heaven." [22]

23. All the faithful should know too that the old kings of the pagan nations and other chiefs of state misused their power in more serious ways and more often. The faithful should reckon it to the credit of our most holy religion that princes in Christian times feared "the stern judgment in store for governors," and the eternal punishment prepared for sinners, in which "the strong will suffer strong torments." [23] Because of this fear, they have ruled the peoples subject to them more justly and clemently.

24. Finally, let the faithful recognize that Christian law protects true liberty and equality. God Almighty, who has made "the small and the great" and who "takes equal care of everyone," [24] "will not withdraw from anyone nor fear anyone's greatness." [25] He has established a day "on which He will judge the world in justice" [26] in His Only-Begotten Son Christ Jesus, "who will come in the glory of His Father with His angels and will then make return to each man according to his works." [27]

25. But if the faithful scorn both the fatherly warnings of their pastors and the commandments of the Christian Law recalled here, and if they let themselves be deceived by the present-day promoters of plots, deciding to work with them in their perverted theories of *Socialism* and *Communism*, let them know and earnestly consider what they are laying up for

themselves. The Divine Judge will seek vengeance on the day of wrath. Until then no temporal benefit for the people will result from their conspiracy, but rather new increases of misery and disaster. For man is not empowered to establish new societies and unions which are opposed to the nature of mankind. If these conspiracies spread throughout Italy there can only be one result: if the present political arrangement is shaken violently and totally ruined by reciprocal attacks of citizens against citizens by their wrongful appropriations and slaughter, in the end some few, enriched by the plunder of many, will seize supreme control to the ruin of all.

26. Now the life and example of the clergy help keep the faithful safe from the snares of the impious in their profession of the Catholic religion and help stir them to the works of true virtue. But, alas! there have been in Italy some men of the Church, although they were few, who by deserting to the Church's enemies, helped them greatly in deceiving the faithful. The lapse of these men doubtless incited you afresh, venerable brothers, to watch daily with keener zeal over the discipline of the clergy. And now since We desire to provide, as We should, for the future, We recommend what We emphasized in Our first encyclical letter to the bishops of the whole world:[28] that you should lay hands on no one in haste,[29] but show the greatest possible care in selecting soldiers for the Church's army. Candidates for holy orders especially must be examined at thorough length to determine whether their learning, serious morals and zeal for divine worship indicate that they will by their life and work edify and bring spiritual benefit to your flock, like lanterns burning in the house of the Lord.

27. Properly organized monasteries convey great honor and benefit for the Church of God, and the regular clergy also work to save souls. Therefore, first of all, inform the religious families in your dioceses that We lament the particular troubles which many of them suffered in the recent disasters. But We were inwardly consoled to observe their patient spirits and their steadfast pursuit of virtue and religion; some though forgot their profession and vilely played a double role, scandalizing good men and sorrowing Us and their brothers. Secondly, exhort the leaders and superior moderators of these families to ensure that where regular discipline is preserved, it continues to thrive and flourish, and that where it has faltered, it is completely revived and restored. Let those superiors insistently advise, convince and spur on the members of their families to seriously consider their vows so that they are eager to observe them and the rules of their organization carefully and fully. They should carry around in their body the mortification of Jesus and keep away from everything which is at variance with their particular vocation. They should be actively engaged in works which evince a love of God and neighbor in the pursuit of perfect virtue. Let these moderators of the Orders admit no one to a religious institution before they consider very carefully their former life, morals and character; then they should admit to religious profession only those who indicate that they are embracing the religious life for no reason except to live only for God and to obtain the salvation of themselves and others. But in addition, they should observe all the statutes and precepts for the good of religious families which are contained in the Decrees of Our Congregation on the State of Regular Clergy published on January 25th last year and sanctioned by our Apostolic authority.

28. To turn now to the selection of the secular clergy, We wish chiefly to recommend that you instruct and educate young clerics, since most suitable ministers of the Church are those who from their earliest years have been duly molded for these sacred duties. Continue then your energetic efforts to recruit very young men for God's holy army. Then nurture them in religion, modesty, innocence of life, and ecclesiastical spirit. At the same time teach them literature and the major and minor fields of study, especially the sacred ones. Their teachers should be carefully selected and should follow doctrine which is free from all danger of error.

29. It is unlikely that you will succeed in educating all young clerics in seminaries. The other young men in the lay state certainly pertain to your pastoral care also. Therefore be vigilant, with regard to all other schools, both public and private. Strive to ensure that their studies conform to the standard of Catholic teaching. Furthermore, see to it that the students are educated by suitable teachers. The students also must be taught to recognize the snares laid for them by the impious, to avoid their pernicious errors, and so to adorn and benefit themselves and the Christian and civil commonwealth.

30. In these matters, you have authority over professors of the sacred disciplines and all other matters which belong to religion or closely pertain to it. See to it that in the entire program of the schools and especially in the matters which belong to religion, books are provided which are free from the suspicion of every error. Advise those who care for souls to be your

continuous helpers in matters concerning schools for the very young. Appoint respectable male and female teachers and provide only books approved by this Holy See. Ministers should themselves set an example by daily instructing boys in the rudiments of Christian doctrine. Furthermore, they should take this instruction seriously.[30] Advise these men, that when they are instructing, to keep in view the Roman Catechism, which was published by a decree of the Council of Trent and the order of St. Pius V Our Predecessor of immortal memory. Other supreme pontiffs, to name one, Clement XIII of happy memory, recommended this book as “a most suitable aid for removing the deceits of bad opinions and for spreading and establishing true and sound doctrine.”[31]

31. You will hardly be surprised, venerable brothers, that We have written on these subjects with a slightly too fluent pen. For you know that in these dangerous days, We must strive together with every effort and resolve, and must be vigilant in every matter which pertains to schools and the education of the young, both male and female. For you know that our enemies diabolically try to pervert young minds and hearts from their earliest years. And for this reason they try to remove schools completely from the authority of the Church and the watchfulness of its holy pastors.

32. In addition, We strongly hope that the political leaders of Italy will support you with their powerful protection in performing your duty more fruitfully in all these matters, and that they will also protect the Church and all its rights, both spiritual and temporal. This indeed would befit their religion and the piety of their ancestors, which obviously inspires them in an exemplary way. Furthermore, they realize that the evils that afflict us so grievously originate in the losses, which for a long time now, but especially since the rise of Protestantism, have been inflicted on religion and the Catholic Church. They see clearly that when the authority of bishops is oppressed and when increasing numbers of men infringe divine and ecclesiastical commandments without penalty, then the respect of the people for civil authority is likewise diminished. Similarly, the present enemies of public calm instigate revolts against the government more easily. They observe too that the frequent seizure, robbery and open sale of temporal goods which belong to the Church shows a decrease in the people’s respect for property consecrated to the use of religion. Consequently the men who rashly proclaim *Socialism* and *Communism* find many prepared to listen to them when they falsely claim that in other similar cases, the property of others can be taken and divided or in some other way turned to the use of everyone. They furthermore observe that the long-standing impediments preventing the pastors of the Church from exercising their sacred authority freely are now gradually affecting civil authority. Finally, they observe that there is no readier or more effective remedy for the disasters which harry us than to make religion and the Catholic Church flourish again throughout Italy; in the Church, there is no doubt that men will get immediate and appropriate aid in accordance with their condition and need.

33. For, to use the words of St. Augustine, “the Catholic Church attaches itself not only to God Himself but also to love and charity of one’s neighbor, so that it excels in healing all the diseases which men suffer for their sins. It trains and teaches boys in a boyish manner, young men strongly, old men calmly, in accordance with the individual’s bodily and spiritual age. It subjects wives to their husbands in chaste and faithful obedience, not for the gratification of lust but for the begetting of progeny and the society of the family; and it places husbands over their wives not in scorn of the weaker sex but under the law of pure love. It subordinates sons to their parents in a sort of free slavery and puts parents in charge of sons with a loving control. It binds brother to brother with the bond of religion, which is stronger and tighter than the bond of blood. It strengthens in reciprocal love all relationships of birth and marriage by preserving the ties of nature and of oaths. It teaches slaves to remain true to their masters, not as much from the compulsion of their state as from delight in duty, and makes masters kind to their slaves by the thought that the supreme God is their common Lord and more apt to advise than to compel them. By recalling our first parents, it unites citizen with citizen, nation to nation, and all humanity in society and brotherhood. It teaches kings to take care of their people, and people to submit to their kings. It teaches carefully who should have honor, who love, who reverence, who fear, who consolation, who warning, who exhortation, who discipline, who reprimand, who punishment, while showing how all things are not due to all men, but charity is due to all and harm to none.”[32]

34. Therefore, it is our mutual duty to spare no effort and to shrink from no problem in protecting the practice of the Catholic religion among the Italian people. It is also our duty to eagerly resist the attempts of the impious who are engaged in

separating Italy from the bosom of the Church, as well as to vigorously recall to the way of salvation those degenerate sons of Italy who have already let themselves be won over by the artifices of their enemies.

35. But since every good gift and every perfect gift comes down from above, let us ceaselessly supplicate and entreat the heavenly Father of lights and mercies, in public and private prayers, to turn His face from our sins and graciously illuminate the minds and hearts of all with the strength of His grace. May He gather to Himself the wills of rebels and enlarge His holy Church with new victories and triumphs, so that in all Italy and everywhere in the whole world, the people who serve Him may increase in merit as in number. Let us also call on the most blessed Mother of God, the Virgin Mary Immaculate, who by her powerful patronage with God obtains what she asks for and who cannot be denied. In addition let us call on Peter, the Prince of Apostles, on Paul, his fellow-apostle, and on all the heavenly saints to pray that the most clement Lord may take away the scourges of His anger from His faithful people and graciously give His grace to all who are accounted Christians; then they could reject all that is at variance with the Christian name and pursue what is in accord with it.

Finally, venerable brothers, receive Our Apostolic Blessing as an indication of Our eager benevolence towards you. With deep feeling We impart it lovingly to yourselves and to the clergy and faithful laity who are entrusted to your watchfulness.

Given at Naples in the Suburban Portico on the 8th day of December in the year 1849 in the fourth year of Our Pontificate.

ENDNOTES

1. Mt 16.26.
2. *St. Leo the Great, epistle to Rusticus, Bishop of Narbonne .*
3. *Sess. 5, chap. 2 — session 24, chaps. 4 and 7 on Reformation .*
4. *This doctrine, received from Christ and emphasized by the Fathers and Councils, is also contained in the formulae of the profession of faith used by Latin, Greek, and Oriental Catholics.*
5. *Council of Trent, session 13, decree on the Sacrament of the most holy Eucharist, chap. 2.*
6. Mt 18.
7. *On this matter, apart from earlier decrees there is the encyclical letter of Gregory XVI *Inter praecipuas machinationes* (8 May 1844) whose sanctions We upheld in Our encyclical letter (9 November 1846).*
8. *See Rule 4 of the Rules drawn up by a committee of Council Fathers at Trent and approved by Pius IV in the constitution *Dominici gregis* (24 March 1564) and the addition made to it (17 June 1757) by the Congregation of the Index by authority of Benedict XIV. (This addition is usually placed in the front of the Index of Forbidden Books.)*
9. *Council of Trent, session 4, decree on the publication and use of the sacred books.*
10. *Council of Ephesus Acts 3 and St. Peter Chrysologus' epistle to Eutyches.*
11. *Leo the Great, Sermon on anniversary of his elevation.*
12. Mt 16.18.
13. Mt 16.19.
14. Lk 22.31-32.
15. *Council of Florence, definition or decree on union.*
16. I Pt 2.13f.
17. Rom 13:1f.
18. Ex 20.45, 17. Dt 5.19, 21.
19. Mt 18.15; 25.40-45.
20. Mt 25.34f.
21. Mt 19.23f — Lk 6.4; 18.22f — Jas 5.1f.
22. Mt 5.3.
23. Wis 6.6, 7.
24. Wis 6.8.
25. *Ibid.*
26. Acts 17.31.
27. Mt 16.27.
28. 9 November 1846.
29. I Tm 5.22.

30. Council of Trent, session 24, 4 — Benedict XIV, constitution *Etsi minime*, 7 February 1742.

31. In his encyclical epistle 14 June 1761.

32 St. Augustine, *de Moribus Cathol. Ecclesiae*, bk. 1.

Nullis Certe Verbis. On the Need for Civil Sovereignty. Pope Bl. Pius IX – 1860

To the Venerable Brothers, the Patriarchs, Primate, Archbishops, Bishops and other Ordinaries Keeping Favor and Communion with the Apostolic See.

Greetings and the Apostolic Blessing.

We cannot express in words what a consolation and what a joy to Us, in the midst of the greatest unpleasantness, are your admirable loyalty and respect, and that of your faithful, for Us and this Apostolic See, We are referring to your truly outstanding unanimity, willingness, zeal, and constancy in defending the rights of this same See and the claims of justice. From Our encyclical of last June 18 and then from Our two allocutions in Consistory, you learned of the evils oppressing civil and sacred affairs in Italy and the attempts against the legitimate Princes of Italy and the holy and legitimate dominion which belongs to Us and this Holy See. In compliance with Our wishes, you immediately ordered public prayers in your dioceses.

2. Afterwards, in kind letters sent to Us and by pastoral letters of other religious and learned writings, you vehemently denounced the sacrilegious attacks made on the civil power of the Roman Church. And defending constantly this dominion, you proclaimed and taught that God gave the civil power to the Roman Pontiff, so that he, never subject to any power, might exercise in full liberty and without any impediment the supreme task of the apostolic ministry divinely committed to him by Christ our Lord.

3. Moreover, Our beloved sons of the Catholic Church, imbued with your teaching and aroused by your example, have striven valiantly and still strive to make the same sentiments known to Us. For from every region of the whole Catholic world, We have received practically innumerable letters from ecclesiastics and laity alike of every dignity, rank, grade, and condition. These are signed by hundreds of thousands of Catholics, in which they declare their filial devotion toward Us and this Chair of Peter. They vehemently oppose the revolution and the attacks made in some of Our provinces. They maintain that the patrimony of blessed Peter ought to be preserved completely intact and inviolate and should be defended from all injury. Some of them have, in addition, asserted this wisely in suitable printed works.

4. These outstanding expressions have so moved Us that We could not forbear to gladly proclaim, “Blessed be God, the Father of Our Lord Jesus Christ, the Father of mercy and the God of all consolation, who consoles Us in all our tribulation.” For nothing in the midst of the gravest straits in which We are oppressed, could be more welcome and more pleasing than to behold your zeal and that of the faithful for the protection of the rights of this Holy See. And you yourselves can easily understand how strongly Our paternal benevolence towards you and these Catholics grows deservedly by the day.

5. Now, however, a new cause of sorrow has arisen from a different source. And so We write to you to make Our sentiments well known. Recently, as many of you know, in a Paris newspaper called *Le Moniteur*, a letter of the Emperor of the French was published replying to Our letter. In it, We asked that he, by his most powerful patronage in the Congress at Paris, defend the integral and inviolate nature of the temporal power belonging to us and the Holy See, and that he be willing to safeguard it from evil rebellion. In his letter the great Emperor, recalling his somewhat earlier proposal to Us concerning rebellious provinces of Our papal states, advises that We should of Our own accord surrender the possession of these same provinces, since it seems to him to be the only way to amend the present disorder.

6. You all know that We could not keep silence at the receipt of such a letter. Therefore, without delay, We responded to the same Emperor, declaring freely and openly that We could in no way assent to his counsel. We said that “it offers

insuperable difficulties, in consideration of Our dignity and that of the Holy See and Our sacred character and the rights of the same Holy See, which pertain not to the succession of any royal family but to all Catholics.” Likewise We professed “what is not Ours cannot be given up by Us, and We plainly understand that the victory he wishes to be conceded to the traitors of Emilia, would be a stimulus for future internal and external disturbers of other provinces to perpetrate the same things, when they saw the prosperous fortune of the rebels.”

7. And, among other things, We informed the same Emperor, that “We could not abdicate the provinces in Emilia without violating solemn oaths by which We are bound, without exciting quarrels and disturbances in the rest of Our provinces, without committing injustice to all Catholics, and without, finally, weakening the rights not only of the Princes of Italy but of all Princes of the whole Christian world who could not watch with indifference the introduction of most destructive principles.” Nor did We omit to point out that “his majesty could scarcely ignore by what men and by what money and resources the recent attempts at rebellion in Bologna, Ravenna, and elsewhere were inflamed and carried out, while the far greater part of the population showed itself in no way induced to support these movements, something it little expected. It was, in fact, amazed.”

8. And since the Emperor felt that We ought to give up these provinces because of the rebellions stirred up in them, We replied appropriately that an argument of this kind, in as much as it proved excessive, has no validity. Similar rebellions have often occurred in Europe and other areas, yet anyone can see that a legitimate argument cannot be deduced from that fact to diminish civil sovereignty. We reminded the Emperor that his first letter, sent to Us before the Italian war, which offered Us consolation, not affliction, differed from his most recent ones.

9. From certain words in his newspaper letter, We gathered that there were grounds for fear that the above cited provinces of Ours in Emilia were already considered as if they had been taken away from Our dominion. We, accordingly, begged him in the name of the Church, that for his own Majesty’s good and utility as well, to vanquish this fear. We reminded him that all must give an exact account at some time before the tribunal of Christ and undergo a most severe judgment; therefore each one must take care that he experience the effect of mercy rather than justice.

10. These are the chief matters, among others, that We replied to the Emperor of France. We judged they should be made known to you that you and the universal Catholic world recognize that We will without fear leave nothing untried in fighting bravely for the cause of religion and for preserving the civil dominion of the Roman Church and its temporal possessions and rights. Intact and inviolate these pertain to the entire Catholic world, and We look to the just cause of other Princes.

11. And supported by the divine aid of Him who said “you will have tribulation in the world, but be confident, I have overcome the world” (Jn 16.33) and “blessed are they who suffer persecution for justice sake” (Mt 5.10), We are prepared to follow the illustrious footsteps of Our Predecessors, to emulate their example and to suffer harsh hard things and even lay down Our life, before deserting the cause of God, the Church, and justice in any way. But you can easily conjecture with what bitter sorrow We are affected, seeing the dreadful war which harasses our religion to the greatest detriment of souls and seeing the great whirlwinds which toss about the Church and this Holy See. And you can also easily understand our disquietude at the great danger for souls in these disturbed provinces, where piety, religion, faith, integrity, and morals are weakened daily especially from the pernicious writings published there.

12. Do you, therefore, defend this cause and inflame more and more daily the faithful entrusted to your care so that under your leadership they do not cease either defending the Catholic Church and this Holy See or protecting the civil dominion of the same See and the patrimony of St. Peter. Together with your faithful pray that God may command the winds and the water and come to the benefit of Us and His Church. Pray also that He may enlighten enemies to bring them back to the paths of truth, justice, and salvation.

13. And so that God may incline His ear to Our prayers and yours and those of all the faithful, We ask first the recommendation of the Virgin Mary, who is our most beloved mother and most trustworthy hope and ever present guardian of the Church. Nothing is more powerful with God than her patronage. We also implore the support of Peter, then of his co-

apostle Paul, and of all the heavenly citizens who reign with Christ in heaven. We do not doubt that in the light of your outstanding religion and priestly zeal, you will obey these Our prayers and petitions. Meanwhile as a pledge of Our burning charity toward you, from Our deepest heart and with a wish for all every true happiness, We lovingly impart Our Apostolic Blessing to you yourselves and all the clergy, and faithful laity committed to each of your vigilance.

Given in Rome at St. Peter's, 19 January 1860, in the 14th year of Our pontificate.

Omnem Sollicitudinem. On the Greek-Ruthenian Rite. Pope BI. Pius IX - 1874

To the Ruthenian Archbishops of Lwow, Halicz and Kamiensk and the other Bishops of the Same Rite in Friendship and Communion with the Apostolic See.

Venerable Brothers, Greetings and the Apostolic Blessing:

From the beginning years of Our lengthy Pontificate We have constantly striven to look after and foster the spiritual good of the Oriental Churches. We have solemnly declared, among other things, that their special Catholic liturgies, which Our Predecessors likewise held to be of the utmost importance, be scrupulously observed and kept in pristine condition.[1] In this regard, most clear indeed are the words of Clement VIII in His Constitution, *Magnus Dominus* (1595); Paul V in His Brief (10 December 1615); and especially, as well as others, Benedict XIV in His encyclical letters, *Demandatam* (1743) and *Allatae sunt* (1755).

2. Since, however, the closest possible link binds liturgical practice and dogmatic truths, the Apostolic See, as soon as it detected “any dangerous or unseemly rite creeping into the Oriental Church, has disapproved, condemned, and forbidden its use.”[2]

3. On the other hand, this concern of preserving intact the ancient liturgies, has not prevented certain rites, borrowed from other Churches, from being admitted into the Oriental ritual. Gregory XVI of blessed memory wrote about these to the Armenian Catholics, “your ancestors, either admired them because they seemed more fitting and beautiful or, introduced them at various periods as a distinctive mark separating themselves from heretics and schismatics.”[3] Therefore, as this same Supreme Pontiff declared, “that rule must be absolutely observed which states that, except for the most serious reasons and with the Apostolic See, no innovations are to be introduced into the holy rites of the liturgy, even under the pretext of restoring ceremonies which may seem to be more in conformity with liturgies approved by the same See.”[4]

4. These principles were approved for the Churches of the Oriental rite as a whole. The liturgical practice of the Ruthenians, whom the Roman Pontiffs have always treated with singular signs of benevolence and special favors, is also governed by these principles, as has been frequently declared on appropriate occasions, especially in the earlier mentioned Brief of Paul V. Whenever their faith was endangered, the Apostolic See has immediately raised its voice to avert such an evil. Gregory XVI employed[5] solemn words when the Ruthenians became involved in the most painful situation in which 300,000 of them were lamentably torn from the bosom of the Church.

5. Likewise, the same Holy See helped the Ruthenians when long and grave controversies were stirred up in the ecclesiastical province of Lwow, not without detriment to Christian charity because of the diversity of discipline and rite and on account of the mutual relations existing between ecclesiastics of the Latin rite and those of the Greek, these controversies were happily settled and smoothed over by means of a convention or agreement proposed by the bishops of both rites and sanctioned by a decree of the Sacred Congregation of Propaganda for Oriental Affairs (October 6, 1863).

6. Truly, the present wretched conditions in Lwow and, to an even greater degree, in the neighboring diocese of Chelm, again demand Our vigilance and solicitude. Indeed, We have recently learned that a very bitter controversy has been raised over liturgical matters among Catholics of the GrecoRuthenian rite, and that certain persons, even though invested with

clerical orders, desirous of novelty, have attempted to change the rites to their own tastes. Some of these rites have been used from time immemorial, others solemnly confirmed by the sanction of the Synod of Zamosi, which had the approbation of the Apostolic See.[6]

7. But what pains Us even more is the wretched state of affairs now afflicting the diocese of Chelm. In effect, its bishop, whom We installed but a few years ago and who is still connected with that diocese by spiritual bonds, is gone and a certain pseudo-administrator, whom We long ago judged unworthy of episcopal dignity, has not feared to usurp ecclesiastical jurisdiction and overturn everything within that church. And beyond that he has even tampered with the canonically sanctioned liturgy on his own initiative.

8. To Our sorrow We have before Our eyes at this moment the circular letter published on 20 October 1873, in which the pseudo-administrator dares to make innovations in the exercise of divine worship and the sacred liturgy. No doubt his only purpose is to introduce the liturgy of the schismatics into the diocese of Chelm. In order to more easily deceive simple and uneducated people, he has unashamedly quoted certain constitutions of the Holy See and fraudulently interpreted them in his own way.

9. It is obvious to everyone that all the dispositions in the abovementioned letter are null and void; We, by Our apostolic authority, expressly declare it null and void. To begin with, the previously mentioned pseudo-administrator totally lacks any ecclesiastical jurisdiction. Neither the legitimate bishop before his departure from the diocese nor subsequently the Apostolic See ever conferred any such authority on him. Thus he “has not entered the sheepfold by the door, but by some other way”[7] and should be considered an intruder, as is obvious to all.

10. Moreover the sacred canons of the Church prescribe that ancient Oriental rites legitimately introduced should be scrupulously retained. “Our Predecessors, the Roman Pontiffs, have frequently and purposefully agreed to approve or permit those rites insofar as they in no way oppose the Catholic faith nor cause danger to souls nor derogate from ecclesiastical dignity.”[8] At the same time these canons have solemnly declared that no one whosoever, without consultation with this Holy See, may introduce even the slightest innovations into the liturgy. This is sufficiently and clearly indicated in the apostolic constitutions mentioned earlier.

11. Liturgical innovations of this nature proposed for the purpose of purifying the Oriental rites and restoring them to their pristine integrity are a pretext and therefore invalid. Indeed the liturgy of the Ruthenians can be no other than that which was either instituted by the holy fathers of the Church or ratified by the canons of synods or introduced by legitimate use, always with the express or tacit approval of the Apostolic See. If variations have occurred in this liturgy in the course of time, they have been instituted after consultation with the Roman Pontiffs and for the express purpose of freeing such rites from any taint of heresy or schism and expressing Catholic teaching more correctly and clearly for the preservation of the faith and the good of souls. Accordingly, nothing other is intended by the deceptive pretext of purifying rites and restoring them to their original condition than the preparation of pitfalls for the faith of the Ruthenians of Chelm, whom evil men are striving to tear from the bosom of the Church and to hand over to heresy and schism.

12. But among all our distressing difficulties, We are refreshed by the truly heroic display of bravery and constancy of spirit which the Ruthenians of the diocese of Chelm have recently offered before God, angels and men. They rejected the iniquitous orders of the pseudo-administrator, preferring to endure every ill, even extreme danger to their own lives, rather than to reject their ancestral faith and to give up the Catholic rites which they desire to preserve forever incorrupt and intact.

13. We, for Our part, will not cease to ask God that rich in mercy as He is, He kindly pour the light of His grace into the heart of those who unjustly trouble the diocese of Chelm. We will also ask that He likewise grant to the unhappy faithful there, destitute of all help and spiritual direction, His aid, and that He hasten the longed for relief of tranquillity.

14. Moreover, venerable brothers, We exhort you, also, who with such labor and singular zeal have undertaken the care of the Ruthenians entrusted to you, to preserve scrupulously the liturgical practice approved by the Apostolic See or introduced with its knowledge and without its censure. Reject totally any innovation, and take care to instruct pastors and priests to

observe most accurately, even under the strictest sanction of penalties, if need be, the sacred canons on these matters, especially those of the Synod of Zamosc. Indeed the question is a most grave one, that of the salvation of souls, since illegitimate innovations are causing the greatest peril to the Catholic Ruthenians in their faith and in their religious unity. Wherefore, no care is to be spared and nothing left untried so that all the disorder in liturgical matters excited there by evil men may be totally suppressed from its very beginning. We are confident, venerable brothers, that with God granting His grace, you will not fail to carry out these your duties both firmly and agreeably.

15. For this happy conclusion, venerable brothers, We lovingly in the Lord bestow the Apostolic Blessing on you and the flocks entrusted to your care.

1. *Apostolic letter In suprema*, 6 January 1848.
 2. *Benedict XIV*, encyclical *Allatae sunt*, sect. 27, 26 July 1755.
 3. *Gregory XVI*, letter *Studium paternae benevolentiae*, 2 May 1836.
 4. *Gregory XVI*, letter *Inter gravissimas*, 3 February 1832.
 5. *An Allocation in Consistory*, 22 November 1838.
 6. *Benedict XIII*, brief *Apostolatus officium*, 19 July 1724.
 7. *Jn 10.1*.
 8. *Benedict XIV*, constitution *Etsi pastoralis*, 26 May 1742.
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Optime Noscitis. On the Proposed Catholic University of Ireland. Pope Bl. Pius IX - 1854

To the Venerable Brothers, the Archbishops and Bishops of Ireland.

Venerable Brothers, Greetings and Apostolic Benediction.

You know very well how great Our joy and consolation was when We first learned that in your devotion, you willingly followed Our advice and that of the Holy See. In the Synod of Thurles, held in 1850, you decided, among other things, to establish a Catholic university as soon as possible. There the youth of your illustrious nation could be shaped in piety and every virtue and educated in letters and in the more difficult disciplines free from any danger to their faith. You also remember clearly how We approved both the acts of that synod and the establishment of this university in Our apostolic letter published on March 23, 1852. Then in Our encyclical letter of March 25, 1852, which We sent to you, We gave thanks regarding this plan for the advancement of religion and knowledge. We also gave well-deserved praise to those faithful people who had already contributed substantial aid in support of that Catholic university in Ireland.

2. As We greatly desired to see this Catholic lyceum or university founded quickly in Ireland, We recommended in Our apostolic letter to Paul, who was then Archbishop of Armagh, that the office of Apostolic Delegate be prolonged. By this office he could see to it that the decrees of the Synod of Thurles were diligently observed and especially that the establishment of the Catholic university which that synod approved and which We confirmed was brought quickly to the desired result. Therefore, when that venerable brother was transferred to govern the archiepiscopal church of Dublin, it seemed appropriate to Us that he should continue in the office of Apostolic Delegate in the same manner as We set forth in Our apostolic letter of May 3, 1852. We thought for certain, that you would put your hand to the task without delay and that you would apply all of your understanding and enthusiasm toward the speedy founding of this university. We trust that great benefits will flow from it to the faithful.

3. Thus, it was with great annoyance that We learned that this Catholic university, which We and all good people desire, has not yet been founded, although you already have all the necessary materials to build it. Therefore, we write this letter to you and implore you to put aside all hesitation and to direct all your thoughts and attention with redoubled efforts toward its construction. With the goal of accomplishing this pious and salutary work more quickly, We command all of you to hold

a meeting within a period of three months after you receive this letter with Paul, the Archbishop of Dublin. We name him as Apostolic Delegate; he will preside over this meeting. You will meet there and convene according to the rule of the sacred canons. After your plans have been discussed again without public celebration and you are all of one mind, may you arrange everything which pertains to the quick building and opening of the university.

4. It will be your episcopal concern in this meeting to adopt appropriate plans so that this university may live up to the sanctity and dignity of the Catholic name with which it is adorned. Therefore, see to it that divine religion is regarded as the soul of the entire institution of learning. For that purpose encourage the fear of God and His worship so that the sacred trust of faith may be preserved and all studies may proceed, joined in a close bond with religion. Thus may the shimmering rays of Catholic doctrine illuminate all kinds of intellectual pursuits. Decorous language should be firmly maintained so that whatever is Catholic, whatever proceeds from this See of Saint Peter, the safe harbor of the whole Catholic communion[1] and the mother and teacher[2] of all churches, may be welcomed and believed. May whatever is against it be rejected, so that every error and profane novelty may be repelled and eliminated. The professors of this university should show themselves to be models of good works in doctrine, in purity, and in seriousness. Their primary concern should be shaping the minds of the youth to piety, decency, and every virtue; instructing them in the finest matters; and educating them carefully in letters and studies according to the teachings of the Catholic Church, which is the pillar and chief support of truth.

5. As We know that you have already chosen Our beloved son, Father John Henry Newman, to govern that university, We want to approve your choice that this priest, blessed with such wonderful gifts of mind and soul and endowed with piety, sound doctrine, and zeal for the Catholic religion, assume the care and governance of this university and preside over it as Rector.

6. We certainly do not doubt that in this same meeting, you will take care to establish by consensus other things which might increase the glory of God in your dioceses, promote the discipline and sanctity of the clergy, and foster the piety and devotion of the people. In addition, you know very well that it is entirely necessary, especially in these harsh times, for the shepherds of the Church to apply untiring care, attention, diligence, and effort toward fulfilling every aspect of the episcopal duty. Therefore do not neglect in that same meeting to make plans by which you, fulfilling your ministry, may preserve the purity of our holy faith in those areas, promote worship, and encourage the proper education and sanctity of the clergy. May these plans enable you to educate the faithful entrusted to you in the commandments of holy religion, to strengthen them through the gifts of heavenly graces, to keep them away from poisoned pastures, and to guide them to good ones. Lead back to the one fold of Christ the unfortunates who stray from it. Destroy the snares, the deceptions, and the errors of our enemies and break their force.

7. Because you are aware of what bountiful fruits holy Missions bring to the Christian people with the help of heavenly grace, you should not neglect to form a company of priests, both secular and regular. This will ensure that you have a ready supply of energetic and industrious workers who, adorned with every virtue and handling the word of truth rightly, can exercise the salutary ministry of the holy Missions beneficially in your dioceses.

8. Now We must stress again with great fervor that you should commit all your efforts and authority to seeing that everyone devoutly obeys the decrees of the Synod of Thurles which We approved and confirmed. They should zealously accomplish all that was ratified in those decrees. In order to more easily accomplish this, promulgate the decrees of the Synod of Thurles more solemnly. Command their observance in both provincial and diocesan synods which, as you know, you should convene according to the rules of the Council of Trent.

9. Moreover, considering on this serious occasion the circumstances and affairs in each diocese and province, do not cease to extend your episcopal fervor so that you may strengthen what is weak, heal what is sick, bind up what is broken, bring back what is discarded, and seek what is lost. Thus by the strength which God supplies, may He be glorified in everything through Jesus Christ Our Lord.[3] Your supreme desire should be to visit the tombs of the apostles Peter and Paul at times

specified according to the Apostolic Constitutions and to explain to Us the cares, the condition, and the affairs of your dioceses so that you might receive help to perform your office with eagerness and zeal.

10. We are convinced that because of your eminent devotion and singular piety, love, and obedience toward Us and this Apostolic See, you will accomplish these desires, warnings, requests, and orders of Ours. These requests clearly show how concerned We are for the spiritual well-being and prosperity of your country. Meanwhile, We humbly ask God who is rich in mercy to be with you at all times in the abundance of His divine grace. May He bless you and your pastoral cares and works so that the faithful entrusted to you might daily walk more worthily before God, pleasing Him in everything and bearing fruit in every good work. As a pledge of these things and as a sign of Our paternal affection for you, We lovingly impart Our apostolic blessing to you and to all the clergy and faithful of your churches.

Given in Rome at St. Peter's on the 20th day of March in the year 1854, the eighth year of Our pontificate.

ENDNOTES

1. *St. Jerome, epistle 16.*
 2. *Council of Trent, session 7 on Baptism, canon 3.*
 3. *1 Pt 4.11.*
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Optime Noscitis. On Episcopal Meetings. Pope Bl. Pius IX - 1855

To Our Dearly Beloved Sons, the Cardinals of the Holy Roman Church, and Our Venerable Brothers, the Archbishops and Bishops of the Whole Austrian Empire.

Dearly Beloved Sons and Venerable Brothers, Greetings and Apostolic Benediction.

Beloved sons and venerable brothers, you know that Franz Josef Emperor of Austria has earned titles of respect from Us and from this Holy See by his ancient faith and piety and his extraordinary zeal for the Catholic cause. He obeyed Our wishes from the very beginning of his reign. He applied his concern and his thoughts to protecting the freedom of the Catholic Church in his jurisdiction. When he published his decree of April 18, 1850, he took positive action in this regard to the glory of his name and the rejoicing of all good men. Hence this exceptionally religious emperor and king complied with Our demands with an ever increasing filial piety. He realized how much the Catholic Church and its salutary doctrine leads to the true happiness and tranquility of the people. He urgently asked Us if We wanted to enter an agreement with him. We would thus be able by Our apostolic authority to meet and to consult on the ecclesiastical affairs of his entire empire and of all areas in which his authority is established.

2. Therefore, with great joy, We freely consented to the pious wishes of this prince, and We decided to enter into an agreement with him. We derived great solace from this, since through that agreement, with the help of God, We can better protect the freedom of the Catholic Church and her rights (which ought to be upheld), and We can arrange even the most serious ecclesiastical affairs in his vast empire.

3. For this reason, while We greatly rejoice with Our beloved son in Christ and give him great and richly deserved praises because he glories in honoring Our religion and in following Us and the See of Peter with respect, We write this letter to you. By this letter We stir up your faith and pastoral solicitude. Thus perceiving all the advantages deriving from this greater freedom which the Catholic Church ought to enjoy in the Austrian Empire through this agreement, may you fulfill every aspect of your ministry with the greatest care, diligence, and zeal for the growth, the glory, and the prosperity of the Church and for the salvation of souls.

4. It will be your duty to zealously watch over the councils held among you so that the sacred trust of Our Catholic faith may be kept whole and inviolate in your dioceses. Be zealous and vigilant in supervising the proper education of priests, protect clerical discipline in good order, and restore it where it has deteriorated. Confer the office of parish priest and other ecclesiastical benefices only on worthy, suitable, and proven churchmen. Consider the salutary education of the youth and feed and nourish the flock entrusted to your care with the proclamation of the divine word and with useful advice and suitable writings. You should also hold both provincial and diocesan synods so that you might better provide for the good of your faithful. We think that some things ought to be mentioned to you which principally concern certain articles of that agreement and which We desire you to accomplish. Thus, the harmony from which the greatest benefits accrue to both Christian and civil society might be promoted more and more among that Catholic empire and the Church and the Apostolic See.

5. First of all, We advise you that when you publish your pastoral letters and other proceedings, send a copy of them to his Imperial and Apostolic Majesty and indicate to the government when you will hold synods. For that same reason, be careful to send the government a copy of the synodal acts since these things are matters of public interest. As for what pertains to the diocesan synods, know that many of your bishops strongly desire to provide themselves with that faculty which We granted to the bishop of Liege in the rescript published on May 4, 1851. We desire to comply with the wishes of those who requested this of Us and who explained at the same time the peculiar circumstances of each of their dioceses so that We might make the decisions which We deem most suitable for each diocese. We know for certain that nothing will ever be a better thing to stir up and promote in this Catholic government than religion and piety. Consequently, if the government indicates that it has some preference as to the form and method by which the religion text books used in the schools are written, you ought to consider the reason behind their wishes. However, your judgment and your right concerning the teachings which these books contain will always be preserved. Take care that those books are used for catechetical instruction in the primary or elementary schools through which the youth may learn the one and same immutable doctrine of the Catholic Church. See to it also that no change is ever made concerning those books unless there is a serious reason and after councils have been held among you. It is clear to you how important it is for both the sacred and civil orders that the youth, especially those destined for the clergy, be conformed to piety, to every virtue, and to an ecclesiastical spirit from an early age. They should be instructed in the humanities and especially in sacred studies, free from any danger of error. Therefore, as you are gathered in council take care that the foundation of ecclesiastical education is sure in your seminaries and that the system of the best course of studies thrives there. This system is able to prepare and to effect the greater welfare of the Church, so that the clergy shines forth in knowledge and teaching. Take special care and vigilance in choosing professors and teachers. Entrust the serious responsibility of teaching only to those men who are outstanding in religion, piety, purity, seriousness of conduct, and praise of sound doctrine.

6. However, through the sad and well known vicissitudes of affairs, it may come about that one of the churchmen is found to be unacceptable to his Imperial and Apostolic Majesty. In order to entirely remove every difficulty, it will be your concern in granting parish ministries and other ecclesiastical benefices that churchmen who are not acceptable to his Imperial and Apostolic Majesty are not chosen for these duties. You will be able to determine this either by the character and condition of the clerics, by the precedents set by the government, or by other suitable means. In addition, it is necessary that you diligently inquire whether his Imperial and Apostolic Majesty has something against the candidates in political matters before you choose professors and teachers for the seminary. Finally, it should be your duty to carefully and constantly watch that in ecclesiastical functions and especially in the holy sacrifice of the Mass and in the administration of the sacraments, the formulae of the Church should be adopted in the language of every rite which has been approved by the Holy See.

7. You should not cease to take care that prelates subject to the bishops do not celebrate sacraments in the future by the pontifical rite unless they have already obtained a special privilege from the Holy See and only on condition that those who obtain that privilege should carefully observe all those things outlined in Pope Alexander VII's decree published on September 27, 1659, and in Pius VII's apostolic letter of July 4, 1823.

8. You now have heard what We wanted to tell you. We do not doubt that you will welcome Our counsels with eager ears and will take care to diligently receive and execute everything We spoke of because of your piety and your singular

obedience toward Us and this Holy See. Meanwhile, We do not cease to humbly beseech Almighty God to bestow upon you His abundant gifts of goodness. May He bless your pastoral concerns, plans, and labors to the end that Our holy religion and its doctrines may grow daily in your dioceses and may thrive and flourish everywhere. As a sign of all heavenly gifts and as a testimony of Our love for you, We affectionately grant Our apostolic blessing to each one of you and to all the priests and the faithful entrusted to your care.

Given in Rome, at St. Peter's, on the fifth day of November in the year 1855, the tenth year of Our Pontificate.

Praedecessores Nostros. On Aid for Ireland. Pope Bl. Pius IX – 1847

To all Patriarchs, Primates, Archbishops and Bishops.

Venerable Brothers, We give you Greetings and Our Apostolic Blessing.

You know from your study of the Church's history, that Our predecessors in the Roman Pontificate assiduously assisted Christian nations. You know too that this zeal included not only spiritual benefits conferred on the Christian people, but also disaster relief whenever calamity struck. This fact is confirmed by documents of ancient^[1] and more recent times, as well as by Our own recollection of recent events. Who indeed could, or should, more fittingly display this fatherly concern of spirit than those whom the Catholic faith teaches "are the Fathers and Teachers of all Christians"^[2] And to whom should afflicted peoples have recourse but to those who have proved by actual deeds over a long period of time that they are sympathetic benefactors?

2. Inspired by this notable example of Our predecessors, and at the behest of Our own will, We immediately made every effort, as far as in Us lay, to bring help to the Irish nation in their time of peril. Therefore as soon as We learned that the kingdom of Ireland was suffering a great dearth of food, both grain and other provisions, and that the nation was hard pressed by a series of awful diseases caused by this lack of food, We immediately came to their aid. We proclaimed that public prayers should be made by God in this city of Ours; We exhorted the Roman clergy and people, as well as the rest of Rome's residents, to come to the aid of Ireland and to pray for them. By contributing Ourselves and by collecting money in Rome, We were able to send a contribution to Our venerable brothers, the Archbishops of Ireland. They distributed it among the needy.

3. But letters reach Us daily from Ireland, bringing news of the calamity worsening. We are distressed and again want to help that nation. Ireland deserves our aid for so many reasons. The clergy and people of Ireland have always revered the Apostolic See. Indeed that nation has persevered in professing the Catholic religion in all distressful times, and the Irish clergy has worked industriously to spread the Catholic religion in the farthest parts of the globe. Finally the Irish nation zealously honors and understands divine Peter whose humble representative We are, and whose dignity, to quote the words of Leo the Great, "does not fail in the person of an unworthy heir."^[3]

4. So, after carefully weighing this serious matter and ascertaining also the view of several cardinals on the implementation of Our plan, We have decided to write this letter to you, venerable brothers, so that we may provide for the needs of the Irish people.

5. In this matter We advise you all in the dioceses and districts subject to your jurisdiction to proclaim three days of public prayers in churches and other holy places, as has previously been done in Rome. Do this in order to beseech God, the Father of mercies, to set the Irish people free from this great disaster, and to prevent such a misfortune befalling the other kingdoms and lands of Europe as well. To encourage these prayers, We grant an indulgence of seven years to those who are present at these prayers on any occasion; and, in addition, on those who attend the prayers for the entire three days and who also

within a week receive the sacraments of penance and of the most holy Eucharist, We bestow by Our Apostolic authority a plenary indulgence.

6. In addition, We urge you to exhort the people under your jurisdiction to give alms for the relief of the Irish nation. You know the power of almsgiving and the rich fruits which proceed from it. You know the noteworthy praises showered on almsgiving by the holy Church Fathers and especially by St. Leo the Great in many of his sermons.[4] And you readily recall the well-known letter of St. Cyprian, martyr and Bishop of Carthage, to the Bishops of Numidia,[5] which contains clear evidence of his people's zeal in generous almsgiving for those Christians who needed help. You can, furthermore, remember the words of St. Ambrose, Bishop of Milan,[6] that "the beauty of wealth lies not in the manner of life of the rich but in food given to the poor; wealth is more resplendent among those who are weak and in want; Christians should learn to use money in looking not for their own goods but for Christ's, so that Christ in turn may look after them." When you recall these and other praise, We hope that you will vigorously assist the poor whom We are discussing.

7. We could indeed end Our letter here. But since you are about to proclaim public prayers, We must add, venerable brothers, what "Our daily urgency, the care of all the Churches"[7] warns Us of, day and night: that is, the furious, savage storm that We have seen for a long time raised up against the whole Church. Our spirit shrinks to recall "how greatly His enemy hates the holy one"[8] and what evil scheming now goes on "against the Lord and His Christ." [9] Therefore We strongly recommend that when you proclaim public prayers for Ireland, you ask your people to beseech God at the same time for the whole Church.

Meanwhile, venerable brothers, We most lovingly impart to you Our Apostolic Blessing.

Given in Rome at St. Mary Major's on the 25th of March, 1847, in the first year of Our Pontificate.

1. *Euseb., Eccles. Hist., vol. 4, p. 23 (Cambridge edition) for the letter of Dionysius, bishop of the Corinthians, to Pope Soter at Rome where he says that from the very start of the religion, the Roman Church used to send to Christians the help necessary for living, and that this custom was expanded by the blessed Bishop Soter. Likewise Euseb., Eccles. Hist., vol. 7, p. 5, recalls the letter of Dionysius, Bishop of Alexandria to Pope Stephen I, who had sent necessary aid to the province of Syria and Arabia. There is also a letter of St. Basil to Pope Damasus which speaks of aid sent by Pope St. Dionysius, to the church at Caesarea.*

2. *Council of Florence on the definition of the Faith.*

3. *Serm. 2 on the anniversary of his elevation.*

4. *On the fast of the tenth month and on almsgiving.*

5. *Epistle 60 (Balut. edit.) in dealing with the money collected at Carthage and sent to the bishops of Numidia for the purpose of redeeming Christians, states that "we have sent a hundred thousand sesterces, which were collected here in the church of which by God's kindness we are the leader, by contribution from the clergy and people who stand firm with us. In your diligence you will distribute this money in your district."*

6. *Epistle 2 to Bishop Constantius (vol. 2, Maurist edit., Paris, 1690).*

7. *2 Cor 2. 28.*

8. *Ps 73. 3.*

9. *Ps 3. 2.*

Probe Noscitis Venerabiles. On the Discipline for Clergy. Pope BI. Pius IX - 1852

To the Venerable Brothers, Archbishops, and Bishops of the Spanish Kingdom.

Venerable Brothers, Greetings and Apostolic Benediction.

You know well, venerable brothers, how concerned We have been even from the beginning of Our Pontificate to review and arrange the affairs of the Catholic Church in Spain. You also recall the Agreement which was entered upon after long and laborious negotiations with Our Daughter in Christ, Maria Isabel, the Catholic Queen of the Spaniards. Nor are you unaware of how zealously We desired to make safe and inviolable certain items in the Agreement itself; namely, that the Church might fully enjoy all the rights which she exercises by divine institution and by the prescriptions of Canon Law, and that all of you should have full and entire liberty to perform your episcopal ministry. We do not doubt, because of your admirable trust in the Church and your paternal solicitude, that you will devote full labor, industry, and diligence to safeguard the liberty of the Church itself and to preserve your episcopal rights; nevertheless, that you may accomplish this, We have thought it well to add to your determination. For this reason We address you with deepest affection, venerable brothers, and We repeatedly call forth your outstanding piety, episcopal virtue, and vigilance. Because of the position you occupy and the dignity with which you are marked, We exhort you to zealously execute and defend all the things which are in the Agreement itself, especially for the safety of the Church and for the liberty to exercise your episcopal ministry. In your wisdom, you know very well how such priestly and faithful unity of mind, will, and opinion is of advantage to the Church. Therefore We earnestly exhort you all to be of one mind and intention: to fight with concord of spirit for the cause and rights of the Church herself, and to exercise freely all aspects of your episcopal duties and sacred ministry in accord with what has been prescribed and sanctioned by the Agreement. But in order that this vital concord of minds and conformity of action may flourish more readily each day, you should confer among yourselves by letter, particularly in important matters like this. Those of you who have received the rank of Archbishop should first communicate the matter among yourselves; after you have diligently weighed everything, you should inform your suffragans of the conclusions reached. In that way, under the stimulus of your religious zeal, all of you may reach unity. With joined forces and shared zeal, you may then be able to promote the greater glory of God, to preserve whole and inviolable the venerable rights of the Church, to labor for the salvation of souls, and to protect a full-preserved freedom to exercise your episcopal ministry. You know what rich and salutary fruits the Christian people have gathered from episcopal councils, especially from the Council of Trent; therefore, after you have corresponded concerning the more serious matters, begin again with all zeal to hold provincial synods. These have been neglected because of the difficulties of the times. Synods will ensure that the needs of each province are accurately perceived and that one norm of action is undertaken. You will thus be able, with God's aid for your singular virtue, prudence, pastoral care, and solicitude, to find again what has been lost by the people entrusted to your vigilance, to restore what has been abandoned, to bind what has been broken, to strengthen what is weak, and to devote all your energy so that our divine religion and its salutary doctrine may flourish in your regions. And do not neglect to reestablish diocesan synods, according to the prescriptions of the same Council of Trent.

2. Devote your constant thoughts and efforts to those who have dedicated themselves to the sacred ministry. See that they remain mindful of their vocation and direct their manner of life according to the standards of the sacred canons and ecclesiastical discipline. They should glow in the gravity of their character, the sanctity of their life, and the praise of their wholesome doctrine. They should also give an example of all the virtues to the Christian people; perform the duties of their ministry fully, skillfully, and religiously; and labor zealously for the salvation of souls. The young clergy, even from their earliest years, should be guided opportunely toward piety, virtue, and an ecclesiastical spirit. See that they are diligently taught literature, especially the sacred disciplines, untouched by the danger of any error. The faithful entrusted to you should be nourished daily with the words of faith and strengthened by the spiritual gifts of grace so that they can grow in the knowledge of God and walk in the ways of the Lord; they must never permit themselves to be deceived and led into error by the manufacturers of lies and the followers of perverse dogmas. Since, however, as each one of you well understands, nothing contributes more to the preservation of sacred and public affairs than the proper education of youth. Therefore, watch carefully that in all the public and private schools a doctrine entirely Catholic is taught and that the young people are trained scrupulously according to the precepts of our holy religion.

3. We know the great anxieties and difficulties, especially in these evil times, that the episcopal ministry is exposed to; We also know how you must constantly labor and keep watch to fulfill the duties of your vital ministry. But no labor or difficulty must ever keep you from the duty of your proper office. Relying on divine help, act manfully for the glory of God, for the cause of His most holy Church, and for the eternal salvation of men; keep before your eyes the incorruptible crown of glory

promised by the eternal Prince of Pastors to those who persevere. We are completely convinced that you will comply fully with these Our desires; We also have confidence that Our dear and pious daughter in Christ, Maria Isabel, and her ministers will realize how greatly Our holy religion and its doctrines add to the happiness and tranquility of their people. Thus you will have their powerful patronage by which you will be able to exercise all the duties of your episcopal ministry in prosperity and happiness.

4. Meanwhile, We will pour out fervent prayers to the most clement Father of mercies and the God of all consolation, that in the abundance of His divine grace He may always look with favor on you and bless your pastoral labors and cares. It is after all by your efforts that the faithful entrusted to your care walk worthily, pleasing God in all things and bearing fruit in all good works. As an auspice of this heavenly aid and a proof of Our most ardent love for you, We most lovingly impart the Apostolic Blessing from the depths of Our heart, to you, venerable brothers, and to all the clergy and faithful laity entrusted to your care.

Given at Rome at St. Peter's, May 17, 1852, in the sixth year of Our Pontificate.

Quae In Patriarchatu. On the Church in Chaldea. Pope Bl. Pius IX - 1872

To Venerable Brothers, the Archbishops, Bishops, and Beloved Sons, the Monks, and all the Faithful of the Patriarchate of Babylonia of the Chaldeans who have Grace and Communion with the Apostolic See.

Venerable Brothers and Beloved Sons, Greetings and Apostolic Benediction.

Although we do not believe you to be unaware of those things which were done many years ago and are even still done in the patriarchate of the Chaldean rite, it helps to recall them so that You know how these things came about, what We did, and what remains to be done in order to drive away these dangers threatening Catholic faith and unity. We are afraid that the truth will be obscured by deceptive stories. Our deeds would then either be calumniated or totally distorted. For this reason, We shall follow the example of Our predecessors who, in similar circumstances did not neglect to teach the bishops, clergy, and people about the true situation; we want to do the same in your regard so that We may not seem to neglect any part of our apostolic duty.

The Nestorian Heresy

2 The damage brought to your regions by the Nestorian heresy is so great that like a wild beast from the forest it will destroy the Lord's vineyard which once flourished there and devour it. Because the canonical discipline slowly disappeared, the authority of the popes, perished, the ambition of men who were not God-fearing leapt into ecclesiastical dignities, and the disgrace of the hereditary succession of patriarchs was introduced Catholic doctrine was infected with both the old, nearly worn out errors so that the Christian name seemed to be destroyed. The Roman Pontiffs did not neglect to direct careful attention to these evils. It was yet barely permitted for missionaries to be sent to the East but through their labors and attentions some Nestorian bishops renounced the heresy and returned to the Catholic faith and unity. With what zeal and love these same people were welcomed when they gave letters to Our predecessors or when they came to Rome after enduring the labors and hardships of a long journey apparent from the acts of the Apostolic See and the letters which We believe still exist in your archives.

Joseph Audo, Bishop of Amadiya

3. Nevertheless hoped for day dawned in which these obstacles were removed from your midst, especially the impediment of the hereditary Succession of the patriarchs and it could be hoped that the Church of the Chaldean rite, might revive and flourish. When the order of ecclesiastical discipline, which is the guardian of faith, had been restored, We hoped that this revival might come about through the work of Joseph Audo who was then the bishop of Amadiya. Moved by this hope, We

named him as apostolic vicar of the patriarchate of Chaldea when it became vacant through the resignation of Isaide Yakob. We rejoiced when later We learned that this same man was requested for the patriarchal dignity by the votes of the bishops. We freely confirmed his selection in the consistory of September 11, 1848, and established him as patriarch of Babylonia of the Chaldeans. We strongly defended him from the many opponents already drawing near. Our hope was confirmed not only by the faith and obedience which he promised to us and to Our successors in a sacred oath, as is the custom of all Catholic patriarchs, but also by his respectful letters in which he showed the remarkable feelings of his will and spirit.

Discontent of the Malabars

4. It is true that not long after, he occasionally wrote to Our Congregation for the Propagation of the Faith that letters from the Malabars had been delivered to him. In these letters the Malabars requested the patriarch to give them a bishop of their own rite. They brought complaints and accusations against the Latin missionaries and the bishops carrying out their work in Our name. Even if their complaints were confirmed, that patriarch had no power of jurisdiction among the Malabars, whose complaints should be carefully considered so that We can minister effectively to their spiritual needs. For this reason We began a careful investigation so that We could safely determine what course of action would serve them best. When an explanatory response was delayed it became known (and was proven afterwards by his letter to a Malabar priest by the name of Emmanuel, signed and dated December 21, 1865) that that patriarch aroused the desires of the Malabars, fostered the hope, and suggested the manner by which they would finally be able to fulfill their wish. He advised them to vex the Apostolic See with complaints against the missionaries and with numerous requests. Meanwhile We desired to solve the matter gently. We took care to instruct Our pro-delegate in Mesopotamia to dissuade the patriarch from his undertakings. He was also advised that he should not dare to do anything in regard to the Malabars.

5. He was not obedient to our command and insisted that the region of the Malabars rightly came under his jurisdiction. While Henry Amanton, who was bishop of Arcadiopolis and Our delegate in Mesopotamia, vainly opposed him and forbade his actions under threat of censures, he chose Thomas Rocos from his household, raised him to the rank of bishop, and sent him to Malabar. He went there and stated falsely that he was sent from the patriarch by Our command. He usurped the ecclesiastical jurisdiction and promoted many unworthy people to holy orders. Moved by his audacious works and aroused by the complaints of the Malabar priests, We commanded Bernardino, Archbishop of Pharsalia, who at that time presided over the church with Our vicarial power, to warn Bishop Thomas to leave that place or to excommunicate him if he refused, which is what happened. Meanwhile the patriarch was called to Rome and seriously censured for his deeds. We ordered him to recall Bishop Rocos whom he had heedlessly sent into Malabar. We graciously granted the patriarch the pardon and absolution from censures which he requested.

6. We then ordered the whole matter to be considered by the cardinals of the Congregation for the Propagation of the Faith Concerning the Affairs of the Oriental Rite in a meeting held on March 6, 1865. In this meeting, after everything had been considered, a unanimous decision was reached. It was decided not to allow the jurisdiction of the patriarch of Babylonia of the Chaldeans to be extended to the Malabars. Many things were settled upon at the same time both in order to bring about the safety of the Malabars and to quiet the discords which were aroused among the Chaldeans because of those things which the patriarch had done heedlessly. The patriarch sadly agreed, or at least seemed to agree, to these apostolic orders. His later deeds confirmed this opinion. And even if We were grieved that he had not acted rightly, he showed himself to be obedient to Us and respectful of Our authority. He even showed himself as a model of obedience both in Our published decree in which we abrogated the censures heedlessly brought by him as well as in the refusal of episcopal consecration to a certain Malabar which many proponents of new ideas in that region continually requested from him.

Restoration of Ecclesiastical Discipline

7. While these matters were occurring, which We Ourselves and the Apostolic See had desired for a long time, We led an examination of the Chaldean Church in order to restore the ecclesiastical discipline which was in a state of ruin. We maintained those rites which had been established by the holy fathers and had been approved by the Apostolic See. This project of Ours was made known to the patriarch by Our Congregation for the Propagation of the Faith on September 3,

1868; at the same time a copy of Our constitution published on July 12, 1861 was sent to him in which some chapters were devoted to discipline, especially in the selection of bishops. These principles ought to be maintained in the Armenian patriarchate. When he accepted these things, first through Bishop Elias Mellus who was then at Rome, then by his letter[1] to the aforementioned Congregation, he wanted it to be known to Us: that he fully agreed to what extent certain rules concerning the election of bishops should be followed; that he was optimistic about arranging episcopal elections (which had been omitted) if it seemed useful and appropriate to Us; and that he wanted that which is pleasing to Us to be accomplished at all times. When two churches of the Chaldean rites, Amida and Mardin, lost their shepherds, he proposed to us the names of several priests so that We could judge which ones were more worthy and could place them at the head of those dioceses by Our authority. We did this in Our apostolic letter dated March 22, 1869. We were moved by these manifestations of devotion and obedience; when he humbly explained that he preferred that the man We had chosen for Amida be placed instead over Mardin as bishop, we consented.

8. Not long after this We decided that the arrangement of discipline in the patriarchate of the Chaldean rite ought to be spread. The starting point should be the proper selection of bishops. Unless well-respected men who do everything according to the will of God, are selected, serious injuries and almost incurable losses befall the Church. The history of all times and places is witness to this, and experience confirms it. To this end and in the same spirit, We published the apostolic constitution which begins with the words *Cum ecclesiastica disciplina* on August 31, 1869. Concerning the election of bishops what the patriarch, as We mentioned above, did freely for the dioceses of Amida and Mardin was established: namely that when an episcopal see is vacant, three respected men should be proposed to Us by the synod of bishops so that We might decide which one is most worthy and place him over the vacant diocese. Moreover, if anything should be attempted contrary to these instructions, it should be declared null and void.

Infidelity of Chaldean Patriarch

9. The ecumenical Vatican Council had been announced and bishops of every nation and rite had been summoned to it. Among them was the Chaldean patriarch with almost all the bishops of his rite. However We quickly noticed that he who had shown Us many signs of reverence and obedience had changed very much. Lately he had refused to consecrate as bishops of the aforementioned churches, Amida and Mardin, Peter Attar and Gabriel Farso whom We chose from those he had proposed, although We had even assigned a church to each of them as he preferred. Then when he was about to leave the city, We ordered him to make a declaration of support and submission to the Constitution on the Church of Christ which was published in the fourth session of the ecumenical Vatican Council, which he had not attended. Indeed, We exhorted him and called to witness the example of the other bishops who were not at the fourth session and did not hesitate to make the declaration. He first devised delays and sought evasion and then declared stubbornly that he would be more useful after he had returned to his See. He promised at the same time that he would omit nothing which might satisfy Us. This deed brought Us great sorrow and anxiety which increased when he went to Constantinople surrounded by the flatteries and deceptions of the neo-schismatic Armenians and aroused by their example. He did not hesitate to occasionally share the sacraments with them. And while he professed his fidelity to the civil laws, he insinuated that Our apostolic constitutions were opposed to them. It happened at the same time that he neglected to show the necessary courtesies to Our extraordinary legate who was then living in Constantinople. He also totally ignored the letter of warning sent by Our Congregation. Moreover, once he returned to Mesopotamia, he consorted with promoters of novelties and said many things rashly which, as it is reported, could be reconciled neither with the office of a Catholic bishop nor with the orthodox faith.

10. We were greatly saddened when We heard these things. The precept the Lord gave to Peter to strengthen his brothers came to mind together with the duty to watch over the Lord's flock and to obtain the salvation of souls. The condition to which Timothy, the Archbishop of the Chaldeans of Amida, was reduced by the hostility and the deceptions of certain people who claimed to be supporters of the patriarch seemed very serious to Us. He felt the patriarch's hostility toward him. Time and again he presented his sorrowful complaints to Us and his entreaties that We allow him to leave the episcopal office. We accepted Timothy's resignation and commanded Zachary Bishop of Maronea to meet Patriarch Mauxilius so that Mauxilius could establish him as Apostolic Delegate of the diocese of Amida. The patriarch preferred Zachary to Timothy. Zachary was told to persuade the patriarch to take the required oath of loyalty and to submit himself finally to the decrees

of the fourth session of the Vatican Council. This was entirely necessary for the patriarch not only because the decrees are opposed to those things which the Neoschismatic Armenians babble and because the patriarch's behavior after his return was astonishing to the faithful, but also so that he might consider his eternal salvation and remove this scandal or at least forestall what was already rising from his silence.

11. Mindful of these warnings, the patriarch gave his agreement and signed the declaration of support adding a statement declaring that he wanted all his patriarchal rights and privileges to be preserved. We could suspect that this was done insincerely. Nevertheless, considering his long standing faith (which he recalled in his declaration) and the power which the wicked exercised against him, and bearing in mind His example of whom it is written, "He does not break the crushed reed, nor put out the smoldering wick,"[2] We preferred to see in that statement a legitimate desire of the patriarch, rather than an adverse situation or a restriction of his profession of faith. For this reason, We decided that his act of loyalty should be accepted, so that We might declare in what spirit We intended to receive it and thus might communicate Catholic teaching concerning the primacy of the pope and the rights of patriarchs. Therefore, We gave this apostolic letter to him on November 16, 1872.

1. Letters dated 31 July 1868 and 24 May 1869.

2. Is 42.3; Mt 12.20.

Quanta Cura. Condemning Current Errors. Pope Bl. Pius IX - 1864

To Our Venerable Brethren, all Patriarchs, Primates, Archbishops, and Bishops having favor and Communion of the Holy See.

Venerable Brethren, Health and Apostolic Benediction.

With how great care and pastoral vigilance the Roman Pontiffs, our predecessors, fulfilling the duty and office committed to them by the Lord Christ Himself in the person of most Blessed Peter, Prince of the Apostles, of feeding the lambs and the sheep, have never ceased sedulously to nourish the Lord's whole flock with words of faith and with salutary doctrine, and to guard it from poisoned pastures, is thoroughly known to all, and especially to you, Venerable Brethren. And truly the same, Our Predecessors, asserters of justice, being especially anxious for the salvation of souls, had nothing ever more at heart than by their most wise Letters and Constitutions to unveil and condemn all those heresies and errors which, being adverse to our Divine Faith, to the doctrine of the Catholic Church, to purity of morals, and to the eternal salvation of men, have frequently excited violent tempests, and have miserably afflicted both Church and State. For which cause the same Our Predecessors, have, with Apostolic fortitude, constantly resisted the nefarious enterprises of wicked men, who, like raging waves of the sea foaming out their own confusion, and promising liberty whereas they are the slaves of corruption, have striven by their deceptive opinions and most pernicious writings to raze the foundations of the Catholic religion and of civil society, to remove from among men all virtue and justice, to deprave persons, and especially inexperienced youth, to lead it into the snares of error, and at length to tear it from the bosom of the Catholic Church.

2. But now, as is well known to you, Venerable Brethren, already, scarcely had we been elevated to this Chair of Peter (by the hidden counsel of Divine Providence, certainly by no merit of our own), when, seeing with the greatest grief of Our soul a truly awful storm excited by so many evil opinions, and (seeing also) the most grievous calamities never sufficiently to be deplored which overspread the Christian people from so many errors, according to the duty of Our Apostolic Ministry, and following the illustrious example of Our Predecessors, We raised Our voice, and in many published Encyclical Letters and Allocutions delivered in Consistory, and other Apostolic Letters, we condemned the chief errors of this most unhappy age, and we excited your admirable episcopal vigilance, and we again and again admonished and exhorted all sons of the Catholic Church, to us most dear, that they should altogether abhor and flee from the contagion of so dire a pestilence. And

especially in our first Encyclical Letter written to you on Nov. 9, 1846, and in two Allocutions delivered by us in Consistory, the one on Dec. 9, 1854, and the other on June 9, 1862, we condemned the monstrous portents of opinion which prevail especially in this age, bringing with them the greatest loss of souls and detriment of civil society itself; which are grievously opposed also, not only to the Catholic Church and her salutary doctrine and venerable rights, but also to the eternal natural law engraven by God in all men's hearts, and to right reason; and from which almost all other errors have their origin.

3. But, although we have not omitted often to proscribe and reprobate the chief errors of this kind, yet the cause of the Catholic Church, and the salvation of souls entrusted to us by God, and the welfare of human society itself, altogether demand that we again stir up your pastoral solicitude to exterminate other evil opinions, which spring forth from the said errors as from a fountain. Which false and perverse opinions are on that ground the more to be detested, because they chiefly tend to this, that that salutary influence be impeded and (even) removed, which the Catholic Church, according to the institution and command of her Divine Author, should freely exercise even to the end of the world — not only over private individuals, but over nations, peoples, and their sovereign princes; and (tend also) to take away that mutual fellowship and concord of counsels between Church and State which has ever proved itself propitious and salutary, both for religious and civil interests.¹

For you well know, venerable brethren, that at this time men are found not a few who, applying to civil society the impious and absurd principle of “naturalism,” as they call it, dare to teach that “the best constitution of public society and (also) civil progress altogether require that human society be conducted and governed without regard being had to religion any more than if it did not exist; or, at least, without any distinction being made between the true religion and false ones.” And, against the doctrine of Scripture, of the Church, and of the Holy Fathers, they do not hesitate to assert that “that is the best condition of civil society, in which no duty is recognized, as attached to the civil power, of restraining by enacted penalties, offenders against the Catholic religion, except so far as public peace may require.” From which totally false idea of social government they do not fear to foster that erroneous opinion, most fatal in its effects on the Catholic Church and the salvation of souls, called by Our Predecessor, Gregory XVI, an “insanity,”² viz., that “liberty of conscience and worship is each man's personal right, which ought to be legally proclaimed and asserted in every rightly constituted society; and that a right resides in the citizens to an absolute liberty, which should be restrained by no authority whether ecclesiastical or civil, whereby they may be able openly and publicly to manifest and declare any of their ideas whatever, either by word of mouth, by the press, or in any other way.” But, while they rashly affirm this, they do not think and consider that they are preaching “liberty of perdition;”³ and that “if human arguments are always allowed free room for discussion, there will never be wanting men who will dare to resist truth, and to trust in the flowing speech of human wisdom; whereas we know, from the very teaching of our Lord Jesus Christ, how carefully Christian faith and wisdom should avoid this most injurious babbling.”⁴

4. And, since where religion has been removed from civil society, and the doctrine and authority of divine revelation repudiated, the genuine notion itself of justice and human right is darkened and lost, and the place of true justice and legitimate right is supplied by material force, thence it appears why it is that some, utterly neglecting and disregarding the surest principles of sound reason, dare to proclaim that “the people's will, manifested by what is called public opinion or in some other way, constitutes a supreme law, free from all divine and human control; and that in the political order accomplished facts, from the very circumstance that they are accomplished, have the force of right.” But who, does not see and clearly perceive that human society, when set loose from the bonds of religion and true justice, can have, in truth, no other end than the purpose of obtaining and amassing wealth, and that (society under such circumstances) follows no other law in its actions, except the unchastened desire of ministering to its own pleasure and interests? For this reason, men of the kind pursue with bitter hatred the Religious Orders, although these have deserved extremely well of Christendom, civilization and literature, and cry out that the same have no legitimate reason for being permitted to exist; and thus (these evil men) applaud the calumnies of heretics. For, as Pius VI, Our Predecessor, taught most wisely, “the abolition of regulars is injurious to that state in which the Evangelical counsels are openly professed; it is injurious to a method of life praised in the Church as agreeable to Apostolic doctrine; it is injurious to the illustrious founders, themselves, whom we venerate on our altars, who did not establish these societies but by God's inspiration.”⁵ And (these wretches) also impiously declare that permission should be refused to citizens and to the Church, “whereby they may openly give alms for the sake of

Christian charity”; and that the law should be abrogated “whereby on certain fixed days servile works are prohibited because of God’s worship;” and on the most deceptive pretext that the said permission and law are opposed to the principles of the best public economy. Moreover, not content with removing religion from public society, they wish to banish it also from private families. For, teaching and professing the most fatal error of “Communism and Socialism,” they assert that “domestic society or the family derives the whole principle of its existence from the civil law alone; and, consequently, that on civil law alone depend all rights of parents over their children, and especially that of providing for education.” By which impious opinions and machinations these most deceitful men chiefly aim at this result, viz., that the salutary teaching and influence of the Catholic Church may be entirely banished from the instruction and education of youth, and that the tender and flexible minds of young men may be infected and depraved by every most pernicious error and vice. For all who have endeavored to throw into confusion things both sacred and secular, and to subvert the right order of society, and to abolish all rights, human and divine, have always (as we above hinted) devoted all their nefarious schemes, devices and efforts, to deceiving and depraving incautious youth and have placed all their hope in its corruption. For which reason they never cease by every wicked method to assail the clergy, both secular and regular, from whom (as the surest monuments of history conspicuously attest), so many great advantages have abundantly flowed to Christianity, civilization and literature, and to proclaim that “the clergy, as being hostile to the true and beneficial advance of science and civilization, should be removed from the whole charge and duty of instructing and educating youth.”

5. Others meanwhile, reviving the wicked and so often condemned inventions of innovators, dare with signal impudence to subject to the will of the civil authority the supreme authority of the Church and of this Apostolic See given to her by Christ Himself, and to deny all those rights of the same Church and See which concern matters of the external order. For they are not ashamed of affirming “that the Church’s laws do not bind in conscience unless when they are promulgated by the civil power; that acts and decrees of the Roman Pontiffs, referring to religion and the Church, need the civil power’s sanction and approbation, or at least its consent; that the Apostolic Constitutions,⁶ whereby secret societies are condemned (whether an oath of secrecy be or be not required in such societies), and whereby their frequenters and favourers are smitten with anathema — have no force in those regions of the world wherein associations of the kind are tolerated by the civil government; that the excommunication pronounced by the Council of Trent and by Roman Pontiffs against those who assail and usurp the Church’s rights and possessions, rests on a confusion between the spiritual and temporal orders, and (is directed) to the pursuit of a purely secular good; that the Church can decree nothing which binds the conscience of the faithful in regard to their use of temporal things; that the Church has no right of restraining by temporal punishments those who violate her laws; that it is conformable to the principles of sacred theology and public law to assert and claim for the civil government a right of property in those goods which are possessed by the Church, by the Religious Orders, and by other pious establishments.” Nor do they blush openly and publicly to profess the maxim and principle of heretics from which arise so many perverse opinions and errors. For they repeat that the “ecclesiastical power is not by divine right distinct from, and independent of, the civil power, and that such distinction and independence cannot be preserved without the civil power’s essential rights being assailed and usurped by the Church.” Nor can we pass over in silence the audacity of those who, not enduring sound doctrine, contend that “without sin and without any sacrifice of the Catholic profession assent and obedience may be refused to those judgments and decrees of the Apostolic See, whose object is declared to concern the Church’s general good and her rights and discipline, so only it does not touch the dogmata of faith and morals.” But no one can be found not clearly and distinctly to see and understand how grievously this is opposed to the Catholic dogma of the full power given from God by Christ our Lord Himself to the Roman Pontiff of feeding, ruling and guiding the Universal Church.

6. Amidst, therefore, such great perversity of depraved opinions, we, well remembering our Apostolic Office, and very greatly solicitous for our most holy Religion, for sound doctrine and the salvation of souls which is intrusted to us by God, and (solicitous also) for the welfare of human society itself, have thought it right again to raise up our Apostolic voice. Therefore, by our Apostolic authority, we reprobate, proscribe, and condemn all the singular and evil opinions and doctrines severally mentioned in this letter, and will and command that they be thoroughly held by all children of the Catholic Church as reprobated, proscribed and condemned.

7. And besides these things, you know very well, Venerable Brethren, that in these times the haters of truth and justice and most bitter enemies of our religion, deceiving the people and maliciously lying, disseminate sundry and other impious doctrines by means of pestilential books, pamphlets and newspapers dispersed over the whole world. Nor are you ignorant also, that in this our age some men are found who, moved and excited by the spirit of Satan, have reached to that degree of impiety as not to shrink from denying our Ruler and Lord Jesus Christ, and from impugning His Divinity with wicked pertinacity. Here, however, we cannot but extol you, venerable brethren, with great and deserved praise, for not having failed to raise with all zeal your episcopal voice against impiety so great.

8. Therefore, in this our letter, we again most lovingly address you, who, having been called unto a part of our solicitude, are to us, among our grievous distresses, the greatest solace, joy and consolation, because of the admirable religion and piety wherein you excel, and because of that marvellous love, fidelity, and dutifulness, whereby bound as you are to us. and to this Apostolic See in most harmonious affection, you strive strenuously and sedulously to fulfill your most weighty episcopal ministry. For from your signal pastoral zeal we expect that, taking up the sword of the spirit which is the word of God, and strengthened by the grace of our Lord Jesus Christ, you will, with redoubled care, each day more anxiously provide that the faithful entrusted to your charge “abstain from noxious verbiage, which Jesus Christ does not cultivate because it is not His Father’s plantation.”⁷ Never cease also to inculcate on the said faithful that all true felicity flows abundantly upon man from our august religion and its doctrine and practice; and that happy is the people whose God is their Lord.⁸ Teach that “kingdoms rest on the foundation of the Catholic Faith;⁹ and that nothing is so deadly, so hastening to a fall, so exposed to all danger, (as that which exists) if, believing this alone to be sufficient for us that we receive free will at our birth, we seek nothing further from the Lord; that is, if forgetting our Creator we abjure his power that we may display our freedom.”¹⁰ And again do not fail to teach “that the royal power was given not only for the governance of the world, but most of all for the protection of the Church;”¹¹ and that there is nothing which can be of greater advantage and glory to Princes and Kings than if, as another most wise and courageous Predecessor of ours, St. Felix, instructed the Emperor Zeno, they “permit the Catholic Church to practise her laws, and allow no one to oppose her liberty. For it is certain that this mode of conduct is beneficial to their interests, viz., that where there is question concerning the causes of God, they study, according to His appointment, to subject the royal will to Christ’s Priests, not to raise it above theirs.”¹²

9. But if always, venerable brethren, now most of all amidst such great calamities both of the Church and of civil society, amidst so great a conspiracy against Catholic interests and this Apostolic See, and so great a mass of errors, it is altogether necessary to approach with confidence the throne of grace, that we may obtain mercy and find grace in timely aid. Wherefore, we have thought it well to excite the piety of all the faithful in order that, together with us and you, they may unceasingly pray and beseech the most merciful Father of light and pity with most fervent and humble prayers, and in the fullness of faith flee always to Our Lord Jesus Christ, who redeemed us to God in his blood, and earnestly and constantly supplicate His most sweet Heart, the victim of most burning love toward us, that He would draw all things to Himself by the bonds of His love, and that all men inflamed by His most holy love may walk worthily according to His heart, pleasing God in all things, bearing fruit in every good work. But since without doubt men’s prayers are more pleasing to God if they reach Him from minds free from all stain, therefore we have determined to open to Christ’s faithful, with Apostolic liberality, the Church’s heavenly treasures committed to our charge, in order that the said faithful, being more earnestly enkindled to true piety, and cleansed through the sacrament of Penance from the defilement of their sins, may with greater confidence pour forth their prayers to God, and obtain His mercy and grace.

10. By these Letters, therefore, in virtue of our Apostolic authority, we concede to all and singular the faithful of the Catholic world, a Plenary Indulgence in the form of Jubilee, during the space of one month only for the whole coming year 1865, and not beyond; to be fixed by you, venerable brethren, and other legitimate Ordinaries of places, in the very same manner and form in which we granted it at the beginning of our supreme Pontificate by our Apostolic Letters in the form of a Brief, dated November 20, 1846, and addressed to all your episcopal Order, beginning, “*Arcano Divinae Providentiae consilio,*” and with all the same faculties which were given by us in those Letters. We will, however, that all things be observed which were prescribed in the aforesaid Letters, and those things be excepted which we there so declared. And we grant this,

notwithstanding anything whatever to the contrary, even things which are worthy of individual mention and derogation. In order, however, that all doubt and difficulty be removed, we have commanded a copy of said Letters be sent you.

11. “Let us implore,” Venerable Brethren, “God’s mercy from our inmost heart and with our whole mind; because He has Himself added, ‘I will not remove my mercy from them.’ Let us ask and we shall receive; and if there be delay and slowness in our receiving because we have gravely offended, let us knock, because to him that knocketh it shall be opened, if only the door be knocked by our prayers, groans and tears, in which we must persist and persevere, and if the prayer be unanimous . . . let each man pray to God, not for himself alone, but for all his brethren, as the Lord hath taught us to pray.”¹³ But in order that God may the more readily assent to the prayers and desires of ourselves, of you and of all the faithful, let us with all confidence employ as or advocate with Him the Immaculate and most holy Virgin Mary, Mother of God, who has slain all heresies throughout the world, and who, the most loving Mother of us all, “is all sweet . . . and full of mercy . . . shows herself to all as easily entreated; shows herself to all as most merciful; pities the necessities of all with a most large affection;”¹⁴ and standing as a Queen at the right hand of her only begotten Son, our Lord Jesus Christ, in gilded clothing, surrounded with variety, can obtain from Him whatever she will. Let us also seek the suffrages of the Most Blessed Peter, Prince of the Apostles, and of Paul, his Fellow-Apostle, and of all the Saints in Heaven, who having now become God’s friends, have arrived at the heavenly kingdom, and being crowned bear their palms, and being secure of their own immortality are anxious for our salvation.

12. Lastly, imploring from our great heart for You from God the abundance of all heavenly gifts, we most lovingly impart the Apostolic Benediction from our inmost heart, a pledge of our signal love towards you, to yourselves, venerable brethren, and to all the clerics and lay faithful committed to your care.

Given at Rome, from St. Peter’s, the 8th day of December, in the year 1864, the tenth from the Dogmatic Definition of the Immaculate Conception of the Virgin Mary, Mother of God. In the nineteenth year of Our Pontificate.

1. Gregory XVI, encyclical epistle “*Mirari vos*,” 15 August 1832.

2. *Ibid.*

3. St. Augustine, epistle 105 (166).

4. St. Leo, epistle 14 (133), sect. 2, edit. Ball.

5. Epistle to Cardinal De la Rochefoucault, 10 March 1791.

6. Clement XII, “*In eminenti*;” Benedict XIV, “*Providas Romanorum*;” Pius VII, “*Ecclesiam*;” Leo XII, “*Quo graviora*.”

7. St. Ignatius M. to the Philadelphians, 3.

8. Ps 143.

9. St. Celestine, epistle 22 to Synod. Ephes. apud Const., p. 1200.

10. St. Innocent. 1, epistle 29 ad Episc. conc. Carthag. apud Coust., p. 891.

11. St. Leo, epistle 156 (125).

12. Pius VII, encyclical epistle “*Diu satis*,” 15 May 1800.

13. St. Cyprian, epist. 11.

14. St. Bernard, Sermon. “*de duodecim praerogativis B. M. V. ex verbis Apocalyp.*”

Quanto Conficiamur Moerore. On Promotion of False Doctrines. Pope BI. Pius IX - 1863

To Our Beloved Sons, S. R. E. Cardinals and to Our Venerable Brothers, the Archbishops and Bishops of Italy.

Our Beloved Sons and Venerable Brothers, Greetings and Apostolic Benediction.

How much cause we have to grieve over the most cruel and sacrilegious war brought upon the Catholic Church in almost all regions of the world during these turbulent times, and especially declared upon unhappy Italy before our very eyes many years ago by the Piedmontese Government and stirred up more violently day by day, each of you, our beloved sons and

venerable brothers, easily understands. In the midst of our great distress, however, as long as you keep watch with us, we are deeply comforted and consoled. Although you are, indeed, most deplorably harassed by every grave injustice possible, torn away from your own flock, exiled and even cast into prison, nevertheless, with your profound virtue you have never neglected to speak and to write in ardent defense of the teachings of God, his Church, and this Apostolic See.

2. Consequently, we give thanks because you fervently rejoice to suffer insult in the name of Jesus. We extend to you merited praise in the words of our most saintly predecessor, Leo: “May you endure with all your heart the trials of your love, which you have undergone in reverence for the Catholic faith; may I accept the sufferings inflicted upon you as if I were bearing them myself. I know, however, that it is a cause of joy rather than of sorrow that with the strength of our Lord, Jesus Christ, you have persevered invincible in your evangelical and apostolic teaching . . . And when the enemies of the Christian faith were tearing you away from your respective churches, rather than being contaminated by their impiety, you preferred to endure the injustice of undergoing exile.”[1]

3. Would that we could announce the end of such terrible calamities besetting the Church! Never will there be grief enough over the corruption of morals so extensively increasing and promoted by irreligious and obscene writings, theatrical spectacles and meretricious houses established almost everywhere; by other depraved arts and monstrous portents of every error disseminated in all directions; by the abominable impurities of all vices and crimes growing constantly and the deadly virus of unbelief and indifferentism spread far and wide; by contempt for ecclesiastical authority, sacred things, and laws and by the outrageous plundering of Church possessions; by the bitter and constant abuse of consecrated Church officials, of the students of religious communities, of virgins dedicated to God; by the diabolical hatred of Christ, his Church, teaching, and of this Apostolic See. These and almost innumerable other evils perpetrated by the embittered enemies of the Catholic Church and faith, we are daily compelled to lament.

4. All these agonies seem to prolong and delay that most yearned for time when we shall see the full triumph of our most holy religion, of justice, and of truth. This triumph cannot fail us, however, even if it is not given us to know the time destined for it by almighty God. Even though our heavenly Father permits his holy Church to be afflicted and plagued by various tribulations and distresses while serving during this most miserable and earthly pilgrimage, nevertheless, because it has been founded by Christ, the Lord, upon an immovable and most firm rock, it cannot be shaken or overthrown by any force or violence. Rather, “it is strengthened, not weakened by persecutions. The Lord’s vineyard is always clothed with a richer harvest, for while each grain dies singly, it is born again manyfold.”[2]

5. That is what we see happening, beloved sons and venerable brothers, even in these most sorrowful times as a special blessing from God. For although the immaculate Spouse of Christ may be vehemently troubled at the present time by the work of the wicked, yet she is triumphing over her enemies. Yes, indeed, she is conquering her enemies and shines wonderfully bright with your unparalleled faithfulness, love, and respect towards us and this Chair of Peter, and with your outstanding constancy and that of the other venerable brothers, the bishops of the whole Catholic world. She shines with many pious works of Christian charity multiplying rapidly each day; with the light of blessed faith illuminating many regions evermore each day; with the exceptional love and devotion shown by Catholics towards the Church itself, towards us, and this Holy See; with the eminent and immortal glory of martyrdom. You know, in fact, how in Tonkin and especially in the regions of Cochin China, bishops, priests, laymen and even peaceful women themselves, and young boys and girls, emulating the martyrs with their unconquerable spirit and heroic virtue, disdained the most inhuman torture, and greatly rejoiced to pour out their lives for Christ. All these joys should be no slight consolation to us and to you in the midst of the overwhelming anguish that torments us.

6. Now, since our Apostolic Office demands we carefully and zealously defend the cause of the Church committed to us by Christ, we condemn those who attack and despise the Church itself, its sacred laws, ministers, and this Apostolic See. Hence, with this letter, once more we confirm, proclaim and condemn totally and singly that which in many consistorial allocutions and in our other Letters we have been forced to deplore, declare and condemn.[3]

7. Here, too, our beloved sons and venerable brothers, it is again necessary to mention and censure a very grave error entrapping some Catholics who believe that it is possible to arrive at eternal salvation although living in error and alienated from the true faith and Catholic unity. Such belief is certainly opposed to Catholic teaching. There are, of course, those who are struggling with invincible ignorance about our most holy religion. Sincerely observing the natural law and its precepts inscribed by God on all hearts and ready to obey God, they live honest lives and are able to attain eternal life by the efficacious virtue of divine light and grace. Because God knows, searches and clearly understands the minds, hearts, thoughts, and nature of all, his supreme kindness and clemency do not permit anyone at all who is not guilty of deliberate sin to suffer eternal punishments.

8. Also well known is the Catholic teaching that no one can be saved outside the Catholic Church. Eternal salvation cannot be obtained by those who oppose the authority and statements of the same Church and are stubbornly separated from the unity of the Church and also from the successor of Peter, the Roman Pontiff, to whom “the custody of the vineyard has been committed by the Savior.”[4] The words of Christ are clear enough: “If he refuses to listen even to the Church, let him be to you a Gentile and a tax collector;”[5] “He who hears you hears me, and he who rejects you, rejects me, and he who rejects me, rejects him who sent me;”[6] “He who does not believe will be condemned;”[7] “He who does not believe is already condemned;”[8] “He who is not with me is against me, and he who does not gather with me scatters.”[9] The Apostle Paul says that such persons are “perverted and self-condemned;”[10] the Prince of the Apostles calls them “false teachers . . . who will secretly bring in destructive heresies, even denying the Master. . . bringing upon themselves swift destruction.”[11]

9. God forbid that the children of the Catholic Church should even in any way be unfriendly to those who are not at all united to us by the same bonds of faith and love. On the contrary, let them be eager always to attend to their needs with all the kind services of Christian charity, whether they are poor or sick or suffering any other kind of visitation. First of all, let them rescue them from the darkness of the errors into which they have unhappily fallen and strive to guide them back to Catholic truth and to their most loving Mother who is ever holding out her maternal arms to receive them lovingly back into her fold. Thus, firmly founded in faith, hope, and charity and fruitful in every good work, they will gain eternal salvation.

10. Furthermore, beloved sons and venerable brothers, we cannot be silent about another most pernicious error, an evil that is pitifully tearing apart and deeply disturbing minds, hearts, and souls. We are referring to that unbridled and damnable self-love and self-interest that drive many to seek their own advantage and profit with clearly no regard for their neighbor. We mean that thoroughly insatiable passion for power and possessions that overrides all the rules of justice and honesty and never ceases by every means possible to amass and greedily heap up wealth. Completely absorbed in the things of earth, forgetful of God, religion and their souls, they wrongly place all their happiness in procuring riches and money. Let such people recollect and meditate seriously upon the very sobering words of Christ, the Lord: “What will it profit a man, if he gains the whole world and forfeits his life?”[12] Let them also reflect upon the teaching of Paul: “Those who desire to be rich fall into temptation, into a snare, into many senseless and hurtful desires that drag men down to ruin and destruction. For the love of money is the root of all evil; it is through this craving that some have wandered away and pierced their hearts with many pangs.”[13]

11. Now, truly, we cannot conceal the fact that we are in great anguish since there are some clergy in Italy who, forgetful of their vocation, do not blush in the least to spread abroad false doctrine, even in subversive writings. They arouse the people against us and this Apostolic See; they oppose our civil rule and that of the Chair itself; they shamelessly and zealously support the wicked enemies of the Catholic Church and this same See. Deserting their bishops and us, emboldened by the approval of the Piedmontese government and its Parliament, these ecclesiastics in open contempt of ecclesiastical censure and penalty have become impudently fearless in organizing certain condemnable societies commonly known as Liberal Clerical, of Mutual Assistance, For the Emancipation of the Italian Clergy, and other associations animated by the same depraved spirit. Although deservedly forbidden to perform their holy ministry, nevertheless, like brazen intruders, they sinfully and illicitly exercise it in many churches. We, therefore, disapprove and condemn the behavior of the same ecclesiastics. At the same time, we admonish and exhort, again and again, these unfortunate men to return to their right mind and heart and take thought for their own salvation, seriously considering “that God tolerates no example of conduct more from others than from priests when He sees those, whom He ordains for the improvement of others, give example of

their own depravity.”[14] Let them fervently reflect that their confused state must be repaired before the tribunal of Christ. May these pitiful churchmen heed our paternal advice and willingly render us the consolation of a repentant clergy. May they seek refuge in us day by day, begging pardon for their defection with suppliant prayer and humbly imploring absolution from ecclesiastical censure.

12. You are certainly aware, our beloved sons and venerable brothers, that every kind of impious and deceitful writing, lies, calumny, and blasphemy has been let loose from hell. No pain has been spared to transfer schools to non-Catholic teachers and to appropriate churches for non-Catholic worship. With a multiple of other, surely diabolical treacheries, arts, and undertakings, the enemies of God employ every effort to destroy completely—if that were possible — the Catholic Church, seduce and corrupt the people, especially guileless youth, and uproot our holy faith and religion from the souls of all.

13. We are fully confident that you, our beloved sons and venerable brothers, strengthened by the grace of our Lord, Jesus Christ, will continue steadfast in your outstanding episcopal zeal. With one mind and heart and with redoubled dedication, may you persist in defending the House of Israel, may you fight the good fight for the faith and defend from the snares of the enemy the faithful entrusted to your care. Admonish and exhort them to be strong in our sacred faith, without which it is impossible to please God. Urge them to persevere firmly established in our divine religion, which alone is true and eternal and prepares for salvation and even, to a very great extent, preserves and prospers civil society.

14. Through the parish priests chiefly and other ecclesiastics known for integrity of life, gravity of morals, and constant adherence to sound doctrine, may you teach unremittingly and accurately: at one time preaching the divine word, at another instructing the people in the mysteries of our august religion, its doctrine, precepts, and discipline. You, above all, know that many evils generally arise from ignorance of divine matters essential for salvation. Hence, you will understand that it behooves you to use every care and diligence that so detrimental a condition be prevented.

15. Before we bring our letter to its close, however, we cannot restrain from bestowing due praise upon the Italian clergy, who with the highest degree of devotion to us and this Chair of Peter and to their bishops, have certainly not strayed. Following the noble example of their bishops and bearing all hardships with utmost patience, they fulfill their duty most laudably. We put our trust in the hope, moreover, that this same clergy, with the help of divine grace and walking worthily in their vocation, will always strive to be shining examples of piety and virtue.

16. We continue, too, with fitting and public praise for the many consecrated virgins who violently driven from their monasteries, despoiled of their recompense, and reduced to beggary, have not broken faith with their Spouse. Enduring the most deplorable conditions, they pray day and night in the holy house of God where they patiently await His mercy and beseech Him for the salvation of all, even that of their enemies.

17. We rejoice, also, in praising the people of Italy who, with deep Catholic sensibilities, abhor the many impious and destructive efforts taken against the Church. With filial piety, respect and obedience, they take great pride in honoring us, this Holy See, and their bishops. Amid very serious difficulties and impeded by dangers, each day and in many ways they faithfully offer us tokens of their love and devotion, alleviating the wants of this Apostolic See, at times with money, at other times with other gifts.

18. In the midst of so many calamities and confronted with such fury against the Church, we are not despondent for “Christ is our counsel and our strength; without him we can do nothing, through him we can do all things. While confirming the preachers of the Gospel and the ministers of the sacraments, he said: ‘Lo, I am with you always, to the end of time.’”[15] We know for certain, moreover, that the gates of hell will never prevail against the Church which stands and will stand immovable with Christ Jesus, our Lord, as guardian and protector, who has built the Church and who has been “yesterday and today and forever.”[16]

19. With ever more ardent zeal and humility of heart, let us, our beloved sons and venerable brothers, never stop offering our prayers and petitions to God through Jesus Christ that His Church, driven by this most turbulent tempest, may recover from such great disasters, enjoy the most blessed peace and freedom throughout the world, and gain new and more splendid

triumphs over her enemies. Let us pray that the errant be flooded with the light of his divine grace, may turn back from the path of error into the way of truth and justice and, experiencing the worthy fruit of repentance, may possess perpetual love and fear of his holy name.

20. That the merciful God may more readily grant our most fervent prayers, let us invoke patronage of the immaculate and most holy Virgin Mary, Mother of God. Let us seek likewise the intercession of the most holy Apostles, Peter and Paul, and of all the blessed in heaven, that with their efficacious prayers before God, they may implore mercy and graces for all and powerfully avert all adversities and dangers afflicting the Church everywhere and especially in Italy.

21. Finally, as a most certain pledge of our singular benevolence toward you, we lovingly impart our heartfelt Apostolic Blessing upon you, beloved sons and venerable brothers, and upon the flock committed to your care.

Given at Rome, at St. Peter's, 10 August, 1863, in the eighteenth year of Our Pontificate.

1. *St. Leo, epistle 154 to the bishops of Egypt, ed. Baller.*

2. *St. Leo, sermon 82 on the feast of the apostles Peter and Paul.*

3. *Addresses on 20 June 1859; 26 September 1859; 13 July 1860; 28 September 1860; 17 December 1860; 18 March 1861; 30 September 1861; and 9 June 1862. Encyclical letters on 18 June 1859 and 19 January 1860. Apostolic letter on 26 March 1860.*

4. *Ecumenical Council of Chalcedon in its letter to Pope Leo.*

5. *Mt 15.17.*

6. *Lk 10.16.*

7. *Mk 16.16.*

8. *Jn 3.18.*

9. *Lk 11.23.*

10. *Ti 3.11.*

11. *2 Pt 2.1.*

12. *Mt 16.26.*

13. *I Tm 6.9-10.*

14. *St. Gregory the Great, homily 17 in Evangel.*

15. *St. Leo, epistle 167 to Rusticus, bishop of Narbonne.*

16. *Heb 13.8.*

Quartus Supra. On the Church in Armenia. Pope Bl. Pius IX - 1873

To Our Venerable Brothers Anthony Peter IX, Patriarch of Cilicia, and the Archbishops, Bishops, Clergy and Laity, Our Beloved Children of the Armenian Rite Who are in Loving Communion with the Apostolic See.

Venerable Brothers and Beloved Children, We give you Greetings and Our Apostolic Blessing.

Four and twenty years have now gone by since We addressed Our Apostolic letter to the men of the East (ad Orientales)[1] at this most holy season in which a new star shone forth in the East to enlighten the nations. We wrote that letter to strengthen Catholics in the faith and to call back to the one fold of Christ those who were unhappily outside the Catholic Church. We entertained a joyous and vivid hope that with the help of God and our Savior Jesus Christ, the purity of the Christian faith would be spread abroad and the zeal for ecclesiastical discipline flourish once again in the East. We promised to support with Our authority the establishment of this discipline in accordance with the sacred canons. Our great concern for the men of the East and the kindness and charity which We have shown them since that time are known to God. But all men too know what We took on Ourselves to achieve this purpose — if only all men correctly understood this as well! However by

the mysterious judgment of God, these affairs have developed far differently from Our hopes and desires, and far from rejoicing, We must rather grieve and lament a new disaster which is afflicting some of the Eastern Churches.

Schism in Constantinople

2. Long ago Christ warned that many would come in His name, stating that they were the Christ, and as a result, seduce many;[2] this has proved true. For by means of the new schism which arose three years ago among the Armenians in Constantinople, the common enemy of the human race is wholly engaged in undermining faith, destroying truth and disrupting unity by worldly wisdom, heretical discussion, subtle, clever deceit, and even, where possible, by the use of force. While exposing the pretenses and plots of this enemy, St. Cyprian lamented that “he snatches human beings out of the very church and while they think they have already drawn near to the light and escaped from the night of the world, he brings darkness over them once more in ways of which they are unaware. Thus, although they do not observe Christ’s gospel and His law, they call themselves Christians and judge that they possess the light while they walk in darkness, attracted and deceived by the adversary. For he transfigures himself like an angel of light, as the Apostle says (2 Cor 11.14) and disguises his ministers as ministers of justice who present night as day, ruin as salvation, hopelessness in the guise of hope, faithlessness under the pretext of faith, the antichrist with the title of “Christ.” Thus while telling lies which resemble truths, they make vain the truth by their subtlety.”[3]

3. The beginnings of this new schism were, as is usually the case, complicated by many contributory factors. However, We observed its wickedness and its dangers beforehand, and resisted it at once in two Apostolic letters, one February 24, 1870, *Non sine gravissimo*, and the other on May 20 in the same year, *Quo impensiore*. [4] The affair has gone so far, however, that despite the urging, warnings and censures of this Apostolic See, the originators of this schism and their adherents have fearlessly chosen for themselves a false patriarch. We have declared in Our letter of 11 March 1871, *Ubi prima*, [5] that this election is wholly invalid and schismatic, and that the man elected and those who elected him have incurred canonical penalties. Furthermore, they have taken possession of Catholic churches by violent means: they have forced the lawful Patriarch, Our venerable brother Anthony Peter IX, to depart from the territories of the Ottoman Empire; they have even seized with military aid the patriarchal see of Cilicia which is in Lebanon; and having won the civil command of this province, they have assailed the Catholic people of Armenia, and are trying by every means to detach them from their communion with and obedience to the Apostolic See. John Kupelian, one of the neo-schismatic priests, is working vigorously to ensure that the affair proceeds according to their plan. By Our authority, this man has previously been publicly and specifically excommunicated and declared cut off from the Catholic Church by the Apostolic delegate for Mesopotamia and other districts, Our venerable brother Nicholas Archbishop of Mardin; the specific charge was encouraging disorder and fomenting schism in the state of Diarbekr or Amida. After being sacrilegiously consecrated as bishop by the pseudopatriarch, and having gained power, he now attempts by argument and by open threats to bring the Catholics of the Armenian rite under his rule. If this should ever come about, the Catholics would be quite reduced to their wretched state of forty-two years ago when they were subjected to the power of the old schismatics of their rite.

Appeal to the Ottoman Emperor

4. We have indeed left no means untried in order to free you from this great evil. In this We follow the custom of Our predecessors whose authority, protection and help has usually been requested at such critical junctures by all the respected bishops and fathers of the Eastern Churches. To this end also We have sent an extraordinary legate to that region. We recently asked the supreme Ottoman emperor himself in a special letter that the losses suffered by Armenian Catholics be made good by process of law, and that their exiled shepherd be restored to his flock. But the fulfillment of Our wishes has been hindered by those men who call themselves Catholics, but are the enemies of the Cross of Christ.

Warning from the Holy See

5. We must now greatly fear that the originators of the new schism and their adherents may succeed in their plan of seducing both the weak in faith and the less prudent Catholics of the Armenian and other rites, leading them off on the path of

perdition. Therefore We are compelled to address you again, and by dispelling that darkness and thick mist which, conceals the truth, to warn all men. It is Our duty to strengthen those who stand firm, to support the wavering, and also to recall to goodness, those men who have wretchedly abandoned the truth and Catholic unity, if only, they are willing to listen.

6. The chief deceit used to conceal the new schism is the name of “Catholic.” The originators and adherents of the schism presumptuously lay claim to this name despite their condemnation by Our authority and judgment. It has always been the custom of heretics and schismatics to call themselves Catholics and to proclaim their many excellences in order to lead peoples and princes into error. St. Jerome, presbyter, referred to these men, among others, when he said: “The heretics are accustomed to say to their king or to Pharaoh, ‘We are the sons of wise men who have handed down to us from the beginning the Apostolic teaching; we are the sons of ancient kings who are called kings of the philosophers; and we possess the knowledge of the scriptures in addition to the wisdom of the world.’”[6]

7. But to prove that they are Catholics, the neo-schismatics appeal to what they call a declaration of faith, published by them on February 6, 1870, which they insist disagrees in no regard with the Catholic faith. However it has never been possible to prove oneself a Catholic by affirming those statements of the faith which one accepts and keeping silence on those doctrines which one decides not to profess. But without exception, all doctrines which the Church proposes must be accepted, as the history of the Church at all times bears witness.

8. That the statement of faith which they published was deceitful and sophistical is proved also by the fact that they rejected the declaration or profession of faith which was proposed to them on Our authority in accordance with custom. They were commanded to accept it by Our venerable brother Anthony Joseph Archbishop of Tyana, Apostolic Delegate at Constantinople, in a letter of warning sent to them on September 29 of the same year. For any man to be able to prove his Catholic faith and affirm that he is truly a Catholic, he must be able to convince the Apostolic See of this. For this See is predominant and with it the faithful of the whole Church should agree.[7] And the man who abandons the See of Peter can only be falsely confident that he is in the Church.[8] As a result, that man is already a schismatic and a sinner who establishes a see in opposition to the unique See of the blessed Peter[9] from which the rights of sacred communion derive for all men.[10]

Authority of the Papacy

9. This fact was well known to the illustrious bishops of the Eastern Churches. Hence at the Council of Constantinople held in the year 536, Mennas the bishop of that city affirmed openly with the approval of the fathers, “We follow and obey the Apostolic See, as Your Charity realizes and we consider those in communion with it to be in communion with us, and we too condemn the men condemned by it.”[11] Even more clearly and emphatically St. Maximus, abbot of Chrysopolis, and a confessor of the faith, in referring to Pyrrhus the Monothelite, declared: “If he wants neither to be nor to be called a heretic, he does not need to satisfy random individuals of his orthodoxy, for this is excessive and unreasonable. But just as all men have been scandalized at him since the chief man was scandalized, so also when that one has been satisfied, all men will doubtless be satisfied. He should hasten to satisfy the Roman See before all others. For when this See has been satisfied, all men everywhere will join in declaring him pious and orthodox. For that man wastes his words who thinks that men like me must be persuaded and beguiled when he has not yet satisfied and beseeched the blessed Pope of the holy Roman Church. From the incarnate word of God Himself as well as from the conclusions and sacred canons of all holy councils, the Apostolic See has been granted the command, authority and power of binding and loosing for all God’s holy churches in the entire world.”[12] For this reason John, Bishop of Constantinople, solemnly declared—and the entire Eighth Ecumenical Council did so later — “that the names of those who were separated from communion with the Catholic Church, that is of those who did not agree in all matters with the Apostolic See, are not to be read out during the sacred mysteries.”[13] This plainly meant that they did not recognize those men as true Catholics. All these traditions dictate that whoever the Roman Pontiff judges to be a schismatic for not expressly admitting and reverencing his power must stop calling himself Catholic.

10. Since this does not please the neo-schismatics, they follow the example of heretics of more recent times. They argue that the sentence of schism and excommunication pronounced against them by the Archbishop of Tyana, the Apostolic

Delegate in Constantinople, was unjust, and consequently void of strength and influence. They have claimed also that they are unable to accept the sentence because the faithful might desert to the heretics if deprived of their ministrations. These novel arguments were wholly unknown and unheard of by the ancient Fathers of the Church. For “the whole Church throughout the world knows that the See of the blessed Apostle Peter has the right of loosing again what any pontiffs have bound, since this See possesses the right of judging the whole Church, and no one may judge its judgment.”[14] The Jansenist heretics dared to teach such doctrines as that an excommunication pronounced by a lawful prelate could be ignored on a pretext of injustice. Each person should perform, as they said, his own particular duty despite an excommunication. Our predecessor of happy memory Clement XI in his constitution *Unigenitus* against the errors of Quesnell forbade and condemned statements of this kind.[15] These statements were scarcely in any way different from some of John Wyclif’s which had previously been condemned by the Council of Constance and Martin V. Through human weakness a person could be unjustly punished with censure by his prelate. But it is still necessary, as Our predecessor St. Gregory the Great warned, “for a bishop’s subordinates to fear even an unjust condemnation and not to blame the judgment of the bishop rashly in case the fault which did not exist, since the condemnation was unjust, develops out of the pride of heated reproof.”[16] But if one should be afraid even of an unjust condemnation by one’s bishop, what must be said of those men who have been condemned for rebelling against their bishop and this Apostolic See and tearing to pieces as they are now doing by a new schism the seamless garment of Christ, which is the Church?

11. The charity which obliges priests in particular to attend to the faithful should derive “from a pure heart and a good conscience and faith unfeigned”[17] as the Apostle warned. In reviewing the qualities which we ought to display as ministers of God, he also included “in charity unfeigned, in the word of truth.”[18] But Christ Himself, however, the God who “is charity,”[19] openly declared that those who do not listen to the Church should be regarded as gentiles and publicans.[20] And Our predecessor St. Gelasius answered Euphemius, Bishop of Constantinople, when he stated that “the flock ought to follow the shepherd who calls them back to safe pastures, rather than the shepherd follow the flock as it wanders off the road.”[21] For “the people must be taught, not followed: and if they do not know, we must impress on them what is permitted and not permitted, rather than give them our approval.”[22]

Definition of a Schismatic

12. But the neo-schismatics say that it was not a case of doctrine but of discipline, so the name and prerogatives of Catholics cannot be denied to those who object. Our Constitution *Reversurus*, published on July 12, 1867,[23] answers this objection. We do not doubt that you know well how vain and worthless this evasion is. For the Catholic Church has always regarded as schismatic those who obstinately oppose the lawful prelates of the Church and in particular, the chief shepherd of all. Schismatics avoid carrying out their orders and even deny their very rank. Since the faction from Armenia is like this, they are schismatics even if they had not yet been condemned as such by Apostolic authority. For the Church consists of the people in union with the priest, and the flock following its shepherd.[24] Consequently the bishop is in the Church and the Church in the bishop, and whoever is not with the bishop is not in the Church. Further more, as Our predecessor Pius VI warned in his Apostolic letter condemning the civil constitution of the clergy in France,[25] discipline is often closely related to doctrine and has a great influence in preserving its purity. In fact, in many instances, the holy Councils have unhesitatingly cut off from the Church by their anathema those who have infringed its discipline.

Authority of the Holy See

13. But the neo-schismatics have gone further, since “every schism fabricates a heresy for itself to justify its withdrawal from the Church.”[26] Indeed they have even accused this Apostolic See as well, as if We had exceeded the limits of Our power in commanding that certain points of discipline were to be observed in the Patriarchate of Armenia. Nor can the Eastern Churches preserve communion and unity of faith with Us without being subject to the Apostolic power in matters of discipline. Teaching of this kind is heretical, and not just since the definition of the power and nature of the papal primacy was determined by the ecumenical Vatican Council: the Catholic Church has always considered it such and abhorred it. Thus the bishops at the ecumenical Council of Chalcedon clearly declared the supreme authority of the Apostolic See in

their proceedings; then they humbly requested from Our predecessor St. Leo confirmation and support for their decrees, even those which concerned discipline.

14. Indeed, “the successor of blessed Peter, by the very fact that he is such, has been assigned the whole flock of Christ, so that together with his bishopric he receives the power of universal rule. Then the other bishops must be assigned their portions of the flock so that they can rule over their flock.”[27] If the supreme authority of this assignment to blessed Peter and his successors is rejected, the very foundations and prerogatives of the patriarchal churches in particular would be shaken. “Even if Christ willed that Peter and the other leaders have something in common, the other leaders have this only through Peter.”[28] “And in fact Peter himself honored the See (of Alexandria) when he sent his disciple, the evangelist: he strengthened the See (of Antioch) which he occupied for seven years, even though he was going to leave it.”[29] And both Anatolius,[30] Bishop of Constantinople, and Marcian,[31] the emperor, openly acknowledged that the approval and confirmation of the Apostolic See was altogether necessary to the decrees of the Council of Chalcedon concerning the see of Constantinople.

15. Accordingly, then, unless they abandon the unchanging and unbroken tradition of the Church which is so clearly confirmed by testimonies of the Fathers, the neo-schismatics can in no way convince themselves that they are Catholics even if they declare themselves such. If We did not thoroughly know the clever and subtle deceits of heretics, it would be incomprehensible that the Ottoman regime still regards as Catholics people it knows to be cut off from the Catholic Church by Our judgment and authority. For if the Catholic religion is to continue safe and free in the Ottoman dominion as the Emperor has decreed, then the essence of this religion should also be allowed, for instance the primacy of jurisdiction of the Roman Pontiff. Most men feel that the Church’s supreme head and shepherd should decide who are Catholics and who are not.

False Accusations

16. But the neo schismatics declare that they do not oppose the Catholic Church’s principles in the least. Their sole aim is to protect the rights of their churches and their nation and even the rights of their supreme Emperor; they falsely allege that We have infringed these rights. By this means, they fearlessly make us responsible for the present disorder. Exactly in this way did the Acacian schismatics act towards Our predecessor St. Gelasius.[32] And previously the Arians falsely accused Liberius, also Our predecessor, to the Emperor Constantine, because Liberius refused to condemn St. Athanasius, Bishop of Alexandria, and refused to support their heresy.[33] For as the same holy Pontiff Gelasius wrote to the Emperor Anastasius on this matter, “a frequent characteristic of sick people is to reproach the doctors who recall them to health by appropriate measures rather than agree to desist from and condemn their own harmful desires.” These appear to be the main grounds on which the neo-schismatics gain their support and solicit the patronage of powerful men for their cause, most wicked as it is. Lest the faithful be led into error, We must deal with these grounds more fully than if We merely had to refute unjust accusations.

17. We do not wish to recall that after the schism succeeded, the fortunes of the Eastern Catholic Churches declined; then God overthrew the empire of the Greeks in punishment for the sundered unity of His Church. Neither do We desire to recall the energetic efforts of Our predecessors, as soon as it was possible, to call back the straying sheep to the one true flock of Christ the Lord. But even if the results did not fully match the efforts expended, still by God’s mercy some churches of the different rites did return to the truth and Catholic unity of the Church. These the Apostolic See received in its arms like newborn infants and took particular care to strengthen them in the true Catholic faith and to keep them completely free from all stain of heresy.

Schism at the Time of Pius VII

18. When it was reported that the evil doctrines of a sect that Pope Pius VII had already condemned were being spread in the East, Pius VII became alarmed. Because they were trying to suppress the primacy of papal jurisdiction, the Pope decided on immediate measures to prevent their futile ambiguities and contentions from deceiving the faithful. Accordingly he

ordered the ancient formula of St. Hormisdas, Our predecessor, to be sent to the patriarchs and eastern bishops.[34] In addition he commanded each within his jurisdiction to have every present or future clergyman subscribe to the profession of faith prescribed for men of the East by Urban VIII, unless they had already done so.

Continuation of Schisms

19. However soon afterwards, in the year 1806, the so-called Antioch Synod met at the monastery of Carcapha in the diocese of Beirut. The Pistoian Synod, which had already been condemned, quietly and deceitfully influenced the synod in many matters. This synod reproduced several statements, in part verbatim and in part ambiguously expressed, even though these had been condemned by the holy Roman See. Still other statements smacked of Baianism and Jansenism, and disturbed the position of the Church by their opposition to ecclesiastical power, sound doctrine and the approved discipline of the Church. This Synod of Carcapha published its decrees in Arabic in 1810 without reference to the Apostolic See; as a result, it occasioned complaints from many bishops and was finally censured and condemned in an Apostolic letter by Gregory XVI.[35] He bade the bishops derive the norm of their rule and teaching from the other ancient councils long approved by the Apostolic See. If only the errors in which it abounded had come to an end when the synod was condemned! But such wicked teachings did not cease to creep secretly throughout the East, waiting for the right moment to emerge into common view. Despite an unsuccessful attempt about twenty years ago, the new Armenian schismatics have now daringly brought this about.

Catholicism in Constantinople

20. But since discipline is the rampart of faith, the Apostolic See needed to restore discipline. It has certainly never abandoned this most serious duty even in adverse times when it could attend only to transitory needs while it awaited more the favorable times. The Ottoman emperor, at the insistence of Leo XII and Pius VIII, and relying on the support of the Catholic rulers of Austria and France, recognized the distinction which exists between Catholics and heretics; therefore, he removed Catholics from the civil power of the latter, decreeing that Catholics should have their own head or prefect. It was only then in Constantinople that bishops of the Armenian rite could safely exercise the authority of an ordinary, to raise Catholic churches of the same rite, and to profess and practice openly the Catholic religion. Accordingly Pius VIII set up at Constantinople the see of the primate and archbishop of the Armenians;[36] the Pope was eager that canonical discipline should thrive there in a suitable and timely manner.

21. After some years, as soon as it was clearly expedient, We set up episcopal sees subject to the primate at Constantinople and also prescribed the procedure to be observed for the election of bishops.[37] Finally in an imperial document issued on April 7, 1857, to Our venerable brother Anthony Hassoun, then the primate of that see, provision was made on the authority of the supreme Emperor of the Ottoman Empire to prevent the power of the civil Prefect, as he is called, from being exercised in religious affairs, which would be completely at variance with the laws of the Catholic Church. The Armenians themselves requested that We unite the primatial church at Constantinople to the patriarchal see of Cilicia; We did this and We abrogated the title of the former by Our Apostolic letter *Reversurus*. Then We decided that it was both timely and necessary to sanction certain chief points of discipline by the authority of the same Constitution. We commanded by Our Apostolic letter *Commissum* of July 12, 1867[38] that a patriarchal synod be held as soon as possible in order to carefully ensure that an exact order of discipline be correctly established in the whole Armenian patriarchate.

22. But an enemy proceeded to sow weeds in the Armenian church at Constantinople when shortly afterwards some men raised the question about the civil prefecture of the Armenian community, which they complained had been stolen by the new Patriarch. A serious disturbance soon followed this controversy: the same Patriarch was accused of betraying the rights of the state in accepting Our previously mentioned Constitution as a Catholic bishop was bound to do. In this way at last all the plans, artifices, and abuse of the dissidents have come to bear on this particular Constitution.

23. In this affair two points in particular have been called criminal: that is, the decrees concerning the election of holy bishops and the administration of the Church's property. For it has been falsely asserted that these are opposed to the national

laws and the laws of the supreme Emperor. Although Our prescription on each of these headings ought to be very well known, it is well to repeat them at this point. For many speak as if they understand in spite of their ignorance of what is in Our prescriptions[39] and others, like soothsayers and interpreters of dreams, judge what they do not know.[40]

Selection of Hierarchy

24. We commanded that a synod composed exclusively of bishops elect the patriarch. However, We forbade the man elected to be enthroned until he received a letter of confirmation from the Apostolic See. We ordered bishops to be elected in the following way: all the bishops of the province were to gather in a synod and recommend three suitable churchmen to the Apostolic See. If it were not possible for all the bishops to come to the synod, the recommendation could be made by a synod of at least three diocesan bishops together with the patriarch, if those absent indicated their triple recommendation in writing. When this is done, the Roman pontiff will choose one of those recommended and put him in charge of the vacant see. We declared that We were certain that the bishops would recommend worthy and suitable men so that We would never have to select someone different from those recommended to be in charge of the vacant see.

25. If you consider these measures with a mind free from the passions of faction, you will find them all sanctioned by the universal sense of the canons. Concerning the exclusion of the laity from the election of bishops, a clear distinction must be made, lest a doctrine at variance with the Catholic faith result. This distinction is between the right to elect bishops and the ability to give testimony as to their life and morals. The former claim must be credited to the wrong notions of Luther and Calvin, who even asserted that it was a matter of divine law that the bishops should be elected by the people; as everybody realizes, such false teaching has been and is still rejected by the Catholic Church. For no power of electing bishops or other ministers of religion has ever been given to the people by either divine or ecclesiastical law.

26. Testimony of the people concerning the life and morals of those who are to be raised to the episcopate became important “when the Arians, to whom the emperor Constantius was partial, began to eject Catholic prelates from their sees and replace them with adherents of Arianism, as St. Athanasius laments (History of the Arians, ch. 4). The people felt that if they were present and if their testimony were heard at the election of bishops, then they would be more likely to support and help them.”[41] That custom indeed lasted for some time in the Church, but when recurrent discord, disturbance, and other abuses resulted from it, it was necessary to remove the people from the process. For as St. Jerome observes, “sometimes the judgment of the ordinary people is wrong and in approving of priests each man is partial to his own ways and seeks a superior who resembles himself rather than one who is good.”[42]

27. Nevertheless, in imposing a procedure of election, We left the synod of bishops freedom to examine the talents of the men to be elected in whatever way they preferred, even to the extent of summoning the testimony of the people if they so chose. And in fact, since the publication of Our Constitution, such an examination was conducted three years ago by the Armenian prelates when a bishop was elected for the districts of Sebaste and Tokat. The proceedings sent to this Holy See testify to this. However We did not nor do We think it fitting to impose a similar procedure in the election of the patriarch for several reasons. In the first place, his rank is so high; secondly, he is in charge of all the bishops in his district; and lastly, it is clear to Us that only bishops have taken part in the election of the patriarch in each of the Eastern rites, except on particular and extraordinary occasions when circumstances demanded a different procedure. For instance, when the Catholics were protecting themselves against the strong power of the schismatics to whom they were subjected, they asked for a different patriarch for themselves. By this fact they ensured their separation from these schismatics and their true and sincere “conversion” to the Catholic faith as indeed happened when Abraham Peter I was elected.

28. However, some resent and bemoan both Our declaration that this Apostolic See has the right and power to elect a bishop either from the three names recommended or apart from them and Our prohibition against the enthronement of an elected Patriarch without Our prior confirmation. They call Our attention to the customs and canons of their churches as if We had abandoned the provisions of the sacred canons. We might respond to these men in the same way Our predecessor St. Gelasius did when the Acacian schismatics brought the same false accusation against him: “They cite the canons against Us without knowing what they are saying since they show that they are themselves in opposition to the canons by the very fact that they

deny obedience to the first See although its advice is sound and correct.”[43] For these are the very canons which recognize the full, divine authority of blessed Peter over the whole Church. Indeed, they proclaim that he lives and exercises judgment in his successors to the present time and forever, as the Council of Ephesus affirmed.[44] Rightly then did Stephan, Bishop of Larissa, give this firm answer to those who considered that the privileges of the churches of Constantinople were somewhat diminished by the intervention of the Roman Pontiff: “the authority of the Apostolic See which was given by God and our Savior to the chief of the Apostles exceeds the privileges of all the holy churches. In acknowledging this, all the churches of the world should cease their opposition.”[45]

29. Certainly, if you recall the history of your districts, you will find examples of Roman Pontiffs who used this power when they judged it necessary for the safety of the Eastern Churches. This was why the Roman Pontiff Agapetus used his authority to eject Anthimus from the See of Constantinople and replace him with Mennas without calling a synod. Our predecessor Martin I entrusted his power for the East to John, Bishop of Philadelphia, in regard to the regions of the East. He instructed him “by the Apostolic authority given to Us by the Lord through the most holy Peter, prince of the Apostles,”[46] to appoint bishops, priests and deacons in every city subject to the sees of Jerusalem and Antioch. In more recent times, you will recall that the bishop of Mardin of the Armenians was elected and consecrated by the authority of this Apostolic See even though Our predecessors granted the care of this see to the patriarchs of Cilicia. This was granted when the administration of the district of Mesopotamia was assigned to them by the Holy See. All these actions agree with the supreme power of the Roman See; the church of the Armenians has always recognized, proclaimed, and respected this except during unhappy times of schism. This is not surprising since even among your people still separated from the Catholic faith, the ancient tradition remains strong that the great bishop and martyr whom you regard as the Enlightener of your race, received his power from the Apostolic See. He came to the See in person, undeterred by the length and great hardship of the journey. This was Gregory whom Chrysostom described as a sun rising in the eastern regions whose shining rays reached as far as the Greek people.[47]

30. We decided on this arrangement by Ourselves after carefully studying both on ancient and recent events. Everyone knows that the eternal and at times the temporal happiness of people depends on the proper election of bishops; the circumstances of time and place must be considered referring all the authority for selecting the bishops to the Apostolic See. Still We decided to moderate the exercise of this power by allowing the synod of bishops to elect the patriarch and by having this synod recommend three suitable men to Us for vacant sees as was sanctioned in Our Constitution.

31. But on this matter too, to rouse the torpid and increasingly inspire those who are running well, We said that We hoped truly suitable men worthy of so important an office would be recommended to avoid the necessity of Our ever having to appoint to a vacant See someone apart from those recommended. This was provided for also in the procedure We established in 1853[48] for exactly the same purpose. We have heard that some have interpreted these otherwise mild words to mean that We would disregard and even deride the recommendations of the synod. Others have gone even further and developed a theory that a proposal to entrust the care of the Armenians to Latin bishops is veiled in these words. Such foolish accusations indeed deserve no answer: for only fearful and foolish men could utter such statements. But We considered that We should not keep silence on Our right to elect a bishop apart from the three recommended candidates, in case the Apostolic See should be compelled to exercise this right in the future. But even if We had remained silent, this right and duty of the See of blessed Peter would have remained unimpaired. For the rights and privileges given to the See by Christ Himself, while they may be attacked, cannot be destroyed; no man has the power to renounce a divine right which he might at some time be compelled to exercise by the will of God Himself.

32. Although it is now nineteen years since these pronouncements were made to the Armenians, and although bishops have been elected many times, We have never used that power, not even when recently, after the publication of the Constitution *Reversurus*, We received a triple recommendation from which We could not elect a bishop. In this case We told the synod of bishops to recommence the process of recommendation in accordance with the laws We prescribed rather than Our electing a bishop apart from their recommendations. This has been hindered so far by the new schism which has begun to tear apart the church of the Armenians. We are confident, furthermore, that such distressful times will never befall the

Catholic churches of Armenia as to compel the Roman Pontiffs to impose bishops on them who have not been recommended by the synod of bishops.

33. We will add some remarks on Our prohibition of the enthronement of Patriarchs before Holy See. The writings of the ancients testify that the election of Patriarchs had never been considered definite and valid without the agreement and confirmation of the Roman Pontiff. Accordingly, it is learned, those elected to patriarchal sees always sought such confirmation, with the support of the emperors. Thus, to pass over other names in a well known affair, Anatolius Bishop of Constantinople (a man who certainly did not serve the Apostolic See very well), and even Photius himself (the first cause of the Greek schism), requested the Roman Pontiff to confirm their elections by his consent. To this end they employed the intervention of the emperors Theodosius, Michael and Basil. For this reason the Fathers of Chalcedon, even though they declared all the acts of the robber synod of Ephesus invalid, willed that Maximus Bishops of Antioch remain in the see. He had replaced Domnus by authority of that synod since “the holy and blessed Pope who confirmed the holy and venerable Maximus as bishop of the church of Antioch appeared to have approved his merit in a just judgment.”[49]

34. But if you consider the patriarchs of those churches which in more recent times have renounced schism and returned to Catholic unity, you will find that all of them asked for confirmation from the Roman Pontiff; the Roman Pontiffs confirmed them all by letter in such a way that at the same time the Pontiffs appointed them and placed them over their churches. The Apostolic See has at times tolerated elected patriarchs using their power before being confirmed by the See. It has done so because their districts were so distant or because the journey was dangerous or because of the reverses threatening more and more frequently from the predominance of schismatics of the same rite. This dispensation has been granted even in the west to those who are very far away because of the needs and benefits of the churches.[50] But it is fair to remind you that such reasons are no longer valid since travel is much easier and since the Catholics have been delivered from the civil power of the schismatics by the kindness of the supreme Ottoman emperor. By following this procedure, safe provision is made for the preservation of the Catholic faith which could be disturbed at will by one who is unworthy of such high office occupying the patriarchal see before the Apostolic confirmation which might arise when an elected Patriarch is rejected by the holy Apostolic See and has to relinquish his place will be forestalled.

35. Everything which is sanctioned in Our Constitution contributes to the preservation and development of the Catholic faith. It contributes as well to the protection of the real liberty of the Church and the authority of the bishops, whose rights and privileges find strength and repose in the stability of the Apostolic See. The Roman Pontiffs have always strongly defended these rights and privileges from heretics and ambitious men at the request of bishops of every rank, nation and rite.

Ecclesiastical Laws

36. We do not need to give a long answer to the question of the so-called national laws. For if it is a matter of civil laws only, the supreme ruler has the power to judge and decide whether he deems them useful and beneficial to his subjects. But if it is a matter of ecclesiastical laws, no one can be unaware that Catholics have never recognized any national or popular laws against the Church, its hierarchy and ordinations. For although peoples and nations have entered the Church from all places, still God has united them all under the supreme shepherd blessed Peter, the prince of the Apostles. Thus there might no longer be Gentile and Jew, barbarian and Scythian, slave and free, but that Christ may be all things in all men.[51] From Him the whole body, joined and knit together by every joint, increases bodily and builds itself up in love.[52] For God has not given any peoples or nations power over the Church, but has entrusted them to the Apostles for teaching and has commanded the duty of belief.[53] For this reason too, the blessed Peter openly declared at the meeting of Apostles and presbyters that God had decreed that the nations should hear the word of the Gospel through him and should believe.[54]

Calumnies against the Church

37. But it is also said that We have infringed upon the rights of the supreme emperor. This is a common calumny worn thin by the long use heretics have made of it. The Jews first invented it in opposition to Christ and God; then pagans very often

used it not only before the Roman emperors and heretics, but even before Catholic princes. I could wish they had not brought it forward this time as well. To counter it, St. Jerome wrote that “heretics cringe before royal rank and often impute their own pride to kings; assuming the king did what they do, they accuse holy men and preachers of the faith in his presence and forbid teachers to preach in Israel lest they act contrary to the king’s will arguing that Bethel, the ‘house of God,’ and the false church is the sanctuary of the king and the temple of the kingdom.”[55] It would indeed be quite enough to trample in contemptuous silence on these shameless calumnies which are so far removed from the teachings, habits, and practices of the Catholic faith. But it is necessary to ensure that the simple and inexperienced do not suffer by wrongly judging Us and the Apostolic See as a result of the statement of ill-wishers “who in the course of attacking others attempt to increase their vices.”[56]

Ecclesiastical Domain

38. Therefore, the teaching of the Catholic Church received from Christ Himself, and handed on by the holy Apostles, is that the things of Caesar must be given to Caesar, but to God must be given the things of God. For this reason, when it was necessary, Our predecessors never avoided impressing on princes their duty of faith and obedience. Hence the administration of civil affairs is proper to the ruler, but ecclesiastical affairs are entirely the concern of the priests. Among these affairs are to be reckoned everything which is necessary to establishing and maintaining the so-called exterior discipline of the Church. It would be heretical to affirm that the use of this power received from God is an abuse of the Church’s authority; Pius VI already determined this.[57] The Apostolic See has often taken great pains to maintain this distinction of powers. St. Athanasius called the interference of secular rulers in Church affairs “a novel spectacle” and “an invention of the Arian heresy.”[58] Other prelates openly condemned it, among them Basil of Caesarea, Gregory the Theologian, John Chrysostom and John Damascene. The last named affirmed publicly that “no one would persuade him that the Church is governed by imperial edicts; it is ruled by the customs of the Fathers, both written and unwritten.”[59] For the same reason the fathers of the ecumenical Council of Chalcedon declared publicly in the case of Photius, Bishop of Tyre, gaining the assent even of the servants of the Emperor, that “no pragmatic (that is, imperial decree) will be valid in opposition to the rules: let the canons of the Fathers be binding. “And when the imperial servants inquired “whether the holy synod wanted this to be defined in regard to all pragmatics which were in conflict with the canons, all the bishops answered, ‘All the pragmatics will come to an end: let the canons be binding, and let you see to this.’”[60]

39. However there are two points in which it is said that We have injured the rights of the Emperor: that is, by determining the procedure to be observed in electing and establishing holy bishops, and by forbidding the Patriarch to alienate Church property without informing the Apostolic See.

40. Now, what can be said to belong more to the area of ecclesiastical affairs than the election of bishops? We have read nowhere in the holy writings that these could be decided by princes or by peoples. Indeed, the Fathers of the Church, the ecumenical Councils, and the Apostolic constitutions have always both recognized and ordered that these elections constituted part of the Church’s power. So if in the matter of establishing an ecclesiastical shepherd, the Apostolic See should define the procedure to be followed in conducting such elections, in what way could it be said that it has injured the rights of the supreme emperor? The rights it exercises are those of its own proper power, not those of another’s power. The bishop has indeed a special and venerable authority over the people entrusted to him. The civil power need not fear it since the bishop will be no enemy to the civil power, but will affirm the legitimate rights of the ruler they share. But if it should turn out differently — since human beings are weak — the Apostolic See itself would attend to a bishop who was revolting against the faith and the subjection which is due his legitimate ruler. It need not be feared that anyone at enmity with the legitimate ruler will slink into the episcopal office. For according to the Church’s laws, the qualities of the men being considered for promotion are carefully examined to determine that they are endowed with the virtues which the Apostle demands they have. The man outstanding in these virtues would heed the precept of blessed Peter: “Be subject to every human institution for God’s sake: to the king as preeminent, to governors as sent by him to punish evildoers and to honor the good. For this is God’s will, that by doing good, you may silence the ignorance of foolish men; as free men, do not use freedom as a pretext for wrongdoing, but use freedom for your work as servants of God.”[61]

Combination of Civil Duties with Ecclesiastical

41. The first Ottoman emperor in Constantinople and his successors decided to confer civil duty and administration on bishops and other clerics. The full and unimpaired power of the Church in their election cannot be lessened for this reason. For it would be improper for heavenly and spiritual matters to be of smaller regard than earthly and civil affairs and to be their servant. But the supreme Emperor has the right to confer civil rank and power on another, if and when he judges this is expedient. He must, however, provide that the full and free exercise of ecclesiastical power remain with the Catholic bishops. However, a special document of the supreme Ottoman emperor in 1857 changed this.

False Accusations

42. We directed all these matters to the Ottoman court through the Archbishop of Thessalonica when he served as Our extraordinary legate at Constantinople. Now it is clearly time to put an end to the pain given by the repetition of these false and stale assertions, unless our opponents are envious men and prefer to be known as more eager for their faction than for the truth.

43. But We were astonished on learning that We were under attack for renewing and confirming the law on the alienation of ecclesiastical property. It was as if We wanted not only to infringe on the imperial rights, but even to claim for Ourselves the very property of the Armenian churches. Church property belongs to the churches and is under their power no less certainly than civilian property belongs to civilians. This fact is sanctioned not so much by the canons, but rather acknowledged by each man's natural reason. In the first centuries of the Church, the administration of this property was entrusted to the judgment and conscience of the bishops. Subsequent councils carefully regulated it by publishing laws to settle the method by which the administration should be carried out and the reasons for which alienation should be allowed. In this way, the ancient power of the bishops was limited and subservient to the prudent judgment of synods or sometimes to that of higher prelates. But since at this point adequate provision for the indemnity of Church property did not seem to have been made, either because synods did not meet often enough or for other reasons, the authority of the Apostolic See was bound to intervene. In this way care was taken that the property of the churches would not be alienated without the advice of the Roman Pontiffs.

44. The matter indeed was considered very serious and necessary for the benefit of the churches; therefore, it was settled long ago that those who were elected to cathedral, metropolitan and even patriarchal churches should be obliged under solemn oath to observe this law. This oath was in fact taken also by the patriarchs of the Eastern rite in so far as their subsistence property was concerned ever since their churches returned to Catholic truth and unity. This is witnessed by the documents which are in Our Apostolic archives. Not even one of them declined to promise under oath that he would observe the aforesaid laws. The same oath is, and has been, taken daily by bishops of the Latin rite no matter what their nation, kingdom, or state, without the civil powers ever complaining that their rights were being injured by this action. And rightly so, for by these laws the Roman Pontiff does not claim or take anything for himself, but is concerned only with the benefit of the churches. This includes settling what a bishop should best do in particular cases by comparing counsels, or giving the bishop himself the power of determining what is best concerning a father's dealings with his sons. We had the most serious reasons, of which We will have to give an account to God, when We determined in Our Constitution that the law to which the Patriarchs were already subject, by which they were forbidden to alienate their subsistence property without the advice of the Apostolic See, should be extended to include other ecclesiastical property. Our Constitution ensures that safer and more effective measures children, We have decided in the present crisis to write all this to you to arouse your pure mind to the duty We have laid upon you. For you see that what the holy Apostles long ago foretold is still being fulfilled in your days, namely that in the last days, deceivers would come to deceive, walking according to their own passions. Be zealous then not to be won over from Him who called you in the grace of Christ to a different gospel. They do indeed wish to change the gospel of Christ by attempting to remove the foundation laid for His Church by Christ. Also, they either deny or reduce the universal task of feeding the sheep and the lambs which was entrusted to blessed Peter in the gospel. Indubitably, "these things are permitted and borne by the Lord, since the free decision of each individual will is assured, in order that while the testing of the truth exercises your hearts and minds, the unimpaired faith of the approved way may shine with clear

light.”[64] Still you should avoid those who grow daily worse, as the Apostle commanded. And you should continue to receive no one in your gathering under any pretext who holds communion with such men that you may preserve the Catholic faith unsullied in your hearts.

50. “But let no one try to trick you by saying that ‘the controversy is not about religion but about customs,’ as the ancient schismatics did, or that the Apostolic See is not dealing with the cause of Catholic communion and faith but is simply pained by the insult of being apparently despised by its critics since the dissidents do not rest from scattering such statements as these to deceive all the simple-minded.”[65] For it is already clear from their declarations and published writings that they are openly assailing the primacy of jurisdiction given by Christ the Lord to this apostolic See in the person of blessed Peter; they do this when they attack the right of exercising this jurisdiction in the Churches of the Eastern rite. But Our Constitution could not be the cause of this error, although it has served as an opportunity and pretext for restless or inexperienced minds to bring it forth. “The Apostolic See, far from being grieved by insult, defends the faith and pure communion. It does this so that today, if all who have rebelled return in heartfelt sorrow to the fullness of faith and Catholic communion, it will receive them with love and full charity, following the regulations of the Fathers.”[66] We have now long and fervently besought God in the humility of Our heart to deign to grant this favor. We desire and wish you also to do likewise.

51. For the rest, venerable brothers and beloved children, be strengthened in the Lord and the power of His might; receive the armor of God to enable you to stand fast in the evil day and take up the shield of faith in every affair; do not reckon your life more valuable than yourselves. Remember your ancestors who had no fear of suffering exile, imprisonment, and even death itself as they purposed to keep for themselves and you the unique gift of the true Catholic faith. For they rightly knew that not those who kill the body need be feared, but the one who is able to destroy body and soul in hell. Consequently cast all your concern on God: for He has care of you and will not allow you to be tempted beyond your ability. You will then rejoice that, at this time, you were somewhat saddened by different temptations so that your faith, more valuable than gold which is tested by fire, should on testing be found to merit praise, glory, and honor in the revelation of Jesus Christ. Finally We beseech you all to strive for perfect concord in your concern to preserve the unity of faith in the bond of peace. And may the peace of God which surpasses all understanding, maintain your hearts and minds in Christ Jesus Our Lord. In His name and by His authority We lovingly impart Our Apostolic Blessing to you, venerable brothers and beloved sons, as you continue in communion with the obedience to the Apostolic See.

Given at Rome in St. Peter’s on the 6th of January 1873, the 27th year of Our Pontificate.

For the Acta of the Holy See in relation to the Armenian schism see the Acta Sanctae Sedis, vol. 5, pp. 444ff., 500ff., and 572; vol. 6, pp. 273ff. See also the Acta of the Sacred Consistory, vol. 3, pp. 337ff., and p. 386 for the famous bull Reversurus, and p. 394 for the apostolic letter Commissum. See also vol. 5, pp. 376, 380, and 615 for statutes of the Babylonian Patriarchate of the Chaldaeans passed after the bull Reversurus.

1. *In suprema*, 6 January 1848 (*Acta Pii IX*, vol. 1, p. 78).

2. *Mt 24.5*.

3. *Lib. de Unit*, no. 3.

4. *Acta Pii IX*, vol. 5, pp. 129 and 195.

5. *Ibid.*, p. 290.

6. *Comment. in Isaiae 19.12-13*.

7. *St. Irenaeus, Contr. haeres.*, bk. 3, chap. 3.

8. *St. Cyprian, Lib. de Unitate*, no. 4.

9. *St. Optatus of Milevis, de schism. Donatist*, bk. 2.

10. *Council of Aquileia and St. Ambrose, epistle 11 to the emperors*.

11. *Labbe, Collect. Council.*, publ. Venice, vol. 7, cod. 1279.

12. *Epistle Ad Petrum illustrem, Coll. Counc.*, vol. 6, col. 1520.

13. *Libell. of John, bishop of Constantinople to St. Hormisdas. Eighth Ecumenical Council, prop. I*.

14. *St. Gelasius, epistle 26, sect. 5, to the bishops of Dardania*.

15. *Const. Unigenitus, prop. 91, 92, 93*.

16. *Hom. 26 on the Gospels, sect. 6.*
 17. *I Tm 1.5.*
 18. *2 Cor 6.6.*
 19. *1 Jn 4.8.*
 20. *Mt 18.17.*
 21. *Epistle 3, no. 15 to Euphemius.*
 22. *St. Celestine, Pope, to the bishops of Apulia and Calabria, no. 3.*
 23. *Acta Pii IX, vol. 4, p. 304.*
 24. *St. Cyprian, epistle 66 to Florentius Pupianus, no. 8.*
 25. *Quod aliquantum, 10 March 1791.*
 26. *St. Jerome on the epistle to Titus 3.10-11.*
 27. *Pius VI in his brev. Super soliditate, 28 November 1786.*
 28. *St. Leo, serm. 3 on the anniversary of his elevation.*
 29. *St. Gregory the Great, bk. 7, epistle 40 to Eulogius bishop of Alexandria.*
 30. *Anatolius to St. Leo, epistle 132, no. 4.*
 31. *Marcian to St. Leo, epistle 100.*
 32. *St. Gelasius epistle 12 to the emperor Anastasius, no. 1.*
 33. *St. Athanas., hist. Arianor ad Monach., no. 35.*
 34. *Encyclical of the Sacred Congregation for the Propagation of the Faith, 6 July 1803.*
 35. *Gregory XVI, apostolic letter Melchitarum catholicorum, 16 September 1835.*
 36. *Apostolic letter Quod iamdiu, 6 July 1830.*
 37. *Apostolic letter Universis Dominici gregis, 30 April 1850.*
 38. *Acta Pius, vol. 4, p.318.*
 39. *Eph 4.17-18.*
 40. *Prv 23.7.*
 41. *Pius VI, apostolic letter contr. civilem cleri constitutionem, 10 March 1791.*
 42. *Advers. Iovinian, bk. 1, no. 34.*
 43. *In Commonit. ad Faustum, no. 5.*
 44. *Ecumenical Council of Ephesus, Act. 3.*
 45. *Stephen, Bishop of Larissa, in Libell. to Boniface 11 and the Roman Synod in 531.*
 46. *Epistle to John of Philadelphia in Labbe, Collect. Counc., tom. 7, col. 22.*
 47. *Encomium of St. Gregory, Enlightener of the Armenians, from the Armenian homilies in the Opera of St. John Chrysostom, Paris, 1864, vol. 12, col. 943.*
 48. *Instruction Licet. 20 August 1853.*
 49. *Council of Chalcedon, Ac . 10.*
 50. *Lateran Council IV, canon 26.*
 51. *Col 3.11.*
 52. *Eph 4.16.*
 53. *Mt 28.19.*
 54. *Acts 15.7.*
 55. *Comment. on Amos 7.10-11.*
 56. *Gregory Nazianzen, oration 43 in praise of St. Basil, no. 68.*
 57. *Const. Auctorem fidei, prop. 4.*
 58. *Hist. Arianor. ad Monach., no. 52.*
 59. *Oration 2 de sacr. imaginib., no. 16.*
 60. *Council of Chalcedon, prop. 4.*
 61. *I P. 2.13.*
 62. *Jn 10.5.*
 63. *St. Cyprian, epistle to Antonianus, no. 24.*
 64. *St. Cyprian, Lib. de Unit: Eccles., no. 10.*
 65. *St. Gelasius, epistle 18 to the bishops of Dardania, no. 6.*
 66. *Ibid.*
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Qui Nuper. On Pontifical States. Pope Bl. Pius IX – 1859.

To Our Venerable Brothers, the Patriarchs, Primate, Archbishops, Bishops, and other Ordinaries in Friendship and Communion with the Apostolic See.

Venerable Brethren: Greetings and the Apostolic Blessing.

The revolutionary movement throughout Italy against legitimate princes has broken out even in regions close to those of the papal territory. The flames of this conflagration, as it were, have invaded some of Our own Provinces; moved by this pernicious example and driven by incitement from outside, certain of them have withdrawn from Our paternal rule. They seek, although with few supporters, to become subject to that Italian Government which for these last years has acted as an adversary to the Church and its legitimate rights and sacred ministry. We reprove and grieve over the actions of this rebellion by which only a certain part of the people in these troubled provinces unjustly respond to Our paternal cares and concerns. We declare openly that temporal power is necessary to this Holy See, so that for the good of religion it can exercise spiritual power without any hindrance. These most cunning enemies of the Church seek to wrest away its temporal sovereignty.

2. In the midst of such turmoil We sent you the present letter in order to seek some consolation in Our sorrow. Moreover, on this occasion We also exhort you to make it your concern to do what we read that Moses prescribed once to Aaron, the high priest of the Hebrews (Nm 16): “Take the censor, fill it with fire from the altar, put incense in it and hurry to the people to perform the rite of atonement over them. For wrath has come down from the Lord and the plague has begun.” Likewise we exhort you to pour forth prayers as those holy brothers, Moses and Aaron, who “threw themselves face downward on the ground, and cried out, ‘O God of the spirits that gives life to every living thing, will you be angry with all the people for the sins of a few?’” (Nm 16).

3. This is why we send you the present letter, from which we take no small consolation because we are confident that you will respond abundantly to Our desires and concerns. Moreover We openly affirm that endowed with virtue from God as the result of the prayers of the faithful, We will suffer any danger and any bitterness before We forsake in any way the apostolic office. Nor will We permit anything against the sanctity of the oath by which We were bound when, however undeservingly, We ascended the supreme seat of the prince of the apostles, the citadel and bulwark of the Catholic faith. As you carry out your pastoral offices, We pray that everything may turn out happy and successful for you, venerable brothers, and We lovingly grant as a sign of heavenly blessing the apostolic blessing to you and your flocks.

Given in Rome at St. Peter’s, 18 June 1859, in the 14th year of Our Pontificate.

Qui Pluribus. On Faith and Religion. Pope Bl. Pius IX – 1846

To All Patriarchs, Primate, Archbishops, and Bishops.

Venerable Brothers, We Greet You and Give You Our Apostolic Blessing.

For many years past We strove with you, venerable brothers, to devote Our best powers to Our episcopal office — an office full of labor and worry. We strove to feed those committed to Our care on the mountains of Israel, at its streams and in its richest pastures. Our illustrious Predecessor, Gregory XVI, whose famous actions are recorded in the annals of the Church in letters of gold, will surely be remembered and admired by future generations. Now though, upon his death, by the mysterious plan of divine providence, We have been raised to the supreme Pontificate. We did not purpose this nor expect it; indeed Our reaction is great disquietude and anxiety. For if the burden of the Apostolic ministry is rightly considered to

be at all times exceedingly heavy and beset with dangers, it is to be dreaded most particularly in these times which are so critical for the Christian commonwealth.

2. We are well aware of Our weakness. So when We reflect on the most serious duties of the supreme apostolate especially in a period of great instability, We would simply have fallen into great sadness, did We not place all Our hope in God who is Our Saviour. For He never abandons those who hope in Him. Time and again, so as to demonstrate what His power can accomplish, He employs weak instruments to rule His Church; in this way, all men may increasingly realize that it is God Himself who governs and protects the Church with his wonderful providence. We are also greatly supported by the comforting consideration that We have you, venerable brothers, as Our helpers and companions in the work of saving souls. For since you have been called to share a portion of Our care, you strive to fulfill your ministry with attentiveness and zeal, and to fight the good fight.

3. For this reason, as soon as We were placed, despite Our unworthiness, on this high See of the prince of the apostles as the representative of the blessed Peter, and received from the eternal Prince of Pastors Himself the most serious divinely given office of feeding and ruling not only the lambs, that is, the whole Christian people, but also the sheep, that is, the bishops, We surely had no greater wish than to address you all with a deep feeling of love. Therefore, since We have now assumed the supreme pontificate in Our Lateran Basilica, We are sending this letter to you without delay, in accordance with the established practice of Our predecessors. Its purpose is to urge that you keep the night-watches over the flock entrusted to your care with the greatest possible eagerness, wakefulness and effort, and that you raise a protecting wall before the House of Israel; do these as you battle with episcopal strength and steadfastness like good soldiers of Christ Jesus against the hateful enemy of the human race.

4. Each of you has noticed, venerable brothers, that a very bitter and fearsome war against the whole Catholic commonwealth is being stirred up by men bound together in a lawless alliance. These men do not preserve sound doctrine, but turn their hearing from the truth. They eagerly attempt to produce from their darkness all sorts of prodigious beliefs, and then to magnify them with all their strength, and to publish them and spread them among ordinary people. We shudder indeed and suffer bitter pain when We reflect on all their outlandish errors and their many harmful methods, plots and contrivances. These men use these means to spread their hatred for truth and light. They are experienced and skillful in deceit, which they use to set in motion their plans to quench peoples' zeal for piety, justice and virtue, to corrupt morals, to cast all divine and human laws into confusion, and to weaken and even possibly overthrow the Catholic religion and civil society. For you know, venerable brothers, that these bitter enemies of the Christian name, are carried wretchedly along by some blind momentum of their mad impiety; they go so far in their rash imagining as to teach without blushing, openly and publicly, daring and unheard-of doctrines, thereby uttering blasphemies against God.[1] They teach that the most holy mysteries of our religion are fictions of human invention, and that the teaching of the Catholic Church is opposed to the good and the prerogatives of human society. They are not even afraid to deny Christ Himself and God.

5. In order to easily mislead the people into making errors, deceiving particularly the imprudent and the inexperienced, they pretend that they alone know the ways to prosperity. They claim for themselves without hesitation the name of "philosophers." They feel as if philosophy, which is wholly concerned with the search for truth in nature, ought to reject those truths which God Himself, the supreme and merciful creator of nature, has deigned to make plain to men as a special gift. With these truths, mankind can gain true happiness and salvation. So, by means of an obviously ridiculous and extremely specious kind of argumentation, these enemies never stop invoking the power and excellence of human reason; they raise it up against the most holy faith of Christ, and they blather with great foolhardiness that this faith is opposed to human reason.

6. Without doubt, nothing more insane than such a doctrine, nothing more impious or more opposed to reason itself could be devised. For although faith is above reason, no real disagreement or opposition can ever be found between them; this is because both of them come from the same greatest source of unchanging and eternal truth, God. They give such reciprocal help to each other that true reason shows, maintains and protects the truth of the faith, while faith frees reason from all errors and wondrously enlightens, strengthens and perfects reason with the knowledge of divine matters.

7. It is with no less deceit, venerable brothers, that other enemies of divine revelation, with reckless and sacrilegious effrontery, want to import the doctrine of human progress into the Catholic religion. They extol it with the highest praise, as if religion itself were not of God but the work of men, or a philosophical discovery which can be perfected by human means. The charge which Tertullian justly made against the philosophers of his own time “who brought forward a Stoic and a Platonic and a Dialectical Christianity”[2] can very aptly apply to those men who rave so pitiably. Our holy religion was not invented by human reason, but was most mercifully revealed by God; therefore, one can quite easily understand that religion itself acquires all its power from the authority of God who made the revelation, and that it can never be arrived at or perfected by human reason. In order not to be deceived and go astray in a matter of such great importance, human reason should indeed carefully investigate the fact of divine revelation. Having done this, one would be definitely convinced that God has spoken and therefore would show Him rational obedience, as the Apostle very wisely teaches.[3] For who can possibly not know that all faith should be given to the words of God and that it is in the fullest agreement with reason itself to accept and strongly support doctrines which it has determined to have been revealed by God, who can neither deceive nor be deceived?

8. But how many wonderful and shining proofs are ready at hand to convince the human reason in the clearest way that the religion of Christ is divine and that “the whole principle of our doctrines has taken root from the Lord of the heavens above”[4] therefore nothing exists more definite, more settled or more holy than our faith, which rests on the strongest foundations. This faith, which teaches for life and points towards salvation, which casts out all vices and is the fruitful mother and nurse of the virtues, has been established by the birth, life, death, resurrection, wisdom, wonders and prophecies of Christ Jesus, its divine author and perfecter! Shining forth in all directions with the light of teaching from on high and enriched with the treasures of heavenly wealth, this faith grew famed and notable by the foretellings of so many prophets, the lustre of so many miracles, the steadfastness of so many martyrs, and the glory of so many saints! It made known the saving laws of Christ and, gaining in strength daily even when it was most cruelly persecuted, it made its way over the whole world by land and sea, from the sun’s rising to its setting, under the single standard of the Cross! The deceit of idols was cast down and the mist of errors was scattered. By the defeat of all kinds of enemies, this faith enlightened with divine knowledge all peoples, races and nations, no matter how barbarous and savage, or how different in character, morals, laws and ways of life. It brought them under the sweet yoke of Christ Himself by proclaiming peace and good tidings to all men!

9. Now, surely all these events shine with such divine wisdom and power that anyone who considers them will easily understand that the Christian faith is the work of God. Human reason knows clearly from these striking and certain proofs that God is the author of this faith; therefore it is unable to advance further but should offer all obedience to this faith, casting aside completely every problem and hesitation. Human reason is convinced that it is God who has given everything the faith proposes to men for belief and behavior.

10. This consideration too clarifies the great error of those others as well who boldly venture to explain and interpret the words of God by their own judgment, misusing their reason and holding the opinion that these words are like a human work. God Himself has set up a living authority to establish and teach the true and legitimate meaning of His heavenly revelation. This authority judges infallibly all disputes which concern matters of faith and morals, lest the faithful be swirled around by every wind of doctrine which springs from the evilness of men in encompassing error. And this living infallible authority is active only in that Church which was built by Christ the Lord upon Peter, the head of the entire Church, leader and shepherd, whose faith He promised would never fail. This Church has had an unbroken line of succession from Peter himself; these legitimate pontiffs are the heirs and defenders of the same teaching, rank, office and power. And the Church is where Peter is,[5] and Peter speaks in the Roman Pontiff,[6] living at all times in his successors and making judgment,[7] providing the truth of the faith to those who seek it.[8] The divine words therefore mean what this Roman See of the most blessed Peter holds and has held.

11. For this mother and teacher[9] of all the churches has always preserved entire and unharmed the faith entrusted to it by Christ the Lord. Furthermore, it has taught it to the faithful, showing all men truth and the path of salvation. Since all priesthood originates in this church,[10] the entire substance of the Christian religion resides there also.[11] The leadership of the Apostolic See has always been active,[12] and therefore because of its preminent authority, the whole Church must

agree with it. The faithful who live in every place constitute the whole Church.[13] Whoever does not gather with this Church scatters.[14]

12. We, therefore, placed inscrutably by God upon this Chair of truth, eagerly call forth in the Lord your outstanding piety, venerable brothers. We urge you to strive carefully and zealously to continually warn and exhort the faithful entrusted to your care to hold to these first principles. Urge them never to allow themselves to be deceived and led into error by men who have become abominable in their pursuits. These men attempt to destroy faith on the pretext of human progress, subjecting it in an impious manner to reason and changing the meaning of the words of God. Such men do not shrink from the greatest insults to God Himself, who cares for the good and the salvation of men by means of His heavenly religion.

13. You already know well, venerable brothers, the other portentous errors and deceits by which the sons of this world try most bitterly to attack the Catholic religion and the divine authority of the Church and its laws. They would even trample underfoot the rights both of the sacred and of the civil power. For this is the goal of the lawless activities against this Roman See in which Christ placed the impregnable foundation of His Church. This is the goal of those secret sects who have come forth from the darkness to destroy and desolate both the sacred and the civil commonwealth. These have been condemned with repeated anathema in the Apostolic letters of the Roman Pontiffs who preceded Us[15] We now confirm these with the fullness of Our Apostolic power and command that they be most carefully observed.

14. This is the goal too of the crafty Bible Societies which renew the old skill of the heretics and ceaselessly force on people of all kinds, even the uneducated, gifts of the Bible. They issue these in large numbers and at great cost, in vernacular translations, which infringe the holy rules of the Church. The commentaries which are included often contain perverse explanations; so, having rejected divine tradition, the doctrine of the Fathers and the authority of the Catholic Church, they all interpret the words of the Lord by their own private judgment, thereby perverting their meaning. As a result, they fall into the greatest errors. Gregory XVI of happy memory, Our superior predecessor, followed the lead of his own predecessors in rejecting these societies in his apostolic letters.[16] It is Our will to condemn them likewise.

15. Also perverse is the shocking theory that it makes no difference to which religion one belongs, a theory which is greatly at variance even with reason. By means of this theory, those crafty men remove all distinction between virtue and vice, truth and error, honorable and vile action. They pretend that men can gain eternal salvation by the practice of any religion, as if there could ever be any sharing between justice and iniquity, any collaboration between light and darkness, or any agreement between Christ and Belial.

16. The sacred celibacy of clerics has also been the victim of conspiracy. Indeed, some churchmen have wretchedly forgotten their own rank and let themselves be converted by the charms and snares of pleasure. This is the aim too of the prevalent but wrong method of teaching, especially in the philosophical disciplines, a method which deceives and corrupts incautious youth in a wretched manner and gives it as drink the poison of the serpent in the goblet of Babylon. To this goal also tends the unspeakable doctrine of Communism, as it is called, a doctrine most opposed to the very natural law. For if this doctrine were accepted, the complete destruction of everyone's laws, government, property, and even of human society itself would follow.

17. To this end also tend the most dark designs of men in the clothing of sheep, while inwardly ravening wolves. They humbly recommend themselves by means of a feigned and deceitful appearance of a purer piety, a stricter virtue and discipline; after taking their captives gently, they mildly bind them, and then kill them in secret. They make men fly in terror from all practice of religion, and they cut down and dismember the sheep of the Lord. To this end, finally — to omit other dangers which are too well known to you — tends the widespread disgusting infection from books and pamphlets which teach the lessons of sinning. These works, well-written and filled with deceit and cunning, are scattered at immense cost through every region for the destruction of the Christian people. They spread pestilential doctrines everywhere and deprave the minds especially of the imprudent, occasioning great losses for religion.

18. As a result of this filthy medley of errors which creeps in from every side, and as the result of the unbridled license to think, speak and write, We see the following: morals deteriorated, Christ's most holy religion despised, the majesty of divine worship rejected, the power of this Apostolic See plundered, the authority of the Church attacked and reduced to base slavery, the rights of bishops trampled on, the sanctity of marriage infringed, the rule of every government violently shaken and many other losses for both the Christian and the civil commonwealth. Venerable brothers, We are compelled to weep and share in your lament that this is the case.

19. Therefore, in this great crisis for religion, because We are greatly concerned for the salvation of all the Lord's flock and in fulfillment of the duty of Our Apostolic ministry, We shall certainly leave no measure untried in Our vigorous effort to secure the good of the whole Christian family. Indeed, We especially call forth in the Lord your own illustrious piety, virtue and prudence, venerable brothers. With these and relying on heavenly aid, you may fearlessly defend the cause of God and His holy Church as befits your station and the office for which you are marked. You must fight energetically, since you know very well what great wounds the undefiled Spouse of Christ Jesus has suffered, and how vigorous is the destructive attack of Her enemies. You must also care for and defend the Catholic faith with episcopal strength and see that the flock entrusted to you stands to the end firm and unmoved in the faith. For unless one preserves the faith entire and uninjured, he will without doubt perish forever.[17]

20. So, in accordance with your pastoral care, work assiduously to protect and preserve this faith. Never cease to instruct all men in it, to encourage the wavering, to convince dissenters, to strengthen the weak in faith by never tolerating and letting pass anything which could in the slightest degree defile the purity of this faith. With the same great strength of mind, foster in all men their unity with the Catholic Church, outside of which there is no salvation; also foster their obedience towards this See of Peter on which rests the entire structure of our most holy religion. See to it with similar firmness that the most holy laws of the Church are observed, for it is by these laws that virtue, religion and piety particularly thrive and flourish.

21. "It is an act of great piety to expose the concealments of the impious and to defeat there the devil himself, whose slaves they are.[18] Therefore We entreat you to use every means of revealing to your faithful people the many kinds of plot, pretense, error, deceit and contrivance which our enemies use. This will turn them carefully away from infectious books. Also exhort them unceasingly to flee from the sects and societies of the impious as from the presence of a serpent, earnestly avoiding everything which is at variance with the wholeness of faith, religion and morality. Therefore, never stop preaching the Gospel, so that the Christian people may grow in the knowledge of God by being daily better versed in the most holy precepts of the Christian law; as a result, they may turn from evil, do good, and walk in the ways of the Lord. You know that you are acting as deputies for Christ, who is meek and humble, and who came not to call the just but sinners. This is the example that we should follow. When you find someone disregarding the commandments and wandering from the path of truth and justice, rebuke them in the spirit of mildness and meekness with paternal warnings; accuse, entreat and reprove them with all kindness, patience and doctrine. "Often benevolence towards those who are to be corrected achieves more than severity, exhortation more than threats, and love more than power." [19]

22. Strive to instruct the faithful to follow after love and search for peace, diligently pursuing the works of love and peace so that they may love one another with reciprocal charity. They should abolish all disagreements, enmities, rivalries and animosities, thus achieving compatibility. Take pains to impress on the Christian people a due obedience and subjection to rulers and governments. Do this by teaching, in accordance with the warning of the Apostle,[20] that all authority comes from God. Whoever resists authority resists the ordering made by God Himself, consequently achieving his own condemnation; disobeying authority is always sinful except when an order is given which is opposed to the laws of God and the Church.

23. However, priests are the best examples of piety and God's worship,"[21] and people tend generally to be of the same quality as their priests. Therefore devote the greatest care and zeal to making the clergy resplendent for the earnestness of their morals, the integrity, holiness and wisdom of their lives. Let the ecclesiastical training be zealously preserved in compliance with the sacred canons, and whenever it has been neglected, let it be restored to its former splendor. Therefore,

as you are well aware, you must take the utmost care, as the Apostle commands, not to impose hands on anyone in haste. Consecrate with holy orders and promote to the performance of the sacred mysteries only those who have been carefully examined and who are virtuous and wise. They can consequently benefit and ornament your dioceses.

24. These are men who avoid everything which is forbidden to clerics, devoting their time instead to reading, exhorting and teaching, “an example to the faithful in word, manner of life, in charity, in faith, in chastity.”[22] They win the highest respect from all men, and fashion, summon forth and inspire the people with the Christian way of life. “For it would certainly be better,” as Benedict XIV, Our Predecessor of undying memory very wisely advises, “to have fewer ministers if they be upright, suitable and useful, than many who are likely to accomplish nothing at all for the building up of the body of Christ, which is the Church.”[23] You must examine with greater diligence the morals and the knowledge of men who are entrusted with the care and guidance of souls, that they may be eager to continuously feed and assist the people entrusted to them by the administration of the sacraments, the preaching of God’s word and the example of good works. They should be zealous in molding them to the whole plan and pattern of a religious way of life, and in leading them on to the path of salvation.

25. When ministers are ignorant or neglectful of their duty, then the morals of the people also immediately decline, Christian discipline grows slack, the practice of religion is dislodged and cast aside, and every vice and corruption is easily introduced into the Church. The word of God, which was uttered for the salvation of souls, is living, efficacious and more piercing than a two-edged sword.[24] So that it may not prove to be unfruitful through the fault of its ministers, never cease, venerable brothers, from encouraging the preachers of this divine word to carry out most religiously the ministry of the Gospel. This should not be carried out by the persuasive words of human wisdom, nor by the profane seductive guise of empty and ambitious eloquence, but rather as a demonstration of the spirit and power.

26. Consequently, by presenting the word of truth properly and by preaching not themselves but Christ crucified, they should clearly proclaim in their preaching the tenets and precepts of our most holy religion in accordance with the teaching of the Catholic Church and the Fathers. They should explain precisely the particular duties of individuals, frighten them from vice, and inspire them with a love of piety. In this way the faithful will avoid all vices and pursue virtues, and so, will be able to escape eternal punishment and gain heavenly glory.

27. In your pastoral care, continuously urge all ecclesiastics to think seriously of their holy ministry. Urge them to carefully fulfill their duties, to greatly love the beauty of God’s house, to urgently pray and entreat with deep piety, and to say the canonical hours of the breviary as the Church commands. By these means they will be able both to pray efficaciously for God’s help in fulfilling the heavy demands of their duty, and to graciously reconcile God and the Christian people.

28. You know that suitable ministers can only come from clergy who are very well trained, and that the proper training greatly influences the whole future life of clerics. Therefore, continually strive to ensure that young clerics are properly molded even from their earliest years. They should be molded not only in piety and real virtue, but also in literature and the stricter disciplines, especially the sacred ones. So your greatest desire should be, in obedience to the prescript of the fathers at Trent,[25] to set up skillfully and energetically, seminaries if they do not yet exist. If necessary expand those already established, supplying them with the best directors and teachers. Watch continuously and zealously that the young clerics in them are educated in a holy and religious manner, in the fear of the Lord and in ecclesiastical discipline. See that they are carefully and thoroughly improved, especially by the sacred sciences, according to Catholic doctrine, far from all danger of any error. They should also be improved by the traditions of the Church and the writings of the holy Fathers, as well as by sacred ceremonies and rites. Thus you will have energetic, industrious workers endowed with an ecclesiastical spirit, properly prepared by their studies, who in time will be able to tend the Lord’s field carefully and fight strenuously in the Lord’s battles.

29. Furthermore, you realize that spiritual exercises contribute greatly to the preservation of the dignity and holiness of ecclesiastical orders. Therefore do not neglect to promote this work of salvation and to advise and exhort all clergy to often retreat to a suitable place for making these exercises. Laying aside external cares and being free to meditate zealously on

eternal divine matters, they will be able to wipe away stains caused by the dust of the world and renew their ecclesiastical spirit. And stripping off the old man and his deeds, they will put on the new man who was created in justice and holiness.

30. Do not regret that We have spoken at length on the education and training of the clergy. For you are very well aware many men are weary of the difference, instability and changing nature of their errors, and therefore want to profess our most holy religion. These men, with God's good help, will more easily embrace and practice the teaching, precepts and way of life of this religion if they see that the clergy surpass all others in their piety, integrity and wisdom, and in the noble example they give of all the virtues.

31. We recognize your many worthy attributes: your burning charity towards God and men, your exalted love of the Church, your almost angelic virtues, your episcopal bravery, and your prudence. Being inspired to do His holy will, you are all followers in the footsteps of the Apostles. As bishops, you are the deputies, and thus the imitators of Christ. In your harmonious pursuits you have become a sincere model for your flock, and you enlighten your clergy and faithful people with the splendor of your sanctity. In your compassionate mercy you seek out and overtake with your love the straying and perishing sheep, as the shepherd in the Gospel did. You place them paternally on your shoulders and lead them back to the fold. At no time do you spare either cares or plans or toils in religiously fulfilling your pastoral duties and defending all Our beloved sheep who, redeemed by Christ, have been entrusted to your care from the rage, assault and snares of ravening wolves. You keep them away from poisonous pasture land and drive them on to safe ground, and in all possible ways you lead them by deed, word and example to the harbor of eternal salvation.

32. Therefore, to assure the greater glory of God and the Church, venerable brothers, join together with all eagerness, care and wakefulness to repulse error and to root out vice. When this is accomplished, faith, religion, piety and virtue will increase daily. Then all the faithful, as sons of light, casting aside the works of darkness, may walk worthily, pleasing God in all things and being fruitful in every good work. And in the very great straits, difficulties and dangers which must beset your serious ministry as bishops, especially in these times, do not ever be terrified; rather, be comforted by the strength of the Lord "who looks down on us who carry out his work, approves those who are willing, aids those who do battle, and crowns those who conquer." [26]

33. Nothing is more pleasing to Us than to assist you, whom We love, with affection, advice, and exertion. We devote Ourselves wholeheartedly together with you to protect and spread the glory of God and the Catholic faith; We also endeavor to save souls for whom We are ready to sacrifice life itself, should it be necessary. Come to Us as often as you feel the need of the aid, help and protection of Our authority and that of this See.

34. We hope that Our political leaders will keep in mind, in accordance with their piety and religion, that "the kingly power has been conferred on them not only for ruling the world but especially for the protection of the Church." [27] Sometimes We "act both for the sake of their rule and safety that they may possess their provinces by peaceful right." [28] We hope that with their aid and authority they will support the objects, plans and pursuits which we have in common, and that they will also defend the liberty and safety of the Church, so that "the right hand of Christ may also defend their rule." [29]

35. We hope that all these matters may turn out well and happily. Let us together entreat God in urgent and unceasing prayers, to make up for Our weakness by an abundance of every heavenly grace, to overwhelm with His all-powerful strength those who attack us, and to increase everywhere faith, piety, devotion and peace. Then when all enemies and errors have been overcome, His holy Church may enjoy the tranquillity it so greatly desires. Then too there may be one fold and one shepherd.

36. That the Lord may more readily respond to Us, let us call as intercessor Her who is always with Him, the most holy Virgin Mary, Immaculate Mother of God. She is the most sweet mother of us all; she is our mediatrix, advocate, firmest hope, and greatest source of confidence. Furthermore, her patronage with God is strongest and most efficacious. Let us invoke too the prince of the Apostles to whom Christ Himself gave the keys of the kingdom of heaven, and whom He made the rock of His Church, against which the gates of hell will never prevail; let us also invoke his fellow-apostle Paul, and all

the heavenly saints who are already crowned and hold the palm of victory. We ask that they implore for all Christians the abundance of divine favor which they desire.

37. Finally, as an augury of all the heavenly gifts and as witness of Our great charity towards you, receive the Apostolic Blessing which from deep in Our heart We most lovingly impart to yourselves, venerable brothers, and to all clerics and the faithful laity who are entrusted to your care.

Given in Rome at St. Mary Major's on the 9th of November 1846 in the first year of Our Pontificate.

1. *Ap 13.6.*
 2. *Tertullian, de Praescript., chap. 8.*
 3. *Rom 13.1*
 4. *St. John Chrysostom, hom. 1 in Isaiah.*
 5. *St. Ambrose on Ps 40.*
 6. *Council of Chalcedon, Act. 2.*
 7. *Synod of Ephes., Act. 3.*
 8. *St. Peter Chrysologus, epistle to Eutyches.*
 9. *Council of Trent, session 7 on baptism.*
 10. *St. Cyprian, epistle 55 to Pope Cornelius.*
 11. *Synod. Letter of John of Constantinople to Pope Hormisdas and Sozomen, Hist., III. 8.*
 12. *St. Augustine, epistle 162.*
 13. *St. Irenaeus, Adv. Haer. III, 3.*
 14. *St. Jerome, epistle to Pope Damasus.*
 15. *Clement XII, constitution Providas; Pius VII, constitution Ecclesiam a Jesu Christo; Leo XII, constitution Ubi graviora.*
 16. *Gregory XVI, encyclical letter Inter praecipuas machinationes.*
 17. *Ex Symbolo Quicumque.*
 18. *St. Leo. sermon 8.4.*
 19. *Council of Trent, session 13, chap. on reform.*
 20. *Rom 12.1-2.*
 21. *Council of Trent, session 22. chap. 1 on reform.*
 22. *Tm 4.12.*
 23. *Benedict XIV, encyclical letter Ubi primum.*
 24. *Heb 4.12.*
 25. *Council of Trent, session 23, chap. 18, on reform.*
 26. *St. Cyprian, epistle 77 to Nemesianus and other martyrs.*
 27. *St. Leo, epistle 156 (123) to Emperor Leo.*
 28. *St. Leo, epistle 43 (34) to Emperor Theodosius.*
 29. *Ibid.*
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Quod Nunquam. On the Church in Prussia. Pope BI. Pius IX - 1875

To Our Venerable Brothers, the Archbishops and Bishops of Prussia.

Venerable Brothers, Greetings and Apostolic Benediction.

What We never expected to happen has come about. Thus, We look back on those things which this Apostolic See established for the welfare of Catholics in agreement with the supreme ruler of Prussia in the twentyfirst year of this century and We observe that it has turned out otherwise. A wild and unexpected storm now reigns in your land, where the Church of God once enjoyed peace and tranquillity. Other new laws have been added to those laws against the rights of the Church

which were proposed recently and which struck down and removed from their positions many clerics and laymen. These new laws thoroughly overturn the divine establishment of the Church and totally destroy the holy rights of the bishops.

2. These laws gave power to lay judges to cast bishops and others in charge of caring for souls from their dignity and from the exercise of their duty. They placed many serious impediments before those who were appointed to exercise legitimate jurisdiction in the absence of the pastors. The cathedral chapters were told that they could elect vicars according to the canons when the episcopal see is not yet vacant. Finally, passing over many other things, they entrusted the prefects of the provinces with the power to appoint even non Catholic men who, as substitutes for the bishops, preside over the administration of the temporal goods in the dioceses, even if those temporal goods were intended for holy people or the use of the Church. You know well, venerable brothers, what harm and abuses followed from these laws and from their harsh execution.

3. We shall pass over these matters in order not to increase our common sadness with recollections of them. However, we cannot keep silent concerning the damage to the dioceses of Gniezno and Poznan, as well as to the diocese of Paderborn. Miescyslaw, Archbishop of Gniezno and Poznan, and Konrad, Bishop of Paderborn, have been imprisoned and unjustly sentenced to be deposed from their episcopal see and divested of their authority. These dioceses are deprived of the assistance of their shepherds and are sorrowfully hurled into a mass of serious difficulties and sorrows.

4. However, We ought not to weep over Our brothers just mentioned. Rather We should esteem them and follow them with rejoicing. “Happy are you when people hate you, drive you out, abuse you, denounce your name as criminal on account of the Son of Man.”[2] Those who remember these divine words are not deterred by the punishment of the laws; instead they keep the laws and the commandments of the Church because of the seriousness of their ministry. These men have drawn honor and glory to themselves, just as other highly esteemed bishops from the same region. They suffer undeserved condemnation and the punishments of criminals for the sake of justice and show great virtue which overflows for the edification of the whole Church. They deserve praise rather than the tears of mourners.

5. However, the contempt of episcopal dignity, the violation of the Church’s freedom and its rights, the abuses which oppress not only those dioceses mentioned above, but other Prussian dioceses as well, demand that We speak out. This is part of Our apostolic duty which God entrusted to Us, even though We did not deserve it. Thus We condemn those laws which produced so many evils and from which many more can be feared. We must vindicate the freedom of the Church which is depressed by unjust power. We intend to fulfill these aspects of Our duty through this letter announcing to everyone to whom the matter pertains and to the whole Catholic world that those laws are invalid insofar as they totally oppose the divine order of the Church. The Lord did not set the powerful of this world over the bishops in matters which pertain to the sacred ministry. Rather, He entrusted Saint Peter with the duty of feeding not only His lambs, but also His sheep.[2] Therefore, those “whom the Holy Spirit established as bishops to govern the Church of God”[3] cannot be deprived of the episcopal office by any lofty power of the world.

6. That thing happened which is unworthy of an illustrious nation and We believe that it will be seen so by the non-Catholics themselves — who hardly share Our partisan zeal. These laws were protected by severe sanctions, threatened harsh punishment to the disobedient, and had the support of the military power. These peaceful and unarmed citizens turned away from these laws because of the dictates of their consciences. The legislators should never ignore or despise the leadings of conscience, but they certainly have done so by enacting laws which place the people in a position in which they are miserable and afflicted. The power of the law is stronger than the people, and they cannot avert it. Therefore, those laws do not seem to be announced to free citizens in order to request reasonable obedience. On the contrary, they have been imposed, as if on slaves so that they may extort forced obedience by fear.

7. We do not, however, want you to think that We consider these people justified who prefer to obey men out of fear rather than God. The divine judge will condemn those unworthy men who, supported by the protection of civil authority alone, heedlessly occupy parish churches and have dared to seize the holy ministry in them. Moreover, We declare them to be lost. In the future, whoever intrudes into the government of the Church by a similar crime will incur excommunication according

to the holy canons, and he will incur it ipso facto. We advise the pious faithful not to approach the holy rites of such people nor to receive the sacraments from them. They should prudently abstain from any business dealings and association with them so that the bad leaven does not corrupt the undefiled lump of dough.

8. Venerable brothers, your courage and faithfulness have helped to alleviate Our sorrow during these disasters. The rest of the clergy and the faithful emulated this courage and fidelity in encountering the bitter struggle. Their steadfast spirit in fulfilling Catholic duties and their glory were so great that they drew the eyes and admiration of everyone—even their staunchest opponents — upon themselves. This could not have happened differently for “as destructive as the fall of someone placed in authority is and as much as it contributes to the ruin of those who follow, it is salutary and useful to the same degree when the bishop offers himself to his brothers as an example worthy of imitation through the firmness of his faith.”[4]

9. We wish that We could bring you some consolation in these difficulties! We shall not fail you meanwhile with Our firm protestation as far as all those matters which oppose the divine establishment of the Church and its laws, and We shall not fail you in sure counsel and warnings as far as that force which was unjustly brought against you.

10. Let those who are your enemies know that you who refuse to give to Caesar what belongs to God will bring no harm to the authority of the king and will subtract nothing from it. Scripture says, “it is better to obey God than to obey men.”[5] In addition, let them know that each one of you is prepared to give tribute and homage to Caesar in those matters which are subject to civil authority and power, not out of anger but on account of conscience.

11. Therefore, rightfully fulfill both duties. Obeying the ordination of God, be quick of mind and carry on with the task as firmly as you have begun it. You will gain much because you have patiently endured much in the name of Jesus and have not deserted Him.[6] Look up to Him who has preceded you in suffering and “encountered the penalty of a scandalous death so that His members might learn to flee the favors of the world, to be fearless, to love adversity for the sake of truth, and to shun riches.”[7] He who put you in this battle line will give you strength equal to the fight. “In Him is our hope; we give ourselves to Him, and we implore His mercy.”[8] See: what He foretold has already occurred. Therefore trust that He will accomplish what He promised. He says, “In the world you will have trouble, but be brave. I have conquered the world.”[9]

12. Confident of that victory, We ask the Holy Spirit for peace and grace. Meanwhile, as a sign of Our special love, We lovingly impart Our apostolic blessing to you, to the entire clergy, and to the faithful entrusted to your vigilance.

Given in Rome, at St. Peter’s, on the fifth day of February in the year 1875, the twenty-ninth year of Our Pontificate.

1. Lk 6.22.

2. Jn 21.16-17-St. Augustine, *De jund.*, chap. 4.

3. Acts 20.28.

4. St. Cyprian, *Epistle 4*.

5. Acts 5.29.

6. Ap 2.3.

7. St. Gregory the Great, *Reg. Past.*, pt. I chap. 3.

8. St. Augustine, *Sermon 55*.

9. Jn 16.33.

Respicientes. Protesting the Taking of the Pontifical States. Pope BI. Pius IX - 1870

To All Patriarchs, Primates, Archbishops, Bishops, and other Ordinaries having Favor and Communion with the Apostolic See.

Venerable Brothers, Greetings and Apostolic Benediction.

As We look back on all the things which for many years the government of Piedmont has undertaken in order to overthrow the civil rule which God granted Our Apostolic See, We are moved by profound sorrow. God's purpose in providing the successors of St. Peter with temporal jurisdiction was to enable them to perform their spiritual duties in complete freedom and security. This government, by force and contrary to all divine law, has finally executed the plan it has long considered: the sacrilegious invasion of Our dear City and the cities We continued to rule after the previous occupation. We, prostrate before God, cry out using the words of the prophet: "Therefore do I weep and my eyes run down with water, because the Comforter, the Relief of my soul, is far from me. My children are desolate because the enemy hath prevailed."¹

History of the War

2. We have already narrated the history of this evil war to the Catholic world. We did this in addresses, in encyclicals, and in short letters. The short letters were issued at various times, namely November 1, 1850; January 22 and July 26, 1855; June 18 and 28 and September 26, 1859; and January 19, 1860. Our encyclical was released March 26, 1860, and the addresses took place September 28, 1860; March 18 and September 30, 1861; and September 20, October 17, and November 14, 1867. This series of documents reveals and confirms that serious injuries were perpetrated by the government of Piedmont even before the seizure of Our ecclesiastical sovereignty. Such injuries were inflicted by the enacting of laws contrary to the natural, divine, and ecclesiastical order. That government also subjected ministers, religious communities, and even bishops to degrading ill-treatment. It violated its solemn agreements with Us by resolutely denying the inviolable rights of the very agreements it had confirmed. At the same time the government indicated that it wanted to enter into new agreements with Us. These documents demonstrate by what arts and with what sly and disgraceful machinations this same government oppressed the rights of the Apostolic See; they also indicate the efforts We made to check its increasing audacity and to vindicate the cause of the Church.

3. In 1859 the cities of Emilia were stirred up to rebellion by the Piedmontese, who supplied propaganda, conspirators, arms, and money. Not much later, a plebiscite was feigned by announcing a popular election and stealing the votes. By that deceit Our provinces situated in that region were torn from Our paternal rule; the opposition of the faithful proved vain. The following year this same government used deceitful pretexts to launch an unexpected attack, in order to wrest Our provinces located in Picenum, Umbria, and Our patrimony from Our rule. The enemy surrounded Our soldiers and a band of volunteer Catholic youth. Such a sudden attack was not at all anticipated. Our army fought fearlessly for its faith, but was put down in a bloody battle. Everyone knows the extraordinary impudence and hypocrisy of this government. To minimize the odium of this sacrilegious usurpation, they boasted that they invaded these provinces to restore the principles of moral order there. But in fact they spread every kind of false doctrine; they gave free reign to cupidity and impiety; they inflicted undeserved penalties on the bishops and other clerics, even jailing them and permitting them to suffer public insults. Meanwhile, they let persecutors and those who did not even spare the dignity of the Supreme Pontiff go unpunished.

4. In the performance of Our duties, We have always refused the repeated offers and commands to betray Our office shamefully, either by surrendering the rights and possessions of the Church, or by entering a wicked compact with the usurpers. We also opposed these crimes against human and divine law with solemn protestations lodged before both God and man. We declared that the authors of these crimes and their partisans have incurred ecclesiastical censure, and whenever necessary We censured them again with the same sanctions. The previously mentioned government has nevertheless persisted in its contumacy and its schemes. It attempted to stir up rebellion in Our remaining provinces, especially in Rome,

by sending in instigators and by all kinds of arts. But these attempts did not go according to plan because of the unshaken fidelity of Our soldiers and because of the love and zeal of Our people, who supported Us.

Enemy Defeated

5. Finally that turbulent storm erupted against Us in the autumn of 1867, when divisions of wicked men attacked Our borders and Our City. They received assistance from the Piedmontese and were inflamed with wrath and crime. A number of them had already secretly infiltrated the City. Because of their arms, along with their cruel and violent nature, We and Our subjects feared painful and bloody treatment. But Our merciful God by the strenuous resistance of Our troops and the assistance of the French legions, returned their ineffectual attacks.

Reputation of the City

6. The piety and zeal of you and your faithful people for Us, manifested by your charity, have consoled Us in the midst of so much grief. With strength from God We never relax Our concern in safeguarding the temporal welfare of Our subjects. People from all nations visit Our City. They note Our public tranquility and security, Our finest arts and sciences, and the confidence and good will of Our people for Us. These visitors stream into Our City at all times, but especially during the many masses and solemn feasts which We celebrate.

Another Attack

7. Just now when Our people were enjoying a state of peace, the King of Piedmont and his government seized the opportunity presented by a war between the two most powerful nations of Europe. They made an agreement with one of the warring nations that they would preserve the present state of ecclesiastical or spiritual authority of the Church and would not permit it to be violated by factious individuals. They decreed that they would, however, invade and subject to their own power the lands which remained under Our temporal authority and Our See itself. What was the purpose of this hostile invasion, and what causes were presented? Everyone knows what the king discussed in his September 8 letter, which was addressed to us and delivered by his own spokesman. With fallacious sophistries of word and thought he proffered the images of a loving son and of a loyal Catholic and pretended to have the cause of public order, of the pontificate itself, and of Our person at heart. Under these pretenses he asked that We not consider the loss of Our temporal power as a criminal act, but that We surrender that power willingly. He asked Us to trust in his empty promises by which the desires of the Italian people could be reconciled with the freedom and the supreme spiritual authority of the Roman Pontiff.

Rejection of Proposals

8. For Our part We could not help but be astonished at his means of concealing the violence soon to be inflicted on Us. Nor could We help but pity the lot of this same king; driven by unjust counsels, he daily inflicts new wounds on the Church. Because of his reverence for man rather than God, he does not believe that the King of kings and Lord of lords reigns in heaven “who shows no partiality nor does He fear greatness, because He Himself made the great as well as the small . . . but for the powerful a rigorous scrutiny impends.”² However concerning his proposals, We knew there was no time for delay. Obeying the laws of Our office and conscience, We followed the example of Our predecessors, particularly Pius VII whose problems were much like Our own. We borrow his words here:

“Let us recall with St. Ambrose ‘the saintly man Naboth who owned a vineyard and was petitioned by a royal demand to give up his vineyard, so that the king, after cutting down the vines, might sow lowly vegetables. Naboth answered him: “Be it far from me to surrender the inheritance of my predecessors”.’³ We judged that there was far less right for Us to give up so ancient and sacred an inheritance (namely the temporal power of this Holy See, held by the Roman Pontiffs for many centuries). Nor could We tacitly consent that someone occupy Our City and destroy its holy form of government, bequeathed by Jesus Christ to His Church and ordered according to the sacred canons which were inspired by the Holy Spirit. It would be replaced by a system opposed not only to the sacred canons, but also to the precepts of the Gospel. Then, as is customary,

a new order of things would be introduced which would tend to associate and confuse all sects and superstitions with the Catholic Church.

“Naboth defended his vineyard with his own blood.⁷⁴ Similarly, could We restrain Ourselves — no matter what might happen to Us — from defending the rights and possessions of the Holy Roman Church when We had sworn to defend the same to the best of Our ability? Could We refuse to protect the freedom of the Apostolic See which is so closely joined with the freedom and welfare of the whole Church? In truth these events demonstrate how necessary this temporal rule is for protecting the safe and free exercise of the pope’s spiritual power, which was divinely given to him.”⁷⁵

Occupation of the City

9. Therefore clinging to the observations which We had declared in Our addresses, We reprovved the king’s unjust demands in Our reply to him and We showed that Our bitter pain was joined with paternal charity, which cares even for those sons who imitate the rebellious Absalom. However before We sent this letter, his army occupied Our cities, which until then were untouched and peaceful; the soldiers on guard were easily dispersed when they attempted to resist. Shortly thereafter dawned that unlucky day, September 20, when this City, the Seat of the Prince of the Apostles, the Center of the Catholic religion, and the refuge of all nations, was occupied by many thousands of armed men. It is deplorable to Us that after the walls were breached and fear of the enemy’s dreadful missiles spread on all sides, the City was taken at the king’s command who, a little before, had professed his filial affection for Us and his fidelity to religion. What could be more lamentable for Us and for all good people than that dread day? After the troops entered the City, which was already filled with a multitude of foreign agitators, We saw public order immediately disturbed and overturned; We saw the dignity and sanctity of the pontificate impiously attacked; We saw Our faithful soldiers subjected to abuse of every kind; We saw unbridled license and wantonness reigning where a short time before the filial love of children who desire to comfort a common spiritual Parent in his grief had shone forth.

Resultant Evils

10. From that day forward We have seen with Our own eyes events which cannot be recalled without indignation by all good people: Wicked books filled with lies, infamy, and impiety; are offered for sale and disseminated widely; numerous magazines are published each day to corrupt minds and upright laws, to show contempt for religion, and to rouse public opinion against Us and this Apostolic See. In addition, filthy and shameful pictures and other things of this kind are published in which sacred things and persons are derided and exposed to public ridicule. Honors and memorials have been decreed for those convicted of grave crimes, while clerics have been repeatedly and wrongfully harassed, some even wounded by beatings from traitors. Some religious houses were subjected to unjust search and Our Quirinal houses were violated. A cardinal who had his See there was violently forced to flee, while other clerics of Our domestic staff were denied the use of the Quirinal houses and badgered. Laws and decrees were issued which obviously injure and destroy the freedom, immunity, properties, and rights of the Church of God. These evils will spread still more widely unless God intervenes. We, in the meantime, are prevented from bringing any cure because of Our condition. Every day We are violently reminded of Our captivity and of Our lost liberty. They declare with lying words that freedom has been left for Us in the exercise of Our apostolic ministry, and the usurping government boasts that it desires to strengthen this liberty with the necessary precautions, as they call them.

11. We must mention here the monstrous crime which you are certainly aware of. They made use of a ludicrous type of plebiscite in the provinces stolen from Us. As if the properties and rights of the apostolic See, long considered sacred and inviolable, might now be called into question, and as if the censures which are called down upon these violators might be loosened and the robbery which We have suffered might be made legitimate. Those who are accustomed to rejoice in evil events were not ashamed to carry rebellion and contempt for ecclesiastical censures through the cities of Italy on this occasion as in a triumphal procession. But the true feelings of the majority of the Italian people are impeded. Their religion, devotion, and confidence in Us and the Holy Church have been restrained in many ways so that these sentiments cannot flow forth freely.

Papal Protests against Usurpations

12. We have been placed by God to rule and govern the whole house of Israel and appointed as the protector of religion, justice, and the rights of the Church. If We remained silent, We could be accused before God and the Church of having consented to these perverse disturbances. We therefore renew and confirm what We have solemnly declared already in the addresses, encyclicals, and short letters cited above, and most recently a protest which Our cardinal in charge of public affairs made in Our name and at Our order on September 20. This protest was delivered to the ambassadors, ministers, and representatives of foreign nations who remained with Us and the Holy See. We now again solemnly declare to you that We are determined to retain all the dominions of this Holy See and its rights whole, entire, and unviolated, and to transmit them to Our successors. We declare all usurpations to be unjust, violent, null, and void. We announce now that any acts committed by Our enemies and invaders to confirm these usurpations—either at the present time or in the future — are condemned by Us and null and invalid. Furthermore, We protest before God and the whole Catholic world that while detained in such captivity, We are unable to exercise Our supreme pastoral authority safely, expediently, and freely. Finally, We obey the admonition of St. Paul: “For what has justice in common with iniquity? Or what fellowship has light with darkness? What harmony is there between Christ and Belial?”⁶ We declare openly, mindful of Our office and of Our oath, that We will never assent to a conciliation or an agreement which in any way may destroy or diminish Our rights and therefore those of God and the Holy See. In like manner We confess that for the Church of Christ We are prepared, with the help of divine grace, to drink to the dregs that cup which the Lord first deigned to drink for her. We will never accept and obey unjust demands which are presented to Us. And indeed as Our predecessor Pius VII said: “To do violence to this highest power of the Apostolic See, to disjoin its temporal authority from its spiritual power, to disassociate, separate by force and cut off the duties of Pastor and Prince, is nothing less than to overturn and destroy the work of God. It is nothing less than to attempt to inflict the greatest damage on religion and to deprive it of its most effective defense. Then the highest Ruler of the Church would be unable to offer help to the Catholics spread all over the earth, who request his help and support because of his spiritual power.”⁷

Excommunication for Usurpers

13. Our warnings, admonitions, and exhortations had no effect; therefore by Our own authority and that of God and of the Apostles Peter and Paul, We declare to you and to the whole Church that any who have invaded or usurped Our provinces or Our beloved City (as well as those commanding these things and their partisans, helpers, advisers, and followers) have incurred excommunication and the other censures and ecclesiastical penalties imposed by the sacred canons, Apostolic Constitutions, and decrees of Trent (Sess. 22, c. 11 de Reform.) following the form and duration expressed in Our apostolic letter of March 26, 1860.

Hope That Usurpers Will Reform

14. But mindful that We hold His place on earth who came to seek and save what was lost. We desire nothing more than that the wandering sons, returning to Us, may be embraced with paternal charity. We humbly beseech God, that He may be with Us and help Us. May He also be with His Church, reflecting on the eternal damnation which they pile up for themselves and fearing His justice, may strive to please Him before the Judgment Day. With their wicked schemes abandoned, may they alleviate the groans of Holy Mother Church and Our own grief.

15. But that We may obtain these blessings from the divine clemency, We earnestly request, venerable brothers, that you and your faithful flocks join your fervent prayers with Ours. Then all of us together shall approach the throne of grace and mercy, using as intercessors the Immaculate Virgin Mary, Mother of God, and the blessed Apostles Peter and Paul. “The Church of God from its beginning up to the present time was often in tribulation, and was often delivered. Her voice is: ‘Often have they fought against me from my youth, but have not prevailed against me. On my back sinners have wrought havoc; they lengthened their iniquity.’ Neither does the Lord now permit the rod of the wicked to rest over the lot of the just. The hand of the Lord has not been shortened, nor made incapable of salvation. Without a doubt He will now deliver

His spouse whom He redeemed with His blood, endowed with His spirit, adorned with heavenly gifts, and enriched with terrestrial wealth.”⁸

16. Meanwhile, We pray with all Our soul that you may be showered with the gifts of heavenly graces, venerable brothers, and that all the clergy and the lay faithful entrusted by God to your care may share in these gifts. As a pledge of Our special love, We affectionately impart the apostolic benediction to you and to Our beloved sons.

Given in Rome at St. Peter’s, November 1, 1870, the 25th year of Our Pontificate.

1. *Lam 1.16.*
 2. *Wis 6.8,9.*
 3. *De Basil. trad. n. 17.*
 4. *St. Ambrose, Ibid.*
 5. *Apostolic letter, 10 June 1809.*
 6. *2 Cor 6.14,15.*
 7. *Alloc., 16 March 1808.*
 8. *St. Bernard, Epistle 244 to King Conrad.*
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Saepe Venerabiles Fratres. Thanksgiving for 25 Years of Pontificate. Pope BI. Pius IX - 1871

To Our Venerable Brothers the Patriarchs, Archbishops, Bishops and all Local Ordinaries of the Catholic World Who are in Loving Communion with the Apostolic See.

Venerable Brothers, We give You Greeting and Our Apostolic Blessing.

Often, venerable brothers, in the course of Our long pontificate, We have addressed you and let you know how pleased We were to receive proof of your devotion and love for Us and this Apostolic See which the God of mercies has inspired in you and in the faithful entrusted to your care. Certainly when the enemies of God began to invade His civil realm in order to defeat Jesus Christ and His Church, the Christian people and yourselves, never stopped beseeching God “Whom winds and seas obey” to calm the storm. You never stopped reiterating the testimonies of your love and performing every service which could console Us in Our affliction. But after Our city was taken and We were delivered into the hands of Our attackers, you and your people redoubled your prayers, and with frequent denunciations, you affirmed the sacred rights of religion and justice which are being trodden down with unbelievable effrontery.

Record Length of Papacy

2. We have reached the twenty-fifth year of Our papacy, an unusual event which has never before occurred in the succession of Roman pontiffs since the days of St. Peter. You have been so joyful for Us, and you have shown so clearly the vigorous life which everywhere inspires the Christian family, that We have been deeply touched. By joining Our prayers to Yours, We have gained new strength to await with greater confidence the full and complete triumph of the Church.

Response of the Faithful

3. Thronging crowds everywhere filled the holy churches to pray for Us. All over the world the faithful attended in very great numbers to give thanks to God for the lengthy Papacy conferred on Us, and to request urgently from Him the victory of the Church. Our sorrow and anxieties were not only relieved but turned into joy, We felt, by the congratulation, obedience, and prayers manifested in your letters, and by the arrival of great numbers of people here from all parts of the world. Among these, many were remarkable for nobility of birth or their ecclesiastical or civil rank, but they were still more remarkable

for their faith. They all assembled here from widely scattered places and joined in loving action with many of the citizens of this city and the occupied provinces. They wanted to face the same dangers and insults to which We are subjected, in order to give personal witness to their own religious feelings for Us and to the feelings of their fellow-citizens. They also wanted to present Us with scrolls to which many hundreds of thousands of the faithful of every race had put their own names in sharp disapproval of the invasion of Our realm, demanding its restitution on compelling grounds of religion, justice, and even of politics.

Gifts for the Faithful

4. On this occasion too the poor as well as the rich made an unusually large contribution to offset Our recent lack of resources. We also received many kinds of remarkable gifts, a splendid tribute of Christian art and invention which was very well suited to aid Our twofold spiritual and royal power granted by God to Us. We received in addition an abundant and fine supply of sacred vestments and utensils so that We could everywhere remedy the poverty and need of so many churches. It was assuredly a wonderful spectacle of Catholic unity and plainly showed that although the universal Church is spread throughout the whole world and composed of peoples with different customs, talents, and pursuits, it is still inspired by the one spirit of God. The more madly impiety persecutes and oppresses it, and the more cunningly it attempts to deprive the Church of all human aid, the more wonderfully God strengthens the Church.

5. Great and ardent thanks be then to Him Who, while giving glory to His own name, lifts the hopes of the afflicted to certain triumph by the very effective demonstration of His power and might. But while We refer these gifts to the Giver of all good things, We feel the greatest gratitude at the same time towards those who showed themselves instruments of the divine Providence and gave Us lavishly the service of their aid, consolation, obedience, devotion, and love. Lifting Our eyes and hands to heaven, We offer to the Lord everything of this kind that Our sons sent Us in His Name. We urgently beseech Him soon to grant their united prayers for the liberty of this Holy See, the victory of the Church, and the peace of the world. In this way, He can return generous thanks, since We are unable to do so, to each one in heaven and on earth.

6. We would like to thank each person individually, but the very abundance of services offered from every side in goods, letters, and words obviously prevents Us. So We ask you to reveal and proclaim Our feelings to your clergy and people with eloquence. Exhort them all however to persevere firmly with you in confident prayer: for since Scripture assures us that the urgent prayer of the just man passes through the clouds and does not depart until the most High beholds, and since Christ has promised the He will be present where even two are joined in agreement in His name and that the heavenly father will do whatever they request then, all the more should the universal Church at last, by unceasing and united prayer, obtain the sight of the powers of hell crushed, the efforts of human wickedness scattered and destroyed, and peace and justice brought back to the earth.

7. Strive to achieve the closest unity among yourselves so as to advance in full phalanx against the enemies of God who are still attacking the Church with novel stratagems. Although the Church cannot be destroyed by any force, unite in order to withstand their onset and rout their ranks with greater ease and effect. This is what We greatly desire and strive to obtain; this is what We wholeheartedly pray for you and the entire Catholic family. In the meantime, as an augury of that desired event and of God's favor, and as a sure witness of Our particular benevolence and gratitude, We lovingly bestow from Our heart on each one of you, venerable brothers, and on the clergy and all the people committed to your separate care, Our Apostolic blessing.

Given at Rome in St. Peter's on the 5th day of August the feast of St. Mary on the Esquiline in the year of the Lord 1871 in the 26th year of Our Pontificate.

Singulari Quidem. On the Church in Austria. Pope BI. Pius IX - 1856

To Our Beloved Sons the Cardinals of the Holy Roman Church and to Our Venerable Brothers the Archbishops and Bishops of the Austrian Empire.

Beloved Sons and Venerable Brothers, Greetings and Apostolic Blessing.

It is with a special joy that We learn of your willing response to Our wishes and those of Our dear son in Jesus Christ, Franz Josef, emperor of Austria and apostolic king. These wishes were communicated to each of you at almost the same time. In your eminent devotion and pastoral concern, you met in the imperial city of Vienna to discuss the most suitable means of executing the provisions of the concordat which We agreed upon with the Emperor. This illustrious and prince to conclude the concordat with Us to protect the Church in its rights — to Our great consolation, to the immortal glory of his name, and to the joy of all good people. That is why We cannot now refrain from showing you Our intimate and affectionate feelings. At the same time, We thank you for showing such remarkable love for the Church by gathering in these conferences. You will thus better understand the goodwill We feel for you and for all the faithful of this empire who are entrusted to your care. First of all, let us consider the execution of that concordat which contains, as you know, many articles whose implementation depends especially on you. We ardently desire that you all agree and follow the same method of putting them into practice, while keeping in mind the diverse demands of the various provinces in that vast empire of Austria. If any doubt or difficulty arises concerning the meaning of some article-which We do not believe will happen — you should submit these difficulties to Us. After having come to an understanding with his Imperial Majesty (as stipulated in article 35 of the concordat), We shall offer an appropriate solution.

2. We embrace the Lord's entire flock, which was entrusted to Us by Jesus Christ, with ardent love. Furthermore Our apostolic ministry imposes on Us the duty of using all Our powers to obtain the eternal salvation of all peoples and all nations. Our love and Our ministry urge Us to arouse more and more your eminent pity, strength, and pastoral concern. We do this so that you might continue to fulfill all the duties of your episcopal office with an ever greater ardor and so that you spare no care, no and no effort to keep the deposit of our holy faith pure and intact in your dioceses. You should assure the safety of your flock and defend it against all the snares and deceptions of the enemies. You are familiar with the perverse schemes and monstrous errors of opinion which the astute partisans of impious doctrines use to lead people — especially the imprudent and the uneducated-from the path of truth and justice into error and perdition.

3. Among the many deplorable evils which disturb and afflict both ecclesiastical and civil society, two stand out in our day and are justly considered to be the cause of the others. In effect, you are aware of the innumerable and fatal damages which the hideous error of indifferentism causes to Christian and civil society. It causes us to forget our duties to God in whom we live and act and have our being. It causes us to slacken our concern for holy religion and shakes almost to destruction the very basis of all law, justice, and virtue. There is little difference between this hideous form of indifference and the devilish system of indifference between the different religions. This belief embraces people who have strayed from the truth, who are enemies of the true faith and forget their own salvation, and who teach contradictory beliefs without firm doctrine. They make no distinction between the different creeds, agree with everybody, and maintain that the haven of eternal salvation is open to sectarians of any religion. The diversity of their teachings does not concern them as long as they agree to combat that which alone is the truth.[1]

4. You see, dearly beloved sons and venerable brothers, how much vigilance is needed to keep the disease of this terrible evil from infecting and killing your flocks. Do not cease to diligently defend your people against these pernicious errors. Saturate them with the doctrine of Catholic truth more accurately each day. Teach them that just as there is only one God, one Christ, one Holy Spirit, so there is also only one truth which is divinely revealed. There is only one divine faith which is the beginning of salvation for mankind and the basis of all justification, the faith by which the just person lives and without which it is impossible to please God and to come to the community of His children.[2] There is only one true, holy, Catholic church, which is the Apostolic Roman Church. There is only one See founded in Peter by the word of the Lord,[3] outside of which we cannot find either true faith or eternal salvation. He who does not have the Church for a mother cannot have God for a father, and whoever abandons the See of Peter on which the Church is established trusts falsely that he is in the Church.[4] Thus, there can be no greater crime, no more hideous stain than to stand up against Christ, than to divide the

Church engendered and purchased by His blood, than to forget evangelical love and to combat with the furor of hostile discord the harmony of the people of God.[5]

5. Divine worship consists in these two things: pious doctrines and good works, in such a way that doctrines without good works cannot please God, nor does God accept works divorced from religious doctrines. The narrow and difficult path which leads to life can be found not in the practice of the virtues alone or in the observance of precepts, but on the way of faith.[6] Constantly arouse your faithful people so that they will persevere ever more firmly and constantly in the profession of the Catholic religion. Let them likewise endeavor to assure their calling and their election by means of good works. While you work at the salvation of your flock, strive also, in all goodness, patience, and teaching, to recall the unfortunate strays to the one fold of Christ and to Catholic unity. Address to them especially these words of St. Augustine: “Come, brothers, if you wish, so that you may be grafted to the vine. We are saddened to see you thus cut off and lying so. Count the bishops who have occupied the See of Peter; see this uninterrupted succession of popes. See the rock against which the powers of hell will not be able to prevail.”[7] “Whoever eats the lamb outside of this house is an impious person. Whoever is not in Noah’s ark will perish in the flood.”[8]

6. Another disease just as dangerous is spreading, a disease to which the name of rationalism has been given, because of the pride and a certain vanity of reason associated with it. Certainly the Church does not condemn[9] the efforts of those who want to know the truth, since it is God who made it the nature of man to be most eager to grasp truth. Nor does she condemn the efforts of healthy and right reason, for it is through this reason that we cultivate the spirit, study nature, and bring to light its most hidden secrets. This tender mother recognizes and justly maintains that reason is the most notable of the heavenly gifts,[10] since it is through reason that we raise ourselves above the senses and display a certain image of God in ourselves. She knows that we must search until we find and that we must believe what we have believed. But we must also believe, in addition, that there is nothing else to believe and to seek once we have found and believed what was taught by Christ, who does not command us to seek anything other than what He taught.[11] What is it that the Church does not tolerate? What is it that she censures and absolutely condemns in virtue of her mission to preserve what has been entrusted to her? The Church has always condemned and continues to condemn the conduct of those who abuse their reason; those who do not fear to foolishly and criminally prefer reason to the authority of what God Himself says; those who boldly exalt themselves; those who, blinded by their pride and their vanity, lose the light of truth and proudly spurn the faith of which it is written: “Whoever does not believe will be condemned.”[12] Full of confidence in themselves,[13] they deny that we must believe in God for Himself and accept what He taught us about Himself. The Church does not cease to oppose these people,[14] since whenever something deals with the very knowledge of God, it is God whom we should believe. It is from Him that all we believe about Him comes, because man could not know God if He Himself did not communicate this salutary knowledge.

7. These are the people whom the Church seeks to bring back to sound reasoning with these words: “What is there more contrary to reason than to seek to exalt oneself above reason by means of reason itself? And what is more contrary to faith than to not want to believe that which we cannot attain by reason?”[15] She never ceases to repeat to them that faith bases itself not on reason but on authority[16] because it is not suitable that God, in speaking to mankind, should use arguments, as if we could refuse to believe. Rather, He spoke as was appropriate, as the supreme judge of everything, who does not have to argue but who rather issues His pronouncements.[17] The Church clearly declares that the only hope of salvation for mankind is placed in the Christian faith, which teaches the truth, scatters the darkness of ignorance by the splendor of its light, and works through love. This hope of salvation is placed in the Catholic Church which, in preserving the true worship, is the solid home of this faith and the temple of God. Outside of the Church, nobody can hope for life or salvation unless he is excused through ignorance beyond his control. The Church teaches and proclaims that if sometimes we can use human wisdom to study the divine word, our wisdom should not for that reason proudly usurp to itself the right of master. Rather, it should act as an obedient and submissive servant, afraid of erring if it goes first and afraid of losing the light of interior virtue and the straight path of truth by following the consequences of exterior words.[18]

8. We should not conclude that religion does not progress in the Church of Christ. There is great progress! But it is truly the progress of faith, which is not change. The intelligence, wisdom, and knowledge of everybody should grow and progress,

like that of the whole Church of the ages. In this way we might understand more clearly what we used to believe obscurely; in this way posterity might have joy of understanding what used to be revered without understanding. In this way the precious stones of divine dogma might be worked, adapted exactly and wisely decorated, so that they increase in grace, splendor, and beauty — but always in the same fashion and doctrine, in the same meaning and judgment, so that we can speak of a new manner rather than new substance.[19]

9. We do not think that any one of you will be surprised if We speak again about these sorrowful matters so destructive to religious and civil society. In this way we fulfill the office of Our primacy and sovereignty in the faith.[20] Nor will you be surprised if We presume to arouse your episcopal vigilance. Since the enemy does not cease to sow weeds among the wheat, We have been placed in charge of the cultivation of the Lord's field. We have been placed by divine Providence at the head of God's family as faithful and prudent servants,[21] so We should not neglect for an instant to fulfill these duties which are inseparable from Our apostolic ministry.

10. Now We entreat you by your singular piety and prudence to take with wisdom and foresight the means which you believe at this meeting to be especially suitable for obtaining the greater glory of God and the eternal salvation of mankind in this vast empire. We sincerely rejoice to see the numerous faithful, both clergy and laity, animated by the spirit of faith and Christian love and spreading the good name of Jesus Christ. We are nonetheless deeply afflicted to know that in certain places some members of the clergy forget their dignity and their duty, choosing not to walk in the way of the vocation to which they were called. The Christian people, too little instructed in the holy precepts of our divine religion and exposed to serious dangers, unfortunately abstain from works of piety and from frequenting the sacraments. They stray from good moral practices and from the discipline of a Christian life and hurry to their ruin. Knowing your pastoral concern, We are persuaded that you will use all your cares and all your thoughts to bring about the complete cessation of the evil which We have just described. You know that the canonical decrees wisely prescribed provincial councils and Our holy bishops always celebrated them to the great advantage of the Church. These councils contribute very much to the renewal of ecclesiastical discipline, to correcting the habits of the people, and to the removal of whatever might be harmful to them. We ardently desire that you celebrate provincial councils in conformity with the holy canons, so that suitable and salutary remedies might be applied to the evils which commonly afflict the ecclesiastical provinces of the empire.

11. Many serious matters need to be treated in these provincial councils. We desire that, at your meeting in Vienna, you take united measures by which you are able to agree on the principal points which need to be treated and established in the provincial synods. Furthermore you should with one and the same zeal take action so that in all the provinces of this empire, Our divine religion and its salutary doctrine might thrive, flourish, and rule. Then the faithful will walk as sons of light in all goodness, justice, and truth, leaving the bad and doing the good. There is nothing more effective in laying others to virtue, piety, and divine worship than the life and example of those who have consecrated themselves to the holy ministry. Do not neglect to establish as soon as possible whatever can restore ecclesiastical discipline where it has fallen and foster its accurate establishment wherever necessary.

12. Beloved sons and venerable brothers, see to this matter with a common accord. Unite your efforts and your cares so that the clergy never forget their dignity and their duty, avoiding everything which is forbidden to them. Shining with every virtue, they should be an example for the faithful in their words, in love, in faith, and in chastity. They should pray the breviary each day with suitable attention and devotion and should exercise themselves in holy prayer. They should apply themselves to the meditation of heavenly matters and should love the beauty of God's house. Let them exercise the sacred duties and ceremonies according to the Pontifical and the Roman Ritual, and let them fulfill the offices of their ministry with diligence, wisdom, and holiness. They should work continually to obtain the eternal salvation of mankind, never ceasing in their zealous discharge of sacred discipline.

13. Watch with equal care that the canons and the other beneficiaries of the metropolitan, cathedral, and collegiate churches who are bound to their duty excel in seriousness of conduct, integrity of life, and zeal for piety. They should shine like brilliant lights placed on the lampstand in the Lord's temple, carefully fulfilling all the duties of their charge and observing the law of residence. They should concern themselves with the distinction of divine worship. Full of ardor in the Lord's

vigils, let them celebrate the divine lauds with attention, exactness, piety, and religion, and not with a distracted mind, wandering eyes, and unsuitable conduct. They should always remember that they gather in choir not only to render to God the honor and worship which are due Him, but also to implore Him for every good thing for themselves and for others.

14. Each of you knows very well how spiritual exercises contribute to preserving and fostering an ecclesiastical spirit and to retaining a salutary constancy. For that reason the popes of the past enriched them with countless indulgences, and you should constantly recommend them to the priests placed under your authority. They should retire frequently for a certain number of days to a suitable place where, far from human cares, they can purify themselves from the stains accumulated with the dust of the world. They should also occupy themselves with reviving the grace which the imposition of hands conferred on them, and with putting off the old man and his works and putting on the new man created in justice and holiness. They should do this through the careful consideration before God of their thoughts, words, and deeds. They should also meditate with care on eternity and remember the immense gifts they have received from God.

15. The lips of the priests must protect the wisdom which allows them to respond to those who consult them on the law and to convince those who combat it. It is thus necessary that you apply yourselves with the greatest care to the correct and precise instruction of the clergy. Especially in your seminaries, see that an excellent and entirely Catholic course of studies flourishes, a course by which the young clerics, under the direction of approved teachers, might be formed right from their most tender years to piety, virtue, and a Christian spirit. They should be instructed in the knowledge of Latin, in the humanities, and in philosophy, free from every danger of error. Then apply yourselves to teaching them carefully, for a sufficiently long period, dogmatic and moral theology based on the Holy Scriptures, on the tradition of the holy Fathers, and on the infallible authority of the Church. Give them a solid knowledge of the Holy Scriptures, of the sacred canons, of church history, and of the liturgy. Exercise the greatest precaution in choosing books, lest in the deluge of errors which prevails everywhere the young seminarians might be imprudently led off the path of sound doctrine. You know that there are learned men who dissent from this Holy See in religious matters and who are cut off from the Church. They are publishing the Holy Scriptures and the works of the holy Fathers, undoubtedly with a pleasing elegance but often — We cannot deplore this enough — in an altered condition, turned away from their true meaning by perverted commentaries.

16. Each of you knows how much the Church needs capable ministers, especially in these times. It needs ministers who valiantly watch over the cause of God and His holy Church. It needs ministers who stand out in holiness of living and reputation for salutary teaching, who are powerful in word and deed and who build a faithful house for the Lord. Do not neglect anything in educating the young clerics in holiness and wisdom even from their tender years, for they will not be able to become useful ministers of the Church unless they are properly taught. Also, to more easily effect that clerical education on which the good of the Church and the salvation of its people greatly depends, seek money from the leading churchmen of your dioceses and the wealthy laymen who are especially zealous for Catholic interests. At your example, they might offer the money for you to establish new seminaries and endow them suitably, so that the young seminarians might receive a good education right from their early years.

17. Be equally zealous that, regardless of sex or status, the youth of your dioceses might be educated in an ever more Catholic manner. Let this youth be full of the spirit of the fear of God and nourished with the milk of piety. Let Catholic youth be carefully instructed in the elements of the faith and brought to a fuller understanding of our holy religion. They should be formed in virtue, moral uprightness, and a Christian way of life. Let them be kept from all the flatteries and dangers of perversion and corruption. Constantly arouse the faithful people entrusted to you to greater religion and piety. Do everything possible so that, ever more nourished by the salutary food of truth and Catholic doctrine, these faithful people might love God with all their heart and zealously observe His commandment. Let them enter His temple frequently and religiously and keep holy the Sabbath, for they should piously attend the celebration of the divine sacrifice and the holy sacraments of Penance and Eucharist. May they honor the holy Mother of God, the Immaculate Virgin Mary, with a special devotion. They should maintain a mutual love among themselves and, persevering in prayer, they should approach God worthily, pleasing Him in everything and bearing fruit in every good deed. Furthermore, the holy missions given by suitable workers arouse the spirit of faith and religion among the people and recall them to the path of virtue and salvation. Thus We ardently desire that you support them as much as possible in your dioceses. We also bestow great and well-deserved

praise on those among you who have already introduced such a salutary work in your dioceses. We are happy to see that, with the help of God's grace, they have produced abundant fruit.

18. Keep these points in mind so that your common action might bring suitable remedies to your common ills. Furthermore, nothing is more effective in repairing serious damage and in obtaining prosperity than the frequent visitation of your dioceses and the convocation of diocesan synods. You know that these are two things which the Council of Trent especially recommended. In your concern and your love for the flock entrusted to you, do not neglect the zealous visitation of your dioceses, in conformity with the canonical prescriptions. Do everything necessary to make this visitation produce happy fruits. Above all, eradicate entirely the errors, abuses, and vices which have penetrated into your diocese. Use vigilance, paternal punishments, useful discussions, and whatever means you find suitable to remove them. Spread salutary teaching and preserve intact the clerical discipline. Help and strengthen the faithful with all sorts of assistance, especially with spiritual aids; win everyone to Jesus Christ. Convene the diocesan synods, according to the prescriptions of the holy canons, with equal zeal. Take the measures which you think are the most beneficial to your dioceses. We ardently desire that you hasten to establish conferences in all the regions of your dioceses with suitable regulations. In this way the priests who must apply themselves to reading and study, to teaching the people everything they must know for eternal salvation, and to administering the sacraments,[22] will not see their taste for the sacred disciplines diminish or their zeal languish. These conferences should bear especially on questions of moral theology and liturgy. Each and every priest should be bound to attend and to bring a written treatise on the topic you propose. You should set aside a time in these conferences to discuss moral theology or liturgical discipline after one of these priests has presented his speech on the duties of the priesthood.

19. The priests are your assistants in the government of your flock, and they are called to share your cares and to be your collaborators in the exercise of very important matters. Do not forget to enkindle their zeal so that they will fulfill their own duties with suitable diligence and piety. Encourage them to preach the divine word to the people entrusted to their care. They should administer the sacraments and bestow on the people the grace of God in all its aspects. Let them lovingly and patiently instruct the ignorant — especially the children — in the mysteries of the Christian faith and in the teachings of our religion. Exhort them to bring back to the path of salvation those who have strayed, for they should use all their strength to destroy hatreds, rivalries, enmities, discords, and scandals. They should strengthen the weak and visit the infirm, helping them with all kinds of aids, especially spiritual ones. Encourage them to console the afflicted, and the unfortunate. They should exhort everyone in sound doctrine and warn all people to render conscientiously to Caesar what is Caesar's and to God what is God's. They should teach everybody to be subject to the princes and to the authorities in everything that is not contrary to the laws of God and of the Church, not only because of the threat of punishment but also for the sake of conscience itself. Continue, as you are doing to your great praise, to send reports concerning the situation of your dioceses to Our Congregation for the Council. Carefully inform Us of everything which concerns them, so that We might always take the necessary measures for your greater good and the greater good of your diocese. We have learned that in a few dioceses of Germany some customs have arisen concerning the union of parishes — customs which some of you wish to preserve. We are disposed to look with favor on this; but first of all We wish to carefully examine each one of these customs, in order to allow them only within the limits of necessity and of particular circumstances. It is a duty of Our apostolic ministry to watch with the greatest care that in general, the canonical prescriptions are strictly observed.

20. Before terminating this letter, We address Ourselves particularly to those Austrian archbishops and bishops who are united to us in the true faith and in Catholic unity, adhere to the See of Peter, and follow the rites and praiseworthy customs of the Eastern Church, customs approved or permitted by the Holy See. You know how this Apostolic See has always esteemed your rites. It has tried to bring about their observance in many ways, as shown by the decrees and constitutions of the popes who have preceded Us. Among these, let it suffice to recall the letter of Benedict XIV which begins *Allatae* and is dated July 26, 1755, and Our own letter of January 6, 1848, which begins with the words, *In Suprema Petri Aposotoli Sede*. We exhort you then to fulfill your ministry in conformity with your devotion and pastoral concern. Keep in mind everything about which We have spoken. Use your cares, efforts, and vigilance so that your clergy might be adorned with every virtue and educated in the best teachings, especially in the ecclesiastical disciplines. May they apply themselves diligently to obtaining the eternal salvation of the faithful in such a way that these people persevere in the way which leads

to life, so that the holy unity of the Catholic religion may increase and spread. May the sacraments be administered and the divine office celebrated according to your own teachings, using the books approved by this Holy See. As We ardently desire to meet your needs and those of your people promptly, do not hesitate to turn to Us and report on the situation in your dioceses by sending a report every four years on this matter to Our Congregation for the Propagation of the Faith.

21. Finally, We solemnly entreat you to preserve, strengthen, and increase peace and harmony among the clergy of each diocese, both of the Latin rite and of the Greek Catholic rite. Thus, all who fight in the army of the Lord should overtake each other in mutual affection and fraternal charity, serving in unanimity and zeal the glory of God and the salvation of souls.

22. Dearly beloved sons and venerable brothers, these are the things which We especially wanted to communicate to you, in Our ardent love for you and for the faithful people of this vast Empire. In considering your excellent virtue, your religious piety, and your proven fidelity to Us and to the See of Peter, We are confident that you will willingly support these wishes and paternal counsels. We do not doubt that you will contemplate unceasingly your model, Jesus Christ the Chief Shepherd. We expect you to follow in the footsteps of Him who showed Himself meek and humble of heart and who gave His life for His sheep in order to leave us His example to follow. Put all your efforts into following His examples and practicing His teachings. Watch over your flock and fulfill your ministry; seek not that which comes from you but that which comes from Jesus Christ. Consider yourselves not as exercising a power of domination over the clergy but as shepherds — rather as loving fathers who desire to become models for the flock. May nothing ever seem to you to be too burdensome, too difficult, too trying. Always be ready to suffer everything in all patience, gentleness, meekness, and prudence to try everything for the salvation of your sheep. As for Us, in the humility of Our heart, We do not cease to raise continuous and fervent prayers to the all-loving father of lights and mercies, the God of all consolation. We pray that He will see fit to bestow on you the most abundant gifts of His goodness and to bestow them with the same abundance on the dear sheep entrusted to you. As a pledge of this divine help and as a sign of Our affection for you, We lovingly impart the apostolic blessing to you, dearly beloved and venerable brothers, and to all the faithful of your dioceses, both clergy and laity.

Given in Rome, at St. Peter's, on the 17th day of March in the year 1856, in the tenth year of Our pontificate.

1. *Tertullian, de praescript., chap. 41.*
 2. *Rom 1; Heb 11; Council of Trent, session 6, chap. 8.*
 3. *St. Cyprian, epistle 43.*
 4. *Ibid., de unitat. Eccl.*
 5. *Ibid., epistle 72.*
 6. *St. Cyril of Jerusalem, Cath. 4. Illumind., no. 2, St. Leo sermon 5, de Nativit. Dom.*
 7. *In psal. contr. part. Donat.*
 8. *St. Jerome, epistle 14(57) to Damasus.*
 9. *Lactantius, divin. institut., bk. 3, chap. 1.*
 10. *Clemens Alex, Stromat, bk. 1, chap. 3 and bk. 2, chap. 2; Gregory, thaumaturg, panegyric speech, 7. 13.*
 11. *Tertullian, de praescript., chap. 9.*
 12. *Mk 16.16.*
 13. *St. Hilar., de Trin., bk. 4.*
 14. *Cassian, de Incarnat., bk. 4, chap. 2.*
 15. *St. Bernard, epistle 190.*
 16. *Ibid, de Considerat, bk. 5, chap. 3.*
 17. *Lactantius, divin. institut., bk. 3, chap. 1.*
 18. *St. Peter Damian, opuscul. 36, chap. 5.*
 19. *Vinc. Lirin. Commonitor.*
 20. *St. Ambrose, de Incarnat., chap. 4, no. 32; Cassian, de Incarnat., bk. 3, chap. 12.*
 21. *Ibid., de fide ad Gratian, bk. 5, prologue.*
 22. *Council of Trent, session 23, chap. 14 on reform.*
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The Syllabus Of Errors. Pope BI. Pius IX – 1864

I. PANTHEISM, NATURALISM AND ABSOLUTE RATIONALISM

1. There exists no Supreme, all-wise, all-provident Divine Being, distinct from the universe, and God is identical with the nature of things, and is, therefore, subject to changes. In effect, God is produced in man and in the world, and all things are God and have the very substance of God, and God is one and the same thing with the world, and, therefore, spirit with matter, necessity with liberty, good with evil, justice with injustice. — Allocution “Maxima quidem,” June 9, 1862.
2. All action of God upon man and the world is to be denied. — Ibid.
3. Human reason, without any reference whatsoever to God, is the sole arbiter of truth and falsehood, and of good and evil; it is law to itself, and suffices, by its natural force, to secure the welfare of men and of nations. — Ibid.
4. All the truths of religion proceed from the innate strength of human reason; hence reason is the ultimate standard by which man can and ought to arrive at the knowledge of all truths of every kind. — Ibid. and Encyclical “Qui pluribus,” Nov. 9, 1846, etc.
5. Divine revelation is imperfect, and therefore subject to a continual and indefinite progress, corresponding with the advancement of human reason. — Ibid.
6. The faith of Christ is in opposition to human reason and divine revelation not only is not useful, but is even hurtful to the perfection of man. — Ibid.
7. The prophecies and miracles set forth and recorded in the Sacred Scriptures are the fiction of poets, and the mysteries of the Christian faith the result of philosophical investigations. In the books of the Old and the New Testament there are contained mythical inventions, and Jesus Christ is Himself a myth.

II. MODERATE RATIONALISM

8. As human reason is placed on a level with religion itself, so theological must be treated in the same manner as philosophical sciences. — Allocution “Singulari quadam,” Dec. 9, 1854.
9. All the dogmas of the Christian religion are indiscriminately the object of natural science or philosophy, and human reason, enlightened solely in an historical way, is able, by its own natural strength and principles, to attain to the true science of even the most abstruse dogmas; provided only that such dogmas be proposed to reason itself as its object. — Letters to the Archbishop of Munich, “Gravissimas inter,” Dec. 11, 1862, and “Tuas libenter,” Dec. 21, 1863.
10. As the philosopher is one thing, and philosophy another, so it is the right and duty of the philosopher to subject himself to the authority which he shall have proved to be true; but philosophy neither can nor ought to submit to any such authority. — Ibid., Dec. 11, 1862.
11. The Church not only ought never to pass judgment on philosophy, but ought to tolerate the errors of philosophy, leaving it to correct itself. — Ibid., Dec. 21, 1863.
12. The decrees of the Apostolic See and of the Roman congregations impede the true progress of science. — Ibid.
13. The method and principles by which the old scholastic doctors cultivated theology are no longer suitable to the demands of our times and to the progress of the sciences. — Ibid.
14. Philosophy is to be treated without taking any account of supernatural revelation. — Ibid.

III. INDIFFERENTISM, LATITUDINARIANISM

15. Every man is free to embrace and profess that religion which, guided by the light of reason, he shall consider true. — Allocution “Maxima quidem,” June 9, 1862; Damnatio “Multiplices inter,” June 10, 1851.

16. Man may, in the observance of any religion whatever, find the way of eternal salvation, and arrive at eternal salvation. — Encyclical “Qui pluribus,” Nov. 9, 1846.

17. Good hope at least is to be entertained of the eternal salvation of all those who are not at all in the true Church of Christ. — Encyclical “Quanto conficiamur,” Aug. 10, 1863, etc.

18. Protestantism is nothing more than another form of the same true Christian religion, in which form it is given to please God equally as in the Catholic Church. — Encyclical “Nosceitis,” Dec. 8, 1849.

IV. SOCIALISM, COMMUNISM, SECRET SOCIETIES, BIBLICAL SOCIETIES, CLERICO-LIBERAL SOCIETIES

Pests of this kind are frequently reprobated in the severest terms in the Encyclical “Qui pluribus,” Nov. 9, 1846, Allocution “Quibus quantisque,” April 20, 1849, Encyclical “Nosceitis et nobiscum,” Dec. 8, 1849, Allocution “Singulari quadam,” Dec. 9, 1854, Encyclical “Quanto conficiamur,” Aug. 10, 1863.

V. ERRORS CONCERNING THE CHURCH AND HER RIGHTS

19. The Church is not a true and perfect society, entirely free- nor is she endowed with proper and perpetual rights of her own, conferred upon her by her Divine Founder; but it appertains to the civil power to define what are the rights of the Church, and the limits within which she may exercise those rights. — Allocution “Singulari quadam,” Dec. 9, 1854, etc.

20. The ecclesiastical power ought not to exercise its authority without the permission and assent of the civil government. — Allocution “Meminit unusquisque,” Sept. 30, 1861.

21. The Church has not the power of defining dogmatically that the religion of the Catholic Church is the only true religion. — Damnatio “Multiplices inter,” June 10, 1851.

22. The obligation by which Catholic teachers and authors are strictly bound is confined to those things only which are proposed to universal belief as dogmas of faith by the infallible judgment of the Church. — Letter to the Archbishop of Munich, “Tuas libenter,” Dec. 21, 1863.

23. Roman pontiffs and ecumenical councils have wandered outside the limits of their powers, have usurped the rights of princes, and have even erred in defining matters of faith and morals. — Damnatio “Multiplices inter,” June 10, 1851.

24. The Church has not the power of using force, nor has she any temporal power, direct or indirect. — Apostolic Letter “Ad Apostolicæ,” Aug. 22, 1851.

25. Besides the power inherent in the episcopate, other temporal power has been attributed to it by the civil authority granted either explicitly or tacitly, which on that account is revocable by the civil authority whenever it thinks fit. — Ibid.

26. The Church has no innate and legitimate right of acquiring and possessing property. — Allocution “Nunquam fore,” Dec. 15, 1856; Encyclical “Incredibili,” Sept. 7, 1863.

27. The sacred ministers of the Church and the Roman pontiff are to be absolutely excluded from every charge and dominion over temporal affairs. — Allocution “Maxima quidem,” June 9, 1862.

28. It is not lawful for bishops to publish even letters Apostolic without the permission of Government. — Allocution “Nunquam fore,” Dec. 15, 1856.
29. Favours granted by the Roman pontiff ought to be considered null, unless they have been sought for through the civil government. — *Ibid.*
30. The immunity of the Church and of ecclesiastical persons derived its origin from civil law. — Damnatio “Multiplices inter,” June 10, 1851.
31. The ecclesiastical forum or tribunal for the temporal causes, whether civil or criminal, of clerics, ought by all means to be abolished, even without consulting and against the protest of the Holy See. — Allocution “Nunquam fore,” Dec. 15, 1856; Allocution “Acerbissimum,” Sept. 27, 1852.
32. The personal immunity by which clerics are exonerated from military conscription and service in the army may be abolished without violation either of natural right or equity. Its abolition is called for by civil progress, especially in a society framed on the model of a liberal government. — Letter to the Bishop of Monreale “Singularis nobisque,” Sept. 29, 1864.
33. It does not appertain exclusively to the power of ecclesiastical jurisdiction by right, proper and innate, to direct the teaching of theological questions. — Letter to the Archbishop of Munich, “Tuas libenter,” Dec. 21, 1863.
34. The teaching of those who compare the Sovereign Pontiff to a prince, free and acting in the universal Church, is a doctrine which prevailed in the Middle Ages. — Apostolic Letter “Ad Apostolicae,” Aug. 22, 1851.
35. There is nothing to prevent the decree of a general council, or the act of all peoples, from transferring the supreme pontificate from the bishop and city of Rome to another bishop and another city. — *Ibid.*
36. The definition of a national council does not admit of any subsequent discussion, and the civil authority can assume this principle as the basis of its acts. — *Ibid.*
37. National churches, withdrawn from the authority of the Roman pontiff and altogether separated, can be established. — Allocution “Multis gravibusque,” Dec. 17, 1860.
38. The Roman pontiffs have, by their too arbitrary conduct, contributed to the division of the Church into Eastern and Western. — Apostolic Letter “Ad Apostolicae,” Aug. 22, 1851.
- VI. ERRORS ABOUT CIVIL SOCIETY, CONSIDERED BOTH IN ITSELF AND IN ITS RELATION TO THE CHURCH**
39. The State, as being the origin and source of all rights, is endowed with a certain right not circumscribed by any limits. — Allocution “Maxima quidem,” June 9, 1862.
40. The teaching of the Catholic Church is hostile to the well-being and interests of society. — Encyclical “Qui pluribus,” Nov. 9, 1846; Allocution “Quibus quantisque,” April 20, 1849.
41. The civil government, even when in the hands of an infidel sovereign, has a right to an indirect negative power over religious affairs. It therefore possesses not only the right called that of “exsequatur,” but also that of appeal, called “appellatio ab abusu.” — Apostolic Letter “Ad Apostolicae,” Aug. 22, 1851
42. In the case of conflicting laws enacted by the two powers, the civil law prevails. — *Ibid.*
43. The secular Power has authority to rescind, declare and render null, solemn conventions, commonly called concordats, entered into with the Apostolic See, regarding the use of rights appertaining to ecclesiastical immunity, without the consent

- of the Apostolic See, and even in spite of its protest. — Allocution “*Multis gravibusque*,” Dec. 17, 1860; Allocution “*In consistoriali*,” Nov. 1, 1850.
44. The civil authority may interfere in matters relating to religion, morality and spiritual government: hence, it can pass judgment on the instructions issued for the guidance of consciences, conformably with their mission, by the pastors of the Church. Further, it has the right to make enactments regarding the administration of the divine sacraments, and the dispositions necessary for receiving them. — Allocutions “*In consistoriali*,” Nov. 1, 1850, and “*Maxima quidem*,” June 9, 1862.
45. The entire government of public schools in which the youth- of a Christian state is educated, except (to a certain extent) in the case of episcopal seminaries, may and ought to appertain to the civil power, and belong to it so far that no other authority whatsoever shall be recognized as having any right to interfere in the discipline of the schools, the arrangement of the studies, the conferring of degrees, in the choice or approval of the teachers. — Allocutions “*Quibus luctuosissimis*,” Sept. 5, 1851, and “*In consistoriali*,” Nov. 1, 1850.
46. Moreover, even in ecclesiastical seminaries, the method of studies to be adopted is subject to the civil authority. — Allocution “*Nunquam fore*,” Dec. 15, 1856.
47. The best theory of civil society requires that popular schools open to children of every class of the people, and, generally, all public institutes intended for instruction in letters and philosophical sciences and for carrying on the education of youth, should be freed from all ecclesiastical authority, control and interference, and should be fully subjected to the civil and political power at the pleasure of the rulers, and according to the standard of the prevalent opinions of the age. — Epistle to the Archbishop of Freiburg, “*Cum non sine*,” July 14, 1864.
48. Catholics may approve of the system of educating youth unconnected with Catholic faith and the power of the Church, and which regards the knowledge of merely natural things, and only, or at least primarily, the ends of earthly social life. — *Ibid.*
49. The civil power may prevent the prelates of the Church and the faithful from communicating freely and mutually with the Roman pontiff. — Allocution “*Maxima quidem*,” June 9, 1862.
50. Lay authority possesses of itself the right of presenting bishops, and may require of them to undertake the administration of the diocese before they receive canonical institution, and the Letters Apostolic from the Holy See. — Allocution “*Nunquam fore*,” Dec. 15, 1856.
51. And, further, the lay government has the right of deposing bishops from their pastoral functions, and is not bound to obey the Roman pontiff in those things which relate to the institution of bishoprics and the appointment of bishops. — Allocution “*Acerbissimum*,” Sept. 27, 1852, *Damnatio* “*Multiplices inter*,” June 10, 1851.
52. Government can, by its own right, alter the age prescribed by the Church for the religious profession of women and men; and may require of all religious orders to admit no person to take solemn vows without its permission. — Allocution “*Nunquam fore*,” Dec. 15, 1856.
53. The laws enacted for the protection of religious orders and regarding their rights and duties ought to be abolished; nay, more, civil Government may lend its assistance to all who desire to renounce the obligation which they have undertaken of a religious life, and to break their vows. Government may also suppress the said religious orders, as likewise collegiate churches and simple benefices, even those of advowson and subject their property and revenues to the administration and pleasure of the civil power. — Allocutions “*Acerbissimum*,” Sept. 27, 1852; “*Probe meminertis*,” Jan. 22, 1855; “*Cum saepe*,” July 26, 1855.
54. Kings and princes are not only exempt from the jurisdiction of the Church, but are superior to the Church in deciding questions of jurisdiction. — *Damnatio* “*Multiplices inter*,” June 10, 1851.

55. The Church ought to be separated from the State, and the State from the Church. — Allocution “Acerbissimum,” Sept. 27, 1852.

VII. ERRORS CONCERNING NATURAL AND CHRISTIAN ETHICS

56. Moral laws do not stand in need of the divine sanction, and it is not at all necessary that human laws should be made conformable to the laws of nature and receive their power of binding from God. — Allocution “Maxima quidem,” June 9, 1862.

57. The science of philosophical things and morals and also civil laws may and ought to keep aloof from divine and ecclesiastical authority. — *Ibid.*

58. No other forces are to be recognized except those which reside in matter, and all the rectitude and excellence of morality ought to be placed in the accumulation and increase of riches by every possible means, and the gratification of pleasure. — *Ibid.*; Encyclical “Quanto conficiamur,” Aug. 10, 1863.

59. Right consists in the material fact. All human duties are an empty word, and all human facts have the force of right. — Allocution “Maxima quidem,” June 9, 1862.

60. Authority is nothing else but numbers and the sum total of material forces. — *Ibid.*

61. The injustice of an act when successful inflicts no injury on the sanctity of right. — Allocution “Jamdudum cernimus,” March 18, 1861.

62. The principle of non-intervention, as it is called, ought to be proclaimed and observed. — Allocution “Novos et ante,” Sept. 28, 1860.

63. It is lawful to refuse obedience to legitimate princes, and even to rebel against them. — Encyclical “Qui pluribus,” Nov. 9, 1864; Allocution “Quibusque vestrum,” Oct. 4, 1847; “Noscitis et Nobiscum,” Dec. 8, 1849; Apostolic Letter “Cum Catholica.”

64. The violation of any solemn oath, as well as any wicked and flagitious action repugnant to the eternal law, is not only not blamable but is altogether lawful and worthy of the highest praise when done through love of country. — Allocution “Quibus quantisque,” April 20, 1849.

VIII. ERRORS CONCERNING CHRISTIAN MARRIAGE

65. The doctrine that Christ has raised marriage to the dignity of a sacrament cannot be at all tolerated. — Apostolic Letter “Ad Apostolicae,” Aug. 22, 1851.

66. The Sacrament of Marriage is only a something accessory to the contract and separate from it, and the sacrament itself consists in the nuptial benediction alone. — *Ibid.*

67. By the law of nature, the marriage tie is not indissoluble, and in many cases divorce properly so called may be decreed by the civil authority. — *Ibid.*; Allocution “Acerbissimum,” Sept. 27, 1852.

68. The Church has not the power of establishing diriment impediments of marriage, but such a power belongs to the civil authority by which existing impediments are to be removed. — *Damnatio* “Multiplices inter,” June 10, 1851.

69. In the dark ages the Church began to establish diriment impediments, not by her own right, but by using a power borrowed from the State. — Apostolic Letter “Ad Apostolicae,” Aug. 22, 1851.

70. The canons of the Council of Trent, which anathematize those who dare to deny to the Church the right of establishing diriment impediments, either are not dogmatic or must be understood as referring to such borrowed power. — *Ibid.*

71. The form of solemnizing marriage prescribed by the Council of Trent, under pain of nullity, does not bind in cases where the civil law lays down another form, and declares that when this new form is used the marriage shall be valid.

72. Boniface VIII was the first who declared that the vow of chastity taken at ordination renders marriage void. — Ibid.

73. In force of a merely civil contract there may exist between Christians a real marriage, and it is false to say either that the marriage contract between Christians is always a sacrament, or that there is no contract if the sacrament be excluded. — Ibid.; Letter to the King of Sardinia, Sept. 9, 1852; Allocutions “Acerbissimum,” Sept. 27, 1852, “Multis gravibusque,” Dec. 17, 1860.

74. Matrimonial causes and espousals belong by their nature to civil tribunals. — Encyclical “Qui pluribus,” Nov. 9 1846; Damatio “Multiplices inter,” June 10, 1851, “Ad Apostolicae,” Aug. 22, 1851; Allocution “Acerbissimum,” Sept. 27, 1852.

IX. ERRORS REGARDING THE CIVIL POWER OF THE SOVEREIGN PONTIFF

75. The children of the Christian and Catholic Church are divided amongst themselves about the compatibility of the temporal with the spiritual power. — “Ad Apostolicae,” Aug. 22, 1851.

76. The abolition of the temporal power of which the Apostolic See is possessed would contribute in the greatest degree to the liberty and prosperity of the Church. — Allocutions “Quibus quantisque,” April 20, 1849, “Si semper antea,” May 20, 1850.

X. ERRORS HAVING REFERENCE TO MODERN LIBERALISM

77. In the present day it is no longer expedient that the Catholic religion should be held as the only religion of the State, to the exclusion of all other forms of worship. — Allocution “Nemo vestrum,” July 26, 1855.

78. Hence it has been wisely decided by law, in some Catholic countries, that persons coming to reside therein shall enjoy the public exercise of their own peculiar worship. — Allocution “Acerbissimum,” Sept. 27, 1852.

79. Moreover, it is false that the civil liberty of every form of worship, and the full power, given to all, of overtly and publicly manifesting any opinions whatsoever and thoughts, conduce more easily to corrupt the morals and minds of the people, and to propagate the pest of indifferentism. — Allocution “Nunquam fore,” Dec. 15, 1856.

80. The Roman Pontiff can, and ought to, reconcile himself, and come to terms with progress, liberalism and modern civilization.- -Allocution “Jamdudum cernimus,” March 18, 1861.

The faith teaches us and human reason demonstrates that a double order of things exists, and that we must therefore distinguish between the two earthly powers, the one of natural origin which provides for secular affairs and the tranquillity of human society, the other of supernatural origin, which presides over the City of God, that is to say the Church of Christ, which has been divinely instituted for the sake of souls and of eternal salvation.... The duties of this twofold power are most wisely ordered in such a way that to God is given what is God’s (Matt. 22:21), and because of God to Caesar what is Caesar’s, who is great because he is smaller than heaven. Certainly the Church has never disobeyed this divine command, the Church which always and everywhere instructs the faithful to show the respect which they should inviolably have for the supreme authority and its secular rights....

. . . Venerable Brethren, you see clearly enough how sad and full of perils is the condition of Catholics in the regions of Europe which We have mentioned. Nor are things any better or circumstances calmer in America, where some regions are so hostile to Catholics that their governments seem to deny by their actions the Catholic faith they claim to profess. In fact, there, for the last few years, a ferocious war on the Church, its institutions and the rights of the Apostolic See has been raging.... Venerable Brothers, it is surprising that in our time such a great war is being waged against the Catholic Church. But anyone who knows the nature, desires and intentions of the sects, whether they be called masonic or bear another name,

and compares them with the nature the systems and the vastness of the obstacles by which the Church has been assailed almost everywhere, cannot doubt that the present misfortune must mainly be imputed to the frauds and machinations of these sects. It is from them that the synagogue of Satan, which gathers its troops against the Church of Christ, takes its strength. In the past Our predecessors, vigilant even from the beginning in Israel, had already denounced them to the kings and the nations, and had condemned them time and time again, and even We have not failed in this duty. If those who would have been able to avert such a deadly scourge had only had more faith in the supreme Pastors of the Church! But this scourge, winding through sinuous caverns, . . . deceiving many with astute frauds, finally has arrived at the point where it comes forth impetuously from its hiding places and triumphs as a powerful master. Since the throng of its propagandists has grown enormously, these wicked groups think that they have already become masters of the world and that they have almost reached their pre-established goal. Having sometimes obtained what they desired, and that is power, in several countries, they boldly turn the help of powers and authorities which they have secured to trying to submit the Church of God to the most cruel servitude, to undermine the foundations on which it rests, to contaminate its splendid qualities; and, moreover, to strike it with frequent blows, to shake it, to overthrow it, and, if possible, to make it disappear completely from the earth. Things being thus, Venerable Brothers, make every effort to defend the faithful which are entrusted to you against the insidious contagion of these sects and to save from perdition those who unfortunately have inscribed themselves in such sects. Make known and attack those who, whether suffering from, or planning, deception, are not afraid to affirm that these shady congregations aim only at the profit of society, at progress and mutual benefit. Explain to them often and impress deeply on their souls the Papal constitutions on this subject and teach, them that the masonic associations are anathematized by them not only in Europe but also in America and wherever they may be in the whole world.

To the Archbishops and Bishops of Prussia concerning the situation of the Catholic Church faced with persecution by that Government....

But although they (the bishops resisting persecution) should be praised rather than pitied, the scorn of episcopal dignity, the violation of the liberty and the rights of the Church, the ill treatment which does not only oppress those dioceses, but also the others of the Kingdom of Prussia, demand that We, owing to the Apostolic office with which God has entrusted us in spite of Our insufficient merit, protest against laws which have produced such great evils and make one fear even greater ones; and as far as we are able to do so with the sacred authority of divine law, We vindicate for the Church the freedom which has been trodden underfoot with sacrilegious violence. That is why by this letter we intend to do Our duty by announcing openly to all those whom this matter concerns and to the whole Catholic world, that these laws are null and void because they are absolutely contrary to the divine constitution of the Church. In fact, with respect to matters which concern the holy ministry, Our Lord did not put the mighty of this century in charge, but Saint Peter, whom he entrusted not only with feeding his sheep, but also the goats; therefore no power in the world, however great it may be, can deprive of the pastoral office those whom the Holy Ghost has made Bishops in order to feed the Church of God.

Ubi Nos. On Pontifical States. Pope BI. Pius IX - 1871

To all the Patriarchs, Primates, Archbishops, Bishops, and other Local Ordinaries, who are in Loving Communion with the Apostolic See.

Venerable Brothers, We give you Our Greetings and Apostolic Blessing.

When We were defeated by Our enemies in accordance with the mysterious design of God, We observed the severely bitter fortunes of Our City and the downfall of the civil rule of the Apostolic See in the face of military invasion. Then We sent you Our letter of the 1st of November 1869 to tell you, and the whole Catholic world through you, the state of Our affairs and those of this City. We also told you of Our subjection to the excesses of impious and unbridled license. We testified before God and man that We desired the rights of the Apostolic See to be safe and unprejudiced, as the nature of Our

supreme office demanded. We summoned you and all Our beloved children, the faithful entrusted to your care, to appease the divine majesty with fervent prayers. Since that time the ills and disasters of this City and Ourselves, foreshadowed by those first unhappy experiences, have really exceeded all bounds in assailing Our Apostolic rank and authority, the sanctity of religion and morals, and Our dearest subjects. What is more, venerable brothers, since conditions worsen daily, We are compelled to repeat the words of St. Bernard: “this is the beginning of the evils; we fear worse evil.”[1] For wickedness advances on its path and promotes its designs. No longer does it take pains to conceal its worst deeds since they cannot remain hidden, but it is eager to carry off the last spoils from the overthrow of justice, honor, and religion. Our days are filled with bitterness, particularly when We consider the dangers and deceits to which the virtue of Our faithful people is subjected every day. When We recall the exceptional merits of yourselves, venerable brothers, and of the faithful embraced by your care, We are greatly pleased. For in every region of the earth, Christ’s faithful have answered Our exhortations with wonderful enthusiasm, ever since the ill-starred day of the City’s capture. Following your lead and example, they have prayed continually and fervently. They approach the throne of divine clemency with perseverance in repeated public supplication, in undertaking holy pilgrimages, in unceasingly thronging to the churches, in partaking of the sacraments, and in the other main works of Christian virtue.

Benefits of Prayer

2. This burning zeal for prayer cannot fail to produce the most abundant fruit in God’s sight. Many benefits indeed have already come from this source, and these give promise of further benefits which We confidently await. For We see the faith and charity growing and spreading daily, and We observe that the distressing attacks on this See and on the supreme Shepherd have aroused such concern in the spirits of Christ’s faithful as only God could inspire. We perceive such great unity that never until now, since the first days of the Church, did the multitude of the faithful so clearly show that they are of one heart and one soul.[2] With this show of virtue before Us, We cannot be silent about Our dearest children, the citizens of this fair city, whose love and piety towards Us exceed all bounds. Their constancy too continues to be splendidly equal to the struggle, and their greatness of soul rivals that of their ancestors.

3. Consequently, We give unending glory and thanks to God for all of you and for Our beloved children, Christ’s faithful. He continues to effect great deeds in you and in His Church, and has ensured that although malice abounds, the grace of faith, charity, and confession abound too. “What then is our hope and joy and crown of glory? Isn’t it you in the presence of God? A wise son is the glory of his father. May God accordingly reward you and be mindful of the faithful service, pious compassion, consolation, and honor which you continue to give to the spouse of His Son in an evil time and in the days of her affliction.”[3]

The Northern Government

4. Meanwhile indeed, the Piedmont government is on the one hand bent on making the city the talk of the world.[4] On the other hand, to deceive the Catholics and calm their anguish, it has promoted certain empty immunities and privileges, commonly called “guarantees.” These “guarantees are compensation for stripping Us of Our civil rule; this they accomplished by a lengthy series of machinations and their unholy arms. We have already delivered Our judgment on these immunities and provisions, and stigmatized their absurdity, cunning and mockery in Our letter of last 2nd March to Constantine Patrizi, cardinal of the holy Roman Church, dean of the Sacred College, and Vicar of Our Authority in the City. This letter was immediately printed and published.

5. But it is characteristic of the Piedmont Government to unite continuous, base pretense with shameless contempt for Our papal rank and authority. It has also shown that it completely disregards Our protestations, complaints and censures. Accordingly it has not ceased in the least to press on with the serious discussion and examination of these “guarantees” before the highest bodies in the kingdom, despite Our expressed judgment on these provisions. In this discussion, both the truth of Our judgment on the nature of these provisions and the vain attempt of Our enemies to conceal their malice and deceit have been clearly seen. Assuredly, these many errors and blasphemies are plainly at variance with the Catholic faith and with the very foundations of natural law. It is unbelievable that they could have been produced here in Italy, whose

chief glory has always been in the practice of the Catholic religion and in the Apostolic See. And in fact, Italians join with Us in lamenting and deploring this novel and unheard-of sacrilege. Indeed, they have shown Us by ever-increasing notable proofs and deeds of piety that they are allied in one spirit and understanding with the rest of the world's faithful.

Warning Against Deceivers

6. Accordingly We address you again, venerable brothers. The faithful entrusted to you have clearly indicated both by letter and serious protestations how painful they find Our beleaguered state. They are far from being deceived by the measures which are disguised as “guarantees.” Nevertheless We must solemnly declare through you to the whole world that not only these so-called guarantees, but all other titles, honors, immunities, and privileges—that is whatever else can be named a “guarantee” — cannot protect the due and free exercise of Our God — given power and cannot preserve the necessary liberty of the Church.

Necessity of Civil Rule

7. Therefore We can submit to no agreement which would in any way destroy or diminish Our rights, which are the rights of God and of the Apostolic See. If We did, We would be violating Our sworn trust, which We have often declared and professed. Similarly, We never can and never shall allow or accept those “guarantees” devised by the Piedmont Government, whatever their motive. Nor shall We ever accept other similar ones. These are often offered under the guise of defending Our holy power and liberty in compensation for the civil rule they stripped Us of. But divine providence has willed this civil rule to be protection and strength for the Apostolic See; furthermore, legitimate and indisputable titles, as well as Our having possessed it for more than eleven centuries, confirm Our right to it. For if the Roman Pontiff were subject to the sway of another ruler, but no longer possessed civil power, neither his position nor the acts of the Apostolic ministry would be exempt from the authority of the other ruler. This ruler could be either a heretic or a persecutor of the Church or constantly at war with other rulers.

God-given Rights

8. Indeed, is not this concession of “guarantees” itself the clearest proof that laws are being imposed on Us? God has given Us the authority of making laws in regard to the religious and moral order. We have been established as interpreters of the natural and divine law for the entire world; these laws concern the government of the universal Church. Will their observance and execution be right only because they are commanded and established by the will of lay powers? We, as the representative of blessed Peter, have received directly from God Himself all the prerogatives and all rights of authority which are necessary for ruling the universal Church; those prerogatives and rights, as well as the liberty of the Church, were produced and acquired by the blood of Jesus Christ and must be valued in accordance with the infinite value of His divine blood. So We would not be valuing the divine blood of Our Redeemer if We borrowed Our rights for the rulers of the earth, especially in the curtailed and defiled condition in which they now want to present them.

Teaching of St. Anselm

9. For Christian rulers are sons, not lords, of the Church. St. Anselm, Archbishop of Canterbury, that great light of holiness and teaching, aptly used to say to rulers: “Do not think that the Church of God has been given to you to serve you as its master you are its advocate and defender. God loves nothing in this world more than the liberty of His holy Church.”[5] To inspire rulers, he wrote elsewhere: “Never consider that your high rank is diminished if you love and defend the liberty of the Spouse of God and your Mother the Church; do not think you are humbled if you raise Her up: do not believe you are weakened if you strengthen Her. Look round and see: examples are ready: contemplate the rulers who fought against Her and trampled on Her. What was their reward? To what end did they come? It is clear enough and need not be stated. Assuredly those who glorify Her will be glorified with Her and in Her.”[6]

10. Now from what We have just told you, as We have done on other occasions, it must be perfectly clear to all that injury suffered by this Holy See in these bitter times affects the entire Christian commonwealth. For, as St. Bernard used to say,

an injury done to the Apostles, the glorious rulers of the earth, involves every Christian. And since the Roman Church works for all the churches, as St. Anselm says, whoever takes this church's goods away is regarded as guilty of sacrilege, not towards this church alone, but towards all churches.[7] No one can doubt that the preservation of the rights of this Apostolic See is most closely bound up with the most important advantages and benefits of the universal Church and the freedom of your episcopal ministry.

Civil Rule Given by God

11. Reflecting on all these matters, We are compelled to confirm again and profess without change what We have often declared to you and what you have all agreed with. Divine Providence gave the civil rule of the Holy See to the Roman Pontiff. This rule is necessary in order that the Roman Pontiff may never be subject to any ruler or civil power, but may be able to freely exercise his supreme power and authority of feeding and ruling the entire flock of the Lord, and of looking after the greater good of this Church, its well-being, and its needs.

Pray for the End of the Fighting

12. Since you and your faithful understand this well, you have all risen up for the sake of religion, justice, and tranquillity, which are the foundation of all good things. You make the Church of God glorious with the worthy show of your faith, charity, constancy, and virtue; by your faithful efforts in the Church's defense, you fashion a new and wonderful example in its history, which will be remembered by generations to come. But since the God of mercies is the source of those good things, We raise Our eyes, Our hearts, and Our hope to Him. We continually beseech Him to strengthen and increase the illustrious understanding of you and of the faithful, the piety you share, your love, and your zeal. We strongly exhort you and your people likewise to cry to the Lord with Us more strongly day by day, as the fighting grows more stern, that He may Himself deign to hasten the days of His propitiation.

Unite the Rulers

13. The rulers of the earth do not want the usurpation which We are suffering to be established and to thrive to the ruin of all authority and order. May God unite all rulers in agreement of mind and will. By removing all discord, claiming the disturbance of rebellions, and rejecting the ruinous counsels of the sects, may these rulers join in a common effort to have the rights of the Holy See restored. Then tranquillity will once again be restored to civil society.

14. Then request the divine clemency to dispel the blindness of impious minds and convert their hearts to penitence before the great and awful day of the Lord arrives, or to check their lawless plans and show them how foolish those men are who attempt to overthrow the rock founded by Christ and infringe its divine privileges.[8] In these prayers may Our hope be set more strongly on God. "Do you think that God can turn His ear away from His dearest spouse when she cries while opposing those who straiten her? How shall He not acknowledge bone of His bones and flesh of His flesh and even in some manner spirit of His spirit? Now indeed is the hour of wickedness and the power of darkness. But it is the final hour and the power quickly passes away. Christ the strength of God and the wisdom of God is with us, and He is on our side. Have confidence: he has overcome the world." [9] Meanwhile let Us follow with great courage and assured faith the voice of eternal truth which says: fight for justice with your life, and struggle for justice even to death, then God will conquer your enemies for you.[10]

Finally, We heartily beseech from God the richest gifts of His heavenly grace for you, venerable brothers, and for all clerics and faithful laity entrusted to your individual care; and as a pledge of Our special and deep charity towards you and them, We lovingly impart to you and to these dear children Our Apostolic blessing.

Given at Rome in St. Peter's on the 15th of May in the year of the Lord 1871 in the twenty-fifth year of Our Pontificate.

1. *Epistle 243.*
 2. *Acts 4.32.*
 3. *St. Bernard, epistles 238 and 130.*
 4. *St. Bernard, epistle 243.*
 5. *Epistle 8. 1.4.*
 6. *Epistle 12.1.4.*
 7. *Epistle 42. 1.3.*
 8. *St. Greg. VII, epistle 6.1.3.*
 9. *St. Bernard, epistles 126, 6, and 14.*
 10. *Eccl 4.33.*
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Ubi Primum. On Discipline for Religious. Pope BI. Pius IX - 1847

To All Supreme Moderators, Abbots, Provincials and Other Superiors of the Regular Orders.

Beloved Sons in Religion, We give you Greetings and Our Apostolic Blessing.

Among the chief goals of Our Apostolic ministry is to embrace your religious families with fatherly love, giving them Our most zealous attention, support and protection, and planning and providing for their greater good and dignity. For your Orders were founded by extremely holy men under the inspiration of the Holy Spirit for the greater glory of Almighty God and for the salvation of souls. In this, the founders were encouraged by this holy See. By their many different forms, they adorn the Church with variety. As the select auxiliary troops among the soldiers of Christ, they have always been of very great benefit, adornment and protection to both the Christian and the civil commonwealth. Their members, called by God despise all earthly things with their sublime unconquerable spirit. In regarding only heavenly things, they devote themselves to and accomplish with noble toil those important works which are an excellent service to the Catholic Church and civil society.

2. From their beginnings, the religious families have been noted for their talented members who excel in every sort of teaching and learning. These are virtuous and distinguished men of high offices, aflame with burning love for God and men, and superb examples to the world, to angels and to men. They wished nothing more than to meditate on divine things day and night and to endure suffering in imitation of Jesus. They wished also to spread the Catholic faith and teaching and to fight bravely for it, eagerly enduring bitterness, torture, and punishment. They were even willing to sacrifice their very life to bring primitive savage peoples out of the darkness of error, ferocious customs, and the mud of vices to the light of Gospel truth, the practice of virtue, and the pursuits of civil society. They also developed and supported letters, studies, and arts, thus protecting them from perishing. They formed the tender minds and malleable hearts of the young by instilling in them sound teaching. In addition, they recalled the wandering to the path of salvation. Furthermore, since they are merciful, they have practiced every sort of heroic charity at the risk of their lives. This enables them to lovingly provide aid for those who are captive in jail, those who are sick or dying and all who are wretched in want or struck by disaster; they hope to lessen their pain, wipe away their tears, and look after their needs with their entire resources and efforts.

3. For this reason the Fathers and Doctors of the Church were right in lavishly praising these searchers for evangelical perfection; they were also right to take strong exception to those who rashly attacked them on the grounds that these holy organizations were useless and destructive of society. Our predecessors always kindly regarded and showed respect to the Regular Orders; furthermore, they protected them their patronage and accorded them with greater privileges and duties in their awareness that great good and benefit for the whole Christian commonwealth always resulted from these Orders. Our predecessors learned that an enemy was secretly sowing cockle among the wheat and that little foxes were destroying the blossoming vine shoots; they at once gave their attention to rooting out and destroying whatever could prevent the seed which had been sown from producing the richest and most abundant harvest. For this reason then Our predecessors, especially Clement VIII of happy memory, and likewise Urban VIII, Innocent X, Alexander VII, Clement IX, Innocent XI,

as also Innocent XII, Clement XI, Pius VII and Leo XII elaborated beneficial plans and published wise Decrees and Constitutions. In doing this, they devoted their Pontifical watchfulness and foresight to completely removing the evils which at critical periods had crept into religious families, and also to protecting or re-establishing their regular discipline.

4. Therefore, in Our great love and care for these Orders, in imitation of Our Predecessors, and abiding by the wise sanctions of the Fathers of Trent in particular (session 25 on Regular and Monastic Clergy) with regard to Our duty, We have decided to turn Our thoughts to your religious families. If there is anything weak in them We may strengthen it, if anything ill We may heal it, if anything broken We may bind it up, if anything lost We may lead it back, if anything cast down, We may raise it up. We do this in order that integrity of morals, holiness of life, observance of regular discipline, letters, sciences — the sacred sciences especially — and the particular laws of each Order may everywhere be revitalized to thrive and flourish more day by day.

5. We rejoice that many members of these sacred families remember their holy vocation, conduct themselves virtuously, excel in their teaching, follow in the footsteps of their famous founders, and toil in the ministry of salvation, spreading abroad the good news of Christ. Yet We grieve that some forget their profession and rank, and stray far from the purpose they embraced. This causes great harm to their orders because to the faithful they present merely the appearance and habit of piety, but they actually contradict the holiness, good name and state of their professed purpose by their life and morals.

6. Therefore We are sending these letters to you, the Moderators of these Orders, to tell you what plans We have for the renewal of regular discipline. Our plan is devoted to achieving and preserving the safety and prosperity of each religious family, to providing benefits for the nations, to improving divine worship and to promoting the glory of God. For in renewing the discipline of your Orders, We hope to produce diligent and industrious workers, accomplished men of God ready for every good work. These men would cultivate the Lord's vineyard, spread the Catholic faith among pagan races in particular, and work on the serious business of the Church and this Apostolic See. But in order that an affair of such importance for religion and for the regular orders themselves may succeed, We have established a special Congregation of cardinals which We have named the Congregation on the State of Regulars. With their remarkable wisdom, prudence, advice and practical experience, these brothers may give us a helping hand in this great work.

7. But We call you too, beloved sons, to be partners in this work, and We ask that you collaborate eagerly with Us in accomplishing Our object, so that your order may shine again with its former honor and brightness. Therefore, in accordance with your position and your office, leave nothing unattempted, so that the religious men under your authority meditate earnestly upon the vocation to which they have been called, walk worthily in it, and endeavor religiously to fulfill their vows. Guard their holy discipline and oppose the attractions, sports, and business of the world which they have renounced; instead let them press on with unceasing prayer and the recollection, teaching and reading of heavenly things. Let them labor for the salvation of souls presenting themselves as modest, humble, sober, kindly, patient, and just men, irreproachable in integrity and chastity, burning with charity, and reputed for wisdom. Let them not offend anyone, but offer to all an example of good works so that the Adversary must fear when he cannot speak any evil of them.

8. These men have renounced entirely the charms, pleasures, deceitfulness and vanity of all things human; they have instead promised and professed that they are devoted to the worship of God. Because of this, they must live a holy and virtuous life so that other Christians may be inspired to emulate them. Since the well-being of every sacred family clearly depends first upon careful selection of novices, and secondly, upon the excellence of their training, We exhort you to examine carefully beforehand the character, spirit and morals of those who wish to join you. Also investigate closely their prudence, spirit and reason for entering the religious life. If their only aim in embracing the religious life is the glory of God, the benefit of the Church, and the salvation of themselves and of others, then admit them to your order. Teach them piously and holily using excellent teachers during their novitiate so that they receive the best possible formation in all virtue and in the way of the religious life which they have entered.

9. The regular orders have always been noted for their promotion of an enthusiasm for writing and for the illumination of our knowledge of human and divine affairs by their many learned and painstaking works. Therefore promote a correct

method of study in accordance with the rules of your Order, and to make every effort to see to it that your members ceaselessly apply themselves to learning humane letters and the stricter disciplines, especially the sacred ones. Then, they themselves, once they have been trained in the best and soundest teaching, may fulfill religiously and wisely the demands of their position and the sacred ministries. 10. Now We earnestly hope that all who are soldiers in the camp of the Lord honor God with one mind and one tongue and strive to maintain the unity of the Spirit in the bond of peace. Hence, We repeatedly demand of you that in intimate concord, charity, and great unanimity with the bishops and with the secular clergy, you unite your aims, and strive might and main at the work of the ministry in order to build up the body of Christ. Moreover be zealous always for the better graces. For “there is one universal Church outside of which no one at all is saved; it contains regular and secular prelates along with those under their jurisdiction, who all profess one Lord, one faith and one baptism. Therefore, it is fitting that all who are of this one body be also of one mind, and be bound to each other like brothers in the bond of charity.” (Clement I on the excesses of prelates).

11. Beloved sons, what We wished to convey to you in this letter of Ours was to let you know Our great good will towards you and your religious families, and Our eagerness to provide for the affairs, benefits, dignity and splendor of these families. We do not doubt that you will be proud to act in accordance with Our desires and careful advice. In this confident hope then, as an indication of Our dedicated will and charity towards you and all your companions in religion, and as an augury of all heavenly gifts, We lovingly and from Our heart impart to you all, beloved sons in religion, Our Apostolic Blessing.

Given in Rome at St. Mary Major’s on the 17th of June, 1847 in the first year of Our Pontificate.

Ubi Primum. On the Immaculate Conception. Pope Bl. Pius IX - 1849

To Our Venerable Brothers, Patriarchs, Primates, Archbishops and Bishops of the Entire Catholic World.

We Give You Greetings, Venerable Brothers, and Our Apostolic Blessing.

No sooner had We been elevated to the sublime Chair of the Prince of the Apostles and undertook the government of the universal Church (not, indeed, because of Our own worthiness but by the hidden designs of Divine Providence) than We had the great consolation, Venerable Brethren, in recalling that, during the pontificate of Gregory XVI, Our Predecessor of happy memory, there was in the entire Catholic world a most ardent and wondrous revival of the desire that the most holy Mother of God — the beloved Mother of us all, the immaculate Virgin Mary — be finally declared by a solemn definition of the Church to have been conceived without the stain of original sin.

2. Both to Our Predecessor and to Us this most devout desire was clearly and unmistakably made manifest by the petitions of illustrious bishops, esteemed canonical chapters, and religious congregations, among whom was the renowned Order of Preachers. These appeals vied with one another in the insistent request that official permission be granted for the word Immaculate to be publicly used and be added to the sacred liturgy, particularly in the Preface of the Mass of the Conception of the Blessed Virgin. With the greatest delight, both Our Predecessor and We acceded to these requests.

3. Moreover, Venerable Brethren, many of you have sent letters to Our Predecessor and to Us begging, with repeated insistence and redoubled enthusiasm, that We define as a dogma of the Catholic Church that the most blessed Virgin Mary was conceived immaculate and free in every way of all taint of original sin.

Nor do we lack today eminent theologians — men of intellectual brilliance, of virtue, of holiness and sound doctrine — who have so effectively explained this doctrine and so impressively expounded this proposition that many persons are now wondering why this honor has not already been accorded to the Blessed Virgin by the Church and the Apostolic See — an honor which the widespread piety of the Christian people so fervently desires to have accorded to the Most Holy Virgin by a solemn decree and by the authority of the Church and the Holy See.

4. Welcome indeed have such requests been to Us. They have filled Us with joy. From our earliest years nothing has ever been closer to Our heart than devotion-filial, profound, and wholehearted-to the most blessed Virgin Mary. Always have We endeavored to do everything that would redound to the greater glory of the Blessed Virgin, promote her honor, and encourage devotion to her. Accordingly, from the very beginning of Our supreme pontificate We have most fervently directed Our energies and Our thoughts to this matter of such great importance. Nor have We failed, through humble and fervent prayers, to beg almighty God to enlighten Our mind with the light of His grace in order that We might know what We should do in this matter.

Great indeed is Our trust in Mary. The resplendent glory of her merits, far exceeding all the choirs of angels, elevates her to the very steps of the throne of God.[1] Her foot has crushed the head of Satan. Set up between Christ and His Church,[2] Mary, ever lovable and full of grace, always has delivered the Christian people from their greatest calamities and from the snares and assaults of all their enemies, ever rescuing them from ruin.

5. And likewise in our own day, Mary, with the ever merciful affection so characteristic of her maternal heart, wishes, through her efficacious intercession with God, to deliver her children from the sad and grief-laden troubles, from the tribulations, the anxiety, the difficulties, and the punishments of God's anger which afflict the world because of the sins of men. Wishing to restrain and to dispel the violent hurricane of evils which, as We lament from the bottom of Our heart, are everywhere afflicting the Church, Mary desires to transform Our sadness into joy. The foundation of all Our confidence, as you know well, Venerable Brethren, is found in the Blessed Virgin Mary. For, God has committed to Mary the treasury of all good things, in order that everyone may know that through her are obtained every hope, every grace, and all salvation. For this is His will, that we obtain everything through Mary.[3]

Accordingly, We have appointed certain priests of recognized piety and theological learning, as well as several cardinals of the Holy Roman Church who are renowned because of their ability, piety, wisdom, prudence, and knowledge of the things of God; and We have directed them to make, carefully and thoroughly, a most diligent examination into this most important matter and then provide Us with a complete report. Through such a procedure, We feel that We are following in the clearly marked footsteps of Our Predecessors and that We are emulating their example.

6. Wherefore, Venerable Brethren, We sent you this communication that We may effectively encourage your admirable devotion and your pastoral zeal and thus bring it about that each of you, in such manner as you will see fit, will arrange to have public prayers offered in your diocese for this intention: that the most merciful Father of all knowledge will deign to enlighten Us with the heavenly light of His Holy Spirit, so that in a matter of such moment We may proceed to do what will redound to the greater glory of His Holy Name, to the honor of the most Blessed Virgin, and to the profit of the Church Militant.

We eagerly desire, furthermore, that, as soon as possible, you apprise Us concerning the devotion which animates your clergy and your people regarding the Immaculate Conception of the Blessed Virgin and how ardently glows the desire that this doctrine be defined by the Apostolic See. And especially, Venerable Brethren, We wish to know what you yourselves, in your wise judgment, think and desire on this matter.

7. And inasmuch as We have already granted to the clergy of Rome permission that, instead of what is contained in the common breviary, they may recite the special canonical hours, in honor of the Conception of the Blessed Virgin, which were recently arranged and published, We likewise, by this present Letter, grant to you, Venerable Brethren, the faculty, if you wish to use it, of permitting the clergy of your own diocese to recite, licitly and validly, the same canonical hours of the Conception of the Blessed Virgin now in use with the clergy of Rome. This may be done without obtaining further authorization from Us or from the Sacred Congregation of Rites.

Knowing well, Venerable Brethren, your tender devotion toward the Blessed Virgin Mary, We are sure that it will be your pleasure to cooperate, zealously and diligently, with Our wishes and that you will hasten to supply Us with the replies which We have requested.

8. Meanwhile, receive as a pledge of all celestial favors, and above all as a witness of Our good will towards you, the Apostolic Benediction which We give from the bottom of Our heart to you, Venerable Brethren, as well as to all the clergy and the faithful entrusted to your guidance.

Given at Gaeta, on the 2nd day of February, in the year 1849, in the third year of Our Pontificate.

1. *St. Gregory, Pope, de Exposit. in libros Regum.*
 2. *St. Bernard, Serm. in cap. XII Apocalyps.*
 3. *St. Bernard, In Nativit. S. Mariae de Aquaeductu.*
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Vix Dum A Nobis. On the Church in Austria. Pope BI. Pius IX - 1874

To Our Beloved Sons, the Cardinals and Our Venerable Brothers the Archbishops and Bishops of the Austrian Empire.

Greetings and Apostolic Blessing.

Scarcely had We announced to the Catholic world in a letter dated last 24 November that a vast persecution had been stirred up against the Church, especially in Prussia and Switzerland, when a new concern was added to Our grief. News arrived concerning other injustices. The Church can now justly complain: “they have added above and beyond the pain of my wounds.”[1] We are especially grieved by these injuries because they are inflicted by the Government of the Austrian nation, which in the great days of the Christian republic fought strenuously for the Catholic faith.

Hostile Laws

2. Indeed, some years ago that Empire had enacted certain laws and arrangements plainly hostile to the sacred rights of the Church and to our solemn pacts. In Our Allocution to the Cardinals on June 22, 1868, We condemned and nullified these laws.[2] Now, however, new laws are proposed and approved by the public assembly of the Empire; these intend that the Catholic Church be subjugated to the civil authority. This is, of course, against the ordination of Our Lord Jesus Christ.

Ecclesiastical Authority

3. God equipped the Church with the divine gifts of an infallible teaching authority for handing on sacred doctrine and of a most holy priesthood. He also equipped it with the power to pass laws, exercise judgments, and employ salutary coercion in all matters which pertain to the kingdom of God on earth.

4. This supernatural power of ecclesiastical rule is different from and independent from political authority. For this reason the kingdom of God on earth is a perfect society, which is held together and governed by its own laws and its own rights. Its own overseers keep watch in order to account for souls not to the rulers of civil society, but to the chief Pastor, Jesus Christ, from whom come pastors and teachers subject to no earthly authority in carrying out the task of salvation.[3] Wherefore, just as the duty to rule belongs to the holy bishops, so all the faithful, as the Apostle points out, are bound to obey and be subject to them; therefore, Catholic people have a right not to be impeded in this divinely imposed duty of following the doctrine, discipline, and laws of the Church.

5. Indeed you yourselves know-what a grave violation of this divine constitution of the Church and what an intolerable subversion of the rights of the Holy See, holy bishops, and Catholic people is promulgated in the proposal before the Austrian assembly.

Intent of the New Laws

6. For, according to these laws, the Church is held completely subject to the control of civil authority; and this is practically stated openly in that exposition of Motivi, which explains the force and meaning of those laws. Here also it is expressly stated that the civil government can pass laws for ecclesiastical matters because it must watch over and control the Church just as it does for any other private society within the boundaries of the Empire.

7. And so the civil government arrogates to itself the judgment, authority, and control over the constitution and rights of the Catholic Church. It can exercise this partly by itself through its laws and action, partly by ecclesiastics hired by itself. Hence it comes about that the judgment and power of earthly rule is substituted for the sacred power divinely instituted for the rule of the Church, the work of its ministry, and the building up of the body of Christ. Against such usurpations of sacred things, in defense of what is right and Catholic truth, Ambrose the Great replies “It is alleged: the emperor can do anything, everything is his. I respond: do not trouble yourself by thinking that you have an imperial right in those things which are divine. Do not extol yourself, but be subject to God. It is written: the things of God belong to God, those of Caesar to Caesar. The palace belongs to the emperor, the Church to the priest.”[4]

8. As far as the laws themselves go, to which the exposition of Motivi mentioned before is affixed, although they may perhaps seem to present an appearance of moderation, if they are compared with the recent laws of Prussia, in reality they have the same intent: they prepare the way for the same destruction of the Catholic Church in Austria.

9. We do not intend to go through the individual headings of these laws, but We cannot in any way pass over the most grave injury which is done to all of us and the whole Catholic population of your Empire by their very proposal. The Convention We entered into with the most serene Emperor in the year 1855[5] was reinforced by a solemn promise by the same Catholic prince and promulgated in the form of public law to the whole empire. The imperial assembly now proposes to abrogate and nullify this Convention. They propose this without even having contacted Us, indeed with open contempt of Our just complaints.

10. What could not even be attempted in prior times when public faith was strong, is now attempted and carried out in these lamentable circumstances. Against this violation of a solemnly pledged Convention, We again protest before you or rather, with deep sorrow in Our hearts, We denounce and condemn this injury inflicted in the whole Church. The excuse for the abrogation of this concordat and other related laws is boldly given as the definition of revealed doctrine promulgated by the Ecumenical Vatican Council. These Catholic dogmas themselves are impiously labelled as innovations and changes in the doctrine with regard to faith and the constitution of the Church.[6] Indeed, even if some Austrians, because of these nefarious fictions, have abjured the Catholic faith, your august Prince, along with his glorious ancestors and with his whole imperial household, retains and professes it. And by far most of your people for whom these laws are passed also hold and profess it.

11. Now a new kind of law is proposed and a new power claimed for the civil government so that it can set up and decree, according to its arbitrary will, anything that pleases it concerning spiritual and ecclesiastical matters. These powerful laws would impede the inviolable liberty of the Church to care for souls, to rule the faithful, to carry out religious instruction of the people and the clergy as well, to exhort to evangelical perfection, and to administer and possess goods. They would also introduce the perversion of Catholic discipline, encourage defection from the Church, and strengthen the coalition and conspiracy of the sects against the true faith of Christ.

12. We could speak at great length on the nature and extent of the resultant evils if such laws are passed, but it cannot escape nor deceive your own prudence. To wit, all offices and ecclesiastical benefices, even the exercise of pastoral duties, would become subject to the civil power. If holy bishops acquiesced to these new laws, they would no longer retain control over their dioceses, but would be compelled to regulate them according to the will and decision of those who preside over the state. For what could be expected of these proposals which are drawn up concerning the recognition of the religious orders? To be sure, their purpose and hostile intent is so clear that no one fails to recognize that they have been invented and conceived for the destruction of religious families. The threatened loss of temporal goods is so great that it is scarcely different from open confiscation and plundering. Indeed those goods would be brought under the control of the government.

It would then claim the right to divide and to tax them so heavily that whatever remains could only be conceived as scornful and as a cover for injustice.

Role of the Clergy

13. Thus, you can clearly see how these laws threaten the flocks entrusted to your care. For the unity and peace of the Church is called into danger, and there is question of depriving it of its liberty, which St. Thomas of Canterbury calls “the soul of the Church without which it has no strength or force and cannot avail against those who seek to possess for their inheritance the sanctuary of God.”[7] St. Anselm, the other intrepid defender of this liberty, earlier expressed the same opinion: “God loves nothing in this world more than the liberty of His Church; those who wish not to promote it so much as to dominate it are certainly known to be enemies of God: God wishes His bride to be free, not enslaved.”[8] Wherefore We urge you all the more to strive to avert the danger which threatens. Greatly resolve to meet the test in a way worthy of your virtue. For We are certain that your spirit and virtue will be no less than that of those venerable brothers elsewhere who, publicly exposed to insults and violence amidst the most sharp vexations for the liberty of the Church, not only happily accepted being stripped of their belongings, but also underwent suffering in prison.[9]

14. Moreover all our hope is placed not in our strength but in the power of God; for at stake is the cause of God Who by an unfailing prophecy warned and aroused us thusly: In the world you will have distress, but have confidence, I have conquered the world.[10] And so We have become the leader in this atrocious war against the Church. We promise what the holy martyr of Canterbury once expressed. His words are appropriate to this age and danger: “The cause which the enemies of the Church exercise against us is between them and God, since we seek nothing from them except what God left to his Church in eternal testament. Therefore, join Us in defending the Church with the authority and prudence granted to you. Withstand those men to whom no amount of success suffices if the Church of God enjoys liberty. We are all the more confident in you since the cause is God’s. As for us, be assured, that we are more willing to undergo temporal death than to continue enduring the straits of wretched servitude. For the outcome of this controversy will have consequences for future times, that is, whether the Church grieves with perpetual distress or enjoys perpetual liberty.”[11]

15. Meanwhile you must strive to forestall with your authority, prudence, and zeal the dangers which threaten. Consult with each other to determine how to acquire more certainly and efficaciously the proposed goal. As long as the rights of the Church are attacked, you must rise up and place before its adversaries a wall for the house of Israel; your bulwark will be more solid and your defense more valid if your labors are united and your plans are foresighted. Wherefore We urge you to assemble together as soon as possible and with mutual counsel draw up a clear norm by which you may bravely defend the liberty of the Church and unanimously repel, in keeping with the nature of your office, the attacking evils. We must give you this admonition in order not to be deficient to Our office in such a serious matter. But We are persuaded that even without Our exhortation, you would have done this of your own accord. For the rest, We have not lost all hope that God will divert the impending calamities. We are moved to hope for the best by the piety and religious observance of Franz Joseph, Emperor and King. Today We have strenuously implored him in a new letter never to willingly permit the Church in his dominion to be handed over to a dishonorable servitude and never to permit the Catholic citizens of his Empire to be brought to such extreme straits.

16. Since many strive against the Church and any delay is always a danger, it ill befits you to be negligent and inactive. May God preside over your counsels and aid you with his powerful protection so that you may decide upon and bring about those things which pertain to the glory of His name and the salvation of souls. As a guarantee of this heavenly protection and a testimony of special benevolence, We lovingly impart the Apostolic blessing to each and all of you, beloved sons and venerable brothers, and to the clergy and faithful committed to your vigilance.

Given in Rome at St. Peter’s, I March 1874, in the 28th year of Our Pontificate.

2. *Actor* vol. 4, p. 407.
 3. *Heb* 13.17; *Eph* 4.11; *I Pt* 5.2.
 4. *Saint Ambrose*, epistle 20, no. 19.
 5. *Actor*, vol. 2, p. 459.
 6. *Motivonum Expos.*, p. 25.
 7. *St. Thomas of Canterbury*, epistle 75 to the bishops of England.
 8. *St. Anselm*, epistle 9 to King Baldwin.
 9. *Heb* 10.32 f.
 10. *Jn* 16.33.
 11. *St. Thomas of Canterbury*, epistle 33.
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POPE LEO XIII (FEBRUARY 20, 1878 – JULY 20, 1903)

Pope Leo XIII (born Vincenzo Gioacchino Raffaele Luigi Pecci; 2 March 1810 – 20 July 1903) reigned as Pope from 20 February 1878 to his death.

Ad Extremas. Seminaries for Native Clergy. Pope Leo XIII - 1893

To Our Venerable Brothers, the Patriarchs, Archbishops and Bishops and other Ordinaries in Peace and Communion with the Holy See.

Venerable Brothers, Health and Apostolic Benediction.

The Orient, courageously and successfully explored by the Portuguese, is coveted by many today for its lucrative trade. We, however, have a more noble purpose in mind. We reflect upon those immense regions of the Indies where for many centuries men of the Gospel have expended their labor. Our thoughts turn first of all to the blessed Apostle Thomas who is rightly called the founder of preaching the Gospel to the Hindus. Then, there is Francis Xavier, who long afterwards dedicated himself zealously to the same praiseworthy calling. Through his extraordinary perseverance, he converted hundreds of thousands of Hindus from the myths and vile superstitions of the Brahmans to the true religion. In the footsteps of this holy man followed numerous priests, secular and religious, who with the authority and permission of the Holy See strove untiringly to preserve and promote the Christian mysteries and institutions introduced by Thomas and renewed by Xavier. To this day, they are continuing these noble efforts; nevertheless, in the vast reaches of the earth, many are still deprived of the truth, miserably imprisoned in the darkness of superstition! How very great a field, especially in the north, lies yet uncultivated to receive the seed of the Gospel!

2. Pondering these needs, We place our trust in Our Savior who alone knows the exact circumstance and time to bestow his light; he is wont to direct the mind and hearts of men by divine inspiration. But, assuredly, We ought to exert every possible effort to convert such a great part of the world. We have been searching for possible ways of better organizing and expanding Christianity in the East Indies, we have decided upon certain measures to help achieve Our goal.

3. First of all, to be sure, with respect to the “patronato” of the Portuguese people in the East Indies, We have concluded a formal pact with the most faithful king of Portugal and Algarve. This agreement has removed the causes of dissensions, which had disrupted Christians for so long a time. These communities have been under obedience to apostolic vicars and prefects. We have decided to form them into dioceses with their own bishops to be administered by ordinary right. Therefore, by the apostolic letter, “*Humanae salutis*,” given on the first of September, 1886, a new hierarchy has been instituted in those regions, consisting of eight church provinces, namely, Goa as the patriarchal see, Agra, Bombay, Verapoly, Calcutta, Madras, Pondichery and Colombo. Furthermore, through the Congregation of the Propagation of the Faith, We will do whatever will be fruitful there for salvation and for the increase of faith and piety.

4. The preservation of the Christian faith among the Hindus will be precarious and its propagation uncertain as long as there is not a native clergy properly trained for priestly duties, not only to be of assistance to foreign priests, but also to be in rightful charge of the administration of the Christian Church in their cities. Tradition tells us that Francis Xavier maintained this same opinion. They say that he used to assert that the Christian cause in India could never have firm roots without the continuing dedication of a pious and zealous clergy native to India. It is clearly evident that he had a keen understanding of the issue. Certainly the work of the missionaries coming from Europe is beset with many obstacles. Most especially, indeed, is their unfamiliarity with the vernacular, which is very difficult to learn. There is also the remoteness of institutions and customs which remain unfamiliar even after a long period of time. Hence, the European clergy is forced to live there as in a strange land. Since a foreign clergy, therefore, has difficulty in winning the hearts of the people, it is plain that the work of a native clergy would be far more fruitful. From experience, they know the nature and customs of their people; they know

when to speak and when to keep silent. In fine, they live among Hindus as Hindus without causing any suspicion and it is, indeed, difficult to say how important this is especially in times of crisis.

5. Then, again, it is necessary to realize that the number of missionaries abroad is far from adequate to serve the existing Christian communities. This deficiency is plainly evident from the mission statistics. The missionaries in India keep on imploring the Sacred Congregation for more preachers of the Gospel. Now, if there are not enough foreign priests to care for souls, what will happen in the future when the number of Christians will have multiplied? Nor, indeed, is there any reason to hope that the number of missionaries will increase proportionately. Consequently, if we want to be concerned for the salvation of India and the establishment of Christianity in that immense region on a firm foundation, we will have to select candidates from the native people, who after careful training will assume priestly functions and duties.

6. Thirdly, we must not overlook an eventuality, even though at the present time it is improbable. Such critical conditions could arise in Europe or Asia that would compel foreign priests to leave the Indies. In that event, how could religion survive without a native clergy: with no one to administer the sacraments, no one to teach the law of God? The history of the Chinese, Japanese, and Ethiopians speaks clearly enough about this hazard. More than once, the Christians in Japan and China had to suffer from hatred and calamity. The hostile people in power exiled and executed alien priests, but spared the native. Because they were completely familiar with the language and customs of their native land and were sustained by friends and relatives, they were allowed not only to remain unharmed in their country, but also to administer the sacraments freely, and perform pastoral duties in all the provinces. On the contrary, the Ethiopia, where Christians already numbered 200,000, a sudden storm of persecution completely destroyed the fruits of long labor because there was no native clergy when the European missionaries were killed or expelled.

7. Finally, there must be respect for antiquity; whatever we see advantageously established in times past must be religiously preserved. Now, it was the practice of the Apostles first to instruct the multitude in Christian precepts, then to select several from the people and initiate them into the sacred mysteries and even elevate them to the episcopacy. This example was followed afterwards by the Roman pontiffs. Their custom has always been to direct missionaries to exert every means to select a native clergy wherever the Christian community grew sufficiently large. To take care, therefore, of the preservation and propagation of the Catholic religion among the Hindus, a Hindu clergy has to be formed that could administer the sacraments and govern the Christian people properly, no matter how menacing the times.

8. For that reason, the prefects of the Congregation of the Indies, with the advice and approval of the Holy See, have founded seminaries for priests wherever possible. The Synods, moreover, of Colombo, Bangalore and Allahabad, held at the beginning of 1887, have decreed that every diocese should have its own seminary for the training of a native clergy; if any of the suffragan bishops do not have the financial means to do so, they are to have their seminarians trained in the metropolitan seminary at their own expense. The bishops are making every effort to implement these beneficial decrees, but their most admirable willingness is hindered by lack of funds and by the want of qualified priests to supervise instruction and direct discipline judiciously. Hence, there are hardly any seminaries where candidates are able to complete a prescribed course of studies — and this is at a time when the civil government and Protestants, in large numbers, are sparing no expense nor effort to offer young men a judicious and refined education.

9. It is evident, therefore, how opportune it is and how consistent with the public good to erect in the East Indies some seminaries where the native youth, the hope of the Church, are educated in all the refinements of doctrine and also in those virtues essential for the pious and wholesome exercise of sacred functions. As the reasons for dissensions have been removed by the pact agreed upon, and as the diocesan administration had been erected by the hierarchy of the Church, we would seem to have attained our goals if we could provide a sound basis for the training of the clergy. For, as We have said, once seminaries for the clergy have been founded, qualified priests in great numbers would come forth, and in spreading the truth of the Gospel, would skillfully utilize the important resources of their studies.

10. For such a noble and beneficial work, it is fitting that Europeans make some financial contribution, especially because We alone are not able to manage the vast cost of such an enterprise. It is the mark of Christians to cherish all mankind as

brothers wherever they are, and to exclude no one from their love, particularly in matters upon which the eternal salvation of their neighbor depends. We, therefore, earnestly request that you will fully support our undertaking. Be sure that the role of Christianity in such remote regions becomes well known. Make your people understand that something must be done for the Hindus. May they who believe that works of mercy are the most perfect investment especially realize this need.

11. We are convinced that we have not appealed in vain to the generosity of your people. If the contributions should exceed the expenditures for the seminaries which we have mentioned above, we shall take care that the remaining funds will be used beneficially and conscientiously on other projects.

12. In token of heavenly favors, and as a witness of Our good will, most lovingly in the Lord, We bestow upon you, venerable brothers, upon your clergy and your people the Apostolic Blessing.

Given at Rome, at St. Peter's, on the 24th day of June, in the year 1893, the sixteenth year of Our pontificate.

Adiutricem. On the Rosary. Pope Leo XIII - 1895

To Our Venerable Brethren the Patriarchs, Primate, Archbishops, Bishops, and other Ordinaries in Peace and Communion with the Apostolic See.

1. The mightiest helper of the Christian people, and the most merciful, is the Virgin Mother of God. How fitting it is to accord her honors ever increasing in splendor, and call upon her aid with a confidence daily growing more ardent. The abundant blessings, infinitely varied and constantly multiplying, which flow from her all over the whole world for the common benefit of mankind, add fresh motives for invoking and honoring her.

2. For such magnanimous favors, Catholics on their part have not failed to return to her the tender devotion of grateful hearts; because, if ever there was a time when love and veneration of the Blessed Virgin were awakened to new life and inflaming every class of society, it is in these days so bitterly anti-religious. The clearest evidence of this fact lies in the sodalities which have everywhere been restored and multiplied under her patronage; in the magnificent temples erected to her august name; in the pilgrimages undertaken by throngs of devout souls to her most venerated shrines; in the congresses whose deliberations are devoted to the increase of her glory; in other things of a like nature which are praiseworthy in themselves and augur well for the future.

3. It is specially deserving of notice, and it gives Us the greatest pleasure to recall, that of all the forms of devotion to the Blessed Virgin, that most excellent method of prayer, Mary's Rosary, is establishing itself most widely in popular esteem and practice. This, We repeat, is a source of great joy to Us. If We have spent so large a share of our activities, in promoting the Rosary devotion, We can easily see with what benevolence the Queen of Heaven has come to Our aid when We prayed to her; and We express the confident conviction that she will continue to stand at Our side to lighten the burdens and the afflictions which the days to come will bring.

4. It is mainly to expand the kingdom of Christ that We look to the Rosary for the most effective help. On many occasions We have declared that the object which at the present time engrosses Our most earnest attention, is the reconciliation to the Church of nations which have become separated from her. We recognize, at the same time, that the realization of Our hopes must be sought chiefly in prayer and supplication addressed to almighty God. This conviction We again affirmed not long ago, when We recommended that special prayers be offered for this intention to the Holy Ghost during the solemnities of Pentecost; a recommendation that was adopted everywhere with the greatest good will.

5. But in view of the importance and the difficulty of such an undertaking, and the necessity of perseverance in the practice of any virtue, it is well to recall the Apostle's apt counsel: "Be instant in prayer"^[1] -counsel all the more to the point because an auspicious beginning of the enterprise will supply the best inducement to perseverance in prayer. Next October,

therefore, if you and your people devoutly spend the whole month with Us in praying assiduously to the Virgin Mother of God through her Rosary and the other customary devotions, nothing could do more to further this project or be more pleasing to Us. We have the best reasons for entrusting Our plans and Our aspirations to her protection and the highest hopes of seeing them realized.

6. The mystery of Christ's immense love for us is revealed with dazzling brilliance in the fact that the dying Saviour bequeathed His Mother to His disciple John in the memorable testament: "Behold thy son." Now in John, as the Church has constantly taught, Christ designated the whole human race, and in the first rank are they who are joined with Him by faith. It is in this sense that St. Anselm of Canterbury says: "What dignity, O Virgin, could be more highly prized than to be the Mother of those to whom Christ deigned to be Father and Brother!"[2] With a generous heart Mary undertook and discharged the duties of her high but laborious office, the beginnings of which were consecrated in the Cenacle. With wonderful care she nurtured the first Christians by her holy example, her authoritative counsel, her sweet consolation, her fruitful prayers. She was, in very truth, the Mother of the Church, the Teacher and Queen of the Apostles, to whom, besides, she confided no small part of the divine mysteries which she kept in her heart.

7. It is impossible to measure the power and scope of her offices since the day she was taken up to that height of heavenly glory in the company of her Son, to which the dignity and luster of her merits entitle her. From her heavenly abode she began, by God's decree, to watch over the Church, to assist and befriend us as our Mother; so that she who was so intimately associated with the mystery of human salvation is just as closely associated with the distribution of the graces which for all time will flow from the Redemption.

8. The power thus put into her hands is all but unlimited. How unerringly right, then, are Christian souls when they turn to Mary for help as though impelled by an instinct of nature, confidently sharing with her their future hopes and past achievements, their sorrows and joys, commending themselves like children to the care of a bountiful mother. How rightly, too, has every nation and every liturgy without exception acclaimed her great renown, which has grown greater with the voice of each succeeding century. Among her many other titles we find her hailed as "our Lady, our Mediatrix,"[3] "the Reparatrix of the whole world,"[4] "the Dispenser of all heavenly gifts." [5]

9. Since faith is the foundation, the source, of the gifts of God by which man is raised above the order of nature and is endowed with the dispositions requisite for life eternal, we are in justice bound to recognize the hidden influence of Mary in obtaining the gift of faith and its salutary cultivation—of Mary who brought the "author of faith"[6] into this world and who, because of her own great faith, was called "blessed." "O Virgin most holy, none abounds in the knowledge of God except through thee; none, O Mother of God, attains salvation except through thee; none receives a gift from the throne of mercy except through thee." [7]

10. It is no exaggeration to say that it is due chiefly to her leadership and help that the wisdom and teachings of the Gospel spread so rapidly to all the nations of the world in spite of the most obstinate difficulties and most cruel persecutions, and brought everywhere in their train a new reign of justice and peace. This it was that stirred the soul of St. Cyril of Alexandria to the following prayerful address to the Blessed Virgin: "Through you the Apostles have preached salvation to the nations. . . through you the priceless Cross is everywhere honored and venerated; through you the demons have been put to rout and mankind has been summoned back to Heaven; through you every misguided creature held in the thrall of idols is led to recognize the truth; through you have the faithful been brought to the laver of holy Baptism and churches been founded among every people." [8]

11. Nay she has even, as this same Doctor claims, upheld and given strength to the "sceptre of the orthodox faith." [9] It has been her unremitting concern to see to it that the Catholic Faith stands firmly lodged in the midst of the people, there to thrive in its fertile and undivided unity. Many and well known are the proofs of her solicitude, manifested from time to time even in a miraculous manner. In the times and places in which, to the Church's grief, faith languished in lethargic indifference or was tormented by the baneful scourge of heresy, our great and gracious Lady in her kindness was ever ready with her aid and comfort.

12. Under her inspiration, strong with her might, great men were raised up-illustrious for their sanctity no less than for their apostolic spirit-to beat off the attacks of wicked adversaries and to lead souls back into the virtuous ways of Christian life, firing them with a consuming love of the things of God. One such man, an army in himself, was Dominic Guzman. Putting all his trust in our Lady's Rosary, he set himself fearlessly to the accomplishment of both these tasks with happy results.

13. No one will fail to remark how much the merits of the venerable Fathers and Doctors of the Church, who spent their lives in the defense and explanation of the Catholic Faith, redound to the Virgin Mother of God. For from her, the Seat of Divine Wisdom, as they themselves gratefully tell us, a strong current of the most sublime wisdom has coursed through their writings. And they were quick to acknowledge that not by themselves but by her have iniquitous errors been overcome. Finally, princes as well as Pontiffs, the guardians and defenders of the faith-the former by waging holy wars, the latter by the solemn decrees which they have issued- have not hesitated to call upon the name of the Mother of our God, and have found her answer powerful and propitious.

14. Hence it is that the Church and the Fathers have given expression to their joy in Mary in words whose beauty equals their truth: "Hail, voice of the Apostles forever eloquent, solid foundation of the faith, unshakable prop of the Church." [10] "Hail, thou through whom we have been enrolled as citizens of the One, Holy, Catholic and Apostolic Church." [11] "Hail, thou fountain springing forth by God's design, whose rivers flowing over in pure and unsullied waves of orthodoxy put to flight the hosts of error." [12] "Rejoice, because thou alone hast destroyed all the heresies in the world." [13]

15. The unexampled part which the Virgin most admirably played and still plays in the progress, the battles, and the triumphs of the Catholic Faith, makes it evident what God has planned for her to do. It should fill the hearts of all good people with a firm hope of obtaining those things which are now the object of our common desire. Trust Mary, implore her aid.

16. That the one self same profession of faith may unite the minds of Christian nations in peace and harmony, that the one and only bond of perfect charity may gather their hearts within its embrace-such is our prayerful hope! And may Mary, by her powerful help, bring this ardently desired gift into our possession! And remembering that her only begotten Son prayed so earnestly to His heavenly Father for the closest union among the nations whom He has called by the one Baptism to the one inheritance of salvation bought for an infinite price, will she not, for that reason, see to it that all in His marvelous light will strive as with one mind for unity? And will it not be her wish to employ her goodness and providence to console the Spouse of Christ, the Church, through her long-sustained efforts in this enterprise, as well as to bring to full perfection the boon of unity among the members of the Christian family, which is the illustrious fruit of her motherhood?

17. A token that the fulfillment of these hopes may soon be a reality is to be seen in the conviction and the confidence which warms the hearts of the devout. Mary will be the happy bond to draw together, with strong yet gentle constraint, all who love Christ, no matter where they may be, to form a nation of brothers yielding obedience to the Vicar of Christ on earth, the Roman Pontiff, their common Father.

18. Here our mind, almost of its own accord, looks back through the annals of the Church to the illustrious examples of her ancient unity, and dwells with affectionate regard on the memory of the great Council of Ephesus. The absolute unity of faith, the participation in identical worship, which in those days linked East with West, manifested itself in the Council with a strength unparalleled, and shone beyond it with a radiant beauty when, after the Fathers had emphasized the dogma that the Blessed Virgin is the Mother of God, the news of their procedure-spread abroad from the exultant populace of that most devout of cities-filled all Christendom with transports of universal joy.

19. Every motive which bolsters and increases confidence in the power of our mighty and kindhearted Virgin Mother to obtain the things we ask for, should act as a powerful incentive generating in us that fiery zeal to pray to her-a zeal we would incite in every Catholic heart. Let each one weigh for himself, moreover, how fitting is this practice and how fruitful to himself; and how acceptable and pleasing to the Blessed Virgin it is bound to be. For, possessing as they do unity of faith, Catholics thus make clear not only that they value this precious gift at its true worth, but also that they intend to hold to it

with jealous tenacity. No better way is afforded of proving a fraternal feeling toward their separated brethren than to aid them by every means within their power to recover this, the greatest of all gifts.

20. Such brotherly affection, truly Christian and practiced as long as the Church can remember, has traditionally sought a special efficacy from the Mother of God, since she has been the foremost promoter of peace and unity. St. Germain of Constantinople addresses this prayer to her: “Be mindful of Christians who are thy servants; commend the prayers of all; help all to realize their hopes; strengthen the faith; keep the Church in unity.”[14] And to this day the Greeks beseech her in this manner: “O Virgin most pure, whose privilege it is to approach thy Son without fear of rebuff! Beseech Him, O Virgin most holy, to grant peace to the world and to breathe into the churches of Christendom one mind and one heart; and we shall all magnify thee.”[15]

21. There is another special reason why Mary will be favorably disposed to grant our united prayers in behalf of the nations cut off from communion with the Church: namely, the prodigious things they have done for her honor in the past, especially in the East. To them is due much of the credit for propagating and increasing devotion to her. From them have come some of the best-remembered heralds and champions of her dignity, who have wielded a mighty influence by their authority or by their writings-eulogists famed for the ardor and the charm of their eloquence;”empresses well beloved of God,”[16] who imitated the Virgin most pure in the example of their lives, and paid honor to her with lavish generosity; temples and basilicas built to her glory with regal splendor.

22. And We may here add a detail not foreign to Our subject and reflecting further glory upon the Mother of God. It is common knowledge that, under the changing fortunes of time, great numbers of venerable images of our Lady have been brought from the East to the West, most of them finding their way to Italy and to Rome.

23. Our forebears received them with deepest respect and venerated them with magnificent honors; and their descendants, emulating their piety, continue to cherish these images as highly sacred treasures. It is a delight for the mind to discover in this fact the approval and the favor of a mother wholly devoted to her children. For it seems to indicate that these images have been left in our midst as witness of the ages when the entire Christian family was held together by ties of absolute unity, and as so many precious pledges of our common inheritance. The very sight of them must needs invite souls, as though the Virgin herself were bidding them, to keep in devout remembrance those whom the Catholic Church calls with loving care back to the peace and the gladness which they formerly enjoyed, within her embrace.

24. And so, in Mary, God has given us the most zealous guardian of Christian unity. There are, of course, more ways than one to win her protection by prayer, but as for Us, We think that the best and most effective way to her favor lies in the Rosary. We have elsewhere brought it to the attention of the devout Christian and not least among the advantages of the Rosary is the ready and easy means it puts in his hands to nurture his faith, and to keep him from ignorance of his religion and the danger of error.

25. The very origin of the Rosary makes that plain. When such faith is exercised by vocally repeating the Our Father and Hail Mary of the Rosary prayers, or better still in the contemplation of the mysteries, it is evident how close we are brought to Mary. For every time we devoutly say the Rosary in supplication before her, we are once more brought face to face with the marvel of our salvation; we watch the mysteries of our Redemption as though they were unfolding before our eyes; and as one follows another, Mary stands revealed at once as God’s Mother and our Mother.

26. The sublimity of that double dignity, the fruits of her twofold ministry, appear in vivid light when in devout meditation we think of Mary’s share in the joyful, the sorrowful, the glorious mysteries of her Son. The heart is inflamed by these reflections with a feeling of grateful love toward her and, esteeming everything beneath her as so much worthless chaff, strives with manful purpose to prove worthy of such a Mother and the gifts she bestows. Meditation on the mysteries of the Rosary, often repeated in the spirit of faith, cannot help but please her and move her, the fondest of mothers, to show mercy to her children.

27. For that reason We say that the Rosary is by far the best prayer by which to plead before her the cause of our separated brethren. To grant a favorable hearing belongs properly to her office of spiritual Mother. For Mary has not brought forth-nor could she-those who are of Christ except in the one same Faith and in the one same love; for “Can Christ be divided?”[17] All must live the life of Christ in an organic unity in order to “bring forth fruit to God”[18] in the one same body. Every one of the multitudes, therefore, whom the mischief of calamitous events has stolen away from that unity, must be born again to Christ of that same Mother whom God has endowed with a never failing fertility to bring forth a holy people. And this Mary, for her part, longs to do. Adorned by us with garlands of her favorite prayer, she will obtain by her entreaties help in abundance from the Spirit that quickeneth. God grant that they refuse not to comply with the burning desire of their merciful Mother but, on the contrary, give ear, like men of good will, with a proper regard for their eternal salvation, to the voice, gently persuasive, which calls to them: “My little children, of whom I am in labor again, until Christ be formed in you.”[19]

28. Knowing what power our Lady’s Rosary possesses, not a few of Our Predecessors took special care to spread the devotion throughout the countries of the East-in particular Eugene IV in the Constitution “Advesperascente” issued in 1439, and later Innocent XII and Clement XI. By their authority, privileges of wide extent were granted to the Order of Preachers in favor of this project. The hoped-for results were forthcoming, thanks to the energetic activity of the brethren of that Order, result to which many a bright record bears witness, although time and adversity have since raised great obstacles in the way of further progress. Yet even today the same zeal for the Rosary devotion which We cited at the beginning of this Letter still fills the hearts of great numbers in those lands-a fact which, We trust, will be as useful in the realization of Our hopes as it was in raising them.

29. Along with this hope, there is the joyful fact, of equal importance to the East and the West, and in keeping with the longing We have expressed: namely the plan, Venerable Brethren, which took form at the celebrated Eucharistic Congress held in Jerusalem, to build a shrine in honor of the Queen of the Most Holy Rosary at Patras in Achaia, not far from places where at one time Christianity, under her patronage, shone brilliantly. For, as We have with great pleasure learned from the committee which was organized with Our approval to advance the project and take charge of the work, most of you have already sent in contributions collected for this purpose and have promised to continue your help until the project has been completed.

30. On the strength of this it has been decided to begin work on a scale proportioned to the size of the undertaking, and We have granted permission for the laying of the first stone of the shrine at an early date with solemn ceremonies. The temple will stand as a monument of ever lasting thanksgiving erected in the name of the Christian people to their heavenly Helper and Mother. There she will be invoked unceasingly in the Greek and the Latin rites that, ever more propitious, she will continue to heap new favors upon the ancient blessings.

31. And now, Venerable Brethren, Our exhortation returns to the point from which it began. Well may all, shepherds and flocks alike, fly with fullest confidence to the protection of the great Virgin, especially next month. Let them not fail to call upon her name, with one voice beseeching her as God’s Mother, publicly and in private, by praise, by prayer, by the ardor of their desire: “Show thyself our Mother.” May her motherly compassion keep her whole family safe from every danger, lead them in the path of genuine prosperity, above all establish them in holy unity. She looks upon Catholics of every nation with a kindly eye. Where the bond of charity joins them together she makes them more ready, more and more determined, to uphold the honor of religion which, at the same time, brings upon the state the greatest blessings. May she look with utmost compassion upon those great and illustrious nations which are cut off from the Church and upon the noble souls who have not forgotten their Christian duty.

32. May she aspire in them most salutary desires, foster their holy aspirations, and bring them to happy completion. In the East, may that widespread devotion to her which the dissident nations profess, as well as the countless glorious acts of their ancestors in her honor, effectively aid them. In the West, may the memory of her beneficent patronage stand its dissidents in good stead; with surpassing kindness she has, through many ages, manifested her approval of, and has rewarded, the admirable devotion shown her among every class.

33. May the peoples of the East and West, and all the others wherever they may be, profit by the suppliant voice of Catholics united in prayer, and by our voice which will cry to Our last breath: *Show thyself a Mother.*

Given at Rome, at St. Peter's, the fifth day of September, in the eighteenth year of Our Pontificate.

ENDNOTES

1. Col. 4:2.
 2. St. Anselm, *Orat*, 47.
 3. St. Bernard, *Serm. II in Adv.*
 4. St. Tharasius, *Orat. in Praesentatione.*
 5. *On Off. Graec.*, 8 Dec.
 6. *Hebr.* 12:1.
 7. St. Germ. *Constantinop.*, *Orat.* 11, in *Dormitione B.M.V.*
 8. St. Cyril Alex., *Homil. contra Nestor.*
 9. *Ibid.*
 10. *Ex hymno Graecorum.*
 11. St. John Damasc., in *Annuntiatione Deigenitricis*, n. 9.
 12. St. German. *Constantinop.*, *Orat. in Praesentatione B.M.V.*
 13. *In Officio B.M.V.*
 14. *Orat. hist. in Dormitione Deiparae.*
 15. *Men.*, 5 maii, *Theotokion.*
 16. St. Cyril Alex., *De fide, Ad Pulcheriam.*
 17. *I Cor.* 1:13.
 18. *Rom.* 7:4.
 19. *Gal.* 4:19.
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Aeterni Patris. On the Restoration of Christian Philosophy. Pope Leo XIII - 1879

To the Patriarchs, Primates, Archbishops, and Bishops of the Catholic World in Grace and Communion With the Apostolic See.

The only-begotten Son of the Eternal Father, who came on earth to bring salvation and the light of divine wisdom to men, conferred a great and wonderful blessing on the world when, about to ascend again into heaven, He commanded the Apostles to go and teach all nations,[1] and left the Church which He had founded to be the common and supreme teacher of the peoples. For men whom the truth had set free were to be preserved by the truth; nor would the fruits of heavenly doctrines by which salvation comes to men have long remained had not the Lord Christ appointed an unfailing teaching authority to train the minds to faith. And the Church built upon the promises of its own divine Author, whose charity it imitated, so faithfully followed out His commands that its constant aim and chief wish was this: to teach religion and contend forever against errors. To this end assuredly have tended the incessant labors of individual bishops; to this end also the published laws and decrees of councils, and especially the constant watchfulness of the Roman Pontiffs, to whom, as successors of the blessed Peter in the primacy of the Apostles, belongs the right and office of teaching and confirming their brethren in the faith. Since, then, according to the warning of the apostle, the minds of Christ's faithful are apt to be deceived and the integrity of the faith to be corrupted among men by philosophy and vain deceit,[2] the supreme pastors of the Church have always thought it their duty to advance, by every means in their power, science truly so called, and at the same time to provide with special care that all studies should accord with the Catholic faith, especially philosophy, on which a right interpretation of the other sciences in great part depends. Indeed, venerable brethren, on this very subject among others, We briefly admonished you in Our first encyclical letter; but now, both by reason of the gravity of the subject and the condition of the time, we are again compelled to speak to you on the mode of taking up the study of philosophy which shall respond most fitly to the excellence of faith, and at the same time be consonant with the dignity of human science.

2. Whoso turns his attention to the bitter strifes of these days and seeks a reason for the troubles that vex public and private life must come to the conclusion that a fruitful cause of the evils which now afflict, as well as those which threaten, us lies in this: that false conclusions concerning divine and human things, which originated in the schools of philosophy, have now crept into all the orders of the State, and have been accepted by the common consent of the masses. For, since it is in the very nature of man to follow the guide of reason in his actions, if his intellect sins at all his will soon follows; and thus it happens that false opinions, whose seat is in the understanding, influence human actions and pervert them. Whereas, on the other hand, if men be of sound mind and take their stand on true and solid principles, there will result a vast amount of benefits for the public and private good. We do not, indeed, attribute such force and authority to philosophy as to esteem it equal to the task of combating and rooting out all errors; for, when the Christian religion was first constituted, it came upon earth to restore it to its primeval dignity by the admirable light of faith, diffused “not by persuasive words of human wisdom, but in the manifestation of spirit and of power”,^[3] so also at the present time we look above all things to the powerful help of Almighty God to bring back to a right understanding the minds of man and dispel the darkness of error.^[4] But the natural helps with which the grace of the divine wisdom, strongly and sweetly disposing all things, has supplied the human race are neither to be despised nor neglected, chief among which is evidently the right use of philosophy. For, not in vain did God set the light of reason in the human mind; and so far is the super-added light of faith from extinguishing or lessening the power of the intelligence that it completes it rather, and by adding to its strength renders it capable of greater things.

3. Therefore, Divine Providence itself requires that, in calling back the people to the paths of faith and salvation, advantage should be taken of human science also — an approved and wise practice which history testifies was observed by the most illustrious Fathers of the Church. They, indeed, were wont neither to belittle nor undervalue the part that reason had to play, as is summed up by the great Augustine when he attributes to this science “that by which the most wholesome faith is begotten . . . is nourished, defended, and made strong.”^[5]

4. In the first place, philosophy, if rightly made use of by the wise, in a certain way tends to smooth and fortify the road to true faith, and to prepare the souls of its disciples for the fit reception of revelation; for which reason it is well called by ancient writers sometimes a steppingstone to the Christian faith,^[6] sometimes the prelude and help of Christianity,^[7] sometimes the Gospel teacher.^[8] And, assuredly, the God of all goodness, in all that pertains to divine things, has not only manifested by the light of faith those truths which human intelligence could not attain of itself, but others, also, not altogether unattainable by reason, that by the help of divine authority they may be made known to all at once and without any admixture of error. Hence it is that certain truths which were either divinely proposed for belief, or were bound by the closest chains to the doctrine of faith, were discovered by pagan sages with nothing but their natural reason to guide them, were demonstrated and proved by becoming arguments. For, as the Apostle says, the invisible things of Him, from the creation of the world, are clearly seen, being understood by the things that are made: His eternal power also and divinity;^[9] and the Gentiles who have not the Law show, nevertheless, the work of the Law written in their hearts.^[10] But it is most fitting to turn these truths, which have been discovered by the pagan sages even, to the use and purposes of revealed doctrine, in order to show that both human wisdom and the very testimony of our adversaries serve to support the Christian faith — a method which is not of recent introduction, but of established use, and has often been adopted by the holy Fathers of the Church. What is more, those venerable men, the witnesses and guardians of religious traditions, recognize a certain form and figure of this in the action of the Hebrews, who, when about to depart out of Egypt, were commanded to take with them the gold and silver vessels and precious robes of the Egyptians, that by a change of use the things might be dedicated to the service of the true God which had formerly been the instruments of ignoble and superstitious rites. Gregory of NeoCaesare^[11] praises Origen expressly because, with singular dexterity, as one snatches weapons from the enemy, he turned to the defense of Christian wisdom and to the destruction of superstition many arguments drawn from the writings of the pagans. And both Gregory of Nazianzen^[12] and Gregory of Nyssa^[13] praise and commend a like mode of disputation in Basil the Great; while Jerome^[14] especially commends it in Quadratus, a disciple of the Apostles, in Aristides, Justin, Irenaeus, and very many others. Augustine says: “Do we not see Cyprian, that mildest of doctors and most blessed of martyrs, going out of Egypt laden with gold and silver and vestments? And Lactantius, also and Victorinus, Optatus and Hilary? And, not to speak of the living, how many Greeks have done likewise?”^[15] But if natural reason first sowed this rich field of doctrine before it was rendered fruitful by the power of Christ, it must assuredly become more prolific after the grace of the Savior has

renewed and added to the native faculties of the human mind. And who does not see that a plain and easy road is opened up to faith by such a method of philosophic study?

5. But the advantage to be derived from such a school of philosophy is not to be confined within these limits. The foolishness of those men who “by these good things that are seen could not understand Him, that is, neither by attending to the works could have acknowledged who was the workman,”[16] is gravely reprovèd in the words of Divine Wisdom. In the first place, then, this great and noble fruit is gathered from human reason, that it demonstrates that God is; for the greatness of the beauty and of the creature the Creator of them may be seen so as to be known thereby.[17] Again, it shows God to excel in the height of all perfections, especially in infinite wisdom before which nothing lies hidden, and in absolute justice which no depraved affection could possibly shake; and that God, therefore, is not only true but truth itself, which can neither deceive nor be deceived. Whence it clearly follows that human reason finds the fullest faith and authority united in the word of God. In like manner, reason declares that the doctrine of the Gospel has even from its very beginning been made manifest by certain wonderful signs, the established proofs, as it were, of unshaken truth; and that all, therefore, who set faith in the Gospel do not believe rashly as though following cunningly devised fables,[18] but, by a most reasonable consent, subject their intelligence and judgment to an authority which is divine. And of no less importance is it that reason most clearly sets forth that the Church instituted by Christ (as laid down in the Vatican Council), on account of its wonderful spread, its marvelous sanctity, and its inexhaustible fecundity in all places, as well as of its Catholic unity and unshaken stability, is in itself a great and perpetual motive of belief and an irrefragable testimony of its own divine mission.[19]

6. Its solid foundations having been thus laid, a perpetual and varied service is further required of philosophy, in order that sacred theology may receive and assume the nature, form, and genius of a true science. For in this, the most noble of studies, it is of the greatest necessity to bind together, as it were, in one body the many and various parts of the heavenly doctrines, that, each being allotted to its own proper place and derived from its own proper principles, the whole may join together in a complete union; in order, in fine, that all and each part may be strengthened by its own and the others’ invincible arguments. Nor is that more accurate or fuller knowledge of the things that are believed, and somewhat more lucid understanding, as far as it can go, of the very mysteries of faith which Augustine and the other fathers commended and strove to reach, and which the Vatican Council itself[20] declared to be most fruitful, to be passed over in silence or belittled. Those will certainly more fully and more easily attain that knowledge and understanding who to integrity of life and love of faith join a mind rounded and finished by philosophic studies, as the same Vatican Council teaches that the knowledge of such sacred dogmas ought to be sought as well from analogy of the things that are naturally known as from the connection of those mysteries one with another and with the final end of man.[21]

7. Lastly, the duty of religiously defending the truths divinely delivered, and of resisting those who dare oppose them, pertains to philosophic pursuits. Wherefore, it is the glory of philosophy to be esteemed as the bulwark of faith and the strong defense of religion. As Clement of Alexandria testifies, the doctrine of the Savior is indeed perfect in itself and wanteth naught, since it is the power and wisdom of God. And the assistance of the Greek philosophy maketh not the truth more powerful; but, inasmuch as it weakens the contrary arguments of the sophists and repels the veiled attacks against the truth, it has been fitly called the hedge and fence of the vine.[22] For, as the enemies of the Catholic name, when about to attack religion, are in the habit of borrowing their weapons from the arguments of philosophers, so the defenders of sacred science draw many arguments from the store of philosophy which may serve to uphold revealed dogmas. Nor is the triumph of the Christian faith a small one in using human reason to repel powerfully and speedily the attacks of its adversaries by the hostile arms which human reason itself supplied. This species of religious strife St. Jerome, writing to Magnus, notices as having been adopted by the Apostle of the Gentiles himself; Paul, the leader of the Christian army and the invincible orator, battling for the cause of Christ, skillfully turns even a chance inscription into an argument for the faith; for he had learned from the true David to wrest the sword from the hands of the enemy and to cut off the head of the boastful Goliath with his own weapon.[23] Moreover, the Church herself not only urges, but even commands, Christian teachers to seek help from philosophy. For, the fifth Lateran Council, after it had decided that “every assertion contrary to the truth of revealed faith is altogether false, for the reason that it contradicts, however slightly, the truth,”[24] advises teachers of philosophy to

pay close attention to the exposition of fallacious arguments; since, as Augustine testifies, “if reason is turned against the authority of sacred Scripture, no matter how specious it may seem, it errs in the likeness of truth; for true it cannot be.”[25]

8. But in order that philosophy may be bound equal to the gathering of those precious fruits which we have indicated, it behooves it above all things never to turn aside from that path which the Fathers have entered upon from a venerable antiquity, and which the Vatican Council solemnly and authoritatively approved. As it is evident that very many truths of the supernatural order which are far beyond the reach of the keenest intellect must be accepted, human reason, conscious of its own infirmity, dare not affect to itself too great powers, nor deny those truths, nor measure them by its own standard, nor interpret them at will; but receive them, rather, with a full and humble faith, and esteem it the highest honor to be allowed to wait upon heavenly doctrines like a handmaid and attendant, and by God’s goodness attain to them in any way whatsoever. But in the case of such doctrines as the human intelligence may perceive, it is equally just that philosophy should make use of its own method, principles, and arguments-not, indeed, in such fashion as to seem rashly to withdraw from the divine authority. But, since it is established that those things which become known by revelation have the force of certain truth, and that those things which war against faith war equally against right reason, the Catholic philosopher will know that he violates at once faith and the laws of reason if he accepts any conclusion which he understands to be opposed to revealed doctrine.

9. We know that there are some who, in their overestimate of the human faculties, maintain that as soon as man’s intellect becomes subject to divine authority it falls from its native dignity, and hampered by the yoke of this species of slavery, is much retarded and hindered in its progress toward the supreme truth and excellence. Such an idea is most false and deceptive, and its sole tendency is to induce foolish and ungrateful men willfully to repudiate the most sublime truths, and reject the divine gift of faith, from which the fountains of all good things flow out upon civil society. For the human mind, being confined within certain limits, and those narrow enough, is exposed to many errors and is ignorant of many things; whereas the Christian faith, reposing on the authority of God, is the unfailing mistress of truth, whom whoso followeth he will be neither enmeshed in the snares of error nor tossed hither and thither on the waves of fluctuating opinion. Those, therefore, who to the study of philosophy unite obedience to the Christian faith, are philosophizing in the best possible way; for the splendor of the divine truths, received into the mind, helps the understanding, and not only detracts in nowise from its dignity, but adds greatly to its nobility, keenness, and stability. For surely that is a worthy and most useful exercise of reason when men give their minds to disproving those things which are repugnant to faith and proving the things which conform to faith. In the first case they cut the ground from under the feet of error and expose the viciousness of the arguments on which error rests; while in the second case they make themselves masters of weighty reasons for the sound demonstration of truth and the satisfactory instruction of any reasonable person. Whoever denies that such study and practice tend to add to the resources and expand the faculties of the mind must necessarily and absurdly hold that the mind gains nothing from discriminating between the true and the false. Justly, therefore, does the Vatican Council commemorate in these words the great benefits which faith has conferred upon reason: Faith frees and saves reason from error, and endows it with manifold knowledge.[26] A wise man, therefore, would not accuse faith and look upon it as opposed to reason and natural truths, but would rather offer heartfelt thanks to God, and sincerely rejoice that, in the density of ignorance and in the flood-tide of error, holy faith, like a friendly star, shines down upon his path and points out to him the fair gate of truth beyond all danger of wandering.

10. If, venerable brethren, you open the history of philosophy, you will find all We have just said proved by experience. The philosophers of old who lacked the gift of faith, yet were esteemed so wise, fell into many appalling errors. You know how often among some truths they taught false and incongruous things; what vague and doubtful opinions they held concerning the nature of the Divinity, the first origin of things, the government of the world, the divine knowledge of the future, the cause and principle of evil, the ultimate end of man, the eternal beatitude, concerning virtue and vice, and other matters, a true and certain knowledge of which is most necessary to the human race; while, on the other hand, the early Fathers and Doctors of the Church, who well understood that, according to the divine plan, the restorer of human science is Christ, who is the power and the wisdom of God,[27] and in whom are hid all the treasures of wisdom and knowledge,[28] took up and investigated the books of the ancient philosophers, and compared their teachings with the doctrines of revelation,

and, carefully sifting them, they cherished what was true and wise in them and amended or rejected all else. For, as the all-seeing God against the cruelty of tyrants raised up mighty martyrs to the defense of the Church, men prodigal of their great lives, in like manner to false philosophers and heretics He opposed men of great wisdom, to defend, even by the aid of human reason, the treasure of revealed truths. Thus, from the very first ages of the Church, the Catholic doctrine has encountered a multitude of most bitter adversaries, who, deriding the Christian dogmas and institutions, maintained that there were many gods, that the material world never had a beginning or cause, and that the course of events was one of blind and fatal necessity, not regulated by the will of Divine Providence.

11. But the learned men whom We call apologists speedily encountered these teachers of foolish doctrine and, under the guidance of faith, found arguments in human wisdom also to prove that one God, who stands preeminent in every kind of perfection, is to be worshipped; that all things were created from nothing by His omnipotent power; that by His wisdom they flourish and serve each their own special purposes. Among these St. Justin Martyr claims the chief place. After having tried the most celebrated academies of the Greeks, he saw clearly, as he himself confesses, that he could only draw truths in their fullness from the doctrine of revelation. These he embraced with all the ardor of his soul, purged of calumny, courageously and fully defended before the Roman emperors, and reconciled with them not a few of the sayings of the Greek philosophers.

12. Quadratus, also, and Aristides, Hermias, and Athenagoras stood nobly forth in that time. Nor did Irenaeus, the invincible martyr and Bishop of Lyons, win less glory in the same cause when, forcibly refuting the perverse opinions of the Orientals, the work of the Gnostics, scattered broadcast over the territories of the Roman Empire, he explained (according to Jerome) the origin of each heresy and in what philosophic source it took its rise.[29] But who knows not the disputations of Clement of Alexandria, which the same Jerome thus honorably commemorates: “What is there in them that is not learned, and what that is not of the very heart of philosophy?”[30] He himself, indeed, with marvelous versatility treated of many things of the greatest utility for preparing a history of philosophy, for the exercise of the dialectic art, and for showing the agreement between reason and faith. After him came Origen, who graced the chair of the school of Alexandria, and was most learned in the teachings of the Greeks and Orientals. He published many volumes, involving great labor, which were wonderfully adapted to explain the divine writings and illustrate the sacred dogmas; which, though, as they now stand, not altogether free from error, contain nevertheless a wealth of knowledge tending to the growth and advance of natural truths. Tertullian opposes heretics with the authority of the sacred writings; with the philosophers he changes his fence and disputes philosophically; but so learnedly and accurately did he confute them that he made bold to say: “Neither in science nor in schooling are we equals, as you imagine.”[31] Arnobius, also, in his works against the pagans, and Lactantius in the divine Institutions especially, with equal eloquence and strength strenuously strive to move men to accept the dogmas and precepts of Catholic wisdom, not by philosophic juggling, after the fashion of the Academicians, but vanquishing them partly by their own arms, and partly by arguments drawn from the mutual contentions of the philosophers.[32] But the writings on the human soul, the divine attributes, and other questions of mighty moment which the great Athanasius and Chrysostom, the prince of orators, have left behind them are, by common consent, so supremely excellent that it seems scarcely anything could be added to their subtlety and fullness. And, not to cover too wide a range, we add to the number of the great men of whom mention has been made the names of Basil the Great and of the two Gregories, who, on going forth from Athens, that home of all learning, thoroughly equipped with all the harness of philosophy, turned the wealth of knowledge which each had gathered up in a course of zealous study to the work of refuting heretics and preparing Christians.

13. But Augustine would seem to have wrested the palm from all. Of a most powerful genius and thoroughly saturated with sacred and profane learning, with the loftiest faith and with equal knowledge, he combated most vigorously all the errors of his age. What topic of philosophy did he not investigate? What region of it did he not diligently explore, either in expounding the loftiest mysteries of the faith to the faithful, or defending them against the full onslaught of adversaries, or again when, in demolishing the fables of the Academicians or the Manichaeans, he laid the safe foundations and sure structure of human science, or followed up the reason, origin, and causes of the evils that afflict man? How subtly he reasoned on the angels, the soul, the human mind, the will and free choice, on religion and the life of the blessed, on time and eternity, and even on the very nature of changeable bodies. Afterwards, in the East, John Damascene, treading in the footsteps of Basil and of

Gregory of Nazianzen, and in the West, Boethius and Anselm following the doctrines of Augustine, added largely to the patrimony of philosophy.

14. Later on, the doctors of the middle ages, who are called Scholastics, addressed themselves to a great work — that of diligently collecting, and sifting, and storing up, as it were, in one place, for the use and convenience of posterity the rich and fertile harvests of Christian learning scattered abroad in the voluminous works of the holy Fathers. And with regard, venerable brethren, to the origin, drift, and excellence of this scholastic learning, it may be well here to speak more fully in the words of one of the wisest of Our predecessors, Sixtus V: “By the divine favor of Him who alone gives the spirit of science, and wisdom, and understanding, and who though all ages, as there may be need, enriches His Church with new blessings and strengthens it with new safeguards, there was founded by Our fathers, men of eminent wisdom, the scholastic theology, which two glorious doctors in particular, the angelic St. Thomas and the seraphic St. Bonaventure, illustrious teachers of this faculty, . . . with surpassing genius, by unwearied diligence, and at the cost of long labors and vigils, set in order and beautified, and when skillfully arranged and clearly explained in a variety of ways, handed down to posterity.

15. “And, indeed, the knowledge and use of so salutary a science, which flows from the fertilizing founts of the sacred writings, the sovereign Pontiffs, the holy Fathers and the councils, must always be of the greatest assistance to the Church, whether with the view of really and soundly understanding and interpreting the Scriptures, or more safely and to better purpose reading and explaining the Fathers, or for exposing and refuting the various errors and heresies; and in these late days, when those dangerous times described by the Apostle are already upon us, when the blasphemers, the proud, and the seducers go from bad to worse, erring themselves and causing others to err, there is surely a very great need of confirming the dogmas of Catholic faith and confuting heresies.”

16. Although these words seem to bear reference solely to Scholastic theology, nevertheless they may plainly be accepted as equally true of philosophy and its praises. For, the noble endowments which make the Scholastic theology so formidable to the enemies of truth — to wit, as the same Pontiff adds, “that ready and close coherence of cause and effect, that order and array as of a disciplined army in battle, those clear definitions and distinctions, that strength of argument and those keen discussions, by which light is distinguished from darkness, the true from the false, expose and strip naked, as it were, the falsehoods of heretics wrapped around by a cloud of subterfuges and fallacies”[33] — those noble and admirable endowments, We say, are only to be found in a right use of that philosophy which the Scholastic teachers have been accustomed carefully and prudently to make use of even in theological disputations. Moreover, since it is the proper and special office of the Scholastic theologians to bind together by the fastest chain human and divine science, surely the theology in which they excelled would not have gained such honor and commendation among men if they had made use of a lame and imperfect or vain philosophy.

17. Among the Scholastic Doctors, the chief and master of all towers Thomas Aquinas, who, as Cajetan observes, because “he most venerated the ancient Doctors of the Church, in a certain way seems to have inherited the intellect of all.”[34] The doctrines of those illustrious men, like the scattered members of a body, Thomas collected together and cemented, distributed in wonderful order, and so increased with important additions that he is rightly and deservedly esteemed the special bulwark and glory of the Catholic faith. With his spirit at once humble and swift, his memory ready and tenacious, his life spotless throughout, a lover of truth for its own sake, richly endowed with human and divine science, like the sun he heated the world with the warmth of his virtues and filled it with the splendor of his teaching. Philosophy has no part which he did not touch finely at once and thoroughly; on the laws of reasoning, on God and incorporeal substances, on man and other sensible things, on human actions and their principles, he reasoned in such a manner that in him there is wanting neither a full array of questions, nor an apt disposal of the various parts, nor the best method of proceeding, nor soundness of principles or strength of argument, nor clearness and elegance of style, nor a facility for explaining what is abstruse.

18. Moreover, the Angelic Doctor pushed his philosophic inquiry into the reasons and principles of things, which because they are most comprehensive and contain in their bosom, so to say, the seeds of almost infinite truths, were to be unfolded in good time by later masters and with a goodly yield. And as he also used this philosophic method in the refutation of error, he won this title to distinction for himself: that, single-handed, he victoriously combated the errors of former times, and

supplied invincible arms to put those to rout which might in after-times spring up. Again, clearly distinguishing, as is fitting, reason from faith, while happily associating the one with the other, he both preserved the rights and had regard for the dignity of each; so much so, indeed, that reason, borne on the wings of Thomas to its human height, can scarcely rise higher, while faith could scarcely expect more or stronger aids from reason than those which she has already obtained through Thomas.

19. For these reasons most learned men, in former ages especially, of the highest repute in theology and philosophy, after mastering with infinite pains the immortal works of Thomas, gave themselves up not so much to be instructed in his angelic wisdom as to be nourished upon it. It is known that nearly all the founders and lawgivers of the religious orders commanded their members to study and religiously adhere to the teachings of St. Thomas, fearful lest any of them should swerve even in the slightest degree from the footsteps of so great a man. To say nothing of the family of St. Dominic, which rightly claims this great teacher for its own glory, the statutes of the Benedictines, the Carmelites, the Augustinians, the Society of Jesus, and many others all testify that they are bound by this law.

20. And, here, how pleasantly one's thoughts fly back to those celebrated schools and universities which flourished of old in Europe — to Paris, Salamanca, Alcalá, to Douay, Toulouse, and Louvain, to Padua and Bologna, to Naples and Coimbra, and to many another! All know how the fame of these seats of learning grew with their years, and that their judgment, often asked in matters of grave moment, held great weight everywhere. And we know how in those great homes of human wisdom, as in his own kingdom, Thomas reigned supreme; and that the minds of all, of teachers as well as of taught, rested in wonderful harmony under the shield and authority of the Angelic Doctor.

21. But, furthermore, Our predecessors in the Roman pontificate have celebrated the wisdom of Thomas Aquinas by exceptional tributes of praise and the most ample testimonials. Clement VI in the bull "In Ordine;" Nicholas V in his brief to the friars of the Order of Preachers, 1451; Benedict XIII in the bull "Pretiosus," and others bear witness that the universal Church borrows luster from his admirable teaching; while St. Pius V declares in the bull "Mirabilis" that heresies, confounded and convicted by the same teaching, were dissipated, and the whole world daily freed from fatal errors; others, such as Clement XII in the bull "Verbo Dei," affirm that most fruitful blessings have spread abroad from his writings over the whole Church, and that he is worthy of the honor which is bestowed on the greatest Doctors of the Church, on Gregory and Ambrose, Augustine and Jerome; while others have not hesitated to propose St. Thomas for the exemplar and master of the universities and great centers of learning whom they may follow with unflinching feet. On which point the words of Blessed Urban V to the University of Toulouse are worthy of recall: "It is our will, which We hereby enjoin upon you, that ye follow the teaching of Blessed Thomas as the true and Catholic doctrine and that ye labor with all your force to profit by the same." [35] Innocent XII, followed the example of Urban in the case of the University of Louvain, in the letter in the form of a brief addressed to that university on February 6, 1694, and Benedict XIV in the letter in the form of a brief addressed on August 26, 1752, to the Dionysian College in Granada; while to these judgments of great Pontiffs on Thomas Aquinas comes the crowning testimony of Innocent VI: "His teaching above that of others, the canonical writings alone excepted, enjoys such a precision of language, an order of matters, a truth of conclusions, that those who hold to it are never found swerving from the path of truth, and he who dare assail it will always be suspected of error." [36]

22. The ecumenical councils, also, where blossoms the flower of all earthly wisdom, have always been careful to hold Thomas Aquinas in singular honor. In the Councils of Lyons, Vienna, Florence, and the Vatican one might almost say that Thomas took part and presided over the deliberations and decrees of the Fathers, contending against the errors of the Greeks, of heretics and rationalists, with invincible force and with the happiest results. But the chief and special glory of Thomas, one which he has shared with none of the Catholic Doctors, is that the Fathers of Trent made it part of the order of conclave to lay upon the altar, together with sacred Scripture and the decrees of the supreme Pontiffs, the "Summa" of Thomas Aquinas, whence to seek counsel, reason, and inspiration.

23. A last triumph was reserved for this incomparable man — namely, to compel the homage, praise, and admiration of even the very enemies of the Catholic name. For it has come to light that there were not lacking among the leaders of

heretical sects some who openly declared that, if the teaching of Thomas Aquinas were only taken away, they could easily battle with all Catholic teachers, gain the victory, and abolish the Church.[37] A vain hope, indeed, but no vain testimony.

24. Therefore, venerable brethren, as often as We contemplate the good, the force, and the singular advantages to be derived from his philosophic discipline which Our Fathers so dearly loved. We think it hazardous that its special honor should not always and everywhere remain, especially when it is established that daily experience, and the judgment of the greatest men, and, to crown all, the voice of the Church, have favored the Scholastic philosophy. Moreover, to the old teaching a novel system of philosophy has succeeded here and there, in which We fail to perceive those desirable and wholesome fruits which the Church and civil society itself would prefer. For it pleased the struggling innovators of the sixteenth century to philosophize without any respect for faith, the power of inventing in accordance with his own pleasure and bent being asked and given in turn by each one. Hence, it was natural that systems of philosophy multiplied beyond measure, and conclusions differing and clashing one with another arose about those matters even which are the most important in human knowledge. From a mass of conclusions men often come to wavering and doubt; and who knows not how easily the mind slips from doubt to error? But, as men are apt to follow the lead given them, this new pursuit seems to have caught the souls of certain Catholic philosophers, who, throwing aside the patrimony of ancient wisdom, chose rather to build up a new edifice than to strengthen and complete the old by aid of the new — illadvisedly, in sooth, and not without detriment to the sciences. For, a multiform system of this kind, which depends on the authority and choice of any professor, has a foundation open to change, and consequently gives us a philosophy not firm, and stable, and robust like that of old, but tottering and feeble. And if, perchance, it sometimes finds itself scarcely equal to sustain the shock of its foes, it should recognize that the cause and the blame lie in itself. In saying this We have no intention of discountenancing the learned and able men who bring their industry and erudition, and, what is more, the wealth of new discoveries, to the service of philosophy; for, of course, We understand that this tends to the development of learning. But one should be very careful lest all or his chief labor be exhausted in these pursuits and in mere erudition. And the same thing is true of sacred theology, which, indeed, may be assisted and illustrated by all kinds of erudition, though it is absolutely necessary to approach it in the grave manner of the Scholastics, in order that, the forces of revelation and reason being united in it, it may continue to be “the invincible bulwark of the faith.”[38]

25. With wise forethought, therefore, not a few of the advocates of philosophic studies, when turning their minds recently to the practical reform of philosophy, aimed and aim at restoring the renowned teaching of Thomas Aquinas and winning it back to its ancient beauty.

26. We have learned with great joy that many members of your order, venerable brethren, have taken this plan to heart; and while We earnestly commend their efforts, We exhort them to hold fast to their purpose, and remind each and all of you that Our first and most cherished idea is that you should all furnish to studious youth a generous and copious supply of those purest streams of wisdom flowing inexhaustibly from the precious fountainhead of the Angelic Doctor.

27. Many are the reasons why We are so desirous of this. In the first place, then, since in the tempest that is on us the Christian faith is king constantly assailed by the machinations and craft of a certain false wisdom, all youths, but especially those who are the growing hope of the Church, should be nourished on the strong and robust food of doctrine, that so, mighty in strength and armed at all points, they may become habituated to advance the cause of religion with force and judgment, “being ready always, according to the apostolic counsel, to satisfy every one that asketh you a reason of that hope which is in you,”[39] and that they may be able to exhort in sound doctrine and to convince the gainsayers.[40] Many of those who, with minds alienated from the faith, hate Catholic institutions, claim reason as their sole mistress and guide. Now, We think that, apart from the supernatural help of God, nothing is better calculated to heal those minds and to bring them into favor with the Catholic faith than the solid doctrine of the Fathers and the Scholastics, who so clearly and forcibly demonstrate the firm foundations of the faith, its divine origin, its certain truth, the arguments that sustain it. the benefits it has conferred on the human race, and its perfect accord with reason, in a manner to satisfy completely minds open to persuasion, however unwilling and repugnant.

28. Domestic and civil society even, which, as all see, is exposed to great danger from this plague of perverse opinions, would certainly enjoy a far more peaceful and secure existence if a more wholesome doctrine were taught in the universities and high schools — one more in conformity with the teaching of the Church, such as is contained in the works of Thomas Aquinas.

29. For, the teachings of Thomas on the true meaning of liberty, which at this time is running into license, on the divine origin of all authority, on laws and their force, on the paternal and just rule of princes, on obedience to the higher powers, on mutual charity one toward another — on all of these and kindred subjects — have very great and invincible force to overturn those principles of the new order which are well known to be dangerous to the peaceful order of things and to public safety. In short, all studies ought to find hope of advancement and promise of assistance in this restoration of philosophic discipline which We have proposed. The arts were wont to draw from philosophy, as from a wise mistress, sound judgment and right method, and from it, also, their spirit, as from the common fount of life. When philosophy stood stainless in honor and wise in judgment, then, as facts and constant experience showed, the liberal arts flourished as never before or since; but, neglected and almost blotted out, they lay prone, since philosophy began to lean to error and join hands with folly. Nor will the physical sciences themselves, which are now in such great repute, and by the renown of so many inventions draw such universal admiration to themselves, suffer detriment, but find very great assistance in the restoration of the ancient philosophy. For, the investigation of facts and the contemplation of nature is not alone sufficient for their profitable exercise and advance; but, when facts have been established, it is necessary to rise and apply ourselves to the study of the nature of corporeal things, to inquire into the laws which govern them and the principles whence their order and varied unity and mutual attraction in diversity arise. To such investigations it is wonderful what force and light and aid the Scholastic philosophy, if judiciously taught would bring.

30. And here it is well to note that our philosophy can only by the grossest injustice be accused of being opposed to the advance and development of natural science. For, when the Scholastics, following the opinion of the holy Fathers, always held in anthropology that the human intelligence is only led to the knowledge of things without body and matter by things sensible, they well understood that nothing was of greater use to the philosopher than diligently to search into the mysteries of nature and to be earnest and constant in the study of physical things. And this they confirmed by their own example; for St. Thomas, Blessed Albertus Magnus, and other leaders of the Scholastics were never so wholly rapt in the study of philosophy as not to give large attention to the knowledge of natural things; and, indeed, the number of their sayings and writings on these subjects, which recent professors approve of and admit to harmonize with truth, is by no means small. Moreover, in this very age many illustrious professors of the physical sciences openly testify that between certain and accepted conclusions of modern physics and the philosophic principles of the schools there is no conflict worthy of the name.

31. While, therefore, We hold that every word of wisdom, every useful thing by whomsoever discovered or planned, ought to be received with a willing and grateful mind, We exhort you, venerable brethren, in all earnestness to restore the golden wisdom of St. Thomas, and to spread it far and wide for the defense and beauty of the Catholic faith, for the good of society, and for the advantage of all the sciences. The wisdom of St. Thomas, We say; for if anything is taken up with too great subtlety by the Scholastic doctors, or too carelessly stated — if there be anything that ill agrees with the discoveries of a later age, or, in a word, improbable in whatever way — it does not enter Our mind to propose that for imitation to Our age. Let carefully selected teachers endeavor to implant the doctrine of Thomas Aquinas in the minds of students, and set forth clearly his solidity and excellence over others. Let the universities already founded or to be founded by you illustrate and defend this doctrine, and use it for the refutation of prevailing errors. But, lest the false for the true or the corrupt for the pure be drunk in, be ye watchful that the doctrine of Thomas be drawn from his own fountains, or at least from those rivulets which, derived from the very fount, have thus far flowed, according to the established agreement of learned men, pure and clear; be careful to guard the minds of youth from those which are said to flow thence, but in reality are gathered from strange and unwholesome streams.

32. But well do We know that vain will be Our efforts unless, venerable brethren, He helps Our common cause who, in the words of divine Scripture, is called the God of all knowledge;[41] by which we are also admonished that “every best gift

and every perfect gift is from above, coming down from the Father of lights”,[42] and again: “If any of you want wisdom, let him ask of God, who giveth to all men abundantly, and upbraideth not: and it shall be given him.”[43]

33. Therefore in this also let us follow the example of the Angelic Doctor, who never gave himself to reading or writing without first begging the blessing of God, who modestly confessed that whatever he knew he had acquired not so much by his own study and labor as by the divine gift; and therefore let us all, in humble and united prayer, beseech God to send forth the spirit of knowledge and of understanding to the children of the Church and open their senses for the understanding of wisdom. And that we may receive fuller fruits of the divine goodness, offer up to God the most efficacious patronage of the Blessed Virgin Mary, who is called the seat of wisdom; having at the same time as advocates St. Joseph, the most chaste spouse of the Virgin, and Peter and Paul, the chiefs of the Apostles, whose truth renewed the earth which had fallen under the impure blight of error, filling it with the light of heavenly wisdom.

34. In fine, relying on the divine assistance and confiding in your pastoral zeal, most lovingly We bestow on all of you, venerable brethren, on all the clergy and the flocks committed to your charge, the apostolic benediction as a pledge of heavenly gifts and a token of Our special esteem.

Given at St. Peter’s, in Rome, the fourth day of August, 1879, the second year of our pontificate.

ENDNOTES

1. *Matt.* 28: 19.
2. *Col.* 2:8.
3. *I Cor.* 2:4.
4. See “*Inscrutabili Dei consilio*,” 78:113.
5. “*De Trinitate*,” 14, 1, 3 (*PL* 42, 1037); quoted by Thomas Aquinas, “*Summa theologiae*,” 1, 1, 2.
6. Clement of Alexandria, “*Stromata*,” 1, 16 (*PG* 8, 795); 7, 3 (*PG* 9, 426).
7. Origen, “*Epistola ad Gregorium*” (*PG* 11, 87-91).
8. Clement of Alexandria, “*Stromata*,” 1,5 (*PG* 8, 718-719).
9. *Rom.* 1:20.
10. *Rom.* 2:14-15.
11. Gregory of Neo-Caesarea (also called Gregory Thaumaturgus that is “the miracle worker”), “*In Origenem oratio panegyrica*,” 6 (*PG* 10, 1093A).
12. *Carm.*, 1, *lamb.* 3 (*PG* 37, 1045A-1047A).
13. “*Vita Moysis*” (*PG* 44, 359).
14. “*Epistola ad Magnum*,” 4 (*PL* 22, 667). Quadratus, Justin Irenaeus, are counted among the early Christian apologists, who devoted their works to the defense of Christian truth against the pagans.
15. “*De doctrina christiana*,” 1, 2, 40 (*PL* 34, 63).
16. *Wisd.* 13:1.
17. *Wisd.* 13:5.
18. 2 *Peter* 1:16.
19. “*Const. Dogm. de fid. Cath.*,” c. 3.
20. “*Const. cit.*,” c. 4.
21. *Loc. at.*
22. “*Stromata*,” 1, 20 (*PG* 8, 818).
23. “*Epistola ad Magnum*,” 2 (*PL* 22, 666).
24. *Bulla* “*Apostolici regiminis*.”
25. “*Epistola 147, ad Marcellinum*,” 7 (*PL* 33, 589).
26. “*Const. Dogm. de fid. Cath.*,” c. 4.
27. *I Cor.* 1:24.
28. *Col.* 2:3.
29. “*Epistola ad Magnum*,” 4 (*PL* 22, 667).
30. *Loc. cit.*
31. Tertullian, “*Apologet.*,” 46 (*PL* 1, 573).

32. *Lactantius*, “*Div. Inst.*,” 7, 7 (PL 6, 759).
33. *Bulla “Triumphantis,” an. 1588.*
34. *Cajetan’s commentary on “Sum. theol.,” IIa — IIae 148, 9. Art. 4; Leonine edit., Vol. 10, p. 174, n. 6.*
35. “*Constitutio 5a, data die 3 Aug. 1368,” ad Cancell. Univ. Tolos.*
36. “*Sermo de S. Thoma.*”
37. *Bucer.*
38. *Sixtus V, Bulla “Triumphantis.”*
39. *I Peter 3:15.*
40. *Titus 1:9.*
41. *I Kings 2:3.*
42. *James 1: 17.*
43. *James 1:5.*

Affari Vos. On the Manitoba School Question. Pope Leo XIII - 1897

To the Archbishops, Bishops, and other Ordinaries in the Federated States of Canada in Grace and Communion with the Holy See.

Venerable Brethren, Health and Apostolic Benediction.

1. We can scarcely address you, which we most willingly do from our heart, without remembering the mutual goodwill and that continuous interchange of good offices which have ever existed between the Apostolic See and the Canadian people. The love of the Catholic Church stood by the cradle of your State, and since the time when she received you into her maternal arms has never ceased to hold you in a close embrace, to foster you, and to load you with good things. The great works which that man of immortal memory, Francois de Montmorency Laval, wrought so successfully and so holily for the good of your country, of which your ancestors were witnesses, he accomplished through the support of the authority and favour of the Roman Pontiffs. And it was from no other source that the works of the Bishops who succeeded him, and who were men of such signal merits, took their origin and drew their hopes of success. In the same way, too, to go still further back, it was under the inspiration and on the initiative of the Apostolic See that noble bands of missionaries journeyed to your country, carrying along with the light of Christian wisdom a more elevated culture and the first seeds of civilization. And it was by these seeds, which were gradually ripened by the arduous labour of these men, that the Canadian people won a place on a level with the most civilized and most glorious nations and thus became, though late in the field, their rival.

2. All this it is pleasant for us to recall, and the more so because we see the fruits of it, and they are by no means small, still remaining. The greatest of all these fruits assuredly is that amongst the multitude of Catholics there is a love and an ardent zeal for that divine religion which your ancestors, in the first place from France, then from Ireland, and others from elsewhere, so religiously professed themselves and transmitted inviolate to their children. And if those children faithfully preserve this precious heritage it is easy for us to understand how much praise is due to your vigilance and activity, Venerable Brethren, and to the zeal of your clergy; for all work assiduously with one heart and one soul for the preservation and progress of the Catholic faith, and, to render this tribute to the truth, without meeting any disfavour or obstacle on the part of the laws of the British Empire. Accordingly, when out of appreciation for your common merits, we some years ago conferred the honour of the Roman purple upon the Archbishop of Quebec, it was our desire not only to acknowledge his personal qualities, but also to render a solemn homage to all Catholics in the country.

3. As regards the education of the young, upon which rest the best hopes of religious and civil society, the Apostolic See has never ceased to work zealously in concert with you and your predecessors. Thus numerous institutions for the moral and scientific education of your children have been founded under the favour and protection of the Church. Amongst these the great University of Quebec, adorned and strengthened with all the dignity and rights which the Apostolic authority is accustomed to confer, assuredly occupies the place of honour, and stands as sufficient witness that the Apostolic See had had no greater desire or care than the formation of a race of citizens as distinguished by its intellectual culture as it is

rendered commendable by its virtues. Wherefore, it is with the greatest solicitude, as you yourselves can easily understand, that we have followed the misfortunes which have lately marked the history of Catholic education in Manitoba. For it is our wish and it is our duty to endeavour by every means in our power to bring it about that no harm befall the faith and religion of so many thousands of souls, the salvation of which has been especially entrusted to us, in a State which received the first rudiments of Christian teaching as well as of civilization from the Catholic Church. And since very many expect a pronouncement from us upon this question, and look to us to point out what course they should pursue, we determined not to come to any conclusion upon the matter until our Delegate Apostolic had examined it upon the spot. Charged to make a careful survey of the situation and to report upon it to us, he has with fidelity and ability fulfilled the task we imposed upon him.

4. The question at issue is assuredly one of the highest and most serious importance. The decisions arrived at seven years ago on the school question by the Parliament of the province of Manitoba must be remembered. The Act of Union of the Confederation had secured to Catholics the right to be educated in the public schools according to their consciences; and yet this right the Parliament of Manitoba abolished by a contrary law. This is a noxious law. For our children cannot go for instruction to schools which either ignore or of set purpose combat the Catholic religion, or in which its teachings are despised and its fundamental principles repudiated. Wherever the Church has allowed this to be done, it has only been with pain and through necessity, at the same time surrounding her children with many safeguards which, nevertheless it has been too often recognized have been insufficient to cope successfully with the danger attending it. Similarly it is necessary to avoid at all costs, as most dangerous, those schools in which all beliefs are welcomed and treated as equal, as if, in what regards God and divine things, it makes no difference whether one believes rightly or wrongly, and takes up with truth or error. You know well, Venerable Brethren, that every school of this kind has been condemned by the Church, because nothing can be more harmful or better calculated to ruin the integrity of the faith and to turn aside the tender minds of the young from the way of truth.

5. There is another point upon which those will agree with us who differ from us in everything else; it is not by means of a purely scientific education and with vague and superficial notions of morality that Catholic children will leave school such as the country desires and expects. Other serious and important teaching must be given to them if they are to turn out good Christians and upright and honest citizens; it is necessary that they should be formed on those principles which, deeply engraven on their consciences, they ought to follow and obey, because they naturally spring from their faith and religion. Without religion there can be no moral education deserving of the name, nor of any good, for the very nature and force of all duty comes from those special duties which bind man to God, who commands, forbids, and determines what is good and evil. And so, to be desirous that minds should be imbued with good and at the same time to leave them without religion is as senseless as to invite people to virtue after having taken away the foundations on which it rests. For the Catholic there is only one true religion, the Catholic religion; and, therefore, when it is a question of the teaching of morality or religion, he can neither accept nor recognize any which is not drawn from Catholic doctrine.

6. Justice and reason then demand that the school shall supply our scholars not only with a scientific system of instruction but also a body of moral teaching which, as we have said, is in harmony with the principles of their religion, without which, far from being of use, education can be nothing but harmful. From this comes the necessity of having Catholic masters and reading books and text books approved by the Bishops, of being free to regulate the school in a manner which shall be in full accord with the profession of the Catholic faith as well as with all the duties which flow from it. Furthermore, it is the inherent right of a father's position to see in what institutions his children shall be educated, and what masters shall teach them moral precepts. When, therefore, Catholics demand, as it is their duty to demand and work, that the teaching given by schoolmasters shall be in harmony with the religion of their children, they are contending justly. And nothing could be more unjust than to compel them to choose an alternative, or to allow the children to grow up in ignorance or to throw them amid an environment which constitutes a manifest danger for the supreme interests of their souls. These principles of judgment and action which are based upon truth and justice, and which form the safeguards of public as well as private interests, it is unlawful to call in question or in any way to abandon. And so, when the new legislation came to strike Catholic education in the Province of Manitoba, it was your duty, Venerable Brethren, publicly to protest against injustice and the blow that

had been dealt; and the way in which you fulfilled this duty has furnished a striking proof of your individual vigilance and of your true episcopal zeal. Although upon this point each one of you finds sufficient approbation in the witness of his own conscience, know nevertheless that we also join with it our assent and approval. For the things that you have sought and still seek to preserve and defend are most holy.

7. Moreover the hardships of the law in question themselves plainly proved that there was need of complete union if any opportune remedy of the evil was to be found. So good was the Catholic cause that all fair and honest citizens without distinction of party ought to have taken common counsel and acted in concert to defend it. Unfortunately, however, and to the great detriment of the cause, just the contrary was done. And what is still more deplorable, Catholic Canadians themselves were unable to act in concert in the defence of interests which so closely touch the common good, and the importance and moment of which ought to have silenced the interest of political parties, which are on quite a lower plane of importance.

8. We are not ignorant that something has been done to amend the law. The men who are at the head of the Federal Government and of the Government of the Province have already taken certain measures to diminish the grievances of which the Catholics of Manitoba rightly persist in complaining. We have no reason to doubt that these measures have been inspired by a love of fair dealing and by a good intention. But we cannot conceal the truth. The law made to remedy the evil is defective, imperfect, insufficient. Catholics demand, and have the right to demand, much more. Besides, the arrangements made may fail of their effect, owing to the variations in local circumstances; enough has not yet been done in Manitoba for the Catholic education of our children. The claims of justice demand that this question should be considered from every point of view, that those unchangeable and sacred principles which we have enunciated above should be protected and secured. This is what must be aimed at, and this the end which must be pursued with zeal and prudence. But there must not be discord; there must be union of mind and harmony of action. As the object does not impose a line of conduct determinate and exclusive, but, on the contrary, admits of several, as is usual in such matters, it follows that there may be on the line to be followed a certain number of opinions equally good and acceptable. Let none, then, lose sight of the value of moderation, gentleness, and brotherly love. Let none forget the respect due to his neighbour, but let all, weighing the circumstances, determine what is best to be done and act together after having taken counsel with you.

9. As to what regards particularly the Catholics of Manitoba, we have confidence that, God helping, they will one day obtain full satisfaction. This confidence is founded, above all, on the goodness of their cause; next, on the justice and wisdom of those who govern; and, lastly, on the good will of all upright Canadians. In the meantime, until they succeed in their claims, let them not refuse partial satisfaction. This is why, wherever the law or administration or the good dispositions of the people offer some means of lessening the evil and of warding off some of the dangers, it is absolutely expedient and advantageous that they should make use of them and derive all the benefit possible from them. Wherever, on the contrary, there is no other remedy we exhort and conjure them to use a generous liberality. They can do nothing better for themselves or more calculated to redound to the welfare of their country than to contribute, as far as their means will allow, towards the maintenance of their own schools.

10. There is still another point which calls for your united attention. Under your authority, and with the help of those who direct your schools, a complete course of studies ought to be carefully devised. Special care should be taken that those who are employed as teachers should be abundantly provided with all the qualities, natural and acquired, which are requisite for their profession. It is only right that Catholic schools, both in their educational methods and in the standard of their teaching, should be able to compete with the best. From the standpoint of intellectual culture and progress, the design conceived by the Canadian provinces for the development of public instruction, for the raising of the standard of education, and making it daily more and more refined and perfect, must assuredly be allowed to be honourable and noble. And there is no class of study, no progress in human knowledge, which cannot fully harmonize with Catholic doctrine and teaching.

11. Towards the explanation and defence of all that we have written those Catholics can very largely contribute whose work is on the public – and especially on the daily – press. Let them then remember their duty. Let them religiously and courageously defend what is true and right, the interests of the Church and of the State, and in such a way that they do not

outstep the bonds of decorum, avoiding all personalities, and exceeding in nothing. Let them respect and religiously defer to the authority of the Bishops and all other legitimate authority. The more difficult the times and the more threatening the danger of division, the more they ought to strive to show the necessity of that unity of thought and action without which there is little or no chance of ever obtaining that which is the object of our common hopes.

12. As a pledge of heavenly grace and a token of Our paternal affection receive the Apostolic Benediction which We lovingly impart in the Lord to you all, Venerable Brothers, to your clergy, and to the flocks entrusted to your care. Given at St. Peter's, Rome, on the 8th day of December, 1897, in the twentieth year of Our pontificate.

Amantissimae Voluntatis. To the English People. Pope Leo XIII - 1895

Apostolic Letter

Some time since, in an apostolic letter to princes and peoples, We addressed the English in common with other nations, but We have greatly desired to do this by a special letter, and thus give to the illustrious English race a token of Our sincere affection. This wish has been kept alive by the hearty good-will We have always felt towards your people, whose great deeds in olden times the history of the Church declares. We were yet more moved by not infrequent conversations with your countrymen, who testified to the kindly feeling of the English towards Us personally, and above all to their anxiety for peace and eternal salvation through unity of faith. God is Our witness how keen is Our wish that some effort of Ours might tend to assist and further the great work of obtaining the reunion of Christendom; and We render thanks to God, who has so far prolonged Our life, that We may make an endeavor in this direction. But since, as is but right. We place Our confidence of a happy issue principally and above all in the wonderful power of God's grace. We have with full consideration determined to invite all Englishmen who glory in the Christian name to this same work, and We exhort them to lift up their hearts to God with Us, to fix their trust in Him, and to seek from Him the help necessary in such a matter by assiduous diligence in holy prayer. The love and care of the Roman Pontiffs for England has been traditional from the days of Our holy predecessor.

Gregory the Great. Religion and humanity generally, and especially the English nation, owe him a deep debt of gratitude. Although prevented, by the divine call to yet higher duty, from himself undertaking the apostolic labor "of converting the Anglo-Saxons, as he had proposed to do whilst still a monk, his mind remained intent upon this great and salutary design,"[^] nor did he rest until it was accomplished. For from that monastic family which he had formed in learning and holiness of life in his own house he sent a chosen band under the leadership of Augustine to be the messengers of grace, wisdom and civilization to those who were still buried in paganism. And relying as he did on divine help his hope grew stronger under difficulty, until at length he saw his work crowned with success. He himself writes of this in tones of triumphant joy in reply to St. Augustine, who had sent him the news of the happy result: "Glory be to God on high and on earth peace to men of good will. To Christ be the glory in whose death we live; by whose weakness we are strong, in the love of whom We seek in Britain those brethren whom We knew not; by whose mercy We have found those whom knowing not We sought. Who can tell what gladness filled the hearts of all here to know that the English race, by the workings of the grace of God Almighty, and by your labors, my brother, has been illuminated by the light of our holy faith, which expels the darkness of error, and has with free mind trodden under foot those idols to which aforetime they were subject in foolish fear." And congratulating Ethelbert, King of Kent, and Bertha his Queen, in a letter full of affection, in that they imitated "Helen, of illustrious memory, and Constantine, the devout Emperor,"* he strengthens them and their people with salutary admonitions. Nor did he cease for the rest of his life to foster and develop their faith in instructions dictated by holy prudence. Thus Christianity, which the Church had conveyed to Britain, and spread and defended there against rising heresy,* after having been blotted out by the invasion of heathen races, was now by the care of Gregory happily restored.

Having resolved to address this letter to the English people, We recall at once these great and glorious events in the annals of the Church, which must surely be remembered by them in gratitude. Moreover, it is noteworthy that this love and solitude

of Gregory was inherited by the Pontiffs who succeeded him. This is shown by their constant interposition in providing worthy pastors and capable teachers in learning, both human and divine, by their helpful counsels, and b)^ their affording in abundant measure whatever was necessary for establishing and developing that rising Church. And very soon was such care rewarded, for in no other case perhaps did the faith take root so quickly nor was so keen and intense a love manifested towards the See of Peter. That the English race was in those days devoted to this centre of Christian unity divinely constituted in the Roman Bishops, and that in the course of ages men of all ranks were bound to them by ties of loyalty, are facts too abundantly and plainly testified by the pages of history to admit of doubt or question. But, in the storms which devastated Catholicity throughout Europe in the sixteenth century, England, too, received a grievous wound; for it was first unhappily

The action of St. Celestine I. was most efficacious against the Pelagian heresy which had infected Britain, as St. Prosper of Aquitaine, a writer of that time, and afterwards secretary to St. Leo the Great, records in his chronicle: “Agricola the Pelagian, son of the Pelagian Bishop Severianus, tainted the Churches of Britain with the insinuations of his teaching. But at the instance of the deacon, Palladius, Pope Celestine sent Germanus, Bishop of Auxerre, as his vicar (vice sua), and led back the British people to the Catholic faith, having driven out the heretics.” (Migne, *Bibl. P. P. S. Prosp. Aquit. opp. vol. un: p. 594*) wrenched from communication with the Apostolic See, and then was bereft of that holy faith in which for long centuries it had rejoiced and found liberty. It was a sad defection; and Our predecessors, while lamenting it in their earnest love, made every prudent effort to put an end to it, and to mitigate the many evils consequent upon it. It would take long, and it is not necessary, to detail the sedulous and increasing care taken by Our predecessors in those circumstances. But by far the most valuable and effective assistance they afforded lies in their having so repeatedly urged on the faithful the practice of special prayer to God that He would look with compassion on England. In the number of those who devoted themselves to this special work of charity there were some venerable and saintly men, especially St. Charles Borromeo and St. Philip Neri, and, in the last century, Paul, the founder of the Society of the Passion of Christ, who, not without a certain divine impulse, it is said, was instant in supplication “at the throne of divine grace” ; and this all the more earnestly that the times seemed less favorable to the realization of his hopes. We, indeed, long before being raised to the Supreme Pontificate, were deeply sensible also of the importance of holy prayer offered for this cause, and heartily approved of it. For, as We gladly recall, at the time when We were Nuncio in Belgium, becoming acquainted with an English- man, Ignatius Spencer, himself a devout son of the same St. Paul of the Cross, he laid before Us the project he had already initiated for extending a society of pious people, to pray for the return of the English nation to the Church.

‘For this purpose he specially recommended the “Hail Mary,” and obtained from the General Chapter of his Order, held in Rome in 1857, a special injunction upon its members.

We can hardly say how cordially We entered into this design, wholly inspired by faith and charity, and how We helped forward this cause, anticipating that the English Church would obtain abundant assistance there- by. Although the fruits of divine grace obtained by- prayer had previously manifested themselves, yet as that holy league spread they became notorious. Very many were led to follow the divine call, and among them not a few men of distinguished eminence, and many, too, who in doing so had to make personal and heroic sacrifices. Moreover, there was a wonderful drawing of hearts and minds towards Catholic faith and practice, which rose in public respect and esteem, and many a long- cherished prejudice yielded to the force of truth.

Looking at all this. We do not doubt that the united and humble supplications of so many to God are hastening the time of further manifestations of His merciful designs towards the English people when the Word of the Lord may run and be glorified} Our confidence is strengthened by observing the legislative and other measures which, if they do not perhaps directly, still do indirectly help forward the end We have in view by ameliorating the condition of the people at large, and by giving effect to the laws of justice and charity.

We have heard with singular joy of the great attention which is being given in England to the solution of the social question, of which We have treated with much care in Our encyclicals, and of the establishment of benefit and similar societies, whereby on a legal basis the condition of the working classes is improved. And We have heard of the vigorous and persevering efforts made to preserve for the people at large an education based on religious teaching, than which there is no

firmer foundation for the instruction of youth and the maintenance of domestic life and civil polity ; of the zeal and energy with which so many engage in forwarding opportune measures for the repression of the degrading vice of intemperance; of societies formed among the young men of the upper classes for the promotion of purity of morals and for sustaining the honor due to womanhood. For, alas, in regard to the Christian virtue of continence pernicious views are subtly creeping in, as though it were believed that a man was not so strictly bound by the precept as a woman. Moreover, reflecting men are deeply concerned at the spread of rationalism and materialism, and We Ourselves have often lifted up Our voice to denounce these evils, which weaken and paralyze not religion only, but the very springs of thought and action. The highest credit is due to those who fearlessly and unceasingly proclaim the rights of God and of Our Lord Jesus Christ, and the laws and teachings given by Him for the establishment of the divine kingdom here upon earth; in the which teachings alone strength, wisdom and safety are to be found. The various and abundant manifestations of care for the aged, for orphans, for incurables, for the destitute, the refuges, reformatories, and other forms of charity, all which the Church as a tender mother inaugurated and from the earliest times has ever inculcated as a special duty, are evidences of the spirit which animates you. Nor can We omit to mention specially the strict public observance of Sunday and the general spirit of respect for the Holy Scriptures. Every one knows the power and resources of the British nation and the civilizing influence which, with the spread of liberty, accompanies its commercial prosperity even to the most remote regions. But, worthy and noble in themselves as are all these varied manifestations of activity, Our soul is raised to the origin of all power and the perennial source of all good things, to God our Heavenly Father, most beneficent. For the labors of man, whether public or private, will not attain to their full efficacy without appeal to God in prayer and without the divine blessing. For happy is that people whose God is the Lord} For the mind of the Christian should be so turned and fixed that he places and rests the chief hope of his undertakings in the divine help obtained by prayer, whereby human effort is super- naturalized and the desire of doing good, as though quickened by a heavenly fire, manifests itself in vigorous and serviceable actions. In this power of prayer God has not merely dignified man, but with infinite mercy has given him a protector and help in the time of need, ready at hand to all, easy and void of effect to no one who has resolute recourse to it. "Prayer is our powerful weapon, our great protection, our storehouse, our port of refuge, our place of safety."

But if the prayer of the righteous man rightly avail so much with God even in earthly concerns, how much more will it not avail one who is destined to an eternal existence for obtaining those spiritual blessings which Christ has procured for mankind by "the sacrament of His mercy." For He who of God is made unto us wisdom and justice and sanctification and redemption,"^ in addition to what He taught, instituted and effected, gave also for this purpose the salutary precept of prayer and in His great goodness confirmed it by His example.

These simple truths are indeed known to every Christian, but still by many they are neither remembered nor valued as they should be. It is for this reason that We insist the more strenuously on the confidence which should be placed in prayer, and recall the words and ex- ample of the Fatherly love of the same Christ our Lord; words of deepest import and highest encouragement; words also which show forth how in the counsels of God prayer is at the same time the expression of our helplessness and the sure hope of obtaining the strength we need. And I say to you, Ask and it shall be given you; seek and you shall find; knock and it shall be opened to you; for every one that asketh, receiveth, and he that seeketh, findeth; and to him that knocketh it shall be opened. And the Son of God Himself shows us that if our prayers are to be acceptable to the divine Majesty they must be united with His name and merits. Amen, amen, I say to you if you ask the Father anything in My name, He will give it you. Hitherto you have not asked anything in My name. Ask and you shall receive, that your joy may be full.^ And He enforces this by reference to the tender love of parents for their own children. // you, then, being evil, He says, know how to give good gifts to your children, how mu^h more will your Father from heaven give the good Spirit to them that ask Him.

And how abundant are not the choice gifts contained in that good Spirit. The greatest of them all is that hidden power of which Christ spoke when He said: No man can come to Me except the Father, who hath sent Me, draw him.^

It is impossible that men grounded in this teaching should not feel drawn and even impelled to the habit of faithful prayer. With what steady perseverance will they not practice it; with what fervor pursue it, having before them the very example of Christ Himself, who, having nothing to fear for Himself and needing nothing, for He was God, yet passed the whole night

in prayer,* and with a strong cry and tears offered up prayers and supplications,^ and doing this “He wished to stand pleading before His Father as if remembering at that time that He was our teacher,”^ as Venerable Bede, that ornament of your nation, wisely considers. But nothing proves so clearly and forcibly both the precept and the example of our divine Lord in regard to prayer as His last discourse to the apostles during those sad moments that preceded His passion, when, raising His eyes to heaven. He again and again entreated His Holy Father, praying and beseeching Him for the most intimate union of His disciples and followers in the truth, as the most convincing evidence to the world of the divine mission on which He was about to send them.

And here no thought is more welcome to Our soul than that happy unity of faith and wills for which our Redeemer and divine Master prayed in that earnest supplication for a unity which, if useful at all times even for temporal interests, both at home and abroad, is shown by the very divisions and confusions of these days to be more than ever needful. We on Our part, watching the signs of the times, exhorting and taking thought for the future, urged thereto by the example of Christ and the duty of Our apostolic office, have not ceased to pray, and still humbly pray, for the return of Christian nations now divided from Us to the unity of former days. We have more than once of late years given expression to this object of Our desires, and have devoted sedulous care to its realization. The time cannot be far distant when We must appear to render an account of Our stewardship to the Prince of pastors, and how happy, how blessed should We be if We could bring to Him some fruit “some realization of these Our wishes which He has inspired and sustained. In these days Our thoughts turn with love and hope to the English people, observing as We do the frequent and manifest works of divine grace in their midst; how, to some, it is plain, the confusion of religious dissensions which divide them is a cause of deep concern; how others see clearly the need of some sure defense against the inroad of modern errors which only too readily humor the washes of fallen nature and depraved reason; how the number of those religious and discreet men, who sincerely labor much for reunion with the Catholic Church, is increasing. We can hardly say how strongly these and other signs quicken the charity of Christ in Us, and redoubling Our prayers from Our inmost soul We call down a fuller measure of divine grace, which, poured out on minds so well disposed, may issue in the ardently desired fruit, the fruit, namely, that We may all meet into the unity of faith and of the knowledge of the Son of God ^ careful to keep the unity of the Spirit in the bond of peace, one body and one Spirit; as you are called in one hope of your calling the one Lord, one faith, one baptism.

With loving heart, then, We turn to you all in England, to whatever community or institution you may belong, desiring to recall you to this holy unity. We beseech you, as you value your eternal salvation, to offer up humble and continuous prayer to God, our Heavenly Father, the giver of all light, who v/ith gentle power impels us to the good and the right; and without ceasing to implore light to know the truth in all its fullness, and to embrace the designs of His mercy with single and entire faithfulness, calling upon the glorious name and merits of Jesus Christ, who is the author and finisher of our faith^ who loved the Church and delivered Himself for it, that He might sanctify it and might present it to Himself a glorious Church.* Difficulties there may be for us to face, but they are not of a nature which should delay Our apostolic zeal or stay your energy. Ah, no doubt the many changes that have come about, and time itself, have caused the existing divisions to take deeper root. But is that a reason to give up all hope of remedy, reconciliation and peace? By no means if God is with us. For we must not judge of such great issues from a human standpoint only, but rather must we look to the power and mercy of God. In great and arduous enterprises, provided they are undertaken with an earnest and right intent, God stands by man’s side, and it is precisely in these difficulties that the action of His providence shines forth with greatest splendor. The time is not far distant when thirteen centuries will have been completed since the English race welcomed those apostolic men sent, as We have said, from this very city of Rome, and, casting aside the pagan deities, dedicated the first fruits of its faith to Christ our Lord and God. This encourages Our hope. It is, indeed, an event worthy to be remembered with public thanksgiving; would that this occasion might bring to all reflecting minds the memory of the faith then preached to your ancestors, the same which is now preached “Jesus Christ yesterday, to-day, and the same forever.^ as the apostle says, who also most opportunely exhorts you, as He does all, to remember those first preachers who have spoken the word of God to you, whose faith follow, considering the end of their conversation.

In such a cause We, first of all, call to Our assistance as Our allies the Catholics of England, whose faith and piety We know by experience. There can be no doubt that, weighing earnestly the value and effects of holy prayer, the virtue of which We

have truly declared, they will strive by every means to succor their fellow-countrymen and brethren by invoking in their behalf the divine clemency. To pray for oneself is a need, to pray for others is a counsel of brotherly love; and it is plain that it is not prayer dictated by necessity so much as that inspired by fraternal charity which will find most favor in the sight of God. The first Christians undoubtedly adopted this practice. Especially in all that pertains to the gift of faith the early ages set us a striking example. Thus it was the custom to pray to God with ardor that relations, friends, rulers, and fellow-citizens might be blessed by a mind obedient to the Christian faith. ^

And in regard to this there is another matter which gives Us anxiety. We have heard that in England there are some who, being Catholics in name, do not show themselves so in practice; and that in your great towns there are vast number of people who know not the elements of the Christian faith, who never pray to God, and live in ignorance of His justice and of His mercy. We must pray to God, and pray yet more earnestly in this sad condition of things, since He alone can effect a remedy. May He show the measures proper to be taken; may He sustain the courage and strength of those who labor at this arduous task; may He deign to send laborers into His harvest.

Whilst We so earnestly press upon Our children the duty of prayer, We desire at the same time to warn them that they should not suffer themselves to be wanting in anything that pertains to the grace and the fruit of prayer, and that they should have ever before their minds the precept of the Apostle Paul to the Corinthians: Be without offence to the Jews and to the Gentiles, and to the Church of God} For besides those interior dispositions of soul necessary for rightly offering prayer to God, it is also needful that they should be accompanied by actions and by words befitting the Christian profession ^” first of all, and chiefly, the exemplary observance of uprightness and justice, of pitifulness for the poor, of penance, of peace and concord in your own houses, of respect for the law ^” these are what will give force and efficacy to your prayers. Mercy favors the petition of those who in all justice study and carry out the precepts of Christ, according to His promise: // you abide in Me, and My words abide in you, you shall ask whatever you will, and it shall be done unto you.^ And therefore do We exhort you that, uniting your prayer with Ours, your great desire may now be that God will grant you to welcome your fellow-citizens and brethren in the bond of perfect charity. Moreover, it is profitable to implore the help of the saints of God, the efficacy of whose prayers, specially in such a cause as this, is shown in that pregnant remark of St. Augustine as to St. Stephen: ” If holy Stephen had not prayed, the Church to-day would have had no Paul.”

We therefore humbly call on St. Gregory, whom the English have ever rejoiced to greet as the apostle of their race, on Augustine his disciple and his messenger, and on those other saints of God, through whose wonderful virtues and no less wonderful deeds England has merited the title of ” Island of the Saints ” ; on St. Peter and St. George, those special patrons, and above all on Mary, the Holy Mother of God, whom Christ Himself from the Cross left to be the mother of mankind, to whom your kingdom was dedicated by your forefathers under that glorious title “The Dowry of Mary.” All these with full confidence We call upon to be Our pleaders before the throne of God that, renewing the glory of ancient days, He may fill you with all joy and peace in believing: that you may abound in hope and in the power of the Holy Ghost} Care should be taken that the prayers for unity already established amongst you Catholics on certain fixed days should be made more popular and recited with greater devotion. Especially that the pious practice of the Holy Rosary, which We Ourselves have so strongly recommended, should flourish, for it contains as it were a summary of the Gospel teaching, and has always been a most salutary institution for the people at large. Moreover, We are pleased of Our own will and authority to add still another to the sacred Indulgences which have been granted from time to time by Our predecessors. We grant, that is, to all those who piously recite the prayer appended to this letter, to whatever nation they may belong, an indulgence of three hundred days; moreover, a plenary indulgence once a month on the observance of the usual conditions to those who have recited it daily. Finally, may the divine prayer of Christ Himself for unity fill up the full measure of Our desires, a prayer which on this day, through the mystery of His most holy resurrection, We repeat with the utmost confidence: Holy Father, keep them in Thy name whom Thou hast given Me: that they may be one as We also are one. . . . Sanctify them in truth. Thy word is truth. . . . And not for them only do I pray, but for them also who through their word shall believe in Me: that all may be one, as Thou, Father, in Me, and I in Thee; that they also may be one in Us. . . . I in them and Thou in Me: that they may be made perfect in one: and the world may know that Thou hast sent Me and hast loved them, as Thou hast also loved Me.”-

Finally, We desire all manner of blessings from God for the whole of the British people, and with all Our heart We pray that those who seek the kingdom of Christ and salvation in the unity of faith may enter on the full realization of their desires.

To The Blessed Virgin. Prayer for England.

O Blessed Virgin Mary, Mother of God and our most gentle Queen and Mother, look down in mercy upon England thy “Dowry” and upon us all who greatly hope and trust in thee. By thee it was that Jesus our Saviour and our hope was given unto the world ; and He has given thee to us that we might hope still more. Plead for us thy children, whom thou didst receive and accept at the foot of the cross. O sorrowful Mother! intercede for our separated brethren, that with us in the one true fold they may be united to the supreme Shepherd, the Vicar of thy Son. Pray for us all, dear Mother, that by faith fruitful in good works we may all deserve to see and praise God, together with thee, in our heavenly home. Amen.

1. *Joann. Diac. in vita ejus, c. ii. 33. 2 Epist. c. xi. 28, et c. ix. 58. ' lb. c. xi. 66, al c. ix. 60, c. xi. 29, et c. ix. 59.*
2. *2 Thes. uL 1.*
3. *Ps. cxliii. 15.*
4. *Chrys. Horn. 30 in Gen. ^ 1 Cor. i. 30. ^ Luke xi. 9, 10.*
5. *John xvi. 23, 24. ^ John vi. 44. * Heb. v. 7. 2 Luke XL 13. * Luke vi. 12. ' Li ev. S. Joann. xvii.*
6. *Â» Eph. iv. 13. 2 lb 3-5. ^ Heb. xii. 2. ' Eph. v. 25-27.*
7. *Heb. xiii. 8. ^ lb. 7. " S. Aug. de dono persev. xxiii. 63-*
8. *1 1 Cbr. X. 32. ' John xv. 7.*
9. *Rom. XV. 13.*
10. *John xvii. 11, 17, 20, 21, 23.*

Annum Sacrum. Consecration to the Sacred Heart. Pope Leo XIII - 1899

To the Patriarchs, Primate, Archbishops, and Bishops of the Catholic World in Grace and Communion with the Apostolic See.

Venerable Brethren, Health and Apostolic Benediction.

1.

But a short time ago, as you well know, We, by letters apostolic, and following the custom and ordinances of Our predecessors, commanded the celebration in this city, at no distant date, of a Holy Year. And now today, in the hope and with the object that this religious celebration shall be more devoutly performed, We have traced and recommended a striking design from which, if all shall follow it out with hearty good will, We not unreasonably expect extraordinary and lasting benefits for Christendom in the first place and also for the whole human race.

2.

Already more than once We have endeavored, after the example of Our predecessors Innocent XII, Benedict XIII, Clement XIII, Pius VI, and Pius IX, devoutly to foster and bring out into fuller light that most excellent form of devotion which has for its object the veneration of the Sacred Heart of Jesus; this We did especially by the Decree given on June 28, 1889, by which We raised the Feast under that name to the dignity of the first class. But now We have in mind a more signal form of devotion which shall be in a manner the crowning perfection of all the honors that people have been accustomed to pay to the Sacred Heart, and which We confidently trust will be most pleasing to Jesus Christ, our Redeemer. This is not the first time, however, that the design of which We speak has been mooted. Twenty-five years ago, on the approach of the solemnities of the second centenary of the Blessed Margaret Mary Alacoque's reception of the Divine command to propagate the worship of the Sacred Heart, many letters from all parts, not merely from private persons but from Bishops

also were sent to Pius IX begging that he would consent to consecrate the whole human race to the Most Sacred Heart of Jesus. It was thought best at the time to postpone the matter in order that a well considered decision might be arrived at. Meanwhile permission was granted to individual cities which desired it thus to consecrate themselves, and a form of consecration was drawn up. Now, for certain new and additional reasons, We consider that the plan is ripe for fulfillment.

3.

This world-wide and solemn testimony of allegiance and piety is especially appropriate to Jesus Christ, who is the Head and Supreme Lord of the race. His empire extends not only over Catholic nations and those who, having been duly washed in the waters of holy baptism, belong of right to the Church, although erroneous opinions keep them astray, or dissent from her teaching cuts them off from her care; it comprises also all those who are deprived of the Christian faith, so that the whole human race is most truly under the power of Jesus Christ. For He who is the Only-begotten Son of God the Father, having the same substance with Him and being the brightness of His glory and the figure of His substance (Hebrews i., 3) necessarily has everything in common with the Father, and therefore sovereign power over all things. This is why the Son of God thus speaks of Himself through the Prophet: “But I am appointed king by him over Sion, his holy mountain. . . The Lord said to me, Thou art my son, this day have I begotten thee. Ask of me and I will give thee the Gentiles for thy inheritance and the utmost parts of the earth for thy possession” (Psalm, ii.). By these words He declares that He has power from God over the whole Church, which is signified by Mount Sion, and also over the rest of the world to its uttermost ends. On what foundation this sovereign power rests is made sufficiently plain by the words, “Thou art My Son.” For by the very fact that He is the Son of the King of all, He is also the heir of all His Father’s power: hence the words – “I will give thee the Gentiles for thy inheritance,” which are similar to those used by Paul the Apostle, “whom he hath appointed heir of all things” (Hebrews i., 2).

4.

But we should now give most special consideration to the declarations made by Jesus Christ, not through the Apostles or the Prophets but by His own words. To the Roman Governor who asked Him, “Art thou a king then?” He answered unhesitatingly, “Thou sayest that I am a king” (John xviii. 37). And the greatness of this power and the boundlessness of His kingdom is still more clearly declared in these words to the Apostles: “All power is given to me in heaven and on earth” (Matthew xxviii., 18). If then all power has been given to Christ it follows of necessity that His empire must be supreme, absolute and independent of the will of any other, so that none is either equal or like unto it: and since it has been given in heaven and on earth it ought to have heaven and earth obedient to it. And verily he has acted on this extraordinary and peculiar right when He commanded His Apostles to preach His doctrine over the earth, to gather all men together into the one body of the Church by the baptism of salvation, and to bind them by laws, which no one could reject without risking his eternal salvation.

5.

But this is not all. Christ reigns not only by natural right as the Son of God, but also by a right that He has acquired. For He it was who snatched us “from the power of darkness” (Colossians i., 13), and “gave Himself for the redemption of all” (I Timothy ii., 6). Therefore not only Catholics, and those who have duly received Christian baptism, but also all men, individually and collectively, have become to Him “a purchased people” (I Peter ii., 9). St. Augustine’s words are therefore to the point when he says: “You ask what price He paid? See what He gave and you will understand how much He paid. The price was the blood of Christ. What could cost so much but the whole world, and all its people? The great price He paid was paid for all” (T. 120 on St. John).

6.

How it comes about that infidels themselves are subject to the power and dominion of Jesus Christ is clearly shown by St. Thomas, who gives us the reason and its explanation. For having put the question whether His judicial power extends to all men, and having stated that judicial authority flows naturally from royal authority, he concludes decisively as follows: “All

things are subject to Christ as far as His power is concerned, although they are not all subject to Him in the exercise of that power” (3a., p., q. 59, a. 4). This sovereign power of Christ over men is exercised by truth, justice, and above all, by charity.

7.

To this twofold ground of His power and domination He graciously allows us, if we think fit, to add voluntary consecration. Jesus Christ, our God and our Redeemer, is rich in the fullest and perfect possession of all things: we, on the other hand, are so poor and needy that we have nothing of our own to offer Him as a gift. But yet, in His infinite goodness and love, He in no way objects to our giving and consecrating to Him what is already His, as if it were really our own; nay, far from refusing such an offering, He positively desires it and asks for it: “My son, give me thy heart.” We are, therefore, able to be pleasing to Him by the good will and the affection of our soul. For by consecrating ourselves to Him we not only declare our open and free acknowledgment and acceptance of His authority over us, but we also testify that if what we offer as a gift were really our own, we would still offer it with our whole heart. We also beg of Him that He would vouchsafe to receive it from us, though clearly His own. Such is the efficacy of the act of which We speak, such is the meaning underlying Our words.

8.

And since there is in the Sacred Heart a symbol and a sensible image of the infinite love of Jesus Christ which moves us to love one another, therefore is it fit and proper that we should consecrate ourselves to His most Sacred Heart – an act which is nothing else than an offering and a binding of oneself to Jesus Christ, seeing that whatever honor, veneration and love is given to this divine Heart is really and truly given to Christ Himself.

9.

For these reasons We urge and exhort all who know and love this divine Heart willingly to undertake this act of piety; and it is Our earnest desire that all should make it on the same day, that so the aspirations of so many thousands who are performing this act of consecration may be borne to the temple of heaven on the same day. But shall We allow to slip from Our remembrance those innumerable others upon whom the light of Christian truth has not yet shined? We hold the place of Him who came to save that which was lost, and who shed His blood for the salvation of the whole human race. And so We greatly desire to bring to the true life those who sit in the shadow of death. As we have already sent messengers of Christ over the earth to instruct them, so now, in pity for their lot with all Our soul we commend them, and as far as in us lies We consecrate them to the Sacred Heart of Jesus. In this way this act of devotion, which We recommend, will be a blessing to all. For having performed it, those in whose hearts are the knowledge and love of Jesus Christ will feel that faith and love increased. Those who knowing Christ, yet neglect His law and its precepts, may still gain from His Sacred Heart the flame of charity. And lastly, for those still more unfortunate, who are struggling in the darkness of superstition, we shall all with one mind implore the assistance of heaven that Jesus Christ, to whose power they are subject, may also one day render them submissive to its exercise; and that not only in the life to come when He will fulfil His will upon all men, by saving some and punishing others, (St. Thomas, *ibid*), but also in this mortal life by giving them faith and holiness. May they by these virtues strive to honor God as they ought, and to win everlasting happiness in heaven.

10.

Such an act of consecration, since it can establish or draw tighter the bonds which naturally connect public affairs with God, gives to States a hope of better things. In these latter times especially, a policy has been followed which has resulted in a sort of wall being raised between the Church and civil society. In the constitution and administration of States the authority of sacred and divine law is utterly disregarded, with a view to the exclusion of religion from having any constant part in public life. This policy almost tends to the removal of the Christian faith from our midst, and, if that were possible, of the banishment of God Himself from the earth. When men’s minds are raised to such a height of insolent pride, what wonder is it that the greater part of the human race should have fallen into such disquiet of mind and be buffeted by waves so rough that no one is suffered to be free from anxiety and peril? When religion is once discarded it follows of necessity that the surest foundations of the public welfare must give way, whilst God, to inflict on His enemies the punishment they so richly

deserve, has left them the prey of their own evil desires, so that they give themselves up to their passions and finally wear themselves out by excess of liberty.

11.

Hence that abundance of evils which have now for a long time settled upon the world, and which pressingly call upon us to seek for help from Him by whose strength alone they can be driven away. Who can He be but Jesus Christ the Only-begotten Son of God? “For there is no other name under heaven given to men whereby we must be saved” (Acts iv., 12). We must have recourse to Him who is the Way, the Truth and the Life. We have gone astray and we must return to the right path: darkness has overshadowed our minds, and the gloom must be dispelled by the light of truth: death has seized upon us, and we must lay hold of life. It will at length be possible that our many wounds be healed and all justice spring forth again with the hope of restored authority; that the splendors of peace be renewed, and swords and arms drop from the hand when all men shall acknowledge the empire of Christ and willingly obey His word, and “Every tongue shall confess that our Lord Jesus Christ is in the glory of God the Father” (Philippians ii, II).

12.

When the Church, in the days immediately succeeding her institution, was oppressed beneath the yoke of the Caesars, a young Emperor saw in the heavens a cross, which became at once the happy omen and cause of the glorious victory that soon followed. And now, today, behold another blessed and heavenly token is offered to our sight – the most Sacred Heart of Jesus, with a cross rising from it and shining forth with dazzling splendor amidst flames of love. In that Sacred Heart all our hopes should be placed, and from it the salvation of men is to be confidently besought.

13.

Finally, there is one motive which We are unwilling to pass over in silence, personal to Ourselves it is true, but still good and weighty, which moves Us to undertake this celebration. God, the author of every good, not long ago preserved Our life by curing Us of a dangerous disease. We now wish, by this increase of the honor paid to the Sacred Heart, that the memory of this great mercy should be brought prominently forward, and Our gratitude be publicly acknowledged.

14.

For these reasons, We ordain that on the ninth, tenth and eleventh of the coming month of June, in the principal church of every town and village, certain prayers be said, and on each of these days there be added to the other prayers the Litany of the Sacred Heart approved by Our authority. On the last day the form of consecration shall be recited which, Venerable Brethren, We sent to you with these letters.

15.

As a pledge of divine benefits, and in token of Our paternal benevolence, to you, and to the clergy and people committed to your care We lovingly grant in the Lord the Apostolic Benediction.

Given in Rome at St. Peter’s on the 25th day of May, 1899, the twenty-second year of Our Pontificate.

Apostolicae Curae. On the Nullity of Anglican Orders. Pope Leo XIII - 1896

In Perpetual Remembrance

1. We have dedicated to the welfare of the noble English nation no small portion of the Apostolic care and charity by which, helped by His grace, we endeavor to fulfill the office and follow in the footsteps of “the Great Pastor of the sheep,” Our Lord Jesus Christ. The letter which last year we sent to the English seeking the Kingdom of Christ in the unity of the faith is a special witness of our good will towards England. In it we recalled the memory of the ancient union of the people with Mother Church, and we strove to hasten the day of a happy reconciliation by stirring up men’s hearts to offer diligent prayer to God. And, again, more recently, when it seemed good to Us to treat more fully the unity of the Church in a General Letter, England had not the last place in our mind, in the hope that our teaching might both strengthen Catholics and bring the saving light to those divided from us. It is pleasing to acknowledge the generous way in which our zeal and plainness of speech, inspired by no mere human motives, have met the approval of the English people, and this testifies not less to their courtesy than to the solicitude of many for their eternal salvation.

2. With the same mind and intention, we have now determined to turn our consideration to a matter of no less importance, which is closely connected with the same subject and with our desires.

3. For an opinion already prevalent, confirmed more than once by the action and constant practice of the Church, maintained that when in England, shortly after it was rent from the center of Christian Unity, a new rite for conferring Holy Orders was publicly introduced under Edward VI, the true Sacrament of Order as instituted by Christ lapsed, and with it the hierarchical succession. For some time, however, and in these last years especially, a controversy has sprung up as to whether the Sacred Orders conferred according to the Edwardine Ordinal possessed the nature and effect of a Sacrament, those in favor of the absolute validity, or of a doubtful validity, being not only certain Anglican writers, but some few Catholics, chiefly non-English. The consideration of the excellency of the Christian priesthood moved Anglican writers in this matter, desirous as they were that their own people should not lack the twofold power over the Body of Christ. Catholic writers were impelled by a wish to smooth the way for the return of Anglicans to holy unity. Both, indeed, thought that in view of studies brought up to the level of recent research, and of new documents rescued from oblivion, it was not inopportune to reexamine the question by our authority.

4. And we, not disregarding such desires and opinions, above all, obeying the dictates of apostolic charity, have considered that nothing should be left untried that might in any way tend to preserve souls from injury or procure their advantage. It has, therefore, pleased Us to graciously permit the cause to be reexamined, so that, through the extreme care taken in the new examination, all doubt, or even shadow of doubt, should be removed for the future.

5. To this end we commissioned a certain number of men noted for their learning and ability, whose opinions in this matter were known to be divergent, to state the grounds of their judgment in writing. We then, having summoned them to our person, directed them to interchange writings, and further to investigate and discuss all that was necessary for a full knowledge of the matter. We were careful, also, that they should be able to reexamine all documents bearing on this question which were known to exist in the Vatican archives, to search for new ones, and even to have at their disposal all acts relating to this subject which are preserved by the Holy Office or, as it is called, the Supreme Council and to consider whatever had up to this time been adduced by learned men on both sides. We ordered them, when prepared in this way, to meet together in special sessions. These to the number of twelve were held under the presidency of one of the Cardinals of the Holy Roman Church, appointed by ourself, and all were invited to free discussion. Finally, we directed that the acts of these meetings, together with all other documents, should be submitted to our venerable brethren, the Cardinals of the same Council, so that when all had studied the whole subject, and discussed it in our presence, each might give his own opinion.

6. This order for discussing the matter having been determined upon, it was necessary, with a view to forming a true estimate of the real state of the question, to enter upon it, after careful inquiry as to how the matter stood in relation to the prescription

and settled custom of the Apostolic See, the origin and force of which custom it was undoubtedly of great importance to determine.

7. For this reason, in the first place, the principal documents in which our predecessors, at the request of Queen Mary, exercised their special care for the reconciliation of the English Church were considered. Thus Julius III sent Cardinal Reginald Pole, an Englishman, and illustrious in many ways, to be his Legate *a latere* for the purpose, “as his angel of peace and love,” and gave him extraordinary and unusual mandates or faculties and directions for his guidance. These Paul IV confirmed and explained.

8. And here, to interpret rightly the force of these documents, it is necessary to lay it down as a fundamental principle that they were certainly not intended to deal with an abstract state of things, but with a specific and concrete issue. For since the faculties given by these pontiffs to the Apostolic Legate had reference to England only, and to the state of religion therein, and since the rules of action were laid down by them at the request of the said Legate, they could not have been mere directions for determining the necessary conditions for the validity of ordinations in general. They must pertain directly to providing for Holy Orders in the said kingdom, as the recognized condition of the circumstances and times demanded. This, besides being clear from the nature and form of the said documents, is also obvious from the fact that it would have been altogether irrelevant thus to instruct the Legate one whose learning had been conspicuous in the Council of Trent as to the conditions necessary for the bestowal of the Sacrament of Order.

9. To all rightly estimating these matters it will not be difficult to understand why, in the Letters of Julius III, issued to the Apostolic Legate on 8 March 1554, there is a distinct mention, first of those who, “rightly and lawfully promoted,” might be maintained in their orders: and then of others who, “not promoted to Holy Orders” might “be promoted if they were found to be worthy and fitting subjects”. For it is clearly and definitely noted, as indeed was the case, that there were two classes of men; the first of those who had really received Holy Orders, either before the secession of Henry VIII, or, if after it, and by ministers infected by error and schism, still according to the accustomed Catholic rite; the second, those who were initiated according to the Edwardine Ordinal, who on that account could not be “promoted”, since they had received an ordination which was null.

10. And that the mind of the Pope was this, and nothing else, is clearly confirmed by the letter of the said Legate (29 January 1555), sub-delegating his faculties to the Bishop of Norwich. Moreover, what the letters of Julius III themselves say about freely using the pontifical faculties, even on behalf of those who had received their consecration “irregularly (minus rite) and not according to the accustomed form of the Church,” is to be especially noted. By this expression those only could be meant who had been consecrated according to the Edwardine rite, since besides it and the Catholic form there was then no other in England.

11. This becomes even still clearer when we consider the Legation which, on the advice of Cardinal Pole, the Sovereign Princes, Philip and Mary, sent to the Pope in Rome in the month of February, 1555. The Royal Ambassadors three men “most illustrious and endowed with every virtue,” of whom one was Thomas Thirlby, Bishop of Ely were charged to inform the Pope more fully as to the religious condition of the country, and especially to beg that he would ratify and confirm what the Legate had been at pains to effect, and had succeeded in effecting, towards the reconciliation of the Kingdom with the Church. For this purpose, all the necessary written evidence and the pertinent parts of the new Ordinal were submitted to the Pope. The Legation having been splendidly received, and their evidence having been “diligently discussed,” by several of the Cardinals, “after mature deliberation,” Paul IV issued his Bull *Praeclara Charissimi* on June 20 of that same year. In this, whilst giving full force and approbation to what Pole had done, it is ordered in the matter of the Ordinations as follows:

Those who have been promoted to ecclesiastical Orders . . . by any one but a Bishop validly and lawfully ordained are bound to receive those Orders again.

12. But who those Bishops not “validly and lawfully ordained” were had been made sufficiently clear by the foregoing documents and the faculties used in the said matter by the Legate; those, namely, who have been promoted to the Episcopate,

as others to other Orders, “not according to the accustomed form of the Church,” or, as the Legate himself wrote to the Bishop of Norwich, “the form and intention of the Church,” not having been observed. These were certainly those promoted according to the new form of rite, to the examination of which the Cardinals specially deputed had given their careful attention. Neither should the passage much to the point in the same Pontifical Letter be overlooked, where, together with others needing dispensation are enumerated those “who had obtained both Orders as well as benefices *nulliter et de facto*.” For to obtain orders *nulliter* means the same as by act null and void, that is invalid, as the very meaning of the word and as common parlance require. This is specially clear when the word is used in the same way about Orders as about “ecclesiastical benefices”. These, by the undoubted teaching of the sacred canons, were clearly null if given with any vitiating defect. 13 Moreover, when some doubted as to who, according to the mind of the pontiff, could be called and considered bishops “validly and lawfully ordained,” the said Pope shortly after, on October 30, issued a further letter in the form of a brief and said:

“we, desiring to wholly remove such doubt, and to opportunely provide for the peace of conscience of those who during the aforementioned schism were promoted to Holy Orders, by clearly stating the meaning and intention which we had in our said letters, declare that it is only those bishops and archbishops who were not ordained and consecrated in the form of the Church that can not be said to be duly and rightly ordained...”

14. Unless this declaration had applied to the actual case in England, that is to say, to the Edwardine Ordinal, the Pope would certainly have done nothing by this last letter for the removal of doubt and the restoration of peace of conscience. Further, it was in this sense that the Legate understood the documents and commands of the Apostolic See, and duly and conscientiously obeyed them; and the same was done by Queen Mary and the rest who helped to restore Catholicism to its former state.

15. The authority of Julius III, and of Paul IV, which we have quoted, clearly shows the origin of that practice which has been observed without interruption for more than three centuries, that Ordinations conferred according to the Edwardine rite should be considered null and void. This practice is fully proved by the numerous cases of absolute re-ordination according to the Catholic rite even in Rome.

16. In the observance of this practice we have a proof directly affecting the matter in hand. For if by any chance doubt should remain as to the true sense in which these pontifical documents are to be understood, the principle holds good that “Custom is the best interpreter of law.” Since in the Church it has ever been a constant and established rule that it is sacrilegious to repeat the Sacrament of Order, it never could have come to pass that the Apostolic See should have silently acquiesced in and tolerated such a custom. But not only did the Apostolic See tolerate this practice, but approved and sanctioned it as often as any particular case arose which called for its judgment in the matter.

17. We adduce two cases of this kind out of many which have from time to time been submitted to the Supreme Council of the Holy Office. The first was (in 1684) of a certain French Calvinist, and the other (in 1704) of John Clement Gordon, both of whom had received their orders according to the Edwardine ritual.

18. In the first case, after a searching investigation, the Consultors, not a few in number, gave in writing their answers or as they call it, their *vota* and the rest unanimously agreed with their conclusion, “for the invalidity of the Ordination,” and only on account of reasons of opportuneness did the Cardinals deem it well to answer with a *dilata* (*viz.*, not to formulate the conclusion at the moment).

19. The same documents were called into use and considered again in the examination of the second case, and additional written statements of opinion were also obtained from Consultors, and the most eminent doctors of the Sorbonne and of Douai were likewise asked for their opinion. No safeguard which wisdom and prudence could suggest to ensure the thorough sifting of the question was neglected.

20. And here it is important to observe that, although Gordon himself, whose case it was, and some of the Consultors, had adduced amongst the reasons which went to prove the invalidity, the Ordination of Parker, according to their own ideas

about it, in the delivery of the decision this reason was altogether set aside, as documents of incontestable authenticity prove. Nor, in pronouncing the decision, was weight given to any other reason than the “defect of form and intention”; and in order that the judgment concerning this form might be more certain and complete, precaution was taken that a copy of the Anglican Ordinal should be submitted to examination, and that with it should be collated the ordination forms gathered together from the various Eastern and Western rites. Then Clement XI himself, with the unanimous vote of the Cardinals concerned, on Thursday 17 April 1704, decreed:

“John Clement Gordon shall be ordained from the beginning and unconditionally to all the orders, even Holy Orders, and chiefly of Priesthood, and in case he has not been confirmed, he shall first receive the Sacrament of Confirmation.”

21. It is important to bear in mind that this judgment was in no wise determined by the omission of the tradition of instruments, for in such a case, according to the established custom, the direction would have been to repeat the ordination conditionally, and still more important is it to note that the judgment of the pontiff applies universally to all Anglican ordinations, because, although it refers to a particular case, it is not based upon any reason special to that case, but upon the defect of form, which defect equally affects all these ordinations, so much so, that when similar cases subsequently came up for decision, the same decree of Clement XI was quoted as the norm.

22. Hence it must be clear to everyone that the controversy lately revived had already been definitely settled by the Apostolic See, and that it is to the insufficient knowledge of these documents that we must, perhaps, attribute the fact that any Catholic writer should have considered it still an open question.

23. But, as we stated at the beginning, there is nothing we so deeply and ardently desire as to be of help to men of good will by showing them the greatest consideration and charity. Wherefore, we ordered that the Anglican Ordinal, which is the essential point of the whole matter, should be once more most carefully examined.

24. In the examination of any rite for the effecting and administering of Sacraments, distinction is rightly made between the part which is ceremonial and that which is essential, the latter being usually called the “matter and form”. All know that the Sacraments of the New Law, as sensible and efficient signs of invisible grace, ought both to signify the grace which they effect, and effect the grace which they signify. Although the signification ought to be found in the whole essential rite, that is to say, in the “matter and form”, it still pertains chiefly to the “form”; since the “matter” is the part which is not determined by itself, but which is determined by the “form”. And this appears still more clearly in the Sacrament of Order, the “matter” of which, in so far as we have to consider it in this case, is the imposition of hands, which, indeed, by itself signifies nothing definite, and is equally used for several Orders and for Confirmation.

25. But the words which until recently were commonly held by Anglicans to constitute the proper form of priestly ordination namely, “Receive the Holy Ghost,” certainly do not in the least definitely express the sacred Order of Priesthood (*sacerdotium*) or its grace and power, which is chiefly the power “of consecrating and of offering the true Body and Blood of the Lord” (Council of Trent, Sess. XXIII, *de Sacr. Ord.*, Canon 1) in that sacrifice which is no “bare commemoration of the sacrifice offered on the Cross” (*Ibid*, Sess XXII., *de Sacrif. Missae*, Canon 3).

26. This form had, indeed, afterwards added to it the words “for the office and work of a priest,” etc.; but this rather shows that the Anglicans themselves perceived that the first form was defective and inadequate. But even if this addition could give to the form its due signification, it was introduced too late, as a century had already elapsed since the adoption of the Edwardine Ordinal, for, as the Hierarchy had become extinct, there remained no power of ordaining.

27. In vain has help been recently sought for the plea of the validity of Anglican Orders from the other prayers of the same Ordinal. For, to put aside other reasons when show this to be insufficient for the purpose in the Anglican life, let this argument suffice for all. From them has been deliberately removed whatever sets forth the dignity and office of the priesthood in the Catholic rite. That “form” consequently cannot be considered apt or sufficient for the Sacrament which omits what it ought essentially to signify.

28. The same holds good of episcopal consecration. For to the formula, “Receive the Holy Ghost”, not only were the words “for the office and work of a bishop”, etc. added at a later period, but even these, as we shall presently state, must be understood in a sense different to that which they bear in the Catholic rite. Nor is anything gained by quoting the prayer of the preface, “Almighty God”, since it, in like manner, has been stripped of the words which denote the *summum sacerdotium* .

29. It is not relevant to examine here whether the episcopate be a completion of the priesthood, or an order distinct from it; or whether, when bestowed, as they say *per saltum* , on one who is not a priest, it has or has not its effect. But the episcopate undoubtedly, by the institution of Christ, most truly belongs to the Sacrament of Order and constitutes the *sacerdotium* in the highest degree, namely, that which by the teaching of the Holy Fathers and our liturgical customs is called the *Summum sacerdotium sacri ministerii summa* . So it comes to pass that, as the Sacrament of Order and the true *sacerdotium* of Christ were utterly eliminated from the Anglican rite, and hence the *sacerdotium* is in no wise conferred truly and validly in the episcopal consecration of the same rite, for the like reason, therefore, the episcopate can in no wise be truly and validly conferred by it, and this the more so because among the first duties of the episcopate is that of ordaining ministers for the Holy Eucharist and sacrifice.

30. For the full and accurate understanding of the Anglican Ordinal, besides what we have noted as to some of its parts, there is nothing more pertinent than to consider carefully the circumstances under which it was composed and publicly authorized. It would be tedious to enter into details, nor is it necessary to do so, as the history of that time is sufficiently eloquent as to the animus of the authors of the Ordinal against the Catholic Church; as to the abettors whom they associated with themselves from the heterodox sects; and as to the end they had in view. Being fully cognizant of the necessary connection between faith and worship, between “the law of believing and the law of praying”, under a pretext of returning to the primitive form, they corrupted the Liturgical Order in many ways to suit the errors of the reformers. For this reason, in the whole Ordinal not only is there no clear mention of the sacrifice, of consecration, of the priesthood (*sacerdotium*), and of the power of consecrating and offering sacrifice but, as we have just stated, every trace of these things which had been in such prayers of the Catholic rite as they had not entirely rejected, was deliberately removed and struck out.

31. In this way, the native character or spirit as it is called of the Ordinal clearly manifests itself. Hence, if, vitiated in its origin, it was wholly insufficient to confer Orders, it was impossible that, in the course of time, it would become sufficient, since no change had taken place. In vain those who, from the time of Charles I, have attempted to hold some kind of sacrifice or of priesthood, have made additions to the Ordinal. In vain also has been the contention of that small section of the Anglican body formed in recent times that the said Ordinal can be understood and interpreted in a sound and orthodox sense. Such efforts, we affirm, have been, and are, made in vain, and for this reason, that any words in the Anglican Ordinal, as it now is, which lend themselves to ambiguity, cannot be taken in the same sense as they possess in the Catholic rite. For once a new rite has been initiated in which, as we have seen, the Sacrament of Order is adulterated or denied, and from which all idea of consecration and sacrifice has been rejected, the formula, “Receive the Holy Ghost”, no longer holds good, because the Spirit is infused into the soul with the grace of the Sacrament, and so the words “for the office and work of a priest or bishop”, and the like no longer hold good, but remain as words without the reality which Christ instituted.

32. Many of the more shrewd Anglican interpreters of the Ordinal have perceived the force of this argument, and they openly urge it against those who take the Ordinal in a new sense, and vainly attach to the Orders conferred thereby a value and efficacy which they do not possess. By this same argument is refuted the contention of those who think that the prayer, “Almighty God, giver of all good Things”, which is found at the beginning of the ritual action, might suffice as a legitimate “form” of Orders, even in the hypothesis that it might be held to be sufficient in a Catholic rite approved by the Church.

33. With this inherent defect of “form” is joined the defect of “intention” which is equally essential to the Sacrament. The Church does not judge about the mind and intention, in so far as it is something by its nature internal; but in so far as it is manifested externally she is bound to judge concerning it. A person who has correctly and seriously used the requisite matter and form to effect and confer a sacrament is presumed for that very reason to have intended to do (*intendisse*) what the Church does. On this principle rests the doctrine that a Sacrament is truly conferred by the ministry of one who is a heretic

or unbaptized, provided the Catholic rite be employed. On the other hand, if the rite be changed, with the manifest intention of introducing another rite not approved by the Church and of rejecting what the Church does, and what, by the institution of Christ, belongs to the nature of the Sacrament, then it is clear that not only is the necessary intention wanting to the Sacrament, but that the intention is adverse to and destructive of the Sacrament.

34. All these matters have been long and carefully considered by ourselves and by our venerable brethren, the Judges of the Supreme Council, of whom it has pleased Us to call a special meeting upon the 16th day of July last, the solemnity of Our Lady of Mount Carmel. They with one accord agreed that the question laid before them had been already adjudicated upon with full knowledge of the Apostolic See, and that this renewed discussion and examination of the issues had only served to bring out more clearly the wisdom and accuracy with which that decision had been made. Nevertheless, we deemed it well to postpone a decision in order to afford time both to consider whether it would be fitting or expedient that we should make a fresh authoritative declaration upon the matter, and to humbly pray for a fuller measure of divine guidance.

35. Then, considering that this matter, although already decided, had been by certain persons for whatever reason recalled into discussion, and that thence it might follow that a pernicious error would be fostered in the minds of many who might suppose that they possessed the Sacrament and effects of Orders, where these are nowise to be found, it seemed good to Us in the Lord to pronounce our judgment.

36. Wherefore, strictly adhering, in this matter, to the decrees of the pontiffs, our predecessors, and confirming them most fully, and, as it were, renewing them by our authority, of our own initiative and certain knowledge, we pronounce and declare that ordinations carried out according to the Anglican rite have been, and are, absolutely null and utterly void.

37. It remains for Us to say that, even as we have entered upon the elucidation of this grave question in the name and in the love of the Great Shepherd, in the same we appeal to those who desire and seek with a sincere heart the possession of a hierarchy and of Holy Orders. 38. Perhaps until now aiming at the greater perfection of Christian virtue, and searching more devoutly the divine Scriptures, and redoubling the fervor of their prayers, they have, nevertheless, hesitated in doubt and anxiety to follow the voice of Christ, which so long has interiorly admonished them. Now they see clearly whither He in His goodness invites them and wills them to come. In returning to His one only fold, they will obtain the blessings which they seek, and the consequent helps to salvation, of which He has made the Church the dispenser, and, as it were, the constant guardian and promoter of His redemption amongst the nations. Then, indeed, “They shall draw waters in joy from the fountains of the Savior”, His wondrous Sacraments, whereby His faithful souls have their sins truly remitted, and are restored to the friendship of God, are nourished and strengthened by the heavenly Bread, and abound with the most powerful aids for their eternal salvation. May the God of peace, the God of all consolation, in His infinite tenderness, enrich and fill with all these blessings those who truly yearn for them.

39. We wish to direct our exhortation and our desires in a special way to those who are ministers of religion in their respective communities. They are men who from their very office take precedence in learning and authority, and who have at heart the glory of God and the salvation of souls. Let them be the first in joyfully submitting to the divine call and obey it, and furnish a glorious example to others. Assuredly, with an exceeding great joy, their Mother, the Church, will welcome them, and will cherish with all her love and care those whom the strength of their generous souls has, amidst many trials and difficulties, led back to her bosom. Nor could words express the recognition which this devoted courage will win for them from the assemblies of the brethren throughout the Catholic world, or what hope or confidence it will merit for them before Christ as their Judge, or what reward it will obtain from Him in the heavenly kingdom! And we, ourselves, in every lawful way, shall continue to promote their reconciliation with the Church in which individuals and masses, as we ardently desire, may find so much for their imitation. In the meantime, by the tender mercy of the Lord our God, we ask and beseech all to strive faithfully to follow in the path of divine grace and truth.

40. We decree that these letters and all things contained therein shall not be liable at any time to be impugned or objected to by reason of fault or any other defect whatsoever of subreption or obreption of our intention, but are and shall be always valid and in force and shall be inviolably observed both juridically and otherwise, by all of whatsoever degree and

preeminence, declaring null and void anything which, in these matters, may happen to be contrariwise attempted, whether wittingly or unwittingly, by any person whatsoever, by whatsoever authority or pretext, all things to the contrary notwithstanding.

41. We will that there shall be given to copies of these letters, even printed, provided that they be signed by a notary and sealed by a person constituted in ecclesiastical dignity, the same credence that would be given to the expression of our will by the showing of these presents.

Given at Rome, at St. Peter's, in the year of the Incarnation of Our Lord, one thousand eight hundred and ninety-six, on the Ides of September, in the nineteenth year of our pontificate.

— Leo PP. XIII

Arcanum. On Christian Marriage. Pope Leo XIII - 1880

To the Patriarchs, Primate, Archbishops, and Bishops of the Catholic World in Grace and Communion with the Apostolic See.

The hidden design of the divine wisdom, which Jesus Christ the Savior of men came to carry out on earth, had this end in view, that, by Himself and in Himself, He should divinely renew the world, which was sinking, as it were, with length of years into decline. The Apostle Paul summed this up in words of dignity and majesty when he wrote to the Ephesians, thus: "That He might make known unto us the mystery of His will . . . to re-establish all things in Christ that are in heaven and on earth." [1]

2. In truth, Christ our Lord, setting Himself to fulfill the commandment which His Father had given Him, straightway imparted a new form and fresh beauty to all things, taking away the effects of their time-worn age. For He healed the wounds which the sin of our first father had inflicted on the human race; He brought all men, by nature children of wrath, into favor with God; He led to the light of truth men wearied out by longstanding errors; He renewed to every virtue those who were weakened by lawlessness of every kind; and, giving them again an inheritance of never-ending bliss, He added a sure hope that their mortal and perishable bodies should one day be partakers of immortality and of the glory of heaven. In order that these unparalleled benefits might last as long as men should be found on earth, He entrusted to His Church the continuance of His work; and, looking to future times, He commanded her to set in order whatever might have become deranged in human society, and to restore whatever might have fallen into ruin.

3. Although the divine renewal we have spoken of chiefly and directly affected men as constituted in the supernatural order of grace, nevertheless some of its precious and salutary fruits were also bestowed abundantly in the order of nature. Hence, not only individual men, but also the whole mass of the human race, have in every respect received no small degree of worthiness. For, so soon as Christian order was once established in the world, it became possible for all men, one by one, to learn what God's fatherly providence is, and to dwell in it habitually, thereby fostering that hope of heavenly help which never confoundeth. From all this outflowed fortitude, self-control, constancy, and the evenness of a peaceful mind, together with many high virtues and noble deeds.

4. Wondrous, indeed, was the extent of dignity, steadfastness, and goodness which thus accrued to the State as well as to the family. The authority of rulers became more just and revered; the obedience of the people more ready and unforced; the union of citizens closer; the rights of dominion more secure. In very truth, the Christian religion thought of and provided for all things which are held to be advantageous in a State; so much so, indeed, that, according to St. Augustine, one cannot see how it could have offered greater help in the matter of living well and happily, had it been instituted for the single object of procuring or increasing those things which contributed to the conveniences or advantages of this mortal life.

5. Still, the purpose We have set before Us is not to recount, in detail, benefits of this kind; Our wish is rather to speak about that family union of which marriage is the beginning and the foundation. The true origin of marriage, venerable brothers, is well known to all. Though revilers of the Christian faith refuse to acknowledge the never-interrupted doctrine of the Church on this subject, and have long striven to destroy the testimony of all nations and of all times, they have nevertheless failed not only to quench the powerful light of truth, but even to lessen it. We record what is to all known, and cannot be doubted by any, that God, on the sixth day of creation, having made man from the slime of the earth, and having breathed into his face the breath of life, gave him a companion, whom He miraculously took from the side of Adam when he was locked in sleep. God thus, in His most far-reaching foresight, decreed that this husband and wife should be the natural beginning of the human race, from whom it might be propagated and preserved by an unailing fruitfulness throughout all futurity of time. And this union of man and woman, that it might answer more fittingly to the infinite wise counsels of God, even from the beginning manifested chiefly two most excellent properties — deeply sealed, as it were, and signed upon it — namely, unity and perpetuity. From the Gospel we see clearly that this doctrine was declared and openly confirmed by the divine authority of Jesus Christ. He bore witness to the Jews and to His Apostles that marriage, from its institution, should exist between two only, that is, between one man and one woman; that of two they are made, so to say, one flesh; and that the marriage bond is by the will of God so closely and strongly made fast that no man may dissolve it or render it asunder. “For this cause shall a man leave father and mother, and shall cleave to his wife, and they two shall be in one flesh. Therefore now they are not two, but one flesh. What, therefore, God hath joined together, let no man put asunder.”[2]

6. This form of marriage, however, so excellent and so pre-eminent, began to be corrupted by degrees, and to disappear among the heathen; and became even among the Jewish race clouded in a measure and obscured. For in their midst a common custom was gradually introduced, by which it was accounted as lawful for a man to have more than one wife; and eventually when “by reason of the hardness of their heart,”[3] Moses indulgently permitted them to put away their wives, the way was open to divorce.

7. But the corruption and change which fell on marriage among the Gentiles seem almost incredible, inasmuch as it was exposed in every land to floods of error and of the most shameful lusts. All nations seem, more or less, to have forgotten the true notion and origin of marriage; and thus everywhere laws were enacted with reference to marriage, prompted to all appearance by State reasons, but not such as nature required. Solemn rites, invented at will of the law-givers, brought about that women should, as might be, bear either the honorable name of wife or the disgraceful name of concubine; and things came to such a pitch that permission to marry, or the refusal of the permission, depended on the will of the heads of the State, whose laws were greatly against equity or even to the highest degree unjust. Moreover, plurality of wives and husbands, as well as divorce, caused the nuptial bond to be relaxed exceedingly. Hence, too, sprang up the greatest confusion as to the mutual rights and duties of husbands and wives, inasmuch as a man assumed right of dominion over his wife, ordering her to go about her business, often without any just cause; while he was himself at liberty “to run headlong with impunity into lust, unbridled and unrestrained, in houses of ill-fame and amongst his female slaves, as if the dignity of the persons sinned with, and not the will of the sinner, made the guilt.”[4] When the licentiousness of a husband thus showed itself, nothing could be more piteous than the wife, sunk so low as to be all but reckoned as a means for the gratification of passion, or for the production of offspring. Without any feeling of shame, marriageable girls were bought and sold, like so much merchandise,[5] and power was sometimes given to the father and to the husband to inflict capital punishment on the wife. Of necessity, the offspring of such marriages as these were either reckoned among the stock in trade of the commonwealth or held to be the property of the father of the family;[6] and the law permitted him to make and unmake the marriages of his children at his mere will, and even to exercise against them the monstrous power of life and death.

8. So manifold being the vices and so great the ignominies with which marriage was defiled, an alleviation and a remedy were at length bestowed from on high. Jesus Christ, who restored our human dignity and who perfected the Mosaic law, applied early in His ministry no little solicitude to the question of marriage. He ennobled the marriage in Cana of Galilee by His presence, and made it memorable by the first of the miracles which he wrought;[7] and for this reason, even from that day forth, it seemed as if the beginning of new holiness had been conferred on human marriages. Later on He brought back matrimony to the nobility of its primeval origin by condemning the customs of the Jews in their abuse of the plurality

of wives and of the power of giving bills of divorce; and still more by commanding most strictly that no one should dare to dissolve that union which God Himself had sanctioned by a bond perpetual. Hence, having set aside the difficulties which were adduced from the law of Moses, He, in character of supreme Lawgiver, decreed as follows concerning husbands and wives, “I say to you, that whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and he that shall marry her that is put away committeth adultery.”[8]

9. But what was decreed and constituted in respect to marriage by the authority of God has been more fully and more clearly handed down to us, by tradition and the written Word, through the Apostles, those heralds of the laws of God. To the Apostles, indeed, as our masters, are to be referred the doctrines which “our holy Fathers, the Councils, and the Tradition of the Universal Church have always taught,”[9] namely, that Christ our Lord raised marriage to the dignity of a sacrament; that to husband and wife, guarded and strengthened by the heavenly grace which His merits Rained for them, He gave power to attain holiness in the married state; and that, in a wondrous way, making marriage an example of the mystical union between Himself and His Church, He not only perfected that love which is according to nature,[10] but also made the naturally indivisible union of one man with one woman far more perfect through the bond of heavenly love. Paul says to the Ephesians: “Husbands, love your wives, as Christ also loved the Church, and delivered Himself up for it, that He might sanctify it. . . So also ought men to love their wives as their own bodies. . . For no man ever hated his own flesh, but nourisheth and cherisheth it, as also Christ doth the Church; because we are members of His body, of His flesh, and of His bones. For this cause shall a man leave his father and mother, and shall cleave to his wife, and they shall be two in one flesh. This is a great sacrament; but I speak in Christ and in the Church.”[11] In like manner from the teaching of the Apostles we learn that the unity of marriage and its perpetual indissolubility, the indispensable conditions of its very origin, must, according to the command of Christ, be holy and inviolable without exception. Paul says again: “To them that are married, not I, but the Lord commandeth that the wife depart not from her husband; and if she depart, that she remain unmarried or be reconciled to her husband.”[12] And again: “A woman is bound by the law as long as her husband liveth; but if her husband die, she is at liberty.”[13] It is for these reasons that marriage is “a great sacrament”[14] “honorable in all,”[15] holy, pure, and to be revered as a type and symbol of most high mysteries.

10. Furthermore, the Christian perfection and completeness of marriage are not comprised in those points only which have been mentioned. For, first, there has been vouchsafed to the marriage union a higher and nobler purpose than was ever previously given to it. By the command of Christ, it not only looks to the propagation of the human race, but to the bringing forth of children for the Church, “fellow citizens with the saints, and the domestics of God”[16] so that “a people might be born and brought up for the worship and religion of the true God and our Savior Jesus Christ.”[17]

11. Secondly, the mutual duties of husband and wife have been defined, and their several rights accurately established. They are bound, namely, to have such feelings for one another as to cherish always very great mutual love, to be ever faithful to their marriage vow, and to give one another an unflinching and unselfish help. The husband is the chief of the family and the head of the wife. The woman, because she is flesh of his flesh, and bone of his bone, must be subject to her husband and obey him; not, indeed, as a servant, but as a companion, so that her obedience shall be wanting in neither honor nor dignity. Since the husband represents Christ, and since the wife represents the Church, let there always be, both in him who commands and in her who obeys, a heaven-born love guiding both in their respective duties. For “the husband is the head of the wife; as Christ is the head of the Church. . . Therefore, as the Church is subject to Christ, so also let wives be to their husbands in all things.”[18]

12. As regards children, they ought to submit to the parents and obey them, and give them honor for conscience’ sake; while, on the other hand, parents are bound to give all care and watchful thought to the education of their offspring and their virtuous bringing up: “Fathers, . . . bring them up” (that is, your children) “in the discipline and correction of the Lord.”[19] From this we see clearly that the duties of husbands and wives are neither few nor light; although to married people who are good these burdens become not only bearable but agreeable, owing to the strength which they gain through the sacrament.

13. Christ, therefore, having renewed marriage to such and so great excellence, commended and entrusted all the discipline bearing upon these matters to His Church. The Church, always and everywhere, has so used her power with reference to the marriages of Christians that men have seen clearly how it belongs to her as of native right; not being made hers by any human grant, but given divinely to her by the will of her Founder. Her constant and watchful care in guarding marriage, by the preservation of its sanctity, is so well understood as to not need proof. That the judgment of the Council of Jerusalem reprobated licentious and free love,[20] we all know; as also that the incestuous Corinthian was condemned by the authority of blessed Paul.[21] Again, in the very beginning of the Christian Church were repulsed and defeated, with the like unremitting determination, the efforts of many who aimed at the destruction of Christian marriage, such as the Gnostics, Manicheans, and Montanists; and in our own time Mormons, St. Simonians, phalansterians, and communists.[22]

14. In like manner, moreover, a law of marriage just to all, and the same for all, was enacted by the abolition of the old distinction between slaves and free-born men and women;[23] and thus the rights of husbands and wives were made equal: for, as St. Jerome says, “with us that which is unlawful for women is unlawful for men also, and the same restraint is imposed on equal conditions.”[24] The self-same rights also were firmly established for reciprocal affection and for the interchange of duties; the dignity of the woman was asserted and assured; and it was forbidden to the man to inflict capital punishment for adultery,[25] or lustfully and shamelessly to violate his plighted faith.

15. It is also a great blessing that the Church has limited, so far as is needful, the power of fathers of families, so that sons and daughters, wishing to marry, are not in any way deprived of their rightful freedom;[26] that, for the purpose of spreading more widely the supernatural love of husbands and wives, she has decreed marriages within certain degrees of consanguinity or affinity to be null and void;[27] that she has taken the greatest pains to safeguard marriage, as much as is possible, from error and violence and deceit;[28] that she has always wished to preserve the holy chasteness of the marriage bed, the security of persons,[29] the honor of husband and wife,[30] and the sanctity of religion.[31] Lastly, with such foresight of legislation has the Church guarded its divine institution that no one who thinks rightfully of these matters can fail to see how, with regard to marriage, she is the best guardian and defender of the human race; and how, withal, her wisdom has come forth victorious from the lapse of years, from the assaults of men, and from the countless changes of public events.

16. Yet, owing to the efforts of the archenemy of mankind, there are persons who, thanklessly casting away so many other blessings of redemption, despise also or utterly ignore the restoration of marriage to its original perfection. It is a reproach to some of the ancients that they showed themselves the enemies of marriage in many ways; but in our own age, much more pernicious is the sin of those who would fain pervert utterly the nature of marriage, perfect though it is, and complete in all its details and parts. The chief reason why they act in this way is because very many, imbued with the maxims of a false philosophy and corrupted in morals, judge nothing so unbearable as submission and obedience; and strive with all their might to bring about that not only individual men, but families, also — indeed, human society itself — may in haughty pride despise the sovereignty of God.

17. Now, since the family and human society at large spring from marriage, these men will on no account allow matrimony to be the subject of the jurisdiction of the Church. Nay, they endeavor to deprive it of all holiness, and so bring it within the contracted sphere of those rights which, having been instituted by man, are ruled and administered by the civil jurisprudence of the community. Wherefore it necessarily follows that they attribute all power over marriage to civil rulers, and allow none whatever to the Church; and, when the Church exercises any such power, they think that she acts either by favor of the civil authority or to its injury. Now is the time, they say, for the heads of the State to vindicate their rights unflinchingly, and to do their best to settle all that relates to marriage according as to them seems good.

18. Hence are owing civil marriages, commonly so called; hence laws are framed which impose impediments to marriage; hence arise judicial sentences affecting the marriage contract, as to whether or not it have been rightly made. Lastly, all power of prescribing and passing judgment in this class of cases is, as we see, of set purpose denied to the Catholic Church, so that no regard is paid either to her divine power or to her prudent laws. Yet, under these, for so many centuries, have the nations lived on whom the light of civilization shone bright with the wisdom of Christ Jesus.

19. Nevertheless, the naturalists,[32] as well as all who profess that they worship above all things the divinity of the State, and strive to disturb whole communities with such wicked doctrines, cannot escape the charge of delusion. Marriage has God for its Author, and was from the very beginning a kind of foreshadowing of the Incarnation of His Son; and therefore there abides in it a something holy and religious; not extraneous, but innate; not derived from men, but implanted by nature. Innocent III. therefore. and Honorius III, our predecessors, affirmed not falsely nor rashly that a sacrament of marriage existed ever amongst the faithful and unbelievers.[33] We call to witness the monuments of antiquity, as also the manners and customs of those people who, being the most civilized, had the greatest knowledge of law and equity. In the minds of all of them it was a fixed and foregone conclusion that, when marriage was thought of, it was thought of as conjoined with religion and holiness. Hence, among those, marriages were commonly celebrated with religious ceremonies, under the authority of pontiffs, and with the ministry of priests. So mighty, even in the souls ignorant of heavenly doctrine, was the force of nature, of the remembrance of their origin, and of the conscience of the human race. As, then, marriage is holy by its own power, in its own nature, and of itself, it ought not to be regulated and administered by the will of civil rulers, but by the divine authority of the Church, which alone in sacred matters professes the office of teaching.

20. Next, the dignity of the sacrament must be considered, for through addition of the sacrament the marriages of Christians have become far the noblest of all matrimonial unions. But to decree and ordain concerning the sacrament is, by the will of Christ Himself, so much a part of the power and duty of the Church that it is plainly absurd to maintain that even the very smallest fraction of such power has been transferred to the civil ruler.

21. Lastly should be borne in mind the great weight and crucial test of history, by which it is plainly proved that the legislative and judicial authority of which We are speaking has been freely and constantly used by the Church, even in times when some foolishly suppose the head of the State either to have consented to it or connived at it. It would, for instance, be incredible and altogether absurd to assume that Christ our Lord condemned the long-standing practice of polygamy and divorce by authority delegated to Him by the procurator of the province, or the principal ruler of the Jews. And it would be equally extravagant to think that, when the Apostle Paul taught that divorces and incestuous marriages were not lawful, it was because Tiberius, Caligula, and Nero agreed with him or secretly commanded him so to teach. No man in his senses could ever be persuaded that the Church made so many laws about the holiness and indissolubility of marriage,[34] and the marriages of slaves with the free-born,[35] by power received from Roman emperors, most hostile to the Christian name, whose strongest desire was to destroy by violence and murder the rising Church of Christ. Still less could anyone believe this to be the case, when the law of the Church was sometimes so divergent from the civil law that Ignatius the Martyr,[36] Justin,[37] Athenagoras,[38] and Tertullian[39] publicly denounced as unjust and adulterous certain marriages which had been sanctioned by imperial law.

22. Furthermore, after all power had devolved upon the Christian emperors, the supreme pontiffs and bishops assembled in council persisted with the same independence and consciousness of their right in commanding or forbidding in regard to marriage whatever they judged to be profitable or expedient for the time being, however much it might seem to be at variance with the laws of the State. It is well known that, with respect to the impediments arising from the marriage bond, through vow, disparity of worship, blood relationship, certain forms of crime, and from previously plighted troth, many decrees were issued by the rulers of the Church at the Councils of Granada,[40] Arles,[41] Chalcedon,[42] the second of Milevum,[43] and others, which were often widely different from the decrees sanctioned by the laws of the empire. Furthermore, so far were Christian princes from arrogating any power in the matter of Christian marriage that they on the contrary acknowledged and declared that it belonged exclusively in all its fullness to the Church. In fact, Honorius, the younger Theodosius, and Justinian,[44] also, hesitated not to confess that the only power belonging to them in relation to marriage was that of acting as guardians and defenders of the holy canons. If at any time they enacted anything by their edicts concerning impediments of marriage, they voluntarily explained the reason, affirming that they took it upon themselves so to act, by leave and authority of the Church,[45] whose judgment they were wont to appeal to and reverently to accept in all questions that concerned legitimacy[46] and divorce[47] as also in all those points which in any way have a necessary connection with the marriage bond.[48] The Council of Trent, therefore, had the clearest right to define that it

is in the Church's power "to establish diriment impediments of matrimony,"[49] and that "matrimonial causes pertain to ecclesiastical judges."[50]

23. Let no one, then, be deceived by the distinction which some civil jurists have so strongly insisted upon — the distinction, namely, by virtue of which they sever the matrimonial contract from the sacrament, with intent to hand over the contract to the power and will of the rulers of the State, while reserving questions concerning the sacrament of the Church. A distinction, or rather severance, of this kind cannot be approved; for certain it is that in Christian marriage the contract is inseparable from the sacrament, and that, for this reason, the contract cannot be true and legitimate without being a sacrament as well. For Christ our Lord added to marriage the dignity of a sacrament; but marriage is the contract itself, whenever that contract is lawfully concluded.

24. Marriage, moreover, is a sacrament, because it is a holy sign which gives grace, showing forth an image of the mystical nuptials of Christ with the Church. But the form and image of these nuptials is shown precisely by the very bond of that most close union in which man and woman are bound together in one; which bond is nothing else but the marriage itself. Hence it is clear that among Christians every true marriage is, in itself and by itself, a sacrament; and that nothing can be further from the truth than to say that the sacrament is a certain added ornament, or outward endowment, which can be separated and torn away from the contract at the caprice of man. Neither, therefore, by reasoning can it be shown, nor by any testimony of history be proved, that power over the marriages of Christians has ever lawfully been handed over to the rulers of the State. If, in this matter, the right of anyone else has ever been violated, no one can truly say that it has been violated by the Church. Would that the teaching of the naturalists, besides being full of falsehood and injustice, were not also the fertile source of much detriment and calamity! But it is easy to see at a glance the greatness of the evil which unhallowed marriages have brought, and ever will bring, on the whole of human society.

25. From the beginning of the world, indeed, it was divinely ordained that things instituted by God and by nature should be proved by us to be the more profitable and salutary the more they remain unchanged in their full integrity. For God, the Maker of all things, well knowing what was good for the institution and preservation of each of His creatures, so ordered them by His will and mind that each might adequately attain the end for which it was made. If the rashness or the wickedness of human agency venture to change or disturb that order of things which has been constituted with fullest foresight, then the designs of infinite wisdom and usefulness begin either to be hurtful or cease to be profitable, partly because through the change undergone they have lost their power of benefiting, and partly because God chooses to inflict punishment on the pride and audacity of man. Now, those who deny that marriage is holy, and who relegate it, stripped of all holiness, among the class of common secular things, uproot thereby the foundations of nature, not only resisting the designs of Providence, but, so far as they can, destroying the order that God has ordained. No one, therefore, should wonder if from such insane and impious attempts there spring up a crop of evils pernicious in the highest degree both to the salvation of souls and to the safety of the commonwealth.

26. If, then, we consider the end of the divine institution of marriage, we shall see very clearly that God intended it to be a most fruitful source of individual benefit and of public welfare. Not only, in strict truth, was marriage instituted for the propagation of the human race, but also that the lives of husbands and wives might be made better and happier. This comes about in many ways: by their lightening each other's burdens through mutual help; by constant and faithful love; by having all their possessions in common; and by the heavenly grace which flows from the sacrament. Marriage also can do much for the good of families, for, so long as it is conformable to nature and in accordance with the counsels of God, it has power to strengthen union of heart in the parents; to secure the holy education of children; to temper the authority of the father by the example of the divine authority; to render children obedient to their parents and servants obedient to their masters. From such marriages as these the State may rightly expect a race of citizens animated by a good spirit and filled with reverence and love for God, recognizing it their duty to obey those who rule justly and lawfully, to love all, and to injure no one.

27. These many and glorious fruits were ever the product of marriage, so long as it retained those gifts of holiness, unity, and indissolubility from which proceeded all its fertile and saving power; nor can anyone doubt but that it would always have brought forth such fruits, at all times and in all places, had it been under the power and guardianship of the Church,

the trustworthy preserver and protector of these gifts. But, now, there is a spreading wish to supplant natural and divine law by human law; and hence has begun a gradual extinction of that most excellent ideal of marriage which nature herself had impressed on the soul of man, and sealed, as it were, with her own seal; nay, more, even in Christian marriages this power, productive of so great good, has been weakened by the sinfulness of man. Of what advantage is it if a state can institute nuptials estranged from the Christian religion, which is the mother of all good, cherishing all sublime virtues, quickening and urging us to everything that is the glory of a lofty and generous soul? When the Christian religion is rejected and repudiated, marriage sinks of necessity into the slavery of man's vicious nature and vile passions, and finds but little protection in the help of natural goodness. A very torrent of evil has flowed from this source, not only into private families, but also into States. For, the salutary fear of God being removed, and there being no longer that refreshment in toil which is nowhere more abounding than in the Christian religion, it very often happens, as indeed is natural, that the mutual services and duties of marriage seem almost unbearable; and thus very many yearn for the loosening of the tie which they believe to be woven by human law and of their own will, whenever incompatibility of temper, or quarrels, or the violation of the marriage vow, or mutual consent, or other reasons induce them to think that it would be well to be set free. Then, if they are hindered by law from carrying out this shameless desire, they contend that the laws are iniquitous, inhuman, and at variance with the rights of free citizens; adding that every effort should be made to repeal such enactments, and to introduce a more humane code sanctioning divorce.

28. Now, however much the legislators of these our days may wish to guard themselves against the impiety of men such as we have been speaking of, they are unable to do so, seeing that they profess to hold and defend the very same principles of jurisprudence; and hence they have to go with times, and render divorce easily obtainable. History itself shows this; for, to pass over other instances, we find that, at the close of the last century, divorces were sanctioned by law in that upheaval or, rather, as it might be called, conflagration in France, when society was wholly degraded by the abandoning of God. Many at the present time would fain have those laws reenacted, because they wish God and His Church to be altogether exiled and excluded from the midst of human society, madly thinking that in such laws a final remedy must be sought for that moral corruption which is advancing with rapid strides.

29. Truly, it is hardly possible to describe how great are the evils that flow from divorce. Matrimonial contracts are by it made variable; mutual kindness is weakened; deplorable inducements to unfaithfulness are supplied; harm is done to the education and training of children; occasion is afforded for the breaking up of homes; the seeds of dissension are sown among families; the dignity of womanhood is lessened and brought low, and women run the risk of being deserted after having ministered to the pleasures of men. Since, then, nothing has such power to lay waste families and destroy the mainstay of kingdoms as the corruption of morals, it is easily seen that divorces are in the highest degree hostile to the prosperity of families and States, springing as they do from the depraved morals of the people, and, as experience shows us, opening out a way to every kind of evil-doing in public and in private life.

30. Further still, if the matter be duly pondered, we shall clearly see these evils to be the more especially dangerous, because, divorce once being tolerated, there will be no restraint powerful enough to keep it within the bounds marked out or presumed. Great indeed is the force of example, and even greater still the might of passion. With such incitements it must needs follow that the eagerness for divorce, daily spreading by devious ways, will seize upon the minds of many like a virulent contagious disease, or like a flood of water bursting through every barrier. These are truths that doubtlessly are all clear in themselves, but they will become clearer yet if we call to mind the teachings of experience. So soon as the road to divorce began to be made smooth by law, at once quarrels, jealousies, and judicial separations largely increased: and such shamelessness of life followed that men who had been in favor of these divorces repented of what they had done, and feared that, if they did not carefully seek a remedy by repealing the law, the State itself might come to ruin. The Romans of old are said to have shrunk with horror from the first example of divorce, but ere long all sense of decency was blunted in their soul; the meager restraint of passion died out, and the marriage vow was so often broken that what some writers have affirmed would seem to be true — namely, women used to reckon years not by the change of consuls, but of their husbands. In like manner, at the beginning, Protestants allowed legalized divorces in certain although but few cases, and yet from the affinity of circumstances of like kind, the number of divorces increased to such extent in Germany, America, and elsewhere

that all wise thinkers deplored the boundless corruption of morals, and judged the recklessness of the laws to be simply intolerable.

31. Even in Catholic States the evil existed. For whenever at any time divorce was introduced, the abundance of misery that followed far exceeded all that the framers of the law could have foreseen. In fact, many lent their minds to contrive all kinds of fraud and device, and by accusations of cruelty, violence, and adultery to feign grounds for the dissolution of the matrimonial bond of which they had grown weary; and all this with so great havoc to morals that an amendment of the laws was deemed to be urgently needed.

32. Can anyone, therefore, doubt that laws in favor of divorce would have a result equally baneful and calamitous were they to be passed in these our days? There exists not, indeed, in the projects and enactments of men any power to change the character and tendency with things have received from nature. Those men, therefore, show but little wisdom in the idea they have formed of the well-being of the commonwealth who think that the inherent character of marriage can be perverted with impunity; and who, disregarding the sanctity of religion and of the sacrament, seem to wish to degrade and dishonor marriage more basely than was done even by heathen laws. Indeed, if they do not change their views, not only private families, but all public society, will have unceasing cause to fear lest they should be miserably driven into that general confusion and overthrow of order which is even now the wicked aim of socialists and communists. Thus we see most clearly how foolish and senseless it is to expect any public good from divorce, when, on the contrary, it tends to the certain destruction of society.

33. It must consequently be acknowledged that the Church has deserved exceedingly well of all nations by her ever watchful care in guarding the sanctity and the indissolubility of marriage. Again, no small amount of gratitude is owing to her for having, during the last hundred years, openly denounced the wicked laws which have grievously offended on this particular subject;^[51] as well as for her having branded with anathema the baneful heresy obtaining among Protestants touching divorce and separation;^[52] also, for having in many ways condemned the habitual dissolution of marriage among the Greeks;^[53] for having declared invalid all marriages contracted upon the understanding that they may be at some future time dissolved;^[54] and, lastly, for having, from the earliest times, repudiated the imperial laws which disastrously favored divorce.^[55]

34. As often, indeed, as the supreme pontiffs have resisted the most powerful among rulers, in their threatening demands that divorces carried out by them should be confirmed by the Church, so often must we account them to have been contending for the safety, not only of religion, but also of the human race. For this reason all generations of men will admire the proofs of unbending courage which are to be found in the decrees of Nicholas I against Lothair; of Urban II and Paschal II against Philip I of France; of Celestine III and Innocent III against Alphonse of Leon and Philip II of France; of Clement VII and Paul III against Henry VIII; and, lastly, of Pius VII, that holy and courageous pontiff, against Napoleon I, when at the height of his prosperity and in the fullness of his power. This being so, all rulers and administrators of the State who are desirous of following the dictates of reason and wisdom, and anxious for the good of their people, ought to make up their minds to keep the holy laws of marriage intact, and to make use of the proffered aid of the Church for securing the safety of morals and the happiness of families, rather than suspect her of hostile intention and falsely and wickedly accuse her of violating the civil law.

35. They should do this the more readily because the Catholic Church, though powerless in any way to abandon the duties of her office or the defense of her authority, still very greatly inclines to kindness and indulgence whenever they are consistent with the safety of her rights and the sanctity of her duties. Wherefore she makes no decrees in relation to marriage without having regard to the state of the body politic and the condition of the general public; and has besides more than once mitigated, as far as possible, the enactments of her own laws when there were just and weighty reasons. Moreover, she is not unaware, and never calls in doubt, that the sacrament of marriage, being instituted for the preservation and increase of the human race, has a necessary relation to circumstances of life which, though connected with marriage, belong to the civil order, and about which the State rightly makes strict inquiry and justly promulgates decrees.

36. Yet, no one doubts that Jesus Christ, the Founder of the Church, willed her sacred power to be distinct from the civil power, and each power to be free and unshackled in its own sphere: with this condition, however — a condition good for both, and of advantage to all men — that union and concord should be maintained between them; and that on those questions which are, though in different ways, of common right and authority, the power to which secular matters have been entrusted should happily and becomingly depend on the other power which has in its charge the interests of heaven. In such arrangement and harmony is found not only the best line of action for each power, but also the most opportune and efficacious method of helping men in all that pertains to their life here, and to their hope of salvation hereafter. For, as We have shown in former encyclical letters,[56] the intellect of man is greatly ennobled by the Christian faith, and made better able to shun and banish all error, while faith borrows in turn no little help from the intellect; and in like manner, when the civil power is on friendly terms with the sacred authority of the Church, there accrues to both a great increase of usefulness. The dignity of the one is exalted, and so long as religion is its guide it will never rule unjustly; while the other receives help of protection and defense for the public good of the faithful.

37. Being moved, therefore, by these considerations, as We have exhorted rulers at other times, so still more earnestly We exhort them now, to concord and friendly feeling; and we are the first to stretch out Our hand to them with fatherly benevolence, and to offer to them the help of Our supreme authority, a help which is the more necessary at this time when, in public opinion, the authority of rulers is wounded and enfeebled. Now that the minds of so many are inflamed with a reckless spirit of liberty, and men are wickedly endeavoring to get rid of every restraint of authority, however legitimate it may be, the public safety demands that both powers should unite their strength to avert the evils which are hanging, not only over the Church, but also over civil society.

38. But, while earnestly exhorting all to a friendly union of will, and beseeching God, the Prince of peace, to infuse a love of concord into all hearts, We cannot, venerable brothers, refrain from urging you more and more to fresh earnestness, and zeal, and watchfulness, though we know that these are already very great. With every effort and with all authority, strive, as much as you are able, to preserve whole and undefiled among the people committed to your charge the doctrine which Christ our Lord taught us; which the Apostles, the interpreters of the will of God, have handed down; and which the Catholic Church has herself scrupulously guarded, and commanded to be believed in all ages by the faithful of Christ.

39. Let special care be taken that the people be well instructed in the precepts of Christian wisdom, so that they may always remember that marriage was not instituted by the will of man, but, from the very beginning, by the authority and command of God; that it does not admit of plurality of wives or husbands; that Christ, the Author of the New Covenant, raised it from a rite of nature to be a sacrament, and gave to His Church legislative and judicial power with regard to the bond of union. On this point the very greatest care must be taken to instruct them, lest their minds should be led into error by the unsound conclusions of adversaries who desire that the Church should be deprived of that power.

40. In like manner, all ought to understand clearly that, if there be any union of a man and a woman among the faithful of Christ which is not a sacrament, such union has not the force and nature of a proper marriage; that, although contracted in accordance with the laws of the State, it cannot be more than a rite or custom introduced by the civil law. Further, the civil law can deal with and decide those matters alone which in the civil order spring from marriage, and which cannot possibly exist, as is evident, unless there be a true and lawful cause of them, that is to say, the nuptial bond. It is of the greatest consequence to husband and wife that all these things should be known and well understood by them, in order that they may conform to the laws of the State, if there be no objection on the part of the Church; for the Church wishes the effects of marriage to be guarded in all possible ways, and that no harm may come to the children.

41. In the great confusion of opinions, however, which day by day is spreading more and more widely, it should further be known that no power can dissolve the bond of Christian marriage whenever this has been ratified and consummated; and that, of a consequence, those husbands and wives are guilty of a manifest crime who plan, for whatever reason, to be united in a second marriage before the first one has been ended by death. When, indeed, matters have come to such a pitch that it seems impossible for them to live together any longer, then the Church allows them to live apart, and strives at the same time to soften the evils of this separation by such remedies and helps as are suited to their condition; yet she never ceases

to endeavor to bring about a reconciliation, and never despairs of doing so. But these are extreme cases; and they would seldom exist if men and women entered into the married state with proper dispositions, not influenced by passion, but entertaining right ideas of the duties of marriage and of its noble purpose; neither would they anticipate their marriage by a series of sins drawing down upon them the wrath of God.

42. To sum up all in a few words, there would be a calm and quiet constancy in marriage if married people would gather strength and life from the virtue of religion alone, which imparts to us resolution and fortitude; for religion would enable them to bear tranquilly and even gladly the trials of their state, such as, for instance, the faults that they discover in one another, the difference of temper and character, the weight of a mother's cares, the wearing anxiety about the education of children, reverses of fortune, and the sorrows of life.

43. Care also must be taken that they do not easily enter into marriage with those who are not Catholics; for, when minds do not agree as to the observances of religion, it is scarcely possible to hope for agreement in other things. Other reasons also proving that persons should turn with dread from such marriages are chiefly these: that they give occasion to forbidden association and communion in religious matters; endanger the faith of the Catholic partner; are a hindrance to the proper education of the children; and often lead to a mixing up of truth and falsehood, and to the belief that all religions are equally good.

44. Lastly, since We well know that none should be excluded from Our charity, We commend, venerable brothers, to your fidelity and piety those unhappy persons who, carried away by the heat of passion, and being utterly indifferent to their salvation, live wickedly together without the bond of lawful marriage. Let your utmost care be exercised in bringing such persons back to their duty; and, both by your own efforts and by those of good men who will consent to help you, strive by every means that they may see how wrongly they have acted; that they may do penance; and that they may be induced to enter into a lawful marriage according to the Catholic rite.

45. You will at once see, venerable brothers, that the doctrine and precepts in relation to Christian marriage, which We have thought good to communicate to you in this letter, tend no less to the preservation of civil society than to the everlasting salvation of souls. May God grant that, by reason of their gravity and importance, minds may everywhere be found docile and ready to obey them! For this end let us all suppliantly, with humble prayer, implore the help of the Blessed and Immaculate Virgin Mary, that, our hearts being quickened to the obedience of faith, she may show herself our mother and our helper. With equal earnestness let us ask the princes of the Apostles, Peter and Paul, the destroyers of heresies, the sowers of the seed of truth, to save the human race by their powerful patronage from the deluge of errors that is surging afresh. In the meantime, as an earnest of heavenly gifts, and a testimony of Our special benevolence, We grant to you all, venerable brothers, and to the people confided to your charge, from the depths of Our heart, the apostolic benediction.

Given at St. Peter's in Rome, the tenth day of February, 1880, the third year of Our pontificate.

ENDNOTES:

1. *Eph. 1:9-10.*

2. *Matt. 19:5-6.*

3. *Matt. 19:8.*

4. *Jerome "Epist." 77, 3 (PL 22, 691).*

5. *Arnobius, "Adversus Gentes," 4 (sic, perhaps 1, 64).*

6. *Dionysius Halicarnassus, lib. II, chs. 26-27 (see "Roman Antiquities," tr. E. Cary, Loeb Classical Library, Harvard University Press, 1948, Vol. 1, pp. 386.393).*

7. *John 2.*

8. *Matt. 19:9.*

9. *Trid., sess. xxiv, "in principio" (that is, Council of Trent, "Canones et decreta;" the text is divided into sessions, chapters, and canons, i.e., decrees).*

10. *Trid., sess. xxiv, cap. 1, "De reformatione matrimonii."*

11. Eph. 5:25-32.
12. I Cor. 7:10-11.
13. I Cor. 7:39.
14. Eph. 5:32.
15. Heb. 13:4.
16. Eph. 2:19.
17. "Catech. Rom.," ch. 8.
18. Eph. 5:23-24.
19. Eph. 6:4.
20. Acts 15:29.
21. I Cor. 5:5.
22. Gnostics: common name for several early sects claiming a Christian knowledge (gnosis) higher than faith. Manicheans: disciples of the Persian Mani (or Manes, c. 216-276) who taught that everything goes back to two first principles, light and darkness, or good and evil. Montanists: disciples of Montanus (in Phrygia, last third of the second century), condemned marriage as a sinful institution. Mormons: sect founded in 1830 by Joseph Smith, which favored polygamy. Saint-Simonians: disciples of the French philosopher Saint Simon (1760-1825) founder of a "new Christianity" based upon science instead of faith. Phalansterians: members of a phalanstery, that is, of a socialist community after the principles of Charles Fourier (1772-1837). Communists: supporters of a regime in which property belongs to the body politic, each member being supposed to work according to his capacity and to receive according to his wants; communism is usually associated with the name of Karl Marx (1818-1893).
23. Cap. 1, "De conjug. serv. Corpus juris canonici," ed. Friedberg (Leipzig, 1884), Part 2, cols. 691-692.
24. Jerome, Epist. 77 (PL 22, 691).
25. Can. "Interfectores" and Canon "Admonere," quaest. 2 "Corpus juris canonici" (Leipzig, 1879), Part 1, cols. 1152-1154.
26. Saus. 30, quaest. 3, cap. 3, "De cognat. spirit." (op. cit., Part 1, col. 1101).
27. Cap. 8, "De consang. et affin." (op. cit., Part 2, col. 703); cap 1, "De cognat. legali" (col. 696).
28. Cap. 26, "De sponsal." (op. cit., Part 2, col. 670); cap. 13 (col. 665); cap. 15 (col. 666); cap. 29 (col. 671); "De sponsalibus et matrimonio et alibi."
29. Cap. 1, "De convers. infid." (op. cit., Part 2, col. 587); cap. 5, 6, "De eo qui duxit in matrim." (cols. 688-689).
30. Cap. 3, 5, 8, "De sponsal. et matr." (op. cit., Part 2, cols. 661, 663). Trid., sess. xxiv, cap. "De reformatione matrimonii."
31. Cap. 7, "De divort." (op. cit., Part 2, col. 722).
32. Maintain the self-sufficiency of the natural order.
33. Concerning Innocent III, see "Corpus juris canonici," cap. 8, "De divort.," ed. cit., Part 2, col. 723. Innocent III refers to I Cor. 7:13. Concerning Honorius III, see cap. ii, "De transact.," (op. cit., Part 2, col. 210).
34. "Canones Apostolorum," 16, 17, 18, ed. Fr. Lauchert, J. C. B. Mohr (Leipzig, 1896) p. 3.
35. "Philosophumena" (Oxford, 1851), i.e., Hippolytus, "Refutation of All Heresies," 9, 12 (PG 16, 3386D-3387A).
36. "Epistola ad Polycarpum," cap. 5 (PG 5, 723-724).
37. "Apolog. Maj.," 15 (PG 6, 349A. B).
38. "Legat. pro Christian.," 32, 33 (PG 6, 963-968).
39. "De coron. milit.," 13 (PL 2, 116).
40. "De Aguirre, Conc. Hispan.," Vol. 1, can. 11.
41. Harduin, "Act. Concil.," Vol. 1, can. 11.
42. Ibid., can. 16.
43. Ibid., can. 17.
44. "Novel.," 137 (Justinianus, "Novellae," ed. C. E. Z. Lingenthal, Leipzig, 1881, Vol. 2, p. 206).
45. Fejer, "Matrim. ex instit." Chris. (Pest, 1835).
46. Cap. 3, "De ord. cogn." (Corpus juris canonici, ed. Cit., Part 2, col. 276).
47. Cap. 3, "De divort." (ed. cit., Part 2, col. 720).
48. Cap. 13, "Qui filii sint legit." (ed. cit., Part 2, col. 716).
49. Trid., sess. xxiv, can. 4.
50. Ibid., can. 12.
51. Pius VI, "Epist. ad episc. Lucion.," May 20, 1793; Pius VII, encycl. letter, Feb. 17, 1809, and constitution given July 19, 1817; Pius VIII, encycl. letter, May 29, 1829; Gregory XVI, constitution given August 15, 1832; Pius IX. address. Sept. 22, 1852.

52. *Trid., sess. xxiv, can. 5, 7.*

53. *Council of Florence and instructions of Eugene IV to the Armenians; Benedict XIV, constitution "Etsi Pastoralis," May 6, 1742.*

54. *Cap. 7, "De condit. appos". ("Corpus juris canonici," ed. cit., Part 2, col. 684).*

55. *Jerome, "Epist. 69, ad Oceanum" (PL 22, 657); Ambrose, Lib. 8 in cap. 16 Lucae, n. 5 (PL 15, 1857); Augustine, "De nuptiis," 1, 10, 11 (PL 44, 420). Fifty years after the publication of "Arcanum," Pope Pius XI published his own encyclical "Casti Connubii" (December 31, 1930), which may be found translated, with notes and bibliography, in J. Husslein, S. J., "Social Wellsprings," Vol. II, pp. 122-173; also in pamphlet form, translated by Canon G. D. Smith, Catholic Truth Society of London; Paulist Press, New York; with a discussion club outline by Gerald C. Treacey, S. J.; National Catholic Welfare Conference, Washington, 1939. These pontifical acts should be completed by two addresses given by Pope Pius XII (October 29, 1951, and November 26, 1951), English translation published in pamphlet form by the National Catholic Welfare Conference under the title, "Moral Questions Affecting Married Life," with a discussion outline by Edgar Schmiedeler, O. S. B.*

56. *"Aetemi Patris," Leo XIII, August 4, 1879.*

Au Milieu Des Sollicitudes. On the Church and State in France. Pope Leo XIII - 1892

To Our Venerable Brothers the Archbishops, Bishops, Clergy and Faithful of France.

To the Bishops and Faithful of France,

Amid the cares of the universal Church We have many times, in the course of Our Pontificate, been pleased to testify Our affection for France and her noble people, and in one of Our Encyclicals, still within the memory of all, We endeavored solemnly to express the innermost feelings of Our soul on this subject. It is precisely this affection that has caused Us to watch with deep interest and then to revolve in Our mind the succession of events, sometimes sad, sometimes consoling, which, of late years, has taken place in your midst.

2. Again, at present, when contemplating the depths of the vast conspiracy that certain men have formed for the annihilation of Christianity in France and the animosity with which they pursue the realization of their design, trampling under foot the most elementary notions of liberty and justice for the sentiment of the greater part of the nation, and of respect for the inalienable rights of the Catholic Church, how can We but be stricken with deepest grief? And when We behold, one after another, the dire consequences of these sinful attacks which conspire to ruin morals, religion, and even political interests, wisely understood, how express the bitterness that overwhelms Us and the apprehensions that beset Us?

3. On the other hand, We feel greatly consoled when We see this same French people increasing its zeal and affection for the Holy See in proportion as that See is abandoned — We should rather say warred with upon earth. Moved by deeply religious and patriotic sentiments, representatives of all the social classes have repeatedly come to Us from France, happy to aid the Church in her incessant needs and eager to ask us for light and counsel, so as to be sure that amid present tribulations they would in nowise deviate from the teachings of the Head of the Faithful. And We, in Our turn, either in writing or by word of mouth, have openly told Our sons what they had a right to demand of their Father, and, far from discouraging them, we have strongly exhorted them to increase their love and efforts in defense of the Catholic faith and likewise of their native land: two duties of paramount importance, and from which, in this life, no man can exempt himself.

4. Now We deem it opportune, nay, even necessary, once again to raise Our voice entreating still more earnestly, We shall not say Catholics only, but all upright and intelligent Frenchmen, utterly to disregard all germs of political strife in order to devote their efforts solely to the pacification of their country. All understand the value of this pacification; all continue to desire it more and more. And We who crave it more than any one, since We represent on earth the God of peace, urge by these present Letters all righteous souls, all generous hearts, to assist Us in making it stable and fruitful.

5. First of all, let us take as a starting-point a well-known truth admitted by all men of good sense and loudly proclaimed by the history of all peoples; namely, that religion, and religion only, can create the social bond; that it alone maintains the peace of a nation on a solid foundation. When different families, without giving up the rights and duties of domestic society, unite under the inspiration of nature, in order to constitute themselves members of another larger family circle called civil society, their object is not only to find therein the means of providing for their material welfare, but, above all, to draw thence the boon of moral improvement. Otherwise society would rise but little above the level of an aggregation of beings devoid of reason, and whose whole life would consist in the satisfaction of sensual instincts. Moreover, without this moral improvement it would be difficult to demonstrate that civil society was an advantage rather than a detriment to man, as man.

6. Now, morality, in man, by the mere fact that it should establish harmony among so many dissimilar rights and duties, since it enters as an element into every human act, necessarily supposes God, and with God, religion, that sacred bond whose privilege is to unite, anteriorly to all other bonds, man to God. Indeed, the idea of morality signifies, above all, an order of dependence in regard to truth which is the light of the mind; in regard to good which is the object of the will; and without truth and good there is no morality worthy of the name. And what is the principal and essential truth, that from which all truth is derived? It is God. What, therefore, is the supreme good from which all other good proceeds? God. Finally, who is the creator and guardian of our reason, our will, our whole being, as well as the end of our life? God; always God. Since, therefore, religion is the interior and exterior expression of the dependence which, in justice, we owe to God, there follows a grave obligation. All citizens are bound to unite in maintaining in the nation true religious sentiment, and to defend it in case of need, if ever, despite the protestations of nature and of history, an atheistical school should set about banishing God from society, thereby surely annihilating the moral sense even in the depths of the human conscience. Among men who have not lost all notion of integrity there can exist no difference of opinion on this point.

7. In French Catholics the religious sentiment should be even deeper and more universal because they have the happiness of belonging to the true religion. If, indeed, religious beliefs were, always and everywhere, given as a basis of the morality of human actions and the existence of all well-ordered society, it is evident that the Catholic religion, by the mere fact that it is the true Church of Jesus Christ, possesses, more than any other, the efficacy required for the regulation of life in society and in the individual. Would you have a brilliant example of this? France herself furnishes the same.... In proportion as France progressed in the Christian faith she was seen to rise gradually to the moral greatness which she attained as a political and military power. To the natural generosity of her heart Christian charity came and added an abundant source of new energy; her wonderful activity received still greater impetus from contact with the light that guides and is the pledge of constancy, the Christian faith, which, by the hand of France, traced such glorious pages in the history of mankind. And even to-day does not her faith continue to add new glories to those of the past? We behold France, inexhaustible in her genius and resources, multiplying works of charity at home; we admire her enterprises in foreign lands where, by means of her gold and the labors of her missionaries who work even at the price of their blood, she simultaneously propagates her own renown and the benefits of the Catholic religion. No Frenchman, whatever his convictions in other respects, would dare to renounce glory such as this, for to do so would be to deny his native land.

8. Now the history of a nation reveals in an incontestable way the generating and preserving element of its moral greatness, and should this element ever be missing, neither a superabundance of gold nor even force of arms could save it from moral decadence and perhaps death. Who then but understands that for all Frenchmen professing the Catholic religion the great anxiety should be to insure its preservation, and that with all the more devotedness since in their midst the sects are making Christianity an object of implacable hostility. Therefore, on this ground, they can afford neither indolence of action nor party divisions; the one would bespeak cowardice unworthy of a Christian, the other would bring about disastrous weakness.

9. And now, before going any further, We must indicate a craftily circulated calumny making most odious imputations against Catholics, and even against the Holy See itself. It is maintained that that vigor of action inculcated in Catholics for the defense of their faith has for a secret motive much less the safeguarding of their religious interests than the ambition of securing to the Church political domination over the State. Truly this is the revival of a very ancient calumny, as its invention belongs to the first enemies of Christianity. Was it not first of all formulated against the adorable person of the Redeemer? Yes, when He illuminated souls by His preaching and alleviated the corporal or spiritual sufferings of the unfortunate with

the treasures of His divine bounty, he was accused of having political ends in view. “We have found this man perverting our nation, and forbidding to give tribute to Caesar, and saying that he is Christ, the king[1]. If thou release this man, thou are not Caesar’s friend. For whomsoever maketh himself a king, speaketh against Caesar.... We have no king but Caesar.”[2]

10. It was these threatening calumnies which drew from Pilate the sentence of death against Him whom he had repeatedly declared innocent. And the authors of these lies, or of others of equal strength, omitted nothing that would aid their emissaries in propagating them far and wide; and thus did St. Justin, martyr, rebuke the Jews of his time: “Far from repenting when you had learned of His resurrection from the dead, you sent to Jerusalem shrewdly chosen men to announce that a heresy and an impious sect had been started by a certain seducer called Jesus of Galilee.”[3]

11. In so audaciously defaming Christianity its enemies know well what they did; their plan was to raise against its propagation a formidable adversary, the Roman Empire. The calumny made headway; and in their credulity the pagans called the first Christians “useless creatures, dangerous citizens, factionists, enemies of the Empire and the Emperors.”[4] But in vain did the apologists of Christianity by their writings, and Christians by their splendid conduct, endeavor to demonstrate the absurdity and criminality of these qualifications: they were not heeded. Their very name was equivalent to a declaration of war; and Christians, by the mere fact of their being such, and for no other reason, were forced to choose between apostasy and martyrdom, being allowed no alternative. During the following centuries the same grievances and the same severity prevailed to a greater or less extent, whenever governments were unreasonably jealous of their power and maliciously disposed against the Church. They never failed to call public attention to the pretended encroachment of the Church upon the State, in order to furnish the State with some apparent right to violently attack the Catholic religion.

12. We have expressly recalled some features of the past that Catholics might not be dismayed by the present. Substantially the struggle is ever the same: Jesus Christ is always exposed to the contradictions of the world, and the same means are always used by modern enemies of Christianity, means old in principle and scarcely modified in form; but the same means of defense are also clearly indicated to Christians of the present day by our apologists, our doctors and our martyrs. What they have done it is incumbent upon us to do in our turn. Let us therefore place above all else the glory of God and of His Church; let us work for her with an assiduity at once constant and effective, and leave all care of success to Jesus Christ, who tells us: “In the world you shall have distress: but have confidence, I have overcome the world.”[5]

13. To attain this We have already remarked that a great union is necessary, and if it is to be realized, it is indispensable that all preoccupation capable of diminishing its strength and efficacy must be abandoned. Here We intend alluding principally to the political differences among the French in regard to the actual republic — a question We would treat with the clearness which the gravity of the subject demands, beginning with the principles and descending thence to practical results.

14. Various political governments have succeeded one another in France during the last century, each having its own distinctive form: the Empire, the Monarchy, and the Republic. By giving one’s self up to abstractions, one could at length conclude which is the best of these forms, considered in themselves; and in all truth it may be affirmed that each of them is good, provided it lead straight to its end — that is to say, to the common good for which social authority is constituted; and finally, it may be added that, from a relative point of view, such and such a form of government may be preferable because of being better adapted to the character and customs of such or such a nation. In this order of speculative ideas, Catholics, like all other citizens, are free to prefer one form of government to another precisely because no one of these social forms is, in itself, opposed to the principles of sound reason nor to the maxims of Christian doctrine. What amply justifies the wisdom of the Church is that in her relations with political powers she makes abstraction of the forms which differentiate them and treats with them concerning the great religious interests of nations, knowing that hers is the duty to undertake their tutelage above all other interests. Our preceding Encyclicals have already exposed these principles, but it was nevertheless necessary to recall them for the development of the subject which occupies us to-day.

15. In descending from the domain of abstractions to that of facts, we must beware of denying the principles just established: they remain fixed. However, becoming incarnated in facts, they are clothed with a contingent character, determined by the center in which their application is produced. Otherwise said, if every political form is good by itself and may be applied to

the government of nations, the fact still remains that political power is not found in all nations under the same form; each has its own. This form springs from a combination of historical or national, though always human, circumstances which, in a nation, give rise to its traditional and even fundamental laws, and by these is determined the particular form of government, the basis of transmission of supreme power.

16. It were useless to recall that all individuals are bound to accept these governments and not to attempt their overthrow or a change in their form. Hence it is that the Church, the guardian of the truest and highest idea of political sovereignty, since she has derived it from God, has always condemned men who rebelled against legitimate authority and disapproved their doctrines. And that too at the very time when the custodians of power used it against her, thereby depriving themselves of the strongest support given their authority and of efficacious means of obtaining from the people obedience to their laws. And apropos of this subject, We cannot lay too great stress upon the precepts given to the first Christians by the Prince of the apostles in the midst of persecutions: “Honor all men: love the brotherhood: fear God: honor the king”;^[6] and those of St. Paul: “I desire, therefore, first of all, that supplications, prayers, intercessions, and thanksgivings be made for all men: For kings and for all who are in high station, that we may lead a quiet and peaceable life, in all piety and chastity. For this is good and acceptable in the sight of God, our Savior.”^[7]

17. However, here it must be carefully observed that whatever be the form of civil power in a nation, it cannot be considered so definitive as to have the right to remain immutable, even though such were the intention of those who, in the beginning, determined it. . . . Only the Church of Jesus Christ has been able to preserve, and surely will preserve unto the consummation of time, her form of government. Founded by Him who was, who is, and who will be forever,^[8] she has received from Him, since her very origin, all that she requires for the pursuing of her divine mission across the changeable ocean of human affairs. And, far from wishing to transform her essential constitution, she has not the power even to relinquish the conditions of true liberty and sovereign independence with which Providence has endowed her in the general interest of souls. . . . But, in regard to purely human societies, it is an oft-repeated historical fact that time, that great transformer of all things here below, operates great changes in their political institutions. On some occasions it limits itself to modifying something in the form of the established government; or, again, it will go so far as to substitute other forms for the primitive ones—forms totally different, even as regards the mode of transmitting sovereign power.

18. And how are these political changes of which We speak produced? They sometimes follow in the wake of violent crises, too often of a bloody character, in the midst of which preexisting governments totally disappear; then anarchy holds sway, and soon public order is shaken to its very foundations and finally overthrown. From that time onward a social need obtrudes itself upon the nation; it must provide for itself without delay. Is it not its privilege — or, better still, its duty — to defend itself against a state of affairs troubling it so deeply, and to re-establish public peace in the tranquillity of order? Now, this social need justifies the creation and the existence of new governments, whatever form they take; since, in the hypothesis wherein we reason, these new governments are a requisite to public order, all public order being impossible without a government. Thence it follows that, in similar junctures, all the novelty is limited to the political form of civil power, or to its mode of transmission; it in no wise affects the power considered in itself. This continues to be immutable and worthy of respect, as, considered in its nature, it is constituted to provide for the common good, the supreme end which gives human society its origin. To put it otherwise, in all hypotheses, civil power, considered as such, is from God, always from God: “For there is no power but from God.”^[9]

19. Consequently, when new governments representing this immutable power are constituted, their acceptance is not only permissible but even obligatory, being imposed by the need of the social good which has made and which upholds them. This is all the more imperative because an insurrection stirs up hatred among citizens, provokes civil war, and may throw a nation into chaos and anarchy, and this great duty of respect and dependence will endure as long as the exigencies of the common good shall demand it, since this good is, after God, the first and last law in society.

20. Thus the wisdom of the Church explains itself in the maintenance of her relations with the numerous governments which have succeeded one another in France in less than a century, each change causing violent shocks. Such a line of conduct would be the surest and most salutary for all Frenchmen in their civil relations with the republic, which is the actual

government of their nation. Far be it from them to encourage the political dissensions which divide them; all their efforts should be combined to preserve and elevate the moral greatness of their native land.

21. But a difficulty presents itself. “This Republic,” it is said, “is animated by such anti-Christian sentiments that honest men, Catholics particularly, could not conscientiously accept it.” This, more than anything else, has given rise to dissensions, and in fact aggravated them.... These regrettable differences would have been avoided if the very considerable distinction between constituted power and legislation had been carefully kept in view. In so much does legislation differ from political power and its form, that under a system of government most excellent in form legislation could be detestable; while quite the opposite under a regime most imperfect in form, might be found excellent legislation. It were an easy task to prove this truth, history in hand, but what would be the use? All are convinced of it. And who, better than the Church, is in position to know it — she who has striven to maintain habitual relations with all political governments? Assuredly she, better than any other power, could tell the consolation or sorrow occasioned her by the laws of the various governments by which nations have been ruled from the Roman Empire down to the present.

22. If the distinction just established has its major importance, it is likewise manifestly reasonable: Legislation is the work of men invested with power, and who, in fact, govern the nation; therefore it follows that, practically, the quality of the laws depends more upon the quality of these men than upon the power. The laws will be good or bad accordingly as the minds of the legislators are imbued with good or bad principles, and as they allow themselves to be guided by political prudence or by passion.

23. That several years ago different important acts of legislation in France proceeded from a tendency hostile to religion, and therefore to the interests of the nation, is admitted by all, and unfortunately confirmed by the evidence of facts. We Ourselves, in obedience to a sacred duty, made earnest appeals to him who was then at the head of the republic, but these tendencies continued to exist; the evil grew, and it was not surprising that the members of the French Episcopate chosen by the Holy Ghost to rule over their respective illustrious churches should even quite recently have considered it an obligation publicly to express their grief concerning the condition of affairs in France in regard to the Catholic religion. Poor France! God alone can measure the abyss of evil into which she will sink if this legislation, instead of improving, will stubbornly continue in a course which must end in plucking from the minds and hearts of Frenchmen the religion which has made them so great.

24. And here is precisely the ground on which, political dissensions aside, upright men should unite as one to combat, by all lawful and honest means, these progressive abuses of legislation. The respect due to constituted power cannot prohibit this: unlimited respect and obedience cannot be yielded to all legislative measures, of no matter what kind, enacted by this same power. Let it not be forgotten that law is a precept ordained according to reason and promulgated for the good of the community by those who, for this end, have been entrusted with power. . . Accordingly, such points in legislation as are hostile to religion and to God should never be approved; to the contrary, it is a duty to disapprove them. It was this that St. Augustine, the great Bishop of Hippo, brought out so strongly in his eloquent reasoning: “Sometimes the powerful ones of earth are good and fear God; at other times they fear Him not. Julian was an emperor unfaithful to God, an apostate, a pervert, an idolator. Christian soldiers served this faithless emperor, but as soon as there was question of the cause of Jesus Christ they recognized only Him who was in heaven. Julian commanded them to honor idols and offer them incense, but they put God above the prince. However, when he made them form into ranks and march against a hostile nation, they obeyed instantly. They distinguished the eternal from the temporal master and still in view of the eternal Master they submitted to such a temporal master.”[10]

25. We know that, by a lamentable abuse of his reason, and still more so of his will, the atheist denies these principles. But, in a word, atheism is so monstrous an error that it could never, be it said to the honor of humanity, annihilate in it the consciousness of God’s claims and substitute them with idolatry of the State.

26. The principles which should regulate our conduct towards God and towards human governments being thus defined, no unprejudiced man can censure French Catholics if, sparing themselves neither fatigue nor sacrifice, they labor to preserve

a condition essential to their country's salvation, one which embodies so many glorious traditions registered by history, and which every Frenchman is in duty bound not to forget.

27. Before closing Our Letter, We wish to touch upon two points bearing an affinity to each other and which, because so closely connected with religious interests, have stirred up some division among Catholics — One of them is the Concordat, which for so many years has facilitated in France the harmony between the government of the Church and that of the State. On the observance of this solemn, bi-lateral compact, always faithfully kept by the Holy See, the enemies of the Catholic religion do not themselves agree—The more violent among them desire its abolition, that the State may be entirely free to molest the Church of Jesus Christ — On the contrary, others, being more astute, wish, or rather claim to wish, the preservation of the Concordat: not because they agree that the State should fulfill toward the Church the subscribed engagements, but solely that the State may be benefited by the concessions made by the Church; as if one could, at will, separate engagements entered into from concessions obtained, when both of these things form a substantial part of one whole. For them the Concordat would amount to no more than a chain forged to fetter the liberty of the Church, that holy liberty to which she has a divine and inalienable right. Of these two opinions which will prevail? We know not. We desired to recall them only to recommend Catholics not to provoke a secession by interfering in a matter with which it is the business of the Holy See to deal.

28. We shall not hold to the same language on another point, concerning the principle of the separation of the State and Church, which is equivalent to the separation of human legislation from Christian and divine legislation. We do not care to interrupt Ourselves here in order to demonstrate the absurdity of such a separation; each one will understand for himself. As soon as the State refuses to give to God what belongs to God, by a necessary consequence it refuses to give to citizens that to which, as men, they have a right; as, whether agreeable or not to accept, it cannot be denied that man's rights spring from his duty toward God. Whence it follows that the State, by missing in this connection the principal object of its institution, finally becomes false to itself by denying that which is the reason of its own existence. These superior truths are so clearly proclaimed by the voice of even natural reason, that they force themselves upon all who are not blinded by the violence of passion; therefore Catholics cannot be too careful in defending themselves against such a separation. In fact, to wish that the State would separate itself from the Church would be to wish, by a logical sequence, that the Church be reduced to the liberty of living according to the law common to all citizens....It is true that in certain countries this state of affairs exists. It is a condition which, if it have numerous and serious inconveniences, also offers some advantages — above all when, by a fortunate inconsistency, the legislator is inspired by Christian principles — and, though these advantages cannot justify the false principle of separation nor authorize its defense, they nevertheless render worthy of toleration a situation which, practically, might be worse.

29. But in France, a nation Catholic in her traditions and by the present faith of the great majority of her sons, the Church should not be placed in the precarious position to which she must submit among other peoples; and the better that Catholics understand the aim of the enemies who desire this separation, the less will they favor it. To these enemies, and they say it clearly enough, this separation means that political legislation be entirely independent of religious legislation; nay, more, that Power be absolutely indifferent to the interests of Christian society, that is to say, of the Church; in fact, that it deny her very existence. But they make a reservation formulated thus: As soon as the Church, utilizing the resources which common law accords to the least among Frenchmen, will, by redoubling her native activity, cause her work to prosper, then the State intervening, can and will put French Catholics outside the common law itself. . . In a word: the ideal of these men would be a return to paganism: the State would recognize the Church only when it would be pleased to persecute her.

30. We have explained, Venerable Brethren, in an abridged though clear way, some if not all the points upon which French Catholics and all intelligent men should be at peace and unity, so as to remedy, in so far as still remains possible, the evils with which France is afflicted, and to elevate its moral greatness. The points in question are: Religion and country, political power and legislation, the conduct to be observed in regard to this power and legislation, the Concordat, the separation of Church and State....We cherish the hope and the confidence that the elucidation of these points will dissipate the prejudices of many honest, well-meaning men, facilitate the pacification of minds, and thereby cement the union of all Catholics for the sustaining of the great cause of Christ, who loves the Franks.

31. How consoling to Our heart to encourage you all in this way and to behold you all responding with docility to Our appeal! You, Venerable Brethren, by your authority and with the enlightened zeal for Church and Fatherland which so distinguishes you, will give able support to this peace-making work. We delight in the hope that those who are in power will appreciate Our words, which aim at the happiness and prosperity of France.

32. Meanwhile, as a pledge of Our paternal affection, we bestow upon you, Venerable Brethren, upon your clergy and also upon all the Catholics of France, the apostolic blessing.

Given at Rome, the 16th day of February, 1892, in the fourteenth year of Our Pontificate.

ENDNOTES

1. *Lk 23.2.*
 2. *Jn 19. 12-15.*
 3. *Dialog. cum Tryphone.*
 4. *Tertull. In Apolog.; Minutius Felix, In Octavio.*
 5. *Jn 16.33.*
 6. *I Pt 2.17.*
 7. *I Tm 2.1-3.*
 8. *Heb 13.8.*
 9. *Rom. 13.1. 10. Enarrat, in Psalm. CXXIV, n. 7, fin.*
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Augustissimae Virginis Mariae. On the Confraternity of the Holy Rosary. Pope Leo XIII - 1897

To Our Venerable Brethren, The Patriarchs, Primate, Archbishops, Bishops, and other Local Ordinaries having Peace and Communion with the Apostolic See.

Venerable Brethren, Health and the Apostolic Blessing.

1. Whoever considers the height of dignity and glory to which God has raised the Most August Virgin Mary, will easily perceive how important it is, both for public and for private benefit, that devotion to her should be assiduously practised, and daily promoted more and more.

Mary's Place in the Incarnation and Redemption 2. God predestined her from all eternity to be the Mother of the Incarnate Word, and for that reason so highly distinguished her among all His most beautiful works in the triple order of nature, grace and glory, that the Church justly applies to her these words: "I came out of the mouth of the Most High, the first-born before all creatures" (Eccclus. xxiv., 5). And when, in the first ages, the parents of mankind fell into sin, involving their posterity in the same ruin, she was set up as a pledge of the restoration of peace and salvation. The Only-begotten Son of God ever paid to His Most Holy Mother indubitable marks of honour. During His private life on earth He associated her with Himself in each of His first two miracles: the miracle of grace, when, at the salutation of Mary, the infant leaped in the womb of Elizabeth; the miracle of nature, when He turned water into wine at the marriage-feast of Cana. And, at the supreme moment of His public life, when sealing the New Testament in His precious Blood, He committed her to his beloved Apostle in those sweet words, "Behold, thy Mother!" John xix., 27).

3. We, therefore, who, though unworthy, hold the place of Vicar of Christ upon earth, shall never cease to promote the glory of so great a Mother, as long as life endures. And since, as old age draws on apace, We feel that life cannot now last much longer, We are constrained to repeat to each and all of our beloved children in Christ those last words of His upon the Cross, left to us as a testament, "Behold, thy Mother!" Greatly rewarded indeed shall We be, if Our exhortations succeed in making

even one of the faithful hold nothing dearer than devotion to Mary; so that those words which St. John wrote about himself may be applied to each,"the disciple took her to his own" (*Ibid.*).

4. As the month of October again approaches, Venerable Brethren, We would not willingly leave you without Our letters this year, also once more urging you with all possible earnestness to strive by the recitation of the Rosary to aid both yourselves individually, and the Church in her need. This form of prayer appears, under the guidance of Divine Providence, to have been wonderfully developed at the close of the century, for the purpose of stimulating the lagging piety of the faithful. This is witnessed by the splendid churches and much-frequented sanctuaries of the Mother of God. To this Divine Mother we have offered the flowers of the month of May; to her we would have also fruit-bearing October dedicated with especial tenderness of devotion. It is fitting that both parts of the year should be consecrated to her who said: "My flowers are the fruit of honour and riches" (Ecclus. xxiv., 23).

5. The natural tendency of man to association has never been stronger, or more earnestly and generally followed, than in our own age. This is not at all to be reprehended, unless when so excellent a natural tendency is perverted to evil purposes, and wicked men, banding together in various forms of societies, conspire "against the Lord and against His Christ" (Ps ii., 2). It is, however, most gratifying to observe that pious associations are becoming more and more popular among Catholics also. They are frequently formed; indeed, all Catholics are so closely drawn together and united by the bonds of charity, as members of one household, that they both may be and are truly styled brethren. But if the charity of Christ be absent, none may glory in the name and fellowship of brethren. So wrote Tertullian long ago in pungent words: "We are your brethren by right of a common mother, nature, yet are ye less than men, because unnatural brothers. How much more justly are they called and esteemed as brethren who acknowledge one and the same Father, God; who have drunk in one and the same spirit of charity; who have been borne from one and the same womb of ignorance into the one light of truth?" (*Apolog.* c. xxxix.)

6. There are many reasons for Catholics joining useful associations of this kind. We include in these clubs, popular savings-banks, recreative classes, associations for the care of youth, sodalities, and many other organizations for excellent purposes. All these, though from their name, constitution, and special ends, apparently of modern invention, are in reality of great antiquity. Traces of societies of this kind are to be found even in the earliest ages of Christianity. In later ages they were legally approved, distinguished by special emblems, enriched with privileges, associated with divine worship in the Churches, or devoted to works of spiritual or corporal mercy, and at different epochs known under different names. Their numbers increased to such an extent, especially in Italy, that no city or town, nay scarcely any parish, was without one or more of them.

7. We do not hesitate to assign a pre-eminent place among these societies to that known as the Society of the Holy Rosary. If we regard its origin, we find it distinguished by its antiquity, for St. Dominic himself is said to have been its founder. If we estimate its privileges, we see it enriched with a vast number of them granted by the munificence of our predecessors. The form of the association, its very soul, is the Rosary of Our Lady, of the excellence of which We have elsewhere spoken at length. Still the virtue and efficacy of the Rosary appear all the greater when considered as the special office of the Sodality which bears its name. Everyone knows how necessary prayer is for all men; not that God's decrees can be changed, but, as St. Gregory says, "that men by asking may merit to receive what Almighty God hath decreed from eternity to grant them" (*Dialog.*, lib. i., c. 8). And St. Augustine says, "He who knoweth how to pray aright, knoweth how to live aright" (*In Ps. cxviii*). But prayers acquire their greatest efficacy in obtaining God's assistance when offered publicly, by large numbers, constantly, and unanimously, so as to form as it were a single chorus of supplication; as those words of the Acts of the Apostles clearly declare wherein the disciples of Christ, awaiting the coming of the Holy Ghost, are said to have been "persevering with one mind in prayer" (Acts i., 14). Those who practice this manner of prayer will never fail to obtain certain fruit. Such is certainly the case with members of the Rosary Sodality. Just as by the recitation of the Divine Office, priests offer a public, constant, and most efficacious supplication; so the supplication offered by the members of this Sodality in the recitation of the Rosary, or "Psalter of Our Lady," as it has been styled by some of the Popes, is also in a way public, constant, and universal.

8. Since, as We have said, public prayers are much more excellent and more efficacious than private ones, so ecclesiastical writers have given to the Rosary Sodality the title of “the army of prayer, enrolled by St. Dominic, under the banner of the Mother of God,” – of her, whom sacred literature and the history of the Church salute as the conqueror of the Evil One and of all errors. The Rosary unites together all who join the Sodality in a common bond of paternal or military comradeship; so that a mighty host is thereby formed, duly marshalled and arrayed, to repel the assaults of the enemy, both from within and without. Wherefore may the members of this pious society take to themselves the words of St. Cyprian: “Our prayer is public and in common; and when we pray, we pray not for one, but for the whole people, for we, the entire people, are one” (*De Orat. Domin.*). The history of the Church bears testimony to the power and efficacy of this form of prayer, recording as it does the rout of the Turkish forces at the naval battle of Lepanto, and the victories gained over the same in the last century at Temesvar in Hungary and in the island of Corfu. Our predecessor, Gregory XIII., in order to perpetuate the memory of the first-named victory, established the feast of Our Lady of Victories, which later on Clement XI. distinguished by the title of Rosary Sunday and commanded to be celebrated throughout the universal Church.

9. From the fact that this warfare of prayer is “enrolled under the name of the Mother of God,” fresh efficacy and fresh honour are thereby added to it. Hence the frequent repetition in the Rosary of the “Hail Mary” after each “Our Father.” So far from this derogating in any way from the honour due to God, as though it indicated that we placed greater confidence in Mary’s patronage than in God’s power, it is rather this which especially moves God, and wins His mercy for us. We are taught by the Catholic faith that we may pray not only to God himself, but also to the Blessed in heaven (*Conc. Trid. Sess. xxv.*), though in different manner; because we ask from God as from the Source of all good, but from the Saints as from intercessors. “Prayer,” says St. Thomas, “is offered to a person in two ways – one as though to be granted by himself; another, as to be obtained through him. In the first way we pray to God alone, because all our prayers ought to be directed to obtaining grace and glory, which God alone gives, according to those words of Psalm lxxxiii., 12, “The Lord will give grace and glory.” But in the second way we pray to holy angels and men, not that God may learn our petition through them, but that by their prayers and merits our prayers may be efficacious. Wherefore, it is said in the Apocalypse (viii., 4): “The smoke of the incense of the prayers of the Saints ascended up before God from the hand of the angel” (*Summa Theol. 2a 2ae, q. lxxxiii. a. iv.*). Now, of all the blessed in heaven, who can compare with the august Mother of God in obtaining grace? Who seeth more clearly in the Eternal Word what troubles oppress us, what are our needs? Who is allowed more power in moving God? Who can compare with her in maternal affection? We do not pray to the Blessed in the same way as to God; for we ask the Holy Trinity to have mercy on us, but we ask all the Saints to pray for us (*Ibid.*). Yet our manner of praying to the Blessed Virgin has something in common with our worship of God, so that the Church even addresses to her the words with which we pray to God: “Have mercy on sinners.” The members of the Rosary Sodality, therefore, do exceedingly well in weaving together, as in a crown, so many salutations and prayers to Mary. For, so great is her dignity, so great her favour before God, that whosoever in his need will not have recourse to her is trying to fly without wings.

10. We must not omit to mention another excellence of this Sodality. As often as, in reciting the Rosary, we meditate upon the mysteries of our Redemption, so often do we in a manner emulate the sacred duties once committed to the Angelic hosts. The Angels revealed each of these mysteries in its due time; they played a great part in them; they were constantly present at them, with countenances indicative now of joy, now of sorrow, now of triumphant exultation. Gabriel was sent to announce the Incarnation of the Eternal Word to the Virgin. In the cave of Bethlehem, Angels sang the glory of the newborn Saviour. The Angel gave Joseph command to fly with the Child into Egypt. An Angel consoled, with his loving words, Jesus in His bloody sweat in the garden. Angels announced His resurrection, after He had triumphed over death, to the women. Angels carried Him up into Heaven; and foretold His second coming, surrounded by Angelic hosts, unto whom He will associate the souls of the elect, and carry them aloft with Him to the heavenly choirs, “above whom the Holy Mother of God is exalted.” To those, therefore, who make use of the pious prayers of the Rosary in this Sodality, may be well applied the words with which St. Paul addressed the new Christians: “You are come to Mount Sion, and to the city of the living God, the Heavenly Jerusalem, and to the company of many thousands of Angels” (Heb. xii., 22). What more divine, what more delightful, than to meditate and pray with the Angels? With what confidence may we not hope that those who on earth have united with the Angels in this ministry will one day enjoy their blessed company in Heaven?

11. For these reasons the Roman Pontiffs have ever given the highest praise to this Sodality of Our Lady. Innocent VIII. calls it “a most devout confraternity” (*Splendor Paternae Gloriam*, Feb. 26, 1491.) Pius V declares that by its virtue “Christians began suddenly to be transformed into other men, the darkness of heresy to be dispelled, and the light of Catholic faith to shine forth” (*Consueverunt Romani Pontifices*, September 17, 1569). Sixtus V, noting how fruitful for religion this Sodality was, professed himself most devoted to it. Many others, too, enriched it with numerous and very special indulgences, or took it under their particular patronage, enrolling themselves in it and giving it many testimonies of their goodwill.

12. We also, Venerable Brethren, moved by the example of Our predecessors, earnestly exhort and conjure you, as We have so often done, to devote special care to this sacred warfare, so that by your efforts fresh forces may be daily enrolled on every side. Through you and those of your clergy who have care of souls, let the people know and duly appreciate the efficacy of this Sodality and its usefulness for man’s salvation. This We beg all the more earnestly as of late that beautiful devotion to our Blessed Mother, called “the living Rosary,” has once more become popular. We have gladly blessed this devotion, and We earnestly desire that you would sedulously and strenuously encourage its growth. We cherish the strongest hope that these prayers and praises, rising incessantly from the lips and hearts of so great a multitude, will be most efficacious. Alternately rising by night and by day, throughout the different countries of the earth, they combine a harmony of vocal prayer with meditation upon the divine mysteries. In ages long past this perennial stream of praise and prayer was foretold in those inspired words with which Ozias in his song addressed Judith: “Blessed art thou, O daughter, by the Lord, the Most High God, above all women upon the earth . . . because He hath so magnified thy name this day that thy praise shall not depart out of the mouth of man.” And all the people of Israel acclaimed him in these words: “So be it, so be it!” Judith xiii., 23, 24, 26).

13. Meanwhile, as a pledge of heavenly blessings, and a testimony of Our paternal affection, We lovingly impart to You, in the name of the Lord, Venerable Brethren, and to all the clergy and people committed to your faithful care, the Apostolic Benediction.

Given at St. Peter’s, in Rome, on the 12th day of September, 1897, in the 20th year of Our Pontificate.

Auspicato Concessum. On St. Francis of Assisi. Pope Leo XIII - 1882

To all the Patriarchs, Primate, Archbishops, and Bishops of the Catholic World in the Grace and Communion of the Apostolic See.

Venerable Brethren, Health and the Apostolic Benediction.

A happy circumstance enables the Christian world to celebrate, at a not far distant interval, the memory of two men who, having been called to receive in heaven the eternal reward of their holiness, have left on earth a crowd of disciples, the ever-increasing off-spring from their virtues. For, after the centenary solemnities in honor of St. Benedict, the father and lawgiver of the monks of the West, the opportunity of paying public honors to St. Francis of Assisi will likewise be furnished by the seventh centenary of his birth. It is not without reason that We see therein a merciful intention of Divine Providence. For, by calling on men to celebrate the birthdays of these illustrious Fathers, God would seem to wish that they should be induced to keep in mind their signal merits, and at the same time to understand that the Religious Orders they founded ought on no account to have been the objects of such unbecoming acts of violence, least of all in those States where the seeds of civilization and of fame were cast by their labor, their genius and their zeal.

2. We are confident that these solemn feasts will not prove fruitless to the Christian world, which has always, and rightly, deemed the Religious Orders its friends; and thus, having honored as it has with love and gratitude the name of St. Benedict, it will strive with equal ardor, by public festivities and by numerous acts of piety, to revive the memory of St. Francis. Nor

is the field whereon this noble rivalry in devotion will be displayed bounded by the limits of the region where this great saint first saw the light, nor by those of the neighboring territories enlightened by his presence, but it extends to every part of the earth, wherever the name of Francis has become known and his institutions flourish.

3. Certainly We, of all others, approve of this zeal for so excellent an object, especially because We have been accustomed from Our youth to admire Francis of Assisi and to pay him a particular veneration; because We glory in being on the roll of the Franciscan family; and because, more than once, We have, out of devotion, climbed with eagerness and joy the sacred heights of Alvernia; there the image of that great man presented itself to Us wherever We trod, and that solitude teeming with memories held Our spirit rapt in silent contemplation.

4. But, however praiseworthy this zeal may be, it is not enough; it must be understood that the honors in preparation for St. Francis will be especially pleasing to him who is honored, if they who pay them derive profit therefrom. Now their solid and lasting fruit is in the attaining some likeness to him whose eminent virtue is an object of admiration, and in endeavoring to improve by imitating him. If, with the help of God, this practice is zealously followed, an opportune and extremely efficacious remedy will have been found for the evils of the present time.

5. And therefore it is that We wish, venerable brethren, not only that these Letters should convey to you the public testimony of Our devotion to St. Francis, but that they should, moreover, excite your charity to labor with Us for the salvation of men by means of the remedy We have just pointed out.

6. Jesus Christ, the Liberator of mankind, is the everlasting and ever flowing source of all the good things that come to us from the infinite bounty of God; so that He who has once saved the world is he who will save it throughout all ages; “for there is no other name under heaven given to men whereby We must be saved.”[1] If then the human race fall into sin, either through its natural propensities or through the faults of men, it is absolutely indispensable to have recourse to Jesus Christ and to recognize in Him the most powerful and the most sure means of salvation. For so great and so efficacious is its divine virtue that it is at once a refuge from all dangers and a remedy for all evils. And the cure is certain, if mankind returns to the profession of Christian doctrine and to the rules of life laid down by the Gospel.

7. When the evils We have spoken of arise, as soon as the providentially appointed hour of help has struck, God raises up a man, not one of the common herd, but eminent and unique, to whom he assigns the salvation of all. Such is what came to pass at the end of the twelfth century and in the few subsequent years; St. Francis was the agent in this great work.

8. That period is sufficiently well known, and its character of mingled virtues and vices. The Catholic faith was deeply rooted in men’s souls, and it was a glorious sight to see multitudes inflamed by piety set forth for Palestine, resolved to conquer or to die. But licentiousness had greatly impaired popular morality, and nothing was more needed by men than a return to Christian sentiments. Now the perfection of Christian virtue lies in that disposition of soul which dares all that is arduous or difficult; its symbol is the Cross, which those who would follow Jesus Christ must carry on their shoulder. The effects of this disposition are a heart detached from mortal things, complete self-control, and a gentle and resigned endurance of adversity. In fine, the love of God and of one’s neighbor is the mistress and sovereign of all other virtues: such is its power that it wipes away all the hardships that accompany the fulfillment of duty, and renders the hardest labors not only bearable, but agreeable. There was a dearth of such virtue in the twelfth century; for too many among men, enslaved by the things of this world, either coveted madly honors and wealth, or lived a life of luxury and self-gratification. All power was centered in a few, and had almost become an instrument of oppression to the wretched and despised masses; and those even who ought by their profession to have been an example to others, had not avoided defiling themselves with the prevalent vices. The extinction of charity in divers places was followed by scourges manifold and daily; envy, jealousy, hatred, were rife; and minds were so divided and hostile that on the slightest pretext neighboring cities waged war amongst themselves, and individuals armed themselves against one another.

9. In this century appeared St. Francis. Yet with wondrous resolution and simplicity he undertook to place before the eyes of the aging world, in his words and deeds, the complete model of Christian perfection.

10. And even as at that period the blessed Father Dominic Guzman was occupied in defending the integrity of heaven sent doctrine and in dissipating the perverse errors of heretics by the light of Christian wisdom, so was the grace granted to St. Francis, whom God was guiding to the execution of great works, of inciting Christians to virtue, and of bringing back to the imitation of Christ those men who had strayed both long and far. It was certainly no mere chance that brought to the ears of the youth these counsels of the gospel: “Do not possess gold, nor silver, nor money in your purses; nor scrip for your journey, nor two coats. nor shoes. nor a staff.”[2] And again, “If thou wilt be perfect, go sell what thou hast, and give to the poor . . . and come, follow Me.”[3] Considering these words as directed personally to himself, he at once deprives himself of all, changes his clothing, adopts poverty as his associate and companion during the remainder of his life, and resolves to make those great maxims of virtue, which he had embraced in a lofty and sublime frame of mind, the fundamental rules of his Order.

11. Thenceforth, amidst the effeminacy and over-fastidiousness of the time, he is seen to go about careless and roughly clad, begging his food from door to door, not only enduring what is generally deemed most hard to bear, the senseless ridicule of the crowd, but even to welcome it with a wondrous readiness and pleasure. And this because he had embraced the folly of the cross of Jesus Christ, and because he deemed it the highest wisdom. Having penetrated and understood its awful mysteries, he plainly saw that nowhere else could his glory be better placed.

12. With the love of the cross, an ardent charity penetrated the heart of St. Francis, and urged him to propagate zealously the Christian faith, and to devote himself to that work, though at the risk of this life and with a certainty of peril. This charity he extended to all men; but the poorest and most repulsive were the special objects of his predilection; so that those seemed to afford him the greatest pleasure whom others are wont to avoid or over-proudly to despise.

13. Therefore has he deserved well of that brotherhood established and perfected by Jesus Christ, which has made of all mankind one only family, under the authority of God, the common Father of all.

14. By his numerous virtues, then, and above all by his austerity of life, this irreproachable man endeavored to reproduce in himself the image of Christ Jesus. But the finger of Providence was again visible in granting to him a likeness to the Divine Redeemer, even in externals.

15. Thus, like Jesus Christ, it so happened that St. Francis was born in a stable; a little child as he was, his couch was of straw on the ground. And it is also related that, at that moment, the presence of angelic choirs, and melodies wafted through the air, completed this resemblance. Again, like Christ and His Apostles, Francis united with himself some chosen disciples, whom he sent to traverse the earth as messengers of Christian peace and eternal salvation. Bereft of all, mocked, cast off by his own, he had again this great point in common with Jesus Christ, — he would not have a corner wherein he might lay his head. As a last mark of resemblance, he received on his Calvary, Mt. Alvernus (by a miracle till then unheard of) the sacred stigmata, and was thus, so to speak, crucified.

16. We here recall a fact no less striking as a miracle than considered famous by the voice of hundreds of years. One day St. Francis was absorbed in ardent contemplation of the wounds of Jesus crucified, and was seeking to take to himself and drink in their exceeding bitterness, when an angel from heaven appeared before him, from whom some mysterious virtue emanated: at once St. Francis feels his hands and feet transfixed, as it were, with nails, and his side pierced by a sharp spear. Thenceforth was begotten an immense charity in his soul; on his body he bore the living tokens of the wounds of Jesus Christ.

17. Such miracles, worthy rather of the songs of angels than of the lips of men, show us sufficiently how great was this man, and how worthy that God should choose him to bring back his contemporaries to Christian ways. It was undoubtedly a super-human voice that bade St. Francis, when near the church of St. Damian, “Go thou and uphold my tottering house.” Nor is the heavenly vision which presented itself to the gaze of Innocent III less worthy of admiration, wherein it seemed to him that St. Francis was supporting on his shoulders the falling walls of the Lateran Basilica. The object and meaning of

such manifestations are evident; they signified that St. Francis was to be in those times a steadfast protector and pillar of Christendom. Nor, in truth, did he delay about his task.

18. Those twelve disciples who had been the first to place themselves under his government were like a small seed, which by the grace of God, and under the fostering care of the Sovereign Pontiff, quickly became an abundant harvest. After having holily instructed them in the school of Christ, he allotted to them for the preaching of the Gospel the various parts of Italy and of Europe; and some he sent even as far as Africa. There was no delay; poor, ignorant, unrefined, they mingled with the people: in the highways and in the public squares, with no preparation of place or pomp of rhetoric, they set themselves to exhort men to despise earthly things and to think of the time to come. It is marvelous to see the fruits produced by the enterprise of such workers, apparently so inadequate. Crowds gathered round them, eager to hear them: faults were bitterly bewept, injuries were forgotten, and sentiments of peace were reintroduced by the appeasing of discords.

19. It is impossible to express the enthusiasm with which the multitude flocked to St. Francis. Wherever he went he was followed by an immense concourse; and in the largest cities as in the smallest towns, it was a common occurrence for men of every state of life to come and beg of him to be admitted to his rule.

20. Such were the reasons for which the Saint determined to institute the brotherhood of the Third Order, which was to admit all ranks, all ages, both sexes, and yet in no way necessitate the rupture of family or social ties. For its rules consist only in obedience to God and His Church, to avoid factions and quarrels, and in no way to defraud our neighbor; to take up arms only for the defense of religion and of one's country; to be moderate in food and in clothing, to shun luxury, and to abstain from the dangerous seductions of dances and plays.

21. It is easy to understand what immense advantages must have flowed from an institution of this kind, as salutary in itself as it was admirably adapted to the times. That it was opportune is sufficiently established by the foundation of so many similar associations which issued from the family of St. Dominic and from the other Religious Orders, and by the facts themselves of history. In fact, from the lowest ranks to the highest, there prevailed an enthusiasm and a generous and eager ardor to be affiliated to this Franciscan Order. Amongst others, King Louis IX., of France, and St. Elizabeth of Hungary, sought this honor; and, in the course of centuries, several Sovereign Pontiffs, Cardinals, Bishops, Kings, and Princes have not deemed the Franciscan badges derogatory to their dignity. The associates of the Third Order displayed always as much courage as piety in the defense of the Catholic religion; and if their virtues were objects of hatred to the wicked, they never lacked the approbation of the good and wise, which is the greatest and only desirable honor. More than this, Our Predecessor, Gregory IX., publicly praised their faith and courage; nor did he hesitate to shelter them with his authority, and to call them, as a mark of honor, "Soldiers of Christ, new Maccabees; "and deservedly so. For the public welfare found a powerful safeguard in that body of men who, guided by the virtues and rules of their founder, applied themselves to revive Christian morality as far as lay in their power and to restore it to its ancient place of honor in the State. Certain it is, that to them and their example it was often due that the rivalries of parties were quenched or softened, arms were torn from the furious hands that grasped them, the causes of litigation and dispute were suppressed, consolation was brought to the poor and the abandoned; and luxury, that gulf of fortunes and instrument of corruption, was subdued. And thus domestic peace, incorrupt morality, gentleness of behavior, the legitimate use and preservation of private wealth, civilization and social stability, spring as from a root from the Franciscan Third Order; and it is in great measure to St. Francis that Europe owes their preservation.

22. Italy, however, owes more to Francis than any other nation whatever; which, as it was the principal theater of his virtues, so also most received his benefits; and, indeed, at a time when many were bent on multiplying the sufferings of mankind, he was always offering the right hand of help to the afflicted and the castdown; he, rich in the greatest poverty, never desisted from relieving others' wants, neglectful of his own. In his mouth his native tongue, new-born, sweetly uttered its infant cries; he expressed the power of charity and of poetry with it in his canticles composed for the common people, and which have proved not unworthy of the admiration of a learned posterity. We owe to the mind of Francis that a certain breath and inspiration nobler than human has stirred up the minds of our countrymen so that, in reproducing his deeds in painting, poetry and sculpture, emulation has stirred the industry of the greatest artists. Dante even found in Francis matter for his

grand and most sweet verse; Cimabue and Giotto drew from his history subjects which they immortalized with the pencil of a Parrhasius; celebrated architects found in him the motive for their magnificent structures, whether at the tomb of the Poor Man himself, or at the Church of St. Mary of the Angels, the witness of so many and so great miracles. And to these temples men from all parts are wont to come in throngs in veneration for the father of Assisi of the poor, to whom, as he had utterly despoiled himself of all human things, so the gifts of the divine bounty largely and copiously flowed. Hence it is clear that from this one man a host of benefits has flowed into the Christian and civil republic. But since that spirit of his, thoroughly and surpassingly Christian, is wonderfully fitted for all times and places, no one can doubt that the Franciscan institutions would be specially beneficial in this our age. And especially for this reason, that the tone and temper of our times seem for many reasons to be similar to those; for as in the 12th century divine charity had grown cold, so also is it now; nor is the neglect of Christian duties small, whether from ignorance or negligence; and, with the same bent and like desires, many consume their days in hunting for the conveniences of life, and greedily following after pleasures. Overflowing with luxury, they waste their own, and covet the substance of others; extolling indeed the name of human fraternity, they nevertheless speak more fraternally than they act; for they are carried away by self love, and the genuine charity towards the poorer and the helpless is daily diminished. In the time We are speaking of, the manifold errors of the Albigenses, by stirring up the masses against the power of the Church, had disturbed society and paved the way to a certain kind of Socialism. And in Our day, likewise, the favorers and propagators of Materialism have increased, who obstinately deny that submission to the Church is due, and hence proceeding gradually beyond all bounds, do not even spare the civil power; they approve of violence and sedition among the people, they attempt agrarian outbreaks, they flatter the desires of the proletariat, and they weaken the foundations of domestic and public order.

23. In these many and so great miseries, you well know, venerable brethren, that no small alleviation is to be found in the institutes of St. Francis, if only they are brought back to their pristine state; for if they only were in a flourishing condition, faith and piety, and every Christian virtue would easily flourish; the lawless desire for perishing things would be broken; nor would men refuse to have their desires ruled by virtue, though that seems to many to be a most hateful burden. Men bound together by the bonds of true fraternal concord would mutually love each other, and would give that reverence which is becoming to the poor and distressed, as bearing the image of Christ. Besides, those who are thoroughly imbued with the Christian religion feel a conviction that those who are in legitimate authority are to be obeyed for conscience' sake, and that in nothing is anyone to be injured.

24. Than this disposition of mind nothing is more efficacious to extinguish utterly every vice of this kind, whether violence, injuries, desire for revolution, hatred among the different ranks of society, in all which vices the beginnings and the weapons of socialism are found. Lastly, the question that politicians so laboriously aim at solving, viz., the relations which exist between the rich and poor, would be thoroughly solved if they held this as a fixed principle, viz., that poverty is not wanting in dignity; that the rich should be merciful and munificent, and the poor content with their lot and labor; and since neither was born for these changeable goods, the one is to attain heaven by patience the other by liberality.

25. For these reasons it has been long and specially Our desire that everyone should, to the utmost of his power, aim at imitating St. Francis of Assisi; therefore, as hitherto We have always bestowed special care upon the Third Order of St. Francis, so now, being called by the supreme mercy of God to the office of Sovereign Pontiff since thereby We can most opportunely do the same, We exhort Christian men not to refuse to enroll themselves in this sacred army of Jesus Christ. Many are those who everywhere of both sexes have already begun to walk in the footsteps of the Seraphic Father with courage and alacrity, whose zeal We praise and specially commend, so that, Venerable Brethren, We desire that by your endeavors especially it may be increased and extended to many. And the special point which We commend is that those who have adopted the insignia of Penance shall look to the image of its most holy founder, and strive to imitate him, without which the good that they would expect would be futile. Therefore take pains that the people may become acquainted with the Third Order and truly esteem it; provide that those who have the cure of souls sedulously teach what it is, how easily anyone may enter it, with how great privileges tending to salvation it abounds, what advantages, public and private, it promises; and in so doing all the more pains are to be taken because the Franciscans of the First and Second Order, having been struck recently with a heavy blow, are in a most piteous condition. God grant that they, defended by the patronage of

their Father, may emerge, youthful and flourishing, from so many disasters; may he also grant that Christian people may tend towards the discipline of the Third Order with the same alacrity and the same numbers as formerly from all parts they threw themselves into the arms of St. Francis himself with a holy emulation.

26. We ask it above all and with yet more reason of the Italians, from whom community of country and the particular abundance of benefits received demand a greater devotion to St. Francis, and also a greater gratitude. Thus, at the end of seven centuries, Italy and the entire Christian world would be brought to see itself led back from disorder to peace, from destruction to safety, by the favor of the Saint of Assisi. Let us especially in these days beg this grace, in united prayer to Francis himself; let Us implore it of Mary, the Virgin Mother of God, who always rewarded the piety and the faith of her client by heavenly protection and by particular gifts.

27. And now, as a pledge of celestial favors and in proof of Our special good will, We impart most lovingly in the Lord to you, Venerable Brethren, and to all the clergy and the flock committed to each of you, the Apostolic Benediction.

Given at Rome, at St. Peter's the 17th day of September, 1882, and in the fifth year of Our Pontificate.

ENDNOTES:

1. *Acts iv.*, 12.
2. *Matt. x.*, 9-10.
3. *Matt. xix.*, 21.

Caritatis Studium. On the Church in Scotland. Pope Leo XIII - 1898

To Our Venerable Brethren, the Archbishops, and Bishops of Scotland.

Venerable Brethren, Health and Apostolic Blessing.

1. The ardent charity which renders Us solicitous of Our separated brethren, in no wise permits Us to cease Our efforts to bring back to the embrace of the Good Shepherd those whom manifold error causes to stand aloof from the one Fold of Christ. Day after day We deplore more deeply the unhappy lot of those who are deprived of the fullness of the Christian Faith. Wherefore moved by the sense of the responsibility which Our most sacred office entails, and by the spirit and grace of the most loving Saviour of men, Whom We unworthily represent, We are constantly imploring them to agree at last to restore together with Us the communion of the one and the same faith. A momentous work, and of all human works the most difficult to be accomplished; one which God's almighty power alone can effect. But for this very reason We do not lose heart, nor are We deterred from Our purpose by the magnitude of the difficulties which cannot be overcome by human power alone. "We preach Christ crucified . . . and the weakness of God is stronger than men" (1 Cor. i. 23-25). In the midst of so many errors and of so many evils with which We are afflicted or threatened, We continue to point out whence salvation should be sought, exhorting and admonishing all nations to lift up "their eyes to the mountains whence help shall come" (Ps. cxx.). For indeed that which Isaias spoke in prophecy has been fulfilled, and the Church of God stands forth so conspicuously by its Divine origin and authority that it can be distinguished by all beholders: "And in the last days the mountain of the house of the Lord shall be prepared on the top of mountains and shall be exalted above the hills" (Is. ii. 2).

2. Scotland, so dear to the Holy See, and in a special manner to Us, has its place in Our care and solicitude. We love to recall the fact that over twenty years ago the first act of Our Apostolic Ministry was performed in favour of Scotland, for on the second day of our Pontificate We gave back to the Scottish people their Ecclesiastical Hierarchy. From that day forward, with your efficient cooperation, Venerable Brethren, and that of your clergy, We have constantly sought to promote the welfare of your nation, which is naturally inclined to embrace the truth. And now that We are so far advanced in years

that the end cannot be delayed much longer, We have thought it meet to address you, Venerable Brethren, and thus give your nation a further proof of Our Apostolic affection.

3. The terrible storm which swept over the Church in the sixteenth century, deprived the vast majority of the Scottish people, as well as many other peoples of Europe, of that Catholic Faith which they had gloriously held for over one thousand years. It is most pleasing to Us to revert to the great achievements of your forefathers on behalf of Catholicism, and also to allude to some of those, and they are many, to whose virtue and illustrious deeds Scotland owes so much of her renown. Surely your fellow-countrymen will not take it ill that We should again remind them of what they owe to the Catholic Church and to the Apostolic See. We speak of what you already know. As your ancient Annals relate, St. Ninian, a countryman of yours, was so inflamed with the desire of greater spiritual progress by the reading of Holy Writ, that he exclaimed: "I shall rise and go over sea and land, seeking that truth which my soul loveth. But is so much trouble needful? Was it not said to Peter: 'Thou art Peter and upon this rock I will build my Church, and the gates of hell shall not prevail against it?'" Therefore in the faith of Peter there is nothing wanting, nothing obscure, nothing imperfect, nothing against which evil doctrines and pernicious views can prevail, after the manner of the gates of hell. And where is the faith of Peter, but in the See of Peter? Thither, thither I must repair, that going forth from my country, from my kindred, and from my father's house, I may see in the land of the Vision the will of the Lord and be protected by His Temple." (Ex Hist. Vitae S. Niniani a S. Aelredo Ab. cons.) Hence, full of reverence he hastened to Rome, and when at the Tomb of the Apostles he had imbibed in abundance Catholic truth at its very source and fountainhead, by command of the Supreme Pontiff he returned home, preached the true Roman faith to his fellow-countrymen, and founded the Church of Galloway about two hundred years before St. Augustine landed in England. This was the faith of St. Columba; this was the faith kept so religiously and preached so zealously by the monks of old, whose chief centre, Iona, was rendered famous by their eminent virtues. Need We mention Queen Margaret, a light and ornament not only of Scotland, but of the whole of Christendom, who, though she occupied the most exalted position in point of worldly dignity, sought only in her whole life things eternal and divine, and thus spread throughout the Church the luster of her virtues? There can be no doubt she owed this her eminent sanctity to the influence and guidance of the Catholic Faith. And did not the power and constancy of the Catholic faith give to Wallace and Bruce, the two great heroes of your race, their indomitable courage in defence of their country? We say nothing of the immense number of those who achieved so much for the commonwealth, and who belong to that progeny which the Catholic Church has never ceased to bring forth. We say nothing of the advantages which your nation has derived from her influence. It is undeniable that it was through her wisdom and authority that those famous seats of learning were opened at St. Andrews, Glasgow, and Aberdeen, and that your judicial system was drawn up and adopted. Hence We can well understand why Scotland has been honoured by the title of "Special Daughter of the Holy See."

4. But since then a great change has come to pass, the ancient faith having been extinguished in the minds of the vast majority of your countrymen. Are we to suppose that it will never be restored? There are indeed some signs which lead Us to hope that, by the grace of God, a brighter religious future awaits the Scotch people. We see that Catholics are more liberally and kindly dealt with as time goes on, that Catholic doctrines are no longer publicly held up to scorn, as perhaps was formerly the case, but on the contrary are favourably considered by many, and accepted by not a few. We also perceive that false views and opinions, which effectively prevent the perception of truth, are gradually disappearing. May the search after truth spread more, for there is no doubt that an accurate knowledge of the Catholic Religion, drawn from its own, and not from extraneous, sources, will clear away many prejudices.

5. Great praise is due to the Scottish nation, as a whole, that they have always shown reverence and love for the Inspired Writings. They cannot therefore be unwilling to listen to a few words which in Our affection We would address to them on this subject with a view to their eternal welfare; since We find that in revering the Sacred Scriptures, they are in agreement with the Catholic Church. Why then should this not be the starting-point for a return to unity? We beg them to remember that they have the Books of the Old Covenant and of the New from the Catholic Church and from the Catholic Church alone. If these Inspired Writings have passed unscathed through the many and dangerous vicissitudes of centuries, such a blessing is to be attributed to her never-failing vigilance and unceasing care. History attests that in the early ages of the Church the integrity of the Scriptures was preserved by the ever-memorable efforts of the Third Synod at Carthage and of

Innocent I, the Roman Pontiff At a later time no less watchfulness was shown, as we know, by Eugenius IV. and by the Council of Trent. We Ourselves, not unmindful of the necessities of the present day, published a short while ago an Encyclical Letter in which We gravely addressed the Bishops of the Catholic world and diligently admonished them as to the means to be adopted in order to safeguard the integrity and the Divine authority of the Sacred Writings. For owing to the restlessness of modern thought, there are many whom the inordinate desire of superciliously inquiring into everything, and contempt for antiquity, pervert to such a degree, that they either refuse all authority to Holy Writ, or at least seriously curtail and minimize it. These men, puffed up by an exaggerated estimate of their own knowledge, and having an overweening trust in their own judgment, fail to perceive how rash and monstrous it is to try to measure the works of God by our own puny intelligence; nor do they sufficiently heed St. Augustine's warning: "Honour God's Scripture, honour God's Word though not understood, reverently wait in order to understand" (in Ps. 146, n. 12). "Those who study the Venerable Scriptures ought to be admonished . . . that they must pray in order to comprehend." (Doct. Chr. Iib. iii., c. 37, n. 56.) "Lest anything unknown be rashly asserted as known . . . let nothing be rashly asserted, but all things cautiously and modestly examined" (in Gen. Op. Imp.).

6. But as the Church was to last to the end of time, something more was required besides the bestowal of the Sacred Scriptures. It was obviously necessary that the Divine Founder should take every precaution, lest the treasure of heavenly-given truths, possessed by the Church, should ever be destroyed, which would assuredly have happened, had He left those doctrines to each one's private judgment. It stands to reason, therefore, that a living, perpetual "magisterium" was necessary in the Church from the beginning, which, by the command of Christ himself, should besides teaching other wholesome doctrines, give an authoritative explanation of Holy Writ, and which being directed and safeguarded by Christ himself, could by no means commit itself to erroneous teaching. God has provided for these needs most wisely and effectively through His Only-begotten Son Jesus Christ, Who placed the true sense of the Scriptures in safety, when He laid upon His Apostles as His primary and most momentous injunction, not to devote themselves to writing, nor to spreading the volumes of the Old Testament indiscriminately and unguardedly among the multitude, but to teach all nations with the living voice, and to lead them by speech to the knowledge and profession of His Heavenly doctrine: "Going into the whole world preach the Gospel to every creature." (Mark xvi. 15.) But the supreme teaching authority was committed to one, on whom, as on its foundation, the Church must rest. For Christ when He gave the keys to Peter, gave him at the same time the power to govern those who were charged with the "ministry of the word:" "Confirm thy Brethren" (Luke xxii. 32). And since the faithful must learn from the "magisterium" of the Church whatever pertains to the salvation of their souls, it follows that they must also learn from it the true meaning of Scripture.

7. It is easy to perceive how unsafe, how inadequate, and how useless is the method propounded by those who think that the only way to interpret Scripture is by the help of Scripture itself. For on that principle the ultimate law of interpretation would rest with the individual judgment. But, as we have already stated, each one will undertake the reading of Scripture with entirely different feelings, views, and prepossessions, and will interpret God's written Word accordingly. The result will be that those divergent interpretations will necessarily produce discussions and disputes, and thus turn what was intended as a source of union and peace into a source of contention and strife.

8. The truth of what We have just stated is proven by what has actually taken place since, of all the sects, deprived as they are of the Catholic Faith and disagreeing among themselves on religious matters, each one claims that its own teaching and practices are in accord with Holy Writ. There is no gift of God so sacred, that man cannot abuse it to his own detriment; since, according to the stern warning of Blessed Peter, "the unlearned and unstable wrest" the very Scriptures "to their own destruction" (2 Peter iii., 16). Hence Irenaeus, who lived shortly after the Apostolic age, and who is a faithful interpreter of Apostolic doctrine, always taught that a knowledge of the truth could only be had from the living voice of the Church: "Where the Church is, there is the Spirit of God, and where the spirit of God is found, there is the Church and all grace, and the Spirit is truth" – (Adv. Haer. Iib. iii.). "Where, therefore, the gifts of God are placed, it is necessary to learn the truth from those who have in the Church the Apostolic Succession" – (Adv. Haer. Iib. iv.). And if Catholics, who may differ on all other matters, are found united in marvellous concord in the faith, there can be no doubt that this is chiefly owing to the authority and power of the "magisterium."

9. We know that many of the Scottish people, who do not agree with us in faith, sincerely love the name of Christ, and strive to ascertain His doctrine and to imitate His most holy example. But how can they obtain what they are striving for, if they do not allow themselves to be taught heavenly things in the way prescribed by Jesus Christ Himself; if they do not give heed to the Church whose precepts they are commanded to obey by the Author of faith as if they were His own: “He who heareth you heareth me; he who despiseth you despiseth me”; if they do not seek the nourishment of their souls, and the sustenance of all virtue, from him whom the Supreme Pastor of souls made His vicegerent, to whom He confided the care of the universal Church? In the meantime We are resolved not to fail in doing Our share, and especially to be constant in fervent prayer, that God may move their minds to what is good, and vouchsafe to impart to them the most powerful impulses of His grace. May the Divine clemency, thus earnestly implored by Us, grant to the Church that supreme consolation of speedily embracing the whole Scottish people, restored to the faith of their forefathers “in spirit and in truth.” What incalculable blessings would not accrue to them, if they were once more united to us? Perfect and absolute truth would everywhere shine forth, together with the inestimable gifts which were forfeited by separation. There is one amongst all others, the loss of which is more deplorable than words can express; We allude to the most holy Sacrifice in which Jesus Christ, both Priest and Victim, daily offers Himself to His Father, through the ministry of His priests on earth. By virtue of this Sacrifice the infinite merits of Christ, gained by His Precious Blood shed once upon the Cross for the salvation of men, are applied to our souls. This belief prevailed among the Scottish people in St. Columba’s day and in subsequent ages, when your grand and majestic cathedrals were raised throughout the land, which still testify to the art and piety of your ancestors.

10. Now the very essence of Religion implies Sacrifice. For the perfection of Divine Worship is found in the submissive and reverent acknowledgment that God is the Supreme Lord of all things, by Whose power we and all our belongings exist. This constitutes the very nature of Sacrifice, which, on this account, is emphatically called a “thing Divine.” If Sacrifices are abolished, Religion can neither exist nor be conceived. The Evangelical Law is not inferior, but superior, to the Old Law. It brings to perfection what the Old Law had merely begun. But the Sacrifice of the Cross was prefigured by the sacrifices of the Old Covenant long before the Birth of Jesus Christ; and after His Ascension, the same Sacrifice is continued by the Eucharistic Sacrifice. They greatly err, therefore, who reject this doctrine, as if it diminished the reality and efficacy of the Sacrifice which Christ offered on the Cross. He “was offered once to exhaust the sins of many” – (Heb. ix., 28). That atonement for the sins of men was absolutely complete: nor is there any other atonement besides that of the Cross in the Eucharistic Sacrifice. As Religion must ever be accompanied by a sacrificial rite, it was the Divine counsel of the Redeemer that the Sacrifice of the Cross should be perpetuated. This perpetuity is in the most Holy Eucharist, which is not an empty similitude or a mere commemoration, but the very Sacrifice flows from the death of Christ: “For from the rising of the sun even to the going down, my name is great among the Gentiles, and in every place there is sacrifice, and there is offered to my name a clean oblation: for my name is great, among the Gentiles” (Mal. i. 2).

11. It remains for Us now to address the Catholics in a more special manner, and We do so in order that they should cooperate with Us in realizing what We have at heart. Christian charity bids each one labour, according to his opportunities, for the salvation of his fellow men. We therefore call upon them first of all constantly to offer prayers and supplications to God, Who alone can give the necessary light to the minds of men, and dispose their wills as He pleases. And furthermore, as example is most powerful, let them show themselves worthy of the truth which through Divine mercy they possess, and let them recommend the faith which they hold by edifying and stainless lives. “So let your light shine before men, that they may see your good works” (Matth. v., 16). Let them at the same time distinguish themselves by the practice of virtue in public life, so that it should be more and more clearly shown that Catholicism cannot be said, without calumny, to run counter to the interests of the State: but that, on the contrary, nothing else contributes so much to the honourable and successful discharge of social duties.

12. It is likewise of vital importance to defend most strenuously, to establish more firmly, and to surround with every safeguard, the Catholic education of youth. We are not unmindful of the fact that in Scotland thoroughly efficient schools exist, in which the best method of teaching is to be found. But every effort must be put forth, and every sacrifice must be made, so that Catholic schools should be second to none in point of efficiency. We must not allow our youth to be inferior to others in literary attainments, or in learning, which the Christian faith demands as its honourable accompaniments with a

view to its defence and adornment. The love of Religion and country requires that whatever institutions Catholics already possess for the purposes of primary, intermediate, or higher education, should, by the due and proportionate cooperation of all, be consolidated and extended. Justice similarly demands that the education and training of the clergy should be most zealously promoted, as they cannot now-a-days occupy worthily and usefully their position, unless they have the prestige of wide erudition and solid learning. In this connection, We can find no institution more worthy of being recommended than Blairs College. An excellent and noble work, begun with exceptional zeal and generosity by one devoted Catholic, this institution should not be allowed to decline and disappear by neglect, but should be sustained by a similar charity, and completed as soon as possible. This will be tantamount to making provision that for nearly the whole of Scotland, priests will be trained and educated according to the needs of the present time.

13. All these things, Venerable Brethren, which Our affection for the Scottish people has suggested to Us, we commend to your thoughtfulness and charity. Continue to exercise that zeal of which you have given Us such abundant proof, so that everything may be effected which may conduce to the realization of what we have in view. The matter in hand is extremely difficult, and one the accomplishment of which, as We have repeatedly stated, surpasses all human efforts; but it is most holy and desirable, and in perfect harmony with the counsels of Divine Goodness. Wherefore, We are not so much deterred by the difficulties, as We are encouraged by the conviction that the Divine help will not fail, if you devote yourselves to the fulfilment of these Our wishes and behests.

14. As a pledge of Divine grace, and as a token of Our fatherly affection, We lovingly impart to you, in the Lord, Venerable brethren, to your clergy and people our Apostolic Blessing.

Given at St. Peter's, Rome, the 25th day of July, in the year 1898, and the twenty-first of Our Pontificate.

Catholicae Ecclesiae. On Slavery in the Missions. Pope Leo XIII - 1890

To the Catholic Missionaries in Africa.

The maternal love of the Catholic Church embraces all people. As you know, venerable brother, the Church from the beginning sought to completely eliminate slavery, whose wretched yoke has oppressed many people. It is the industrious guardian of the teachings of its Founder who, by His words and those of the apostles, taught men the fraternal necessity which unites the whole world. From Him we recall that everybody has sprung from the same source, was redeemed by the same ransom, and is called to the same eternal happiness. He assumed the neglected cause of the slaves and showed Himself the strong champion of freedom. Insofar as time and circumstances allowed, He gradually and moderately accomplished His goal. Of course, pressing constantly with prudence and planning, He showed what He was striving for in the name of religion, justice, and humanity. In this way He put national prosperity and civilization in general into His debt. This zeal of the Church for liberating the slaves has not languished with the passage of time; on the contrary, the more it bore fruit, the more eagerly it glowed. There are incontestable historical documents which attest to that fact, documents which commended to posterity the names of many of Our predecessors. Among them St. Gregory the Great, Hadrian I, Alexander III, Innocent III, Gregory IX, Pius II, Leo X, Paul III, Urban VIII, Benedict XIV, Pius VII, and Gregory XVI stand out. They applied every effort to eliminate the institution of slavery wherever it existed. They also took care lest the seeds of slavery return to those places from which this evil institution had been cut away.

2. We could not repudiate such a laudable inheritance. For this reason, We have taken every occasion to openly condemn this gloomy plague of slavery. We worked toward this goal in a letter sent to the bishops of Brazil on May 5, 1888. In it We rejoiced over their exemplary accomplishments, both private and public, in the area of emancipation. At the same time We showed how much slavery opposes religion and human dignity. While writing, We were deeply moved by the plight of those who are subject to the mastery of another. We were bitterly afflicted by accounts of the trials which harass all the inhabitants of the African interior. How horrible it is to recall that almost four hundred thousand Africans of every age and

sex are forcefully taken away each year from their villages! Bound and beaten, they are transported to a foreign land, put on display, and sold like cattle. These eyewitness reports have been confirmed by recent explorers to equatorial Africa, arousing Our desire to help those wretched men and to alleviate their lamentable condition. For this reason We have immediately delegated the task of going to the principal countries of Europe to Our beloved son Charles Martial Cardinal Lavignerie, whose swiftness and apostolic zeal are well known. He is to show how shameful this base dealing is and to incline the leaders and citizens to assist this miserable race. Therefore, We should feel grateful to Christ our Lord, the most loving Redeemer of all nations. He in His goodness did not allow Our efforts to go unrewarded. Rather, He planted them in fertile soil, like a seed which promises a joyful harvest. Secular leaders and Catholics from the whole world, everybody who deems holy the natural rights of people, struggle to discover the rationale and means to eradicate this inhuman commerce. There was a meeting not long ago in Brussels for the representatives of European leaders, and more recently a group of private citizens met in Paris for the same purpose. They clearly showed how much force and persistence they would use to defend the Negro cause, how many difficulties oppress these slaves. Therefore, with the occasion once again given, We praise and thank the leaders of Europe for their efforts in this matter. We strenuously pray that almighty God might give a happy outcome to the deliberations they have begun.

3. Besides protecting freedom, another more serious apostolic concern orders Us to spread the teaching of the Gospel in Africa. This teaching should bathe those inhabitants living in darkness and blind superstition with the light of divine truth, by which they can become co-heirs with Us of the kingdom of God. We are the more concerned about this because those who have received this light have also shaken off the yoke of human slavery. Wherever Christian customs and laws are in force, wherever religion establishes that men serve justice and honor human dignity, wherever the spirit of brotherly love taught by Christ spreads itself, there neither slavery nor savage barbarism can exist. Rather, mildness of character and civilized Christian liberty flourish there. Many apostolic men, like standard-bearing soldiers of Christ, go to the African interior to shed their sweat, even life itself for the welfare of their brothers. But “the harvest indeed is great; the laborers are few.” Therefore, many others are needed where that scandalous commerce is conducted. They must be full of the spirit of God, fearing neither danger, nor inconveniences, nor labors to spread the teaching of Christ, which is joined to true freedom. This might enlighten even that wretched part of the human race with the revelation of His divinity and release it from the mire of superstition and misery in which it has lain abandoned and neglected for so long.

4. The money collected in the churches and chapels under your jurisdiction should be sent to Rome, to the Sacred Council for the Propagation of the Faith. It will divide the money among the missions which now exist or will be established primarily to eliminate slavery in Africa. The money coming from those countries which have their own Catholic missions to free the slaves, as We mentioned, will be given to sustain and help those missions. The Sacred Council will divide the rest of the money among those missions which show the greatest need, according to its discretion. We are confident that God who is rich in mercies will graciously receive Our prayers for the unfortunate Africans. You, venerable brother, should strive to complete this matter. Timely and special assistance should be given by the faithful to abolish the blemish of human commerce and to support the messengers of the Gospel in those places where slavery exists. We trust that nothing will diminish the generosity with which the faithful customarily support Catholic missions, once the money is transferred to the Institute “For the Propagation of the Faith.”

5. This salutary work which We have long since commended to the zeal of the faithful demands many others of similar scope. A great outlay is required to provide for the education of missionaries, long journeys, constructing buildings, erecting churches, and teaching, as well as for other similar necessities. These expenses must be borne for some years, until the heralds of the gospel can establish themselves and take responsibility for their own financial affairs. We hope that We have enough strength to undertake such a project. When serious difficulties obstruct Us, We turn to you, venerable brother, and the other bishops, as well as all Catholics. We commend such a holy and salutary work to your love and to theirs. We desire that everybody participates; even if the collection is small, the burden spread among many people will make it lighter for all. Thus, the grace of Christ — for this concerns the spreading of His kingdom — might reach everybody and give everybody a share in peace, forgiveness of sins, and special gifts.

6. Therefore, We decree that every year, wherever the Epiphany of the Lord is celebrated, on that day a collection should be taken up to help in the project We have just outlined. We have chosen this day in preference to others because, as you well know, that is the day the Son of God first revealed Himself to the nations, when He showed Himself to the Magi. They were called “the first fruits of our vocation and faith” by Our predecessor St. Leo the Great. Thus, We depend on the good hope to come that Christ the Lord will be moved by the love and prayers of the faithful, who have received the light of truth. In a new testimony of praise, We pray that He extend His bounty far and wide and that it flourish in happy prosperity. Meanwhile, We lovingly impart Our apostolic blessing on you, venerable brother, on the clergy, and on the faithful entrusted to your pastoral vigilance.

Given in Rome, at St. Peter’s, on November 20, 1890, in the thirteenth year of Our pontificate.

Christi Nomen. On Propagation of the Faith and Eastern Churches. Pope Leo XIII - 1894

To Our Venerable Brethren, the Patriarchs,

Primates, Bishops, and Other Local Ordinaries Enjoying Peace and Communion with the Apostolic See.

Our first duty is to spread the name and reign of Christ more widely every day, and to call back the mutinous and the wandering to the bosom of the Church; this has occupied Our concern for a long time. For this reason We never cease to safeguard and multiply pious projects and to support them with the help gathered from the Catholic people. By this means the powerful light of Christian wisdom is spread among the erring. We did this especially in the third year of Our pontificate with the encyclical letter “Sancta Dei Civitas” in order to win for the illustrious Society for the Propagation of the Faith both greater support and generosity from the faithful. Then We were pleased to follow with exhortations showing how it had grown in a short time, from small beginnings to so large a stature; and with what testimonies of praise and grants of indulgences Our illustrious predecessors, Pius VII, Leo XII, Pius VIII, Gregory XVI, Pius IX had honored it. Finally, Our exhortations demonstrated how much aid had been given to the sacred missions throughout the world from this source, and how much more was to be expected. Nor by God’s blessing was the fruit small in response to this exhortation. In the following years we saw the expansion of this most worthy work, since the generosity of the faithful responded to the zeal and the perseverance of the bishops. But now there is a new need and one more grave, which may demand that the spirit of Catholic love become more wide-spread. Venerable Brethren, may it stimulate your skill.

2. From the apostolic letter “Praeclara” published last June, you know that We invited and urged all nations to the unity of the Christian faith. Thus, through Us the divine promise of “one sheepfold and one Pastor” would be realized. You have learned from Our recent apostolic letters concerning the safeguarding of the Eastern Rites that We look with special care to the East and its churches, renowned and venerated by many names. From these same letters you have learned the procedures by which, in consultation with the Eastern patriarchs, We have investigated how to bring about more readily the desired end, namely the union of the Roman and Eastern Catholic Churches. We do not deny that this goal involves great difficulties. To overcome them, Our strength is not sufficient; nevertheless We confidently judge that the necessary strength of trust and of constancy is found in God. For He who motivated Us to undertake this mission will in His providence certainly supply the strength and the resources to complete it. And this is what We implore from Him, and We exhort all the faithful to also pray earnestly for this. Since the divine help must necessarily be joined with human effort, it is right for Us therefore to expend special care in seeking and supporting whatever seems to contribute to the end We have in view.

3. To ensure that the Eastern Christians who have seceded will return to the one true Church, it is necessary to provide them with an abundance of holy ministers who, endowed with doctrine and piety, may persuade the others to accept the desired unity. In addition, Catholic wisdom and life must be made known and imparted to them in such a fashion that it will fit their national character congenially. Therefore houses must be opened wherever expedient for the sacred education of the youth, a sufficient number of high schools should be available, distributed according to population. Their power of exercising each

rite may thus be supplied with dignity. Genuine knowledge of religion, should be extended to all by making the best literature available. You can easily understand the costs of these and similar ventures. You also understand that the Eastern Churches by themselves cannot meet all these expenses. Nor can We Ourselves in these hard times offer the help We would like. Suitable aid must be asked principally from the Society for the Propagation of the Faith which We have just now praised. Its purpose is entirely consonant with what We now have in mind. But lest apostolic missions, deprived in part of the aids by which they are sustained, suffer any harm, We must insist that the generosity of the Catholics toward the Society become greater. It is fitting that a similar concern also be applied to the Society for the Schools of the East whose growth We encouraged, especially since its directors have openly promised to contribute as much as possible for this worthy cause.

4. For this, venerable brothers, We particularly ask your assistance. We do not doubt that you, who are so eager to support with Us the cause of the Church, will undertake this outstanding work. Zealously see to it that the Society for the Propagation of the Faith grows as much as possible among the faithful entrusted to your care. We are certain that many more will eagerly give both their name and their resources to this Society if they see clearly its excellence, the abundance of spiritual gifts it has to offer, and the benefits which can now be rightly hoped for the Christian cause. It certainly should move Catholic men to know that they can do nothing for Us so pleasing, nor so salutary for themselves and the Church than to meet Our desires by contributing. With their contributions We can accomplish what We have resolved upon for the good of the Eastern Church. May God, who alone is glorified with the spread of the Christian name and its unity in faith and government, graciously bless Our beginnings and favor Our desires. As an auspice of His choicest blessing, Venerable Brethren, We most lovingly give Our Apostolic Blessing to all of you, your clergy and your people.

Given in Rome, at St. Peter's, December 24, 1894, in the seventeenth year of Our pontificate.

Constanti Hungarorum. On the Church in Hungary. Pope Leo XIII - 1893

To Our Venerable Brothers, the Primate, the Archbishops, Bishops and other Ordinaries, in Peace and Communion with the Holy See.

Venerable Brothers, Health and Apostolic Benediction.

The loyal affection and profound respect of the Hungarian people towards this Apostolic See have always evoked deep fatherly love from the Roman Pontiffs. We ourselves have frequently confirmed our personal esteem and loving care. Indeed, we did so seven years ago when Hungary celebrated the memory of an auspicious event. On that occasion we wrote to you recalling the ancestral faith of the Hungarians, their virtues, and their glorious deeds. We also counseled you on matters concerning the well-being of your people in times so hostile to the Catholic cause. For the same reason and for the same purpose, we feel constrained to write you again.

2. Certainly, because of the nature of the recent, disturbing events, Our concern demands that We earnestly exhort you and your clergy to fidelity, unity, and zeal in teaching and in admonishing opportunely your people. Other conditions among you present a new cause for anxiety to Us: We refer to the dangers that day by day are becoming a more serious threat to religion. To be sure, just as these dangers require our utmost concern and attention, they also urgently demand greater efforts from you. We are confident you will recompense fully Our counsel and expectations.

3. The general duty of Catholics to preserve the integrity of religion in their country in all vicissitudes, and to do so in a spirit of unity, becomes a serious obligation during times of treacherous hostilities to Christian institutions. Indeed, not only is the interest of the highest good of all at stake, namely the eternal salvation of mankind, but also the protection and preservation of the very things that in civil society contribute most importantly to true peace and happiness. This was clearly the conviction of those eminent men, brilliant examples of moral fortitude, who were ready to sacrifice not only all their possessions, but their very lives for the sake of religion and the Church. Among these heroes, your Hungary has its share

down the long course of your history. The fact that you have persevered steadfastly in the Catholic faith is the result of the firm determination of your people. They certainly understood perfectly that when religion is at stake, so is the glory of the name and the existence itself of their nation.

4. Their determination has nurtured generous and remarkable virtues. Even in the most critical times, their power has enabled the Hungarians to oppose the magnitude of danger with an equal magnitude of courage and constancy. Shielded, indeed, by these virtues, they resisted invincibly the repeated incursions of the Tartars and the fierce attacks of the Muslims. In this perilous struggle, they deserved all the help they received from foreign peoples, from rulers, and from the Roman pontiffs. Not only was the faith and sovereignty of the Hungarian people in jeopardy, but also the Catholic faith itself and the safety of the West. By the same means, Hungary escaped the tempests of more recent centuries that wrought such serious havoc among neighboring peoples, though even Hungary felt their violence and suffered no slight damages. Hungary, however, will survive if the Hungarians only remain loyal to their religion, learn their daily obligations, and fulfill them most faithfully.

5. Now let us turn to those matters closer to our concerns, which filled our heart with anguish when We saw them, moreover, written in the laws of Hungary. As We deplored on another occasion, “they are incompatible with the rights of the Church, restrict its capacity to act, and are detrimental to the profession of the Catholic faith.”[1] There have been other evils these past years, either decreed or carried out by public authority, no less destructive to the Church and to the Catholic faith. Considering the direction in which your country is going, moreover, it is greatly to be feared that there is impending evil far more harmful to religion.

6. Consequently, be sure that you diligently do all that you can so that priests and laity understand exactly what they are allowed to do and what they must beware of lest they offend the precepts of natural and divine law. As the majority of you who have pastoral responsibility gave orders to await the judgment of the Holy See on these matters, it will be your urgent duty to exhort the same ministers of the sacred mysteries to consider it their religious duty not to depart in the least degree from the decision or regulations of the Holy See. It goes without saying, moreover, that what is forbidden for the clergy is by no means permitted the laity.

7. In other respects, to remove the source of many evils, it is of utmost importance that pastors never cease to admonish their flocks to refrain as far as possible from entering into mixed marriages. Let the faithful correctly understand and resolutely remember that it is their duty to regard with horror such marriages, which the Church has always detested. They are to be abhorred for the reason which we emphasized in another letter, “They offer the opportunity for a forbidden sharing and participation in sacred things; they create a danger to the religion of the Catholic partner; they are an impediment to the virtuous education of children and very often cause them to become accustomed to viewing all religions as equal because they have lost the power of discriminating between the true and the false.”[2]

8. There are, however, as We have warned you, still greater dangers threatening the ancestral faith of the Hungarians. The enemies of the Catholic faith are by no means concealing their intention to strive with all their most harmful weapons to accomplish the daily deterioration of the Church and the Catholic faith. We, therefore, exhort you, more urgently than ever before, to spare neither effort nor labor to ward off such peril from your flock and from your native land. It must be your primary care that all your people, strengthened by your authority and example, undertake with courage and zeal the cause of religion and always defend it firmly. Very often it happens, indeed, and we shall speak frankly, that some Catholics at the very time when they should be protecting and vindicating the rights of the Church, led by a certain appearance of human prudence, either turn away from the issue or prove themselves too timid or too submissive. It is obvious that this procedure opens the way to grave danger especially if it involves those in authority or those most influential in shaping public opinion. More than the fact that they are unfaithful to the just duty owed their office, they very often cause scandal and prevent the harmony that results in unity of thought and action. Nothing, of course, could be more welcome to the enemies of the Catholic faith than this apathy or disagreement of Catholics. All too often, by avoiding bold arguments, they allow the enemy to effect greater injustices with ease.

9. In all matters, certainly, be prudent and moderate; the Church itself in defense of the truth intends to follow a responsible mode of action. Nothing, however, is so contradictory to the laws of true prudence than to allow religion to be harassed with impunity and to endanger the moral welfare of the people.

10. Experience has truly proven that the annual meetings of Catholic men, in which under episcopal leadership common directives are discussed concerning Catholic affairs and the increase of pious activity, are wonderfully effective in strengthening unity and in arousing the zealous ingenuity of Catholics. We, therefore, ardently desire that these meetings be held. Nor do We have any doubt that they will greatly contribute to the success of your goals.

11. It is fitting, too, that you be diligently aware that only men of religious orthodoxy and proven virtue be elected to the legislative assemblies, men who pursue objectives tenaciously, always ready to defend the Church and the Catholic cause. You see, moreover, that the opponents of the Church by means of periodicals and books are intent upon spreading their venom and the perverse opinions of others, corrupting morality and seducing the multitude. Therefore, your people should use every means to counteract their writings with writings equal to the greatness of the struggle and providing remedies appropriate to the evils.

12. Above all, We wish you to direct your zeal and devotion towards the education of children and adolescents. It is not Our intention to repeat now what We have already written in the same letter that We mentioned in the beginning of this one. We cannot, however, refrain from touching briefly upon certain serious matters. In respect to primary schools, you must insist that pastors and others who are in charge of souls be constantly vigilant in their behalf and consider it their most important duty to teach sacred doctrine to children. This special service should be undertaken by themselves and valued as a sacred trust. It is certain that a wholesome and pious education in childhood ensures in great measure not only the preservation of the family, but of the state itself. Nor should you spare any industry or ingenuity to help these schools increase and develop successfully. It would be most appropriate to appoint in each diocese supervisors of schools for both the diocese and the deaneries. The bishops could confer with them annually on the condition of the schools as well as on other matters pertaining to faith, morals, and the care of souls. If it should be necessary to build new schools in answer to local needs or enlarge those already established, we are fully confident that your liberality and likewise that of all Catholics will be prompt and generous.

13. Regarding high schools and graduate schools, care should be taken that the good, planted like seeds in the minds and hearts of children, be not sadly destroyed in their adolescence. See that dangers of that kind be removed or diminished. Most especially, your pastoral concern should avail in selecting learned and virtuous teachers of religion and in removing those causes that too often hinder fruitful results.

14. For the rest, We appreciate your concerted efforts to maintain the seats of highest studies under the authority of the Church and bishops in accord with the will of their founders. We, nevertheless, exhort you to continue to fulfill this obligation. It would certainly not be equitable to deny Catholics that which is granted adversaries of the Catholic cause. It is of common interest, moreover, that what our predecessors established so piously and wisely should never be used to the detriment of the Church and Catholic faith, but for the protection and defense of both and hence, for the continuous good of the state itself.

15. Finally, these recommendations also apply to seminarians and priests. You should expend even greater effort on them that they may be worthy of the priesthood and that they may manifest virtue fitting the times. For this reason, the sacred seminaries justly claim the greater part of your attention. Direct them in the best way possible and provide them with all that is necessary so that through the dedication of selected teachers, seminarians will be trained in the morals and virtues required by their order and, moreover, in all the beauty and glory of doctrine, both human and divine.

16. For your clergy, the times require a very particular unanimity in your guidance, concern and love in admonishing and exhorting them, and extraordinary firmness in defending ecclesiastical discipline. In turn, all priests should have strong faith

in their bishops, accept their directives, and support their undertakings. In their sacred duties and their pastoral work, they should always be ready and zealous, guided by love.

Because, moreover, priests set an example, they should be living models of virtue and constancy. They should be cautious, however, not to get too involved in civilian or political affairs, and let them often recall this passage from St. Paul, “No one serving as God’s soldier entangles himself in worldly affairs, that he may please him whose approval he has secured.”[3]

17. To be sure, as St. Gregory the Great admonishes, it is not right to abandon foresight in external matters in one’s anxiety for spiritual matters. Explicitly, when it is a question of defending religion or promoting the common good, the latter is not to be disregarded. A priest must be cautious not to overstep his dignity and deportment lest he seem more concerned for human than heavenly affairs. Most aptly the same Gregory the Great says, “Therefore, worldly occupations are sometimes to be tolerated out of compassion, never however to be pursued out of love; lest they, by burdening the mind of the lover, overwhelm him and make him sink under their weight from heaven into the depths.”[4]

We also desire that you counsel pastors to take conscientious care of church property and manage it most carefully. Where any negligence has crept in, apply the most suitable remedy.

18. We firmly believe, moreover, that this is the opportune time for the clergy to revive the sodalities and confraternities of the laity to their former honor and glory. Surely, this is a work redounding no less to the well-being of the sodalities than to the universal good of religion. Not to mention other advantages, these sodalities can help you and your clergy not only by carefully cultivating in the people piety and a Christian way of life, but also of strengthening that salutary harmony of mind and heart that we strive for so ardently.

19. Finally, in everything pertaining to the protection and defense of our ancestral religion and faith, to the growth of Catholic institutions, or even to the discipline of clergy, hold periodic conferences so that in common discernment you will recognize those matters which are especially compelling and timely.

20. We hope that all the Catholics in Hungary will realize the dangerous turn of affairs in their country and will find courage and strength in our solicitude and good will. We hope, too, that on their part they will most conscientiously obey our counsel and admonitions.

21. May God be graciously present to you, venerable brothers, and likewise to the clergy and the Catholic people working with you in one accord so untiringly for the sake of religion, and may He happily bless your initiatives. Nor indeed, may there be lacking in a cause so holy and just the favorable assistance of your sovereign, we mean your apostle and king who, already from the beginning of his reign, gave your people abundant proof of his benevolence.

22. Direct your ardent prayers with Us to God, venerable brothers, that all may proceed successfully according to our desires. Above all, implore the patronage of the most blessed mother of God; then, too, beseech your faithful apostle, St. Stephen, to look favorably upon his Hungary and preserve holy and inviolate the benefits of a holy religion.

23. As a token of heavenly favors and as a witness of Our paternal good will, We lovingly impart Our Apostolic Blessing to you, venerable brothers, to the clergy and all your people.

Given at Rome, at St. Peter’s, 2 September 1893, the sixteenth year of Our Pontificate.

ENDNOTES

1. Encyclical letter “*Quod multum*,” 22 August 1886.

2. Encyclical letter “*Arcanum*,” 10 February 1880.

3. 2 Tm 2.4.

4. “*Reg. Pastor.*,” chap. 7, p. 2.

Cum Multa. On Conditions in Spain. Pope Leo XIII - 1882

To Our Venerable Brethren and Beloved Sons, the Archbishops, Bishops, and other Ordinaries in Spain.

Venerable Brethren and Beloved Sons, Health and the Apostolic Benediction.

Many are the points in which the noble and generous Spanish nation has shown itself preeminent; but above all others, and worthy of the highest praise, is their preservation, through so varied a succession of men and of events, of that love of the Catholic faith with which the prosperity and greatness of Spain have always appeared to be bound up. Of this affection various proofs might be mentioned, but the chief one is that peculiar devotion to this Apostolic Chair of which Spaniards have given such repeated and striking testimony by all manner of manifestations, by letters, by their liberality, and by their pilgrimages. The recollection must still be fresh of that recent period when Europe beheld their courage and their piety, at a time when the Holy See became a victim of dire and unfortunate circumstances.

2. In all this, Beloved Sons and Venerable Brethren, We recognize not only a special grace from God but the fruit of your zeal, and likewise the allpraiseworthy disposition of the people itself, which in these times, so hostile to Catholic interests, clings with the greatest watchfulness to the religion of its fathers as to an inheritance, and does not hesitate to oppose itself to the greatness of the danger with an equal greatness of resolution. Nothing can be more hopeful for Spain, if only these dispositions be quickened by charity and strengthened by a lasting harmony.

3. But on this point We cannot suppress the truth; when We mark the conduct which some Spaniards deem themselves justified in pursuing, We experience a feeling akin to that anxious solicitude of the Apostle St. Paul for the Corinthians. The perfect union of Catholics among themselves, and especially with their Bishops, had ever been secure and undisturbed in Spain, and led Our predecessor, Gregory XVI., to address to the Spanish people the well-merited eulogium that “the immense majority had persevered in its ancient reverence towards the Bishops and the inferior clergy canonically instituted.”[1] But now, owing to party rivalry, signs are showing themselves of dissensions which are dividing minds, as it were, into different camps, and greatly disturbing even societies founded for a purely religious object. It happens often that in discussions as to the best manner of defending Catholic interests the authority of the Bishops has not that weight which should belong to it. Sometimes even, if a Bishop recommends or decrees something in virtue of his power, there are people who will submit to it but ill, or even openly criticize it, assuming that he has wished thereby to favor some or hinder others.

4. Yet it is easy to see how important it is that unity should exist among the minds of men, and all the more so that, amid the unfettered prevalence everywhere of error and in the war so violently and insidiously waged against the Catholic Church, it is absolutely necessary that all Christians would unite their wills and powers in resistance, for fear that separately they may be crushed by the cunning and violence of their foes.

5. Moved, therefore, by the thought of such dangers, We have addressed these Letters to you, Beloved Sons, Venerable Brethren; and We most earnestly call upon you to be the interpreters of Our salutary warning, and to employ your wisdom and your authority in the maintenance of concord.

6. Here, however, it will be fitting to recall the mutual relations of the spiritual and of the temporal order, for many minds on this matter fall into a two-fold error. There are some, for instance, who are not satisfied with distinguishing between politics and religion but separate and completely isolate the one from the other; they wish them to have nothing in common, and imagine that the one should exercise no influence over the other. Such men, in truth, differ but little from those who desire the exclusion of God, the Creator and Sovereign of all things, from the constitution and administration of the State; and the error they profess is the more pernicious that they thereby rashly debar the State from its most abundant source of prosperity. The moment religion is removed, those principles are of necessity shaken on which the public welfare most of all rests, and which derive their greatest force from religion, among the first of which are government with justice and moderation, obedience from a sense of duty, the submission of the passions to the yoke of virtue, to render to each his due, to leave untouched that which is another's.

7. But, though this opinion is to be avoided, the contrary error must likewise be shunned of those who identify religion with some one political party and confound these together to such a degree as to look on all of another party as undeserving any longer of the name of Catholic. This is an intrusion of political factions into the August realm of the Church; it is an attempt to break the union of brothers, and to open the gate and give access to a multitude of grievous troubles.

8. The spiritual and temporal orders being, therefore, distinct in their origin and in their nature, should be conceived and judged of as such. For matters of the temporary order — however lawful, however important they be-do not extend, when considered in themselves, beyond the limits of that life which we live on this our earth. But religion, born of God, and referring all things to God, takes a higher flight and touches heaven. For her will, her wish, is to penetrate the soul, man's best part, with the knowledge and the love of God and to lead in safety the whole human race to that City of the Future which we seek for.

9. It is, then, right to look on religion, and whatever is connected by any particular bond with it, as belonging to a higher order. Hence, in the vicissitudes of human affairs, and even in the very revolutions in States, religion, which is the supreme good, should remain intact; for it embraces all times and all places. Men of opposite parties, though differing in all else, should be agreed unanimously in this: that in the State the Catholic religion should be preserved in all its integrity. To this noble and indispensable aim, all who love the Catholic religion ought, as if bound by a compact, to direct all their efforts; they should be somewhat silent about their various political opinions, which they are, however, at perfect liberty to ventilate in their proper place: for the Church is far from condemning such matters, when they are not opposed to religion or justice; apart and removed from all the turmoil of strife, she carries on her work of fostering the common weal, and of cherishing all men with the love of a mother, those particularly whose faith and piety are greatest.

10. The fundamental principle of this concord of which We speak is at once the same in religion and in every rightly constituted State; it is obedience to the lawful authority which orders, forbids, directs, legislates, and thus establishes harmonious union amid the diverse minds of men. We shall here have to repeat some well-known truths, which, however, ought not to be the subjects of mere speculative knowledge, but should become rules applicable to the practice of life.

11. Now, even as the Roman Pontiff is the Teacher and Prince of the Universal Church, so likewise are Bishops the rulers and chiefs of the Churches that have been duly entrusted to them. Each has within his own jurisdiction the power of leading, supporting, or correcting, and generally of deciding in such matters as may seem to affect religion. For they share in the power which Christ Our Lord received from the Father, and transmitted to His Church: and therefore Gregory IX., Our Predecessor, said of Bishops, "We do not hesitate to declare that the Bishops called on to share Our cares are the representatives of God"[2] This power has been given to Bishops for the supreme benefit of those over whom it is exercised; it tends by its very nature to the building up of the Body of Christ; and makes of each Bishop and bond which unites in faith and charity the Christians under his guidance at once with one another and with the Supreme Pontiff, as members with the head. Here is a weighty expression of St. Cyprian's: "The Church is the people united with its pastors, and the flock that follows its Shepherd: "[3] and another, still more weighty: "Know ye, that the Bishop is in the Church, and the Church in the Bishop: and if any one be not with the Bishop, the same is not in the Church"[4] Such, unchangeable and everlasting, is the constitution of the Christian commonwealth; if it be not religiously maintained, a disturbance of rights and duties ensues as a necessary consequence of the broken association of the members whose perfect union constitutes the body of the Church, that body which "by joints and bands being supplied with nourishment and compacted, groweth unto the increase of God"[5] We see, therefore, that Bishops should have paid to them that respect which the eminence of their charge exacts, and receive in all matters within their office a perfect obedience.

12. In face of the passions that at this moment are troubling the minds of so many in Spain, We exhort, nay, We conjure, all Spaniards to recall this so important duty and to fulfill it with all zeal. Let those, especially, who are of the clergy, and whose words and example exercise such potent influence, scrupulously apply themselves to observe moderation and obedience. For be it known to them that their toil in the fulfillment of their duties will be most profitable to themselves and efficacious to their neighbor, when they follow in full submission the guidance of him who is placed over them as head of

the diocese. Assuredly it is not conduct consonant with the duties of the priesthood to give oneself up so entirely to the rivalries of parties as to appear more busy with the things of men than with those of God.

13. They must, therefore, studiously avoid overstepping the reserve imposed on them by their office. If they only observe this rule faithfully, We are convinced that the Spanish clergy will render daily by their virtues, their wisdom, and their labors the greatest services at once to the salvation of souls and to the interests of the State.

14. We deem those associations peculiarly fitted to aid them in this work which are, so to speak, the auxiliary forces destined to support the interests of the Catholic religion; and We approve, therefore, their object and the energy they display; We ardently desire that they may increase in number and in zeal, and that from day to day their fruits may be more abundant. But since the object of such societies is the defense and encouragement of Catholic interests, and as it is the Bishops who, each in their proper diocese, have to watch over those interests, it naturally follows that they should be controlled by their Bishops, and should set great value on their authority and commands. In the next place they should with equal care apply themselves to preserving union, first because on the agreement of men's wills all the power and influence of any human society depends; and next, because in the societies of which We speak that mutual charity should especially be found which necessarily accompanies good works and is the characteristic trait of those whom Christian discipline has moulded. Now as it may easily happen that the members may differ on politics, they should recall to themselves the aim of all Catholic associations, and thereby prevent political partisanship from disturbing their cordial unity. In their discussions the members ought to be so completely penetrated by the thought of the purpose they united for as to seem of no party, remembering the words of the Apostle St. Paul: "For as many of you as have been baptized in Christ have put on Christ. There is neither Jew nor Greek; there is neither bond nor free For you are all one in Christ Jesus"[6]. Such rules of conduct will lead not only to amiable and friendly relations among the several members of these societies, but also between societies of a similar character, an object extremely desirable. Thus, by the exclusion of party rivalries, the principal sources of dispute will be avoided; and all will be enlisted in the service of the one cause, the highest and noblest, about which no disagreement can exist among Catholics worthy of the name.

15. Lastly it is most important that those who defend the interests of religion in the press, and particularly in the daily papers, should take up the same attitude. We are aware of the objects they strive to attain and the intentions with which they have entered the arena, and We cannot but concede to them well-earned praise for their good service to the Catholic religion. But so lofty, so noble, is the cause to which they have devoted themselves, that it exacts from the defenders of truth and justice a rigorous observance of numerous duties which they must not fail to fulfill; and in seeking to accomplish some of these, the others must not be neglected. The admonitions, therefore, which we have given to associations, We likewise give to writers; We exhort them to remove all dissensions by their gentleness and moderation, and to preserve concord amongst themselves and in the people, for the influence of writers is great on either side. But nothing can be more opposed to concord than biting words, rash judgments, or perfidious insinuations, and everything of this kind should be shunned with the greatest care and held in the utmost abhorrence. A discussion in which are concerned the sacred rights of the Church and the doctrines of the Catholic religion should not be acrimonious, but calm and temperate; it is weight of reasoning, and not violence and bitterness of language, which must win victory for the Catholic writer.

16. These rules of conduct will be, in Our judgment, of great use in removing the causes which impede perfect concord. It will be your task, Beloved Sons, Venerable Brethren, to explain Our thoughts to the people and to endeavor to the utmost of your power to make all conform their lives to the rules We have here laid down.

17. We are confident that the faithful of Spain will embrace them of their own accord, as well from their tried devotion to this Apostolic Chair, as from a sense of the benefits which are rightly to be expected from concord. Let them recall the facts of their own history; let them recognize that the glorious exploits of their ancestors at home and abroad could not have been achieved had their forces been scattered by dissensions, and were only possible owing to their perfect union. Animated by brotherly love and all inspired by the same sentiments, they triumphed over the haughty domination of the Moors, over heresy, and over schism. Let the faithful of Spain imitate the example of those from whom they have inherited faith and fame, and show that they inherit not only their ancestors' name but their virtues also.

18. We believe, moreover, Beloved Sons and Venerable Brethren, that to promote union and uniformity in discipline, it will be well that the Bishops of each province should often deliberate among themselves and with their Archbishop, consult about one another's interests, and, when circumstances require it, address themselves to that Apostolic See whence flow the integrity of faith, the power of discipline, and the light of truth. The numerous pilgrimages which are being projected in Spain will afford a most favorable opportunity. Nothing can, indeed, be more fit to allay dissensions and to decide controversies than the voice of him whom Our Lord Jesus Christ has constituted the Vicar of His power, and the wealth of heavenly graces which flow in streams from the tomb of the Apostles.

19. But, since all "our strength is of God," join yourselves with Us in fervent prayer to God that He may give efficacy to Our teaching and render the people ready to receive it with docility. May the august Mother of God, the Immaculate Virgin Mary, Patroness of Spain, deign to favor Our common efforts! May We also be helped by the Apostle St. James and St. Teresa of Jesus, the virgin law-giver and great light of Spanish wisdom, in whom the love of concord, affection for her country, and perfect Christian obedience were equally conspicuous.

20. In the meanwhile, as a pledge of Heavenly gifts and in token of Our fatherly good-will, We here lovingly bestow on you in the Lord, Beloved Sons, Venerable Brethren, and on all the people of Spain, Our Apostolic Benediction.

Given in Rome, at St. Peter's, on the 8th day of December, 1882, in the fifth year of Our Pontificate.

ENDNOTES:

1. *Alloc. "Affictas," 1st, March, (1841).*
 2. *Epist. 198, lib. 13.*
 3. *Epist. 69, "Ad Papianum."*
 4. *Ibid.*
 5. *Colossians ii, 19.*
 6. *Galatians, iii., 27-28.*
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Custodi Di Quella Fede. On Freemasonry. Pope Leo XIII - 1892

To the Italian People.

Guardians of that faith to which the Christian nations owe their morality and civil redemption, We must dutifully discharge each one of Our supreme tasks. Therefore We must raise Our voice in loud protestations against the impious war which tries to take such a precious treasure away from you, beloved children. Already taught by long and sorrowful experience, you know well the terrible trials of this war, you who deplore it in your hearts as Catholics and as Italians. Can one be Italian in name and sentiment and not resent these continual offenses against divine beliefs? These beliefs are the most beautiful of our glories, for they gave to Italy its primacy over the other nations and to Rome the spiritual scepter of the world. They likewise made the wonderful edifice of Christian civilization rise over the ruins of paganism and barbarism.

Can we be Catholic in mind and heart and gaze with dry eyes on that land where our wondrous Redeemer deigned to establish the seat of His kingdom? Now We see His teachings attacked and His reverence outraged, His Church embattled and His Vicar opposed. So many souls redeemed by His blood are now lost, the choicest portion of His flock, a people faithful to Him for nineteen centuries. How can We bear to look upon His chosen people exposed to a constant and ever-present danger of apostasy, pushed toward error and vice, material miseries, and moral degradation?

2. This war is directed at the same time against the heavenly and the earthly kingdoms, against the faith of our ancestors and the culture which they handed on to us. It is thus doubly evil, being guilty of a divine offense no less than a human one. Is its chief source not that very masonic sect which We discussed at length in the encyclical "Humanum genus" of April 20,

1884, and in the more recent one of October 15, 1890, addressed to the bishops, the clergy and the Italian people? With these two letters We tore from the face of masonry the mask which it used to hide itself and We showed it in its crude deformity and dark fatal activity.

3. We shall restrict Ourselves now to its deplorable effects on Italy. For a long time now it has bored its way under the deceitful guise of a philanthropic society and redeemer of the Italian people. By way of conspiracies, corruptions, and violences, it has finally come to dominate Italy and even Rome. To what troubles, to what calamities has it opened the way in a little more than thirty years?

4. Our country has seen and suffered great evils in such a short span of time, for the faith of our fathers has been made a sign for persecutions of every sort. The satanic intent of the persecutors has been to substitute naturalism for Christianity, the worship of reason for the worship of faith, so-called independent morality for Catholic morality, and material progress for spiritual progress. To the holy maxims and laws of the Gospel, they have opposed laws and maxims which can be called the code of revolution. They have also opposed an atheistic doctrine and a vile realism to school, science, and the Christian arts. Having invaded the temple of the Lord, they have squandered the booty of the Church's goods, the greatest part of the inheritance necessary for the ministers, and reduced the number of priests by the conscription of clerics beyond the limits of extreme need. If the administration of the sacraments could not be impeded, they sought nonetheless to introduce and promote civil marriages and funerals. If they have not yet succeeded in seizing control of education and the direction of charitable institutions, they always aim with perseverance to laicize everything, which is to remove the mark of Christianity from it. If they could not silence the voice of the Catholic press, they made every effort to discredit and revile it.

5. In this battle against the Catholic religion, what partiality and contradictions there are! They closed monasteries and convents, but they let multiply at will masonic lodges and sectarian dens. They proclaimed the right of association, while the legal rights which all kinds of organizations use and abuse are denied to religious societies. They proclaim freedom of religion and reserve odious intolerance and vexations precisely for the religion of the Italians — which, for that reason, should be assured respect and a special protection. They made protests and great promises for the protection of the dignity and independence of the pope, but you see their daily contempt of Our person. All kinds of public shows find an open field; yet this or that Catholic demonstration is either prohibited or disturbed. They encourage schisms, apostasies, and revolts against legitimate superiors in the Church. Religious vows and especially religious obedience are rebuked as contrary to human dignity and freedom, while impious associations which bind their followers by wicked oaths and demand blind, absolute obedience in crime are allowed to flourish with impunity.

6. We do not wish to exaggerate the masonic power by attributing to its direct and immediate action all the evils which presently preoccupy Us. However, you can clearly see its spirit in the facts which We have just recorded and in many others which We could recall. That spirit, which is the implacable enemy of Christ and of the Church, tries all ways, uses all arts, and prevails upon all means. It seizes from the Church its first-born daughter and seizes from Christ His favored nation, the seat of His Vicar on earth and the center of Catholic unity. To see the evil and efficacious influence of this spirit on our affairs, We have more than a few fleeting indications and the series of facts which have succeeded themselves for thirty years. Proud of its successes, the sect herself has spoken out and told us all its past accomplishments and future goals. It regards the public powers as its instruments, witting or not, which is to say that the impious sect boasts as one of its principal works the religious persecution which has troubled and is troubling our Italy. Though often executed by other hands, this persecution is inspired and promoted by masonry, in an immediate or mediate, direct or indirect manner, by flattery or threats, seduction or revolution.

7. The road is very short from religious to social ruin. The heart of man is no longer raised to heavenly hopes and loves; capable and needing the infinite, it throws itself insatiably on the goods of this earth. Inevitably there is a perpetual struggle of avid passions to enjoy, become rich, and rise. Then we encounter a large and inexhaustible source of grudges, discords, corruptions, and crimes. In our Italy there was no lack of moral and social disorders before the present events — but what a sorrowful spectacle we see in our days! That loving respect which forms domestic harmony is substantially diminished; paternal authority is too often unrecognized by children and parents alike. Disagreements are frequent, divorce common.

Civil discords and resentful anger between the various orders increase every day in the cities. New generations which grew up in a spirit of misunderstood freedom are unleashed in the cities, generations which do not respect anything from above or below. The cities teem with incitements to vice, precocious crimes, and public scandals. The state should be content with the high and noble office of recognizing, protecting, and helping divine and human rights in their harmonious universality. Now, however, the state believes itself almost a judge and disowns these rights or restricts them at will. Finally, the general social order is undermined at its foundations. Books and journals, schools and universities, clubs and theaters, monuments and political discourse, photographs and the fine arts, everything conspires to pervert minds and corrupt hearts. Meanwhile the oppressed and suffering people tremble and the anarchic sects arouse themselves. The working classes raise their heads and go to swell the ranks of socialism, communism, and anarchy. Characters exhaust themselves and many souls, no longer knowing how to suffer nobly nor how to redeem themselves manfully, take their lives with cowardly suicide.

8. Such are the fruits which the masonic sect has borne to us Italians. And after that it yearns to come before you, extolling its merits towards Italy. It likewise yearns to give Us and all those who, heeding Our words, remain faithful to Jesus Christ, the calumnious title of enemies of the state. The facts reveal the merits of this guilty sect toward our peninsula, “merits” which bear repeating. The facts say that masonic patriotism is no less than sectarian egotism which yearns to dominate everything, particularly the modern states which unite and concentrate everything in their hands. The facts say that in the plans of masonry, the names of political independence, equality, civilization, and progress aimed to facilitate the independence of man from God in our country. From them, license of error and vice and union of faction at the expense of other citizens have grown. The easy and delicious enjoyment of life by the world’s fortunate is nurtured in the same source. A people redeemed by divine blood have thus returned to divisions, corruptions, and the shames of paganism.

9. That does not surprise Us. — After nineteen centuries of Christian civilization, this sect tries to overthrow the Catholic Church and to cut off its divine sources. It absolutely denies the supernatural, repudiating every revelation and all the means of salvation which revelation shows us. Through its plans and works, it bases itself solely and entirely on such a weak and corrupt nature as ours. Such a sect cannot be anything other than the height of pride, greed, and sensuality. Now, pride oppresses, greed plunders, and sensuality corrupts. When these three concupiscences are brought to the extreme, the oppressions, greed, and seductive corruptions spread slowly. They take on boundless dimensions and become the oppression, plundering and source of corruption of an entire people.

10. Let Us then show you masonry as an enemy of God, Church, and country. Recognize it as such once and for all, and with all the weapons which reason, conscience, and faith put in your hands, defend yourselves from such a proud foe. Let no one be taken in by its attractive appearance or allured by its promises; do not be seduced by its enticements or frightened by its threats. Remember that Christianity and masonry are essentially irreconcilable, such that to join one is to divorce the other. You can no longer ignore such incompatibility between Catholic and mason, beloved children: you have been warned openly by Our predecessors, and We have loudly repeated the warning.

11. Those who, by some supreme misfortune, have given their name to one of these societies of perdition should know that they are strictly bound to separate themselves from it. Otherwise they must remain separated from Christian communion and lose their soul now and for eternity. Parents, teachers, godparents, and whoever has care of others should also know that a rigorous duty binds them to keep their wards from this guilty sect or to draw them from it if they have already entered.

12. In a matter of such importance and where the seduction is so easy in these times, it is urgent that the Christian watch himself from the beginning. He should fear the least danger, avoid every occasion, and take the greatest precautions. Use all the prudence of the serpent, while keeping in your heart the simplicity of the dove, according to the evangelical counsel. Fathers and mothers should be wary of inviting strangers into their homes or admitting them to domestic intimacy, at least insofar as their faith is not sufficiently known. They should try to first ascertain that an astute recruiter of the sect does not hide himself in the guise of a friend, teacher, doctor or other benefactor. Oh, in how many families has the wolf penetrated in sheep’s clothing!

13. It is beautiful to see the varied groups which arise everywhere today in every order of social life: worker groups, groups of mutual aid and social security, organizations to promote science, arts, letters, and other similar things. When they are inspired by a good moral and religious spirit, these groups certainly prove to be useful and proper. But because the masonic poison has penetrated and continues to penetrate here also, especially here, any groups that remove themselves from religious influence should be generally suspect. They can easily be directed and more or less dominated by masons, becoming the sowingground and the apprenticeship of the sect in addition to providing assistance to it.

14. Women should not join philanthropic societies whose nature and purpose are not well-known without first seeking advice from wise and experienced people. That talkative philanthropy which is opposed to Christian charity with such pomp is often the passport for masonic business.

15. Everyone should avoid familiarity or friendship with anyone suspected of belonging to masonry or to affiliated groups. Know them by their fruits and avoid them. Every familiarity should be avoided, not only with those impious libertines who openly promote the character of the sect, but also with those who hide under the mask of universal tolerance, respect for all religions, and the craving to reconcile the maxims of the Gospel with those of the revolution. These men seek to reconcile Christ and Belial, the Church of God and the state without God

16. Every Christian should shun books and journals which distill the poison of impiety and which stir up the fire of unrestrained desires or sensual passions. Groups and reading clubs where the masonic spirit stalks its prey should be likewise shunned.

17. In addition, since we are dealing with a sect which has pervaded everything, it is not enough to remain on the defensive. We must courageously go out into the battlefield and confront it. That is what you will do, beloved children, opposing press to press, school to school, organization to organization, congress to congress, action to action.

18. Masonry has taken control of the public schools, leaving private schools, paternal schools, and those directed by zealous ecclesiastics and religious of both sexes to compete in the education of Christian youth. Christian parents especially should not entrust the education of their children to uncertain schools. Masonry has confiscated the inheritance of public charity; fill the void, then, with the treasure of private relief. It has placed pious works in the hands of its followers, so you should entrust those that depend on you to Catholic institutions. It opens and maintains houses of vice, leaving you to do what is possible to open and maintain shelters for honesty in danger. An anti-Christian press in religious and secular matters militates at its expense, so that your effort and money are required by the Catholic press. Masonry establishes societies of mutual help and credit unions for its partisans; you should do the same not only for your brothers but for all the indigent. This will show that true and sincere charity is the daughter of the One who makes the sun to rise and the rain to fall on the just man and sinner alike.

19. May this struggle between good and evil extend to everything, and may good prevail. Masonry holds frequent meetings to plan new ways to combat the Church, and you should hold them frequently to better agree on the means and order of defense. It multiplies its lodges, so that you should multiply Catholic clubs and parochial groups, promote charitable associations and prayer organizations, and maintain and increase the splendor of the temple of God. The sect, having nothing to fear, today shows its face to the light of day. You Italian Catholics should also make open profession of your faith and follow the example of your glorious ancestors who confessed their faith bravely before tyrants, torture, and death. What more? Does the sect try to enslave the Church and to put it at the feet of the state as a humble servant? You must then demand and claim for it the freedom and independence due it before the law. Does masonry seek to tear apart Catholic unity, sowing discord even in the clergy itself, arousing quarrels, fomenting strife, and inciting insubordination, revolt, and schism? By tightening the sacred bond of charity and obedience, you can thwart its plans, bring to naught its efforts, and disappoint its hopes. Be all of one heart and one mind, like the first Christians. Gathered around the See of Peter and united to your pastors, protect the supreme interests of Church and papacy, which are just as much the supreme interests of Italy and of all the Christian world. The Apostolic See has always been the inspirer and jealous guardian of Italian glory.

Therefore, be Italians and Catholics, free and non-sectarian, faithful to the nation as well as to Christ and His visible Vicar. An anti-Christian and antipapal Italy would truly be opposed to the divine plan, and thus condemned to perish.

20. Beloved children, faith and state speak to you at this time through Us. Listen to their cry, arise together and fight manfully the battles of the Lord. May the number, boldness, and strength of the enemy not frighten you, because God is stronger than they; if God is for you, who can be against you?

21. Redouble your prayers so that God might be with you in a greater abundance of grace, fighting and triumphing with you. Accompany your prayers with the practice of the Christian virtues, especially charity toward the needy. Seek God's mercies with humility and perseverance, renewing every day the promises of your baptism.

22. As a pledge of these things and as a sign of Our paternal love, We bestow on you Our apostolic blessing, beloved children.

Given in Rome at Saint Peter's, the eighth day of December, 1892, in the fifteenth year of Our pontificate.

Dall'alto Dell'apostolico Seggio. On Freemasonry in Italy. Pope Leo XIII - 1890

To the Bishops, the Clergy, and the People of Italy.

Venerable Brethren and Beloved Children, Health and Apostolic Benediction.

From the height of the Apostolic Throne, where Divine Providence has placed Us to watch over the salvation of all nations, We look upon Italy in whose bosom, by an act of singular predilection, God has established the See of His Vicar, and from which come to Us at the present time many and most bitter sorrows. — It is not any personal offense that saddens Us, nor the privations and sacrifices imposed upon Us by the present condition of things, nor the outrages and scoffs which an insolent press has full power to hurl every day against Us. If only Our person were concerned, and not the ruin to which Italy threatened in its faith is hastening, We should bear these offenses without complaint, rejoicing even to repeat what one of Our most illustrious Predecessors said of himself: "If the captivity of my country did not every moment for each day increase, as to the contempt and scorn of myself I should joyfully be silent." [1] — But, besides the independence and dignity of the Holy See, the religion itself and the salvation of a whole nation are concerned, of a nation which from the earliest times opened its bosom to the Catholic Faith and has ever jealously preserved it. Incredible it seems, but it is true; to such a pass have we come, that we have to fear for this Italy of ours the loss even of the faith. — Many times have We sounded the alarm, to give warning of the danger; but We do not therefore think that We have done enough. In face of the continued and fiercer assaults that are made, We hear the voice of duty calling upon Us more powerfully than before to speak to you again, Venerable Brethren, to your Clergy, and to the whole Italian people. As the enemy makes no truce, so neither you nor We must remain silent or inert. By the Divine mercy We have been constituted guardians and defenders of the religion of the people entrusted to Our care, Pastors and watchful sentinels of the flock of Christ; and for this flock We must be ready, if need be, to sacrifice everything, even life itself.

2. We shall not say anything new; for facts have not changed from what they were, and We have had at other times to speak of them when occasion was given. — But We now intend to recapitulate these facts in some way, and to group them into one picture, so as to draw out for general instruction the consequences which flow from them. The facts are incontestable which have happened in the clear light of day; not separated one from another, but so connected together as in their series to reveal with fullest evidence a system of which they are the actual operation and development. The system is not new; but the audacity, the fury, and the rapidity with which it is now carried out, are new. It is the plan of the sects that is now unfolding itself in Italy, especially in what relates to the Catholic religion and the Church, with the final and avowed purpose, if it were possible, of reducing it to nothing. — It is needless now to put the Masonic sects upon their trial. They are already

judged; their ends, their means, their doctrines, and their action, are all known with indisputable certainty. Possessed by the spirit of Satan, whose instrument they are, they burn like him with a deadly and implacable hatred of Jesus Christ and of His work; and they endeavor by every means to overthrow and fetter it. This war is at present waged more than elsewhere in Italy, in which the Catholic religion has taken deeper root; and above all in Rome, the center of Catholic unity, and the See of the Universal Pastor and Teacher of the Church.

3. It is well to trace from the beginning the different phases of this warfare.

4. The war began by the overthrow of the civil power of the Popes, the downfall of which, according to the secret intentions of the real leaders, afterwards openly avowed, was, under a political pretext, to be the means of enslaving at least, if not of destroying the supreme spiritual power of the Roman Pontiffs. — That no doubt might remain as to the true object of this warfare, there followed quickly the suppression of the Religious Orders; and thereby a great reduction in the number of evangelical laborers for the propagation of the faith amongst the heathens, and for the sacred ministry and religious service of Catholic countries. — Later, the obligation of military service was extended to ecclesiastics, with the necessary result that many and grave obstacles were put to the recruiting and due formation even of the secular Clergy. Hands were laid upon ecclesiastical property, partly by absolute confiscation, and partly by charging it with enormous burdens, so as to impoverish the Clergy and the Church, and to deprive the Church of what is necessary for its temporal support and for carrying on institutions and works in aid of its divine apostolate. This the sectaries themselves have openly declared. To lessen the influence of the Clergy and of clerical bodies, one only efficacious means must be employed: to strip them all their goods, and to reduce them to absolute poverty. So also the action of the State is of itself all directed to efface from the nation its religious and Christian character. From the laws, and from the whole of official life, every religious inspiration and idea is systematically banished, when not directly assailed. Every public manifestation of faith and of Catholic piety is either forbidden or, under vain pretenses, in a thousand ways impeded.—From the family are taken away its foundation and religious constitution by the proclaiming of civil marriage, as it is called; and also by the entirely lay education which is now demanded, from the first elements to the higher teaching of the universities, so that the rising generations, as far as this can be effected by the State, have to grow up without any idea of religion, and without the first essential notions of their duties towards God. This is to put the ax to the root. No more universal and efficacious means could be imagined of withdrawing society, and families, and individuals, from the influence of the Church and of the faith. To lay Clericalism (or Catholicism) waste in its foundations and in its very sources of life, namely, in the school and in the family: such is the authentic declaration of Masonic writers.

5. It will be said that this does not happen in Italy only, but is a system of government which States generally follow. — We answer, that this does not refute, but confirms what We are saying as to the designs and action of Freemasonry in Italy. Yes, this system is adopted and carried out wherever Freemasonry uses its impious and wicked action; and, as its action is widespread, so is this anti-Christian system widely applied. But the application becomes more speedy and general, and is pushed more to extremes, in countries where the government is more under the control of the sect and better promotes its interest.—Unfortunately, at the present time the new Italy is of the number of these countries. Not today only has it become subject to the wicked and evil influence of the sects; but for some time past they have tyrannized over it as they liked, with absolute dominion and power. Here the direction of public affairs, in what concerns religion, is wholly in conformity with the aspirations of the sects; and for accomplishing their aspirations, they find avowed supporters and ready instruments in those who hold the public power. Laws adverse to the Church and measures hostile to it are first proposed, decided, and resolved, in the secret meetings of the sect; and if anything presents even the least appearance of hostility or harm to the Church, it is at once received with favor and put forward. — Amongst the most recent facts We may mention the approval of the new penal code, in which what was most obstinately demanded, in spite of all reasons to the contrary, were the articles against the Clergy, which form for them an exceptional law, and even condemn as criminal certain actions which are sacred duties of their ministry. — The law as to pious works, by which all charitable property, accumulated by the piety and religion of our ancestors under the protection and guardianship of the Church, was withdrawn altogether from the Church's action and control, had been for some years put forward in the meetings of the sect, precisely because it would inflict a new outrage on the Church, lessen its social influence, and suppress at once a great number of bequests made for divine worship. —

Then came that eminently sectarian work, the erection of the monument to the renowned apostate of Nola, which, with the aid and favor of the government, was promoted, determined, and carried out by means of Freemasonry, whose most authorized spokesmen were not ashamed to acknowledge its purpose and to declare its meaning. Its purpose was to insult the Papacy; its meaning that, instead of the Catholic Faith, must now be substituted the most absolute freedom of examination, of criticism, of thought, and of conscience: and what is meant by such language in the mouth of the sects is well known. — The seal was put by the most explicit declarations made by the head of the government, which were to the following effect: — That the true and real conflict, which the government has the merit of understanding, is the conflict between faith and the Church on one side and free examination and reason on the other. That the Church may try to act as it has done before, to enchain anew reason and free-thought, and to prevail; but the government in this conflict declares itself openly in favor of reason as against faith, and takes upon itself the task of making the Italian State the evident expression of this reason and liberty: a sad task, which has just now been boldly reaffirmed on a like occasion.

6. In the light of such facts and such declarations as these, it is more than ever clear that the ruling idea which, as far as religion is concerned, controls the course of public affairs in Italy, is the realization of the Masonic program. We see how much has already been realized; we know how much still remains to be done; and we can foresee with certainty that, so long as the destinies of Italy are in the hands of sectarian rulers or of men subject to the sects, the realization of the program will be pressed on, more or less rapidly according to circumstances, unto its complete development. — The action of the sects is at present directed to attain the following objects, according to the votes and resolutions passed in their most important assemblies, — votes and resolutions inspired throughout by a deadly hatred of the Church. The abolition in the schools of every kind of religious instruction, and the founding of institutions in which even girls are to be withdrawn from all clerical influence whatever it may be; because the State, which ought to be absolutely atheistic, has the inalienable right and duty to form the heart and the spirit of its citizens, and no school should exist apart from its inspiration and control. — The rigorous application of all laws now in force, which aim at securing the absolute independence of civil society from clerical influence. — The strict observance of laws suppressing religious corporations, and the employment of means to make them effectual. — The regulation of all ecclesiastical property, starting from the principle that its ownership belongs to the State, and its administration to the civil power. — The exclusion of every Catholic or clerical element from all public administrations, from pious works, hospitals, and schools, from the councils which govern the destinies of the country, from academical and other unions, from companies, committees, and families, — an exclusion from everything, everywhere, and forever. Instead, the Masonic influence is to make itself felt in all the circumstances of social life, and to become master and controller of everything. — Hereby the way will be smoothed towards the abolition of the Papacy; Italy will thus be free from its implacable and deadly enemy; and Rome, which in the past was the center of universal Theocracy will in the future be the center of universal secularization, whence the Magna Charta of human liberty is to be proclaimed in the face of the whole world. Such are the authentic declarations, aspirations, and resolutions, of Freemasons or of their assemblies.

7. Without exaggeration, this is the present condition and the future prospect of religion in Italy. To shrink from seeing the gravity of this would be a fatal error. To recognize it as it is, to confront it with evangelical prudence and fortitude, to infer the duties which it imposes on all Catholics, and upon us especially who as Pastors have to watch over them and guide them to salvation, is to enter into the views of Providence, to do a work of wisdom and pastoral zeal. — As far as We are concerned, the Apostolic office lays upon Us the duty of protesting loudly once more against all that has been done, is doing, or is attempted in Italy to the harm of religion. Defending and guarding the sacred rights of the Church and of the Pontificate, We openly repel and denounce to the whole Catholic world the outrages which the Church and the Pontificate are continually receiving, especially in Rome, and which hamper Us in the government of the Catholic Church, and add difficulty and indignity to Our condition. We are determined not to omit anything on Our part which can serve to maintain the faith lively and vigorous amidst the Italian people, and to protect it against the assaults of its enemies. We, therefore, make appeal, Venerable Brethren, to your zeal and your great love for souls, in order that, possessed with a sense of the gravity of the danger which they incur, you may apply the proper remedies and do all you can to dispel this danger.

8. No means must be neglected that are in your power. All the resources of speech, every expedient in action, all the immense treasures of help and grace which the Church places in your hands, must be made use of, for the formation of a Clergy

learned and full of the spirit of Jesus Christ, for the Christian education of youth, for the extirpation of evil doctrines, for the defense of Catholic truths, and for the maintenance of the Christian character and spirit of family life.

9. As to the Catholic people, before everything else it is necessary that they should be instructed as to the true state of things in Italy with regard to religion, the essentially religious character of the conflict in Italy against the Pontiff, and the real object constantly aimed at, so that they may see by the evidence of facts the many ways in which their religion is conspired against, and may be convinced of the risk they run of being robbed and spoiled of the inestimable treasure of the faith. — With this conviction in their minds, and having at the same time a certainty that without faith it is impossible to please God and to be saved, they will understand that what is now at stake is the greatest, not to say the only interest, which every one on earth is bound before all things, at the cost of any sacrifice, to put out of danger, under penalty of everlasting misery. They will, moreover, easily understand that, in this time of open and raging conflict, it would be disgraceful for them to desert the field and hide themselves. Their duty is to remain at their post, and openly to show themselves to be true Catholics by their belief and by actions in conformity with their faith. This they must do for the honor of their faith, and the glory of the Sovereign Leader whose banner they follow; and that they may escape that great misfortune of being disowned at the last day, and of not being recognized as His by the Supreme Judge who has declared that whosoever is not with Him is against Him. — Without ostentation or timidity, let them give proof of that true courage which arises from the consciousness of fulfilling a sacred duty before God and men. To this frank profession of faith Catholics must unite a perfect docility and filial love towards the Church, a sincere respect for their Bishops, and an absolute devotion and obedience to the Roman Pontiff. In a word, they will recognize how necessary it is to cease from everything that is the work of the sects, or that receives impulse or favor from them, as being undoubtedly infected by the anti-Christian spirit; and they will, on the contrary, devote themselves with activity, courage and constancy, to Catholic works, and to the associations and institutions which the Church has blessed, and which the Bishops and the Roman Pontiff encourage and sustain.—Moreover, seeing that the chief instrument employed by our enemies is the press, which in great part receives from them its inspiration and support, it is important that Catholics should oppose the evil press by a press that is good, for the defense of truth, out of love for religion, and to uphold the rights of the Church. While the Catholic press is occupied in laying bare the perfidious designs of the sects, in helping and seconding the action of the sacred Pastors, and in defending and promoting Catholic works, it is the duty of the faithful efficaciously to support this press,—both by refusing or ceasing to favor in any way the evil press; and also directly, by concurring, as far as each one can, in helping it to live and thrive: and in this matter We think that hitherto enough has not been done in Italy.—Lastly, the teaching addressed by Us to all Catholics, especially in the Encyclicals “*Humanum genus*” and “*Sapientiae Christianae*,” should be particularly applied to the Catholics of Italy, and be impressed upon them. If they have anything to suffer or to sacrifice through remaining faithful to these duties, let them take courage in the thought that the Kingdom of Heaven suffereth violence and is gained only by doing violence to ourselves; and that he who loves himself and what is his own more than Jesus Christ, is not worthy of Him. The example of the many invincible champions who, throughout all time, have generously sacrificed everything for the faith, and the special helps of grace which make the yoke of Jesus Christ sweet and His burden light, ought to animate powerfully their courage and to sustain them in the glorious contest.

10. So far We have considered only the religious side of the present state of things in Italy, inasmuch as this is for Us the most essential, and the subject which eminently concerns Us by reason of the Apostolic office which We hold. But it is worthwhile to consider also the social and political side, so that Italians may see that not only the love of religion, but also the noblest and sincerest love of country should stir them to resist the impious attempts of the sects. — As a convincing proof of this, it suffices to take note of the kind of future, in the social and political order, which is being prepared for Italy by men whose object is — and they make no secret of it — to wage an unrelenting war against Catholicism and the Papacy.

11. Already the test of the past speaks eloquently for itself. — What Italy has become in this first Period of its new life. as to public and private morality, internal safety, order and peace, national wealth and prosperity, all this is known to you by facts, Venerable Brethren, better than We could describe it in words. The very men whose interest it would be to hide all this, are constrained by truth to admit it. We will only say that, under present conditions, though a sad but real necessity, things could not be otherwise: the Masonic sect, with all its boast of a spirit of beneficence and philanthropy, can only

exercise an evil influence — an influence which is evil because it attacks and endeavors to destroy the religion of Christ, the true benefactress of mankind.

12. All know with what salutary effect and in how many ways the influence of religion penetrates society. It is beyond dispute that sound public and private morality gives honor and strength to States. But it is equally certain that, without religion there is no true morality, either public or private. — From the family, solidly based on its natural foundations, comes the life, the growth, and the energy of society. But without religion, and without morality, the domestic partnership has no stability, and the family bonds grow weak and waste away. — The prosperity of peoples and of nations comes from God and from His blessings. If a people does not attribute its prosperity to Him, but rises up against Him, and in the pride of its heart tacitly tells Him that it has no need of Him, its prosperity is but a semblance, certain to disappear so soon as it shall please the Lord to confound the proud insolence of His enemies. — It is religion which, penetrating to the depth of each one's conscience, makes him feel the force of duty and urges him to fulfill it. It is religion which gives to rulers feelings of justice and love towards their subjects; which makes subjects faithful and sincerely devoted to their rulers; which makes upright and good legislators, just and incorruptible magistrates, brave and heroic soldiers, conscientious and diligent administrators. It is religion which produces concord and affection between husband and wife, love and reverence between parents and their children; which makes the poor respect the property of others, and causes the rich to make a right use of their wealth. From this fidelity to duty, and this respect for the rights of others come the order, the tranquillity, and the peace, which form so large a part of the prosperity of a people and of a State. Take away religion, and with it all these immensely precious benefits would disappear from society.

13. For Italy, moreover, the loss would be sensible. — All its glories and greatness, which for a long time gave to it the first place among the most cultured nations, are inseparable from religion, which has either produced or inspired them, or certainly has given to them favor, help, and increase. Its communes tell us of its public liberties: of its military glories we read in its many memorable enterprises against the enemies of the Christian name. Its sciences are seen in its universities which, founded, fostered, and privileged by the Church, have been their home and theater. Its arts are shown in the numberless monuments of every kind with which Italy is profusely covered. Of its institutions for the relief of suffering, for the destitute, and the working-classes we have evidence in its many foundations of Christian charity, in the many asylums established for every kind of need and misfortune, and in the associations and corporations which have grown up under the protection of religion. The virtue and the strength of religion are immortal because religion is from God. It has treasures of help and most efficacious remedies, which can be wonderfully adapted to the needs of every time and epoch. What religion has known how to do and has done in former times, it can do also now with a virtue ever fresh and vigorous. To take away religion from Italy, is to dry up at once the most abundant source of inestimable help and benefits.

14. Moreover, one of the greatest and most formidable dangers of society at the present day, is the agitation of the Socialists, who threaten to uplift it from its foundations. From this great danger Italy is not free; and although other nations may be more infested than Italy by this spirit of subversion and disorder, it is not therefore less true that even here this spirit is widely spreading and increasing every day in strength. So criminal is its nature, so great the power of its organization and the audacity of its designs, that there is need of uniting all conservative forces, if we are to arrest its progress and successfully to prevent its triumph. Of these forces the first, and above all the chief one, is that which can be supplied by religion and the Church: without this, the strictest laws, the severest tribunals, and even the force of arms, will prove useless or insufficient. As, in old times, material force was of no avail against the hordes of barbarians, but only the power of the Christian religion, which entering into their souls quenched their ferocity, civilized their manners, and made them docile to the voice of truth and to the law of the gospel; so against the fury of lawless multitudes there will be no effectual defense without the salutary power of religion. It is only this power which, casting into their minds the light of truth, and instilling into their hearts the holy moral precepts of Jesus Christ, can make them listen to the voice of conscience and of duty, and, before restraining their hand, restrain their minds and allay the violence of passion. — To assail religion, is therefore to deprive Italy of its most powerful ally against an enemy that becomes every day more formidable.

15. But this is not all. — As, in the social order, the war against religion is becoming most disastrous and destructive to Italy, so, in the political order, the enmity against the Holy See and the Roman Pontiff is for Italy a source of the greatest

evils. Even as to this, demonstration is not needed; it is enough, for the full expression of our thought, to state in few words its conclusions. The war against the Pope is for Italy, internally, a cause of profound division between official Italy and the great part of Italians who are truly Catholic: and every division is a weakness. This war deprives our country of the support and co-operation of the party which is the most frankly conservative; it keeps up in the bosom of the nation a religious conflict which has never yet brought any public good, but ever bears within itself the fatal germs of evil and of most heavy chastisement.—Externally, the conflict with the Holy See, besides depriving Italy of the prestige and splendor which it would most certainly have by living in peace with the Pontificate, draws upon it the hostility of the Catholics of the whole world, is a cause of immense sacrifices, and may on any occasion furnish its enemies with a weapon to be used against it.

16. Such is the so-called welfare and greatness prepared for Italy by those who, having its destinies in their hands, do all they can, in accordance with the impious aspiration of the sects, to overthrow the Catholic religion and the Papacy.

17. Suppose, instead of this, that all connection and connivance with the sects were given up; that religion and the Church, as the greatest social power, were allowed real liberty and full exercise of their rights. — What a happy change would come over the destinies of Italy! The evils and the dangers which we have lamented, as the result of the war against religion and the Church, would cease with the termination of the conflict; and further, we should see once more flourish on the chosen soil of Catholic Italy the greatness and glory which religion and the Church have ever abundantly produced. From their divine power would spring up spontaneously a reformation of public and private morality; family ties would be strengthened; and under religious influences, the feeling of duty and of fidelity in its fulfillment would be awakened in all ranks of the people to a new life. — The social questions which now so greatly occupy men's minds would find their way to the best and most complete solution, by the practical application of the gospel precepts of charity and justice. Popular liberty, not allowed to degenerate into license, would be directed only to good ends, and would become truly worthy of man. The sciences, through that truth of which the Church is mistress, would rise speedily to a higher excellence; and so also would the arts, through the powerful inspiration which religion derives from above, and which it knows how to transfuse into the minds of men. — Peace being made with the Church, religious unity and civil concord would be greatly strengthened; the separation between Italy and Catholics faithful to the Church would cease, and Italy would thus acquire a powerful element of order and stability. The just demands of the Roman Pontiff being satisfied, and his sovereign rights acknowledged, he would be restored to a condition of true and effective independence; and Catholics of other parts of the world, who, not through external influence of ignorance of what they want, but through a feeling of faith and sense of duty, all raise their voice in defense of the dignity and liberty of the supreme Pastor of their souls, would no longer have reason to regard Italy as the enemy of the Pontiff. — On the contrary, Italy would gain greater respect and esteem from other nations by living in harmony with the Apostolic See; for not only has this See conferred special benefits on Italians by its presence in the midst of them, but also, by the constant diffusion of the treasures of faith from this center of benediction and salvation, it has made the Italian name great and respected among all nations. Italy reconciled with the Pontiff, and faithful to its religion, would be able worthily to emulate the glory of its early times; and from whatever real progress there is in the present age it would receive a new impulse to advance in its glorious path. Rome, preeminently the Catholic city, destined by God to be the center of the religion of Christ and the See of His Vicar, has had in this the cause of its stability and greatness throughout the eventful changes of the many ages that are past. Placed again under the peaceful and paternal scepter of the Roman Pontiff, it would again become what Providence and the course of ages made it — not dwarfed to the condition of a capital of one kingdom, nor divided between two different and sovereign powers in a dualism contrary to its whole history; but the worthy capital of the Catholic world, great with all the majesty of Religion and of the supreme Priesthood, a teacher and an example to the nations of morality and of civilization.

18. These are not vain illusions, Venerable Brethren, but hopes resting upon the most solid and true foundation. The assertion which for some time has been commonly repeated, that Catholics and the Pontiff are the enemies of Italy, and in alliance, so to speak, with those who would overturn everything, is a gratuitous insult and a shameless calumny, artfully spread abroad by the sects to disguise their wicked designs, and to enable them to continue without obstacle their hateful work of stripping Italy of its Catholic character. The truth which is seen most clearly from what we have thus far said, is that Catholics are Italy's best friends. By keeping altogether aloof from the sects, by renouncing their spirit and their works, by

striving in every way that Italy may not lose the faith, but preserve it in all its vigor—may not fight against the Church, but be its faithful daughter, — may not assail the Pontificate, but be reconciled to it, — Catholics give proof by all this of their strong and real love for the religion of their ancestors and for their country. — Do all that you can, Venerable Brethren, to spread the light of truth among the people so that they may come at last to understand where their welfare and their true interest are to be found; and may be convinced that only from fidelity to religion and from peace with the Church and with the Roman Pontiff, can they hope to obtain for Italy a future worthy of its glorious past. — To this We would call the attention, not of those affiliated to the sects, whose deliberate purpose it is to establish the new settlement of the Italian Peninsula upon the ruins of the Catholic Religion; but of others who, without welcoming such malevolent designs, help these men in their work by supporting their policy; and especially of young men, who are so liable to go astray through inexperience and the predominance of mere sentiment. We would that everyone should become convinced that the course which is now followed cannot be otherwise than fatal to Italy; and, in once more making known this danger, We are moved only by a consciousness of duty and by love of our country.

19. But, for the enlightening of men's minds, we must above all ask for special help from heaven. Therefore, to our united action, Venerable Brethren, we must join prayer; and let it be a prayer that is general, constant, and fervent: a prayer that will offer gentle violence to the heart of God. and render Him merciful to Italy our country, so that He may avert from it every calamity, especially that which would be the most terrible — the loss of faith. — Let us take as our mediatrix with God the most glorious VIRGIN MARY, the invincible Queen of the Rosary, Who has such great power over the forces of hell, and has so many times made Italy feel the effects of Her maternal love. — Let us also with confidence have recourse to the holy Apostles PETER and PAUL, who subjected this blessed land to the faith, sanctified it by their labors, and bathed it in their blood.

20. As a pledge meanwhile of the help which We ask, and in token of Our most special affection, receive the Apostolic Benediction, which from the depth of Our heart We grant to you, Venerable Brethren, to your Clergy, and to the Italian people.

Given in Rome, at St. Peter's, on the 15th of October, 1890, the thirteenth year of Our Pontificate.

ENDNOTES:

1. *St. Gregory the Great: Letter to the Emperor Maurice, Reg. 5.*

Depuis Le Jour. On the Education of the Clergy. Pope Leo XIII - 1899

To Our Venerable Brothers the Archbishops, Bishops and Clergy of France.

Venerable Brothers, Dearly Beloved Sons:

1. Since the day we were raised to the Pontifical Chair France has been ever the object to us of a special solicitude and affection. For from her God, in the unfathomable designs of His mercy over the world, has in the course of ages by preference chosen Apostolic men destined to preach the true faith to the limits of the globe, and to carry the light of the Gospel to the nations yet plunged in the darkness of paganism. He predestined her to be the defender of His Church and the instrument of His great works: *Gesta Dei per Francos*.

2. Obviously this high mission entails duties many and grave. Wishing, like our predecessors, to see France faithfully fulfil the glorious mandate wherewith she has been entrusted, we have on several occasions during our long pontificate addressed to her our advice, our encouragement, our exhortations. This we did in a special way in our Encyclical Letter of February 8, 1884, *Nobilissima Gallorum gens*, and in our letter of February 16, 1892, published in French and beginning with the

words: “Au milieu des sollicitudes.” Our words were not without fruit, and we know from you, Venerable Brothers, that a large portion of the French people ever holds in honor the faith of their ancestors and faithfully observes the obligations it imposes. On the other hand, it could not escape us that the enemies of this holy faith have not been idle and have succeeded in banishing every religious principle from a large number of families, which, in consequence, live in lamentable ignorance of revealed truth, and in complete indifference to all that concerns their spiritual interests and the salvation of their souls.

3. While therefore with good reason we congratulate France on being a focus of apostolic work among nations destitute of the faith, we are also bound to encourage the efforts of those of her sons who, enrolled in the priesthood of Jesus Christ, are laboring to evangelize their own people, to preserve them from the invasion of naturalism and incredulity, with their fatal and inevitable consequences. Called by the will of God to be the saviour of the world, priests must always, and above all things, remember that they are by the very institution of Jesus Christ, “the salt of the earth,”[1] and hence St. Paul, writing to Timothy, justly concluded that “by their charity, their faith and their purity, they must be an example to the faithful in their words and in their relations with their neighbors.”[2]

4. That such is true of the French clergy, taken as a whole, has always been a great consolation to us to learn, Venerable Brothers, from the quadrennial reports you send us concerning the state of your dioceses, conformably to the Constitution of Sixtus V, and from the oral communications we receive from you whenever we have the happiness of conversing with you and receiving your confidences. Yes, dignity of life, ardor of faith, a spirit of devotedness and sacrifice, a zeal characterized by enthusiasm and generosity, an inexhaustible charity toward their neighbor, energy in all noble and fruitful enterprises making for the glory of God, the salvation of souls and the welfare of their country—these are the precious qualities traditional among the French clergy, and we are happy to be able here to render to them a public and fatherly testimony.

Still, precisely on account of the deep and tender affection we have for them, and at the same time to perform a duty of our Apostolic ministry and respond to the keen desire we feel to see them ever acting up to their great mission, we have resolved, Venerable Brothers, to treat in this letter of certain points to which present circumstances peremptorily call the conscientious attention of the chief pastors of the French Church and of the priests who work under their jurisdiction.

5. And in the first place it is clear that the more important, complex and difficult an office is the longer and more careful should be the preparation undergone by those who are called to fill it. But is there on earth a dignity higher than that of the priesthood or a ministry imposing a heavier responsibility than that whose object is the sanctification of all the free acts of man? Is it not of the government of souls that the Fathers have rightly said that it is “the art of arts;” that is, the most important and most delicate of all tasks to which a man may be applied for the benefit of his kind? – “*Ars artium regimen animarum*.”[3] Nothing must then be neglected to prepare those whom a divine vocation calls to this mission in order that they may fulfill it worthily and fruitfully.

6. To begin with, from among the young those are to be selected in whom the Most High has sown the seeds of a vocation. We are aware that, thanks to your wise recommendations, in many dioceses of France the priests of the different parishes, especially in country districts, apply themselves with a zeal and self-sacrifice which we cannot sufficiently praise in guiding themselves the studies of children in whom they have observed a marked tendency to piety and an aptitude for intellectual work. The presbyteral schools are thus the first step, as it were, of the stairs which from the junior to the senior seminaries carry up to the priesthood those young men to whom the Saviour repeats the appeal He addressed to Peter and Andrew, to John and James, “Leave your nets; follow Me, I will make you fishers of men.”[4]

7. With regard to the junior seminary, this very valuable institution has been frequently and justly compared to the beds in which are set apart such plants as call for the most particular and assiduous care as the only way to make them bear fruit and produce a recompense for the labors of their cultivation. On this subject, we renew the recommendation addressed by our predecessor, Pius IX, to the Bishops in his Encyclical of December 8, 1849. This is itself based on one of the most important decisions of the Fathers of the Council of Trent. To France belongs the glory of having held it in most account

during the present century, for of the ninety-four dioceses in the country there is not one which is not endowed with one or more junior seminaries.

8. We know, Venerable Brothers, the solicitude which you bestow on these institutions so justly dear to your pastoral zeal, and we congratulate you on it. The priests who labor, under your superintendence, for the formation of the youth called to enroll itself later on in the ranks of the sacerdotal army, cannot too often meditate before God on the exceptional importance of the mission with which you entrust them. They have not simply to instruct their children in the elements of letters and human science, like the general run of masters—that is the least part of their task. Their attention, zeal and devotion must be ever on the watch and active, in order, on the one hand, to study continually, under the eye and in the light of God, the souls of the children and the indications of their vocation to the service of the altar, and, on the other, to help the inexperience and feebleness of their young disciples in order to protect the precious grace of the Divine call against all deadly influences, both from without and from within. They have therefore to exercise a ministry that is humble, laborious and delicate, and requires constant abnegation. To sustain their courage in the fulfillment of their duties, they will take care to temper it in the purest sources of the spirit of faith. They must never lose sight of the fact that the children whose intelligence, heart and character they are engaged in forming are not being prepared for earthly functions, however legitimate or honorable. The Church confides those children to them in order that they may one day be fit to become priests; that is to say, missionaries of the Gospel, continuers of the work of Jesus Christ, distributors of His Grace and His Sacraments. Let this purely supernatural consideration incessantly imbue their double function as professors and educators, and be the leaven, so to say, which is to be mixed with the best flour, according to the Gospel parable, so as to transform it into sweet and substantial bread.[5]

9. And as an abiding thoughtfulness for the first and indispensable formation of the spirit and virtues of the priesthood should inspire the masters of your junior seminaries in their relations with their pupils, so, too, the system of study and the whole economy of discipline must be allied to this same primary and directing idea. We are not unaware, Venerable Brothers, that you are to a certain extent obliged to reckon with the State programme and with the conditions imposed by it for obtaining university degrees, owing to the fact that in certain cases such degrees are required of priests engaged in the management of free colleges under the patronage of the Bishops and religious congregations, or in the higher teaching of Catholic faculties which you have so laudably established. It is, moreover, of sovereign importance for the maintenance of the influence of the clergy on society that they count among their ranks a sufficient number of priests yielding nothing in science, of which degrees are the official evidence, to the masters whom the State trains for its lycées and universities.

10. Nevertheless, after making all the allowances imposed by circumstances for this exigency of the State programme, the studies of aspirants to the priesthood must remain faithful to the traditional methods of past ages. It is these which have produced the eminent men of whom France is so justly proud – the Petaus, Thomassins, Mabillons and many others, to say nothing of your Bossuet, called the Eagle of Meaux, because in loftiness of thought and nobility of expression his genius soars in the highest regions of Christian science and eloquence. The study of belles lettres rendered mighty aid in making these men valiant and useful workers in the service of the Church and capable of writing works which were truly worthy to pass down to posterity, and which contribute even to-day to the defense and propagation of revealed truth. For the belles lettres have the property, when taught by skilful Christian masters, of rapidly developing in the souls of young men all the germs of intellectual and moral life, whilst at the same time contributing accuracy and broadness to the judgment and elegance and distinction to expression.

11. This consideration assumes special importance when applied to Greek and Latin literature, the depositaries of those masterpieces of sacred science which the Church with good reason counts among her most precious treasures. Half a century ago, at that period (all too brief!) of true liberty, during which the bishops of France were free to meet and concert such measures as they deemed best calculated to further the progress of religion, and, at the same time, most profitable to the public peace, several of your Provincial Councils, Venerable Brothers, recommended in the most express terms the culture of the Latin tongue and literature. Even then your colleges deplored the fact that the knowledge of Latin in your country tended to diminish.[6]

12. But if the methods of pedagogy in vogue in the State establishments have been for several years past progressively reducing the study of Latin and suppressing the exercises in prose and poetry which our fathers justly considered should hold a large place in college classes, the junior seminaries must put themselves on their guard against these innovations, inspired by utilitarian motives and working to the detriment of the solid formation of the mind. To the ancient methods so often justified by their results we would freely apply the words of St. Paul to his disciple Timothy, and with the apostles we would say to you, Venerable Brothers, “Guard the deposit”[7] with jealous care. If it should be destined-which God forbid!-one day to disappear from the other public schools, let your junior seminaries and free colleges keep it with an intelligent and patriotic solicitude. Doing so, you will be imitating the priests of Jerusalem, who, saving the sacred fire of the temple from the barbarian invader, so hid it as to be able to find it again and restore it to its splendor when the evil day should have passed.[8]

13. Once in possession of the Latin tongue-the key, so to say, of sacred science-and their mental faculties sufficiently developed by the study of the belles lettres, young men destined for the priesthood pass from the junior to the senior seminary. There they will prepare themselves by piety and the exercise of the priestly virtues for the reception of Holy Orders, while devoting themselves to the study of philosophy and theology.

14. In our Encyclical “Aeterni Patris,” which we once again recommend to the attentive perusal of your seminarists and their masters, we declared, with St. Paul as our authority, that it is by the empty subtleties of false philosophy “*per philosophiam et inanem fallaciam*” that the minds of the faithful are most frequently led astray and the purity of the faith corrupted among men, we added, and the events of the last twenty years have furnished bitter confirmation of the reflections and apprehensions we expressed at the time. If one notes the critical condition of the times in which we live and ponders on the state of affairs in public and private life he will have no difficulty in seeing that the cause of the evils which oppress us, as well as those which menace, lies in the fact that erroneous opinions on all subjects, human and divine, have gradually percolated from philosophical schools through all ranks of society, and have come to be accepted by a large number of minds.[9]

15. We renew our condemnation of those teachings of philosophy which have merely the name, and which by striking at the very foundation of human knowledge lead logically to universal skepticism and to irreligion. We are profoundly grieved to learn that for some years past some Catholics have felt at liberty to follow in the wake of a philosophy which under the specious pretext of freeing human reason from all ideas and from all illusions, denies it the right of affirming anything beyond its own operations, thus sacrificing to a radical subjectivism all the certainties which traditional metaphysics, consecrated by the authority of the strongest thinkers, laid down as the necessary and unshakable foundations for the demonstration of the existence of God, the spirituality and immortality of the soul, and the objective reality of the exterior world. It is to be deeply regretted that this doctrinal skepticism, of foreign importation and Protestant origin, should have been received with so much favor in a country so justly celebrated for its love of clearness of thought and expression. We know, Venerable Brothers, how far you share our well-grounded anxiety on this subject, and we reckon on you to redouble your solicitude and vigilance in shutting out this fallacious and dangerous philosophy from the teaching in your seminaries, and to honor more than ever the methods we recommended in the above-quoted Encyclical of August 4, 1879.

16. In our times the students in your junior and senior seminaries can less than ever afford to be strangers to the study of physical and natural science. To it, therefore, they must apply themselves-but in due measure and in wise proportions. It is by no means necessary that in the scientific course annexed to the study of philosophy the professors should feel themselves obliged to expound in detail the almost innumerable applications of physical and natural sciences in the different branches of human industry. It is enough that their pupils have an accurate knowledge of the main principles and summary conclusions, so as to be able to solve the objections which infidels draw from these sciences against the teachings of Revelation.

17. It is of capital importance that the students of your senior seminaries should study, for at least two years, with great care, “rational” philosophy, which, as the learned Benedictine Mabillon, the glory of his order and of France, used to say, will be

- of the greatest assistance to them, not only in teaching them how to reason well and arrive at right conclusions, but in putting them in a position to defend the orthodox faith against the captious and often sophistical arguments of adversaries.[10]
18. Next come the sacred sciences, properly so called-Dogmatic and Moral Theology, Sacred Scripture, Church History and Canon Law. These are the sciences proper to the priest-in them he receives a first initiation during his sojourn in the senior seminary, but he must pursue his studies in them throughout the remainder of his life.
19. Theology is the science of the things of faith. It is nourished, Pope Sixtus V. tells us, at those ever-willing springs-the Holy Scriptures, the decisions of the Popes, the decrees of the Councils.”
20. Called positive and speculative or scholastic, according to the method followed in studying it, theology does not confine itself to proposing the truths which are to be believed; it scrutinizes their inmost depths, shows their relations with human reason, and, aided by the resources which true philosophy supplies, explains, develops and adapts them accurately to all the needs of the defense and propagation of the faith. Like Beseleel, to whom the Lord gave His spirit of wisdom, intelligence and knowledge, when intrusting him with the mission of building His temple, the theologian “cuts the precious stones of divine dogma, assorts them skilfully, and, by the setting he gives them, brings out their brilliancy, charm and beauty.”[12]
21. Rightly, then, does the same Sixtus V. call theology (and here he is referring especially to scholastic theology) a gift from heaven, and ask that it be maintained in the schools and cultivated with great ardor, as being abundant in fruitfulness for the Church.[13]
22. Is it necessary to add that the book par excellence in which students may with most profit study scholastic theology is the *Summa Theologica* of St. Thomas Aquinas? It is our wish, therefore, that professors be sure to explain to all their pupils its method, as well as the principal articles relating to Catholic faith.
23. We recommend equally that all seminarists have in their hands, and frequently peruse, that golden book known as the Catechism of the Council of Trent, or Roman Catechism, dedicated to all priests invested with the pastoral office (Catechismus ad Parochos). Noted both for the abundance and accuracy of its teaching and for elegance of style, this catechism is a precious summary of the whole of theology, dogmatic and moral. The priest who knows it thoroughly has always at his disposal resources which will enable him to preach with fruit, to acquit himself fitly in the important ministry of the confessional and the direction of souls, and be in a position to refute triumphantly the objections of unbelievers.
24. With regard to the study of the Holy Scriptures, we call your attention once more, Venerable Brothers, to the teachings we laid down in our Encyclical “*Providentissimus Deus*,”[14] which we wish the professors to put before their disciples, with the necessary explanations. They will put them specially on their guard against the disturbing tendencies which it is sought to introduce into the interpretation of the Bible, and which would shortly, were they to prevail, bring about the ruin of its inspiration and supernatural character. Under the specious pretext of depriving the adversaries of the revealed word of apparently irrefutable arguments against the authenticity and veracity of the Holy Books, some Catholic writers have thought it a clever idea to adopt those arguments for themselves. By these strange and perilous tactics they have worked to make a breach with their own hands in the walls of the city they were charged to defend. In our Encyclical above quoted, and in another document,[15] we have spoken our mind on this rash, dangerous policy. While encouraging our exegetists to keep abreast with the progress of criticism, we have firmly maintained the principles which have been sanctioned in this matter by the traditional authority of the Fathers and Councils, and renewed in our own time by the Council of the Vatican.
25. The history of the Church is like a mirror, which reflects the life of the Church through the ages. It proves, better far than civil and profane history, the sovereign liberty of God and His providential action on the march of events. They who study it must never lose sight of the fact that it contains a body of dogmatic facts which none may call in question. That ruling, supernatural idea which presides over the destinies of the Church is at the same time the torch whose light illumines her history. Still, inasmuch as the Church, which continues among men the life of the Word Incarnate, is composed of a divine and human element, this latter must be expounded by teachers and studied by disciples with great probity. “God has no need of our lies,” as we are told in the Book of Job.[16]

26. The Church historian will be all the better equipped to bring out her divine origin, superior as this is to all conceptions of a merely terrestrial and natural order, the more loyal he is in naught extenuating of the trials which the faults of her children, and at times even of her ministers, have brought upon the Spouse of Christ during the course of centuries. Studied in this way, the history of the Church constitutes by itself a magnificent and conclusive demonstration of the truth and divinity of Christianity.

27. Lastly, to finish the cycle of studies by which candidates for the priesthood should prepare themselves for their future ministry, mention must be made of Canon Law, or the science of the laws and jurisprudence of the Church. This science is connected by very close and logical ties with that of Theology, which it applies practically to all that concerns the government of the Church, the dispensation of holy things, the rights and duties of her ministers, the use of temporal goods which she needs for the accomplishment of her mission. “Without a knowledge of Canon Law (as the Fathers of one of your provincial councils very well said), theology is imperfect, incomplete, like a man with only one arm. Ignorance of Canon Law has favored the birth and diffusion of numerous errors about the rights of the Roman Pontiffs and of Bishops, and about the powers which the Church derives from her own Constitution-powers whose exercise she adapts to circumstances.”[17]

28. We shall sum up all we have just said concerning your junior and senior seminaries in this sentence of St. Paul, which we recommend to the frequent meditation of the masters and pupils of your ecclesiastical athenaeums: “O Timothy, carefully guard the deposit which has been confided to you. Fly the profane novelties of words and objections which cover themselves with the false names of science, for all they who have made profession of them have erred in the faith.”[18]

29. And now we have a word to say to you, dearly beloved sons, who have been ordained priests and become the cooperators of your Bishops. We know, and the whole world knows with us, the qualities which distinguish you. There is no good work of which you are not the inspiration or the apostles. Docile to the counsels we gave you in the Encyclical “*Rerum Novarum*,” you go to the people, to the workers, to the poor. You endeavor by all means in your power to help them, raise them in the moral scale, render their lot less hard. To this end you form reunions and congresses; you establish homes, clubs, rural banks, aid and employment offices for the toilers. You labor to introduce reforms into economic and social life, and in the difficult enterprise you do not hesitate to make serious sacrifices of time and money; and with the same scope you write books and articles in the newspapers and reviews. All these are, in themselves, highly praiseworthy, and in them you give no equivocal proofs of good will and of intelligent and generous devotedness to relieve the most pressing needs of contemporary society and of souls.

30. Still, beloved sons, we deem it our duty paternally to call your attention to some fundamental principles to which you will not fail to conform if you desire that your activity be really fruitful and reproductive.

31. Remember, above all, that zeal, to be profitable and praiseworthy, must be “accompanied by discretion, rectitude and purity.” Thus does the grave and judicious Thomas a Kempis express himself. Before him St. Bernard, the glory of your country in the twelfth century, that indefatigable apostle of all great causes touching the honor of God, the rights of the Church or the good of souls, did not fear to say that “zeal, separated from knowledge and from the spirit of discernment or discretion, is insupportable . . . that the more ardent zeal is, the more necessary is it that it be accompanied by that discretion which puts order into the exercise of charity and without which even virtue may be changed into a defect and a principle of disorder.”[19] And discretion in activity and in the choice of means of rendering activity successful is all the more indispensable from the fact that the present times are disturbed and environed with numerous difficulties. This or that act, measure or practice, suggested by zeal, while excellent in themselves, can only-owing to the circumstances of the race-produce bad results. Priests will avoid this inconvenience and this evil, if before and during their action they take care to conform to established order the rules of disciplines. And ecclesiastical discipline demands union among the different members of the hierarchy, and the respect and obedience of inferiors to their superiors. In our recent letter to the Archbishop of Tours we said the same thing: “The edifice of the Church of which God Himself is the architect, rests on a very visible foundation, primarily on the authority of Peter and his successors, but also on the Apostles and the successors of the Apostles, the Bishops, so that to hear their voice or to despise it is tantamount to hearing or despising Jesus Christ Himself.”[20]

32. Listen, then, to the words addressed by St. Ignatius, the great martyr of Antioch, to the clergy of the primitive Church: “Let all obey their Bishops, as Jesus Christ obeyed His Father. In all things touching the sense of the Church do nothing without your Bishop, and as our Lord did nothing but in close union with His Father, so priests, do you nothing without your Bishop. Let all members of the priestly body be united, as all the strings of a harp are united in the instrument.”[21]

33. Should you, on the contrary, act as priests independently of this submission to and union with your Bishops, we would repeat to you the words of our predecessor, Gregory XVI, viz., that “you utterly destroy, as far as in you lies, the order established with a most wise forethought by God, the author of the Church.”[22]

34. Remember, too, beloved sons, that the Church is rightly compared to an army in battle array “*sicut castrorum acies ordinata*,”[23] because it is her mission to combat the enemies, visible and invisible, of God and men’s souls. Wherefore did St. Paul recommend Timothy to bear himself “as a good soldier of Jesus Christ?”[24] Now, that which constitutes the strength of an army and contributes most to its victory is discipline and the exact and rigorous obedience of all toward those in command.

35. Just here zeal out of place and without discretion may easily become the cause of real disaster. Call to mind one of the most memorable facts of sacred history. Certainly neither courage, willingness, nor devotion to the sacred cause of religion were lacking in those priests who gathered round Judas Maccabeus, to fight with him against the enemies of the true God, the profaners of the temple, the oppressors of their nation. And yet, releasing themselves from the rules of discipline, they rashly engaged in a combat in which they were vanquished. The Holy Spirit tells us of them “that they were not of the race of those who might save Israel.” Why? Because they would obey only their own inspirations, and threw themselves forward without awaiting the orders of their leaders. “*In die illa ceciderunt sacerdotes in bello, dum volunt fortiter facere, dum sine consilio exeunt in praelium.*”[25] *Ipsi autem non erant de semine virorum illorum, per quos salus facta est in Israel.*”[26]

36. On this point our enemies may serve us for an example. They are well aware that union is strength, “*vis unita fortior*,” so they do not fail to unite close when it comes to attacking the holy Church of Jesus Christ

37. If, then, you desire, as you certainly do, beloved sons, that in the formidable contest being waged against the Church by anti-Christian sects and by the city of the evil one, the victory be for God and His Church, it is absolutely necessary for you to fight all together in perfect order and discipline under the command of your hierarchical leaders. Pay no heed to those pernicious men who, though calling themselves Christians and Catholics, throw tares into the field of the Lord and sow division in His Church by attacking and often even calumniating the Bishops “established by the Holy Ghost to rule the Church of God.”[27] Read neither their pamphlets nor their papers. No good priest should in any way lend authority either to their ideas or to their license of speech. Can he ever forget that on the day of his ordination he promised “*obedientiam et reverentiam*” to his Bishop before the holy altar?

38. Above all things, remember, beloved sons, that an indispensable condition of true zeal and the best pledge of success in the works to which hierarchical obedience consecrates you is purity and holiness of life. “Jesus began by practicing before preaching.”[28] Like Him, the priest must preface preaching by word by preaching by example. “Separated from the world and its concerns (say the Fathers of the Council of Trent), clerics have been placed on a height where they are visible and the faithful look into their lives as into a mirror to know what they are to imitate. Hence clerics and all they whom God has called specially to His service should so regulate their actions and morals that there may be nothing in their deportment, manners, movements, words and in all the other details of their life which is not deeply impressed with religion. They must carefully avoid faults which, though trivial, in others would be very serious to them, in order that there be not a single one of their acts which does not inspire respect in all.”[29] With these recommendations of the sacred Council, which we would wish, beloved sons, to engrave in all your hearts, those priests who certainly fail to comply, who adopted in their preaching language out of harmony with the dignity of their priesthood and the sacredness of the word of God; who attended popular meetings where their presence could only excite the passions of the wicked and of the enemies of the Church, and who exposed themselves to the grossest insults without profit to any one, and to the astonishment, if not scandal, of the pious faithful; who assumed the habits, manners, conduct and spirit of laymen. Salt must certainly be mingled with the mass which

it is to preserve from corruption, but it must at the same time defend itself against the mass under pain of losing all savor and becoming of no use except to be thrown out and trampled under foot.[30]

39. So, too, the priest who is the salt of the earth must in his necessary contact with the society by which he is surrounded, preserve modesty, gravity and holiness in manner, action and speech, and not allow himself to become infected with the levity, dissipation and vanity of the worldly. He must, on the contrary, in the midst of the men, keep his soul so united with God that he lose nothing of the spirit of his holy state, and be not constrained to make before God and his conscience the sad and humiliating avowal: “I never go among laymen that I do not return less a priest.”

40. Is it not because they have, with a zeal that is presumptive, set aside those traditional rules of discretion, modesty and prudence that certain priests consider as out of date and incompatible with “the present needs of the ministry those principles of discipline and conduct which they received from their masters in the senior seminary?” They are to be seen rushing, as if by instinct, into the most perilous innovations in speech, manners and associations. Several of them, alas! rashly putting themselves on the slippery incline from which they have no native power to escape, and despising the charitable warnings of their superiors and their older and more experienced colleagues, have ended in apostasies which rejoice the hearts of the adversaries of the Church and brought bitterest tears into the eyes of their Bishops, their brothers in the priesthood and the pious faithful. St. Augustine tells us: “When a man is out of the right way the more quickly and impetuously he advances, the more he errs.”[31]

41. There are, of course, some changes which are advantageous and calculated to advance the kingdom of God in men’s souls and in society. But, as the Holy Gospel tells us,[32] it is the province of the “Father of the household” and not of the children or servants to examine them, and, if he judges well, to give them currency side by side with the timehonored and venerable usages, which make up the rest of his treasury.

42. Lately when fulfilling the apostolic duty of putting the Catholics of North America on their guard against innovations, tending, among other things, to substitute for the principles of perfection consecrated by the teaching of doctors and the practice of saints moral maxims and rules of life more or less impregnated with that naturalism which nowadays endeavors to penetrate everywhere, we proclaimed aloud that far from repudiating and rejecting “en bloc” the progress accomplished in the present epoch, we were only too anxious to welcome all that goes to augment the patrimony of science or to give greater extension to public prosperity. But we took care to add that this progress could be of efficacious service to the good cause only when harmonized with the authority of the Church.[33]

43. As a conclusion to this letter we are pleased to apply to the clergy of France what we formerly wrote for the priests of our diocese of Perugia. We reproduce here a portion of the pastoral letter we addressed to them on July 19, 1866:

44. “We ask the ecclesiastics of our diocese to reflect seriously on their sublime obligations and on the difficult circumstances through which we are passing and to act in such wise that their conduct be in harmony with their duties and always conformable to the rules of an enlightened and prudent zeal. For thus even our enemies will seek in vain for motives of reproach and blame: *qui ex adverso est vereatur nihil habens malum dicere de nobis*.[34]

45. “Although difficulties and dangers are every day multiplying, the pious and fervent priest must not for that be discouraged – he must not abandon his duties or even draw rein in the accomplishment of the spiritual mission he has received for the welfare and salvation of mankind and for the maintenance of that august religion of which he is herald and minister. For it is especially by difficulties and trials that his virtue becomes strong and stable; it is in the greatest misfortunes, in the midst of political transformations and social upheavals that the salutary and civilizing influence of his ministry shines forth with greatest brilliancy.

46. ” . . . To come down to practice we find a teaching admirably adapted to the circumstances in the four maxims which the great Apostle St. Paul gave to his disciple Titus. In all things give good example by your works, your doctrine, the integrity of your life, by the gravity of your conduct, using none but holy and blameless language.[35] We would that each and every member of our clergy meditate on these maxims and conform his conduct thereto.

47. “*In omnibus teipsum praebe exemplum bonorum operum.* In all things give an example of good works; that is, of active and exemplary life, animated by a true spirit of charity and guided by the maxims of evangelical prudence – of a life of sacrifice and toil, consecrated to the welfare of your neighbors, not with earthly views or for a perishable reward, but with a supernatural object. Give an example by that language at once simple, noble and lofty, by that sound and blameless discourse which confounds all human opposition, calms the long standing hatred the world has sworn against you, and wins for you the respect and even esteem of the enemies of religion. Every one devoted to the service of the sanctuary has been at all times obliged to show himself a living model and perfect exemplar of all the virtues; but g this obligation becomes all the more instant when, as a consequence of social upheavals, we are treading a difficult and uncertain path where we may at every step discover ambushes and pretexts of attack....

48. “*In doctrina.* In the face of the combined efforts of incredulity and heresy to consummate the ruin of Catholic faith, it would be a real crime for the clergy to remain in a state of hesitancy and inactivity. In such an outpouring of error and conflict of opinion he must not prove faithless to his mission, which is to defend dogma assaulted, morality travestied and justice frequently outraged. It is for him to oppose himself as a barrier to the attacks of error and the deceits of heresy; to watch the tactics of the wicked who war on the faith and honor of this Catholic country; to unmask their plots and reveal their ambushes; to warn the confiding, strengthen the timid and open the eyes of the blinded. Superficial erudition or merely common knowledge will not suffice for all this – there is need of study, solid, profound and continuous, in a word of a mass of doctrinal knowledge sufficient to cope with the subtlety and remarkable cunning of our modern opponents....

49. “*In integritate.* No better proof of the importance of this council could be had than the sad evidence of what is going on around us. Do we not observe that the lax life of some ecclesiastics brings discredit and contempt on their ministry and proves the occasion of scandals? If men, endowed with minds as brilliant as they are remarkable, now and then desert the ranks of the sacred soldiery and rise in revolt against the Church – that mother who, in her tenderness and affection had advanced them to the direction and for the salvation of souls, their defection and wanderings have most frequently had their origin in want of discipline and evilness of life

50. “*In gravitate.* By gravity is to be understood that serious, judicious, tactful conduct which should be characteristic of every faithful and prudent minister chosen by God for the government of His family. While thanking God for having vouchsafed to raise him to this honor, he must show himself faithful to all his obligations, and at the same time balanced and prudent in all his actions; he must not allow himself to be dominated by base passions, nor carried away by violent and exaggerated language; he must lovingly sympathize with the misfortunes and weaknesses of others; do all the good he can to every one, disinterestedly, unostentatiously, and maintaining ever intact the honor of his character and sublime dignity.”

51. We return now to you, beloved sons in the French clergy, and we are firmly convinced that our perceptions and counsels, solely inspired as they are by our paternal affection, will be understood and received by you in this sense and bearing we wished to give them in addressing you this letter.

52. We expect much from you, because God has richly endowed you with all the gifts and qualities necessary for performing great and holy deeds for the advantage of the Church and society. We would that not one among you permit himself to be tarnished by those imperfections which dim the splendor of the sacerdotal character and injure its efficacy.

53. The present times are evil; the future is still more gloomy and menacing, and seems to herald the approach of a redoubtable crisis and social upheaval. It behooves us, then, as we have said on many occasions, to honor the salutary principles of religion, as well as those of justice, charity, respect and duty. It is for us to imbue men’s souls with these principles – and especially those souls which have become captive to infidelity or disturbed by destroying passions, to bring about the reign of the grace and peace of our Divine Redeemer, Who is the Light and the Resurrection and the Life, and in Him to unite all men, notwithstanding the inevitable social distinctions which divide them.

54. Yes, now more than ever, is there need of the help and devotedness of exemplary priests, full of faith, discretion and zeal, who, taking inspiration from the gentleness and energy of Jesus Christ, Whose true ambassadors they are, “*pro Christo*

legatione fungimur,”[36] to announce with a courageous and inexhaustible patience the eternal truths which are seldom fruitless of virtue in men’s souls.

55. Their ministry will be laborious – often times even painful, especially in countries where the people are absorbed in worldly interests and live in forgetfulness of God and His holy religion. But the enlightened, charitable and unwearying influence of the priest fortified by Divine grace will work, as it has already worked, prodigies of resurrection almost beyond belief.

56. With all our soul and with unspeakable joy we hail this consoling vista, and meanwhile with all the affection of our heart we grant the Apostolic Benediction to you, venerable brothers, and to the clergy and people of France.

Given at Rome, at St. Peter’s, on the 8th of September, in the year 1899, the twenty-second of our Pontificate.

ENDNOTES

1. Mt 5.13.
2. I Tm 4.12.
3. S. Greg. M. Lib. *Regulae Past. P. 1, c. 1.*
4. Mt 4.19.
5. Mt 13.33.
6. Litt. Synod. Patrum Conc. Paris. ad clericos et fideles, an. 1849 in *Collectio Lacensis, Tom. IV, coll. 86.*
7. I Tm 6.20.
8. 2 Mc 1.19-22.
9. Encyclical letter, *Aeterni Patris*, August 4, 1879.
10. *De studiis monasticis, Part.11, c. 9.*
11. Apostolic constitution, *Triumphantis Ierusalem.*
12. S. Vinc. Lir. *Commonit. c. 2.*
13. Apostolic constitution, *Triumphantis Ierusalem.*
14. November 18, 1893.
15. Letter to the Min. Gen. of the Friars Minor, November 25, 1898.
16. Jb 13.7.
17. Conc. prov. Bitur., an. 1868.
18. Tm 6.20-21.
19. S. Bernard. *Serm. XLIX in Cant. n. 5.*
20. *Epist. ad Arch Turon.*
21. S. Ign. Ant. *Ep. ad Smyrn. 8; idem. ad Magn. 7; idem. ad Ephes. 4.*
22. Encyclical epistle, *Mirari vos*, August 15, 1832.
23. Ct. 6.3.
24. I Tm 2.3.
25. 1 Mc 5.67.
26. 1 Mc 5.62.
27. Acts 20.28.
28. Acts 1.1.
29. S. Conc. Trid. sess. XXII, de Reform. c. 1.
30. Mt 5.13.
31. *Enarr. in Ps. XXXI, n. 4.*
32. Mt 13.52.
33. *Epist. ad S. R. E. Presbyt. Card. Gibbons, January 22, 1899.*
34. Ti 2.8.
35. Ti 2.7.
36. 2 Cor 5.20.

Diuturni Temporis. On the Rosary. Pope Leo XIII - 1898

To Our Venerable Brethren, the Patriarchs, Primate, Archbishops, Bishops, and other Local Ordinaries having Peace and Communion with the Apostolic See.

Venerable Brethren, Health and Apostolic Benediction.

1. Looking back over the long space of time, which by God's Will We have passed in the Supreme Pontificate, We cannot but acknowledge that, in spite of Our demerits, We have enjoyed the most singular protection of Divine Providence. This We believe must be attributed principally to the united, and therefore most efficacious, prayers, which, as of old for St. Peter, so now also for Ourselves, are constantly being poured forth by the Universal Church. Wherefore We first of all give profound thanks to God, the Giver of all good things, and we shall continue as long as life lasts to cherish in mind and heart gratitude for each and every favour. And next, there comes to Our mind the sweet remembrance of the motherly protection of the august Queen of Heaven; and this memory likewise We shall cherish and preserve inviolate, ever thanking her and proclaiming her benefits. From her, as from an abundant spring, are derived the streams of heavenly graces. "In her hand are the treasures of the mercies of the Lord" (St. John-Damascene, Sermon I. on the Nativity of the blessed Virgin). "God wisheth her to be the beginning of all good things" (St. Irenaeus, Contra Valen., J. iii., cap. 33). In the love of this tender mother, which We have constantly striven to cherish and to grow in day by day, We confidently hope that We may end Our life.

2. We have long desired to secure the welfare of the human race in an increase of devotion to the Blessed Virgin, as in a powerful citadel, and We have never ceased to encourage the constant use of the Rosary among Christians, by publishing every year since September 1, 1883, an Encyclical Letter on this subject, besides frequently issuing Decrees, as is well known. And now, since God in His merciful Providence has this year again allowed Us to see the approach of the month of October, which We have already consecrated to our Heavenly Queen under the title of the Rosary, We would not refrain from again addressing you; but summarizing in a few words all that we have hitherto done for the promotion of his form of prayer, We will crown our work by yet a new document, in which Our earnest desire and zeal for this form of devotion to Mary may appear still more clearly, and the fervour of the faithful may be stimulated to the devout and constant use of this pious practice.

3. Impelled, therefore, by a constant desire that Christians should ever be convinced of the efficacy and dignity of the Rosary of Our Lady, We first of all pointed out that the origin of this form of prayer is divine rather than human, showing it to be an admirable garland woven from the Angelic Salutation, together with the Lord's Prayer, joined to meditation, and that this form of prayer was most powerful and particularly efficacious for attaining eternal life. For besides the special excellence of the prayers, it affords a powerful protection to faith and conspicuous models of virtue in the mysteries proposed for contemplation. We showed also how easy the devotion is and how suited to the people, offering an absolutely perfect model of domestic life in meditation on the Holy Family at Nazareth, and that therefore Christendom had never failed to experience its salutary effects.

4. For these reasons We have ever repeatedly encouraged the recitation of the Holy Rosary, and have endeavoured to increase its dignity by a more solemn cult, following in this the footsteps of our predecessors. Pope Sixtus V., of happy memory, approved the ancient custom of reciting the Rosary; Gregory XIII dedicated a day under this title, which Clement VIII. afterwards inscribed in the martyrology, and Clement XI extended to the Universal Church. Benedict XIII inserted the feast in the Roman Breviary, and We, ourselves, in perpetual testimony of Our affection for this devotion commanded that the solemnity with its office should be celebrated in the Universal Church as a double of the second class, consecrating to this devotion the entire month of October. Finally we ordered the addition to the Litany of Loreto of the invocation "Queen of the most Holy Rosary," as an augury of victory in our present warfare.

5. It remains to be added that great value and utility accrue to the Rosary from the abundance of privileges and favours which adorn it, and more particularly from the rich treasures of indulgences attached to it. It is evident how greatly to the advantage of all who are solicitous for their eternal salvation is the obtaining of these benefits. For it is a question of obtaining either totally or partially a remission of the debt of temporal punishment which, even after guilt has been forgiven, must be paid either in this life or in the next. Vast indeed is the treasure won by the merits of Christ, His Mother and the Saints, to which our predecessor Clement VI. so aptly applied those words of the Book of Wisdom: “She is an infinite treasure to men: which they that use become the friends of God” (Wisdom vii., 14).

6. The Roman Pontiffs, making use of that supreme power granted them by God, have opened out the most abundant fountains of these graces to the members of the sodality of the Holy rosary and to those who recite the Rosary.

7. Wherefore, believing that the Crown of Mary will shine more brilliantly with these privileges and indulgences, as with an adornment of most precious gems, We have decided upon carrying out what We have long contemplated, namely, the publication of a “Constitution” concerning the rights, privileges and indulgences which are enjoyed by the members of the Rosary Sodality. This Our “Constitution” We intend to be a testimony of Our love to the most august Mother of God, and at the same time an encouragement to all the faithful and a reward of their piety, so that in the last hour of life they may be aided by her assistance and sweetly rest in her embrace. This blessing We heartily invoke from Almighty God through the Queen of the most Holy Rosary, and as an earnest and pledge of Divine Blessings, Venerable Brethren, to your clergy and to the people committed to your care, We gladly impart the Apostolic Benediction.

Given at St. Peter’s, in Rome, on the 5th day of September, 1898, in the 21st year of Our Pontificate.

Diuturnum. On the Origin of Civil Power. Pope Leo XIII - 1881

To the Patriarchs, Primates, Archbishops, and Bishops of the Catholic world in Grace and Communion with the Apostolic See.

The long-continued and most bitter war waged against the divine authority of the Church has reached the culmination to which it was tending, the common danger, namely, of human society, and especially of the civil power on which the public safety chiefly reposes. In our own times most particularly this result is apparent. For popular passions now reject, with more boldness than formerly, every restraint of authority. So great is the license on all sides, so frequent are seditions and tumults, that not only is obedience often refused to those who rule states, but a sufficiently safe guarantee of security does not seem to have been left to them.

2. For a long time, indeed, pains have been taken to render rulers the object of contempt and hatred to the multitude. The flames of envy thus excited have at last burst forth, and attempts have been several times made, at very short intervals, on the life of sovereign princes, either by secret plots or by open attacks. The whole of Europe was lately filled with horror at the horrible murder of a most powerful emperor.[1] Whilst the minds of men are still filled with astonishment at the magnitude of the crime, abandoned men do not fear publicly to utter threats and intimidations against other European princes.

3. These perils to commonwealth, which are before Our eyes, fill Us with grave anxiety, when We behold the security of rulers and the tranquillity of empires, together with the safety of nations, put in peril almost from hour to hour. Nevertheless, the divine power of the Christian religion has given birth to excellent principles of stability and order for the State, while at the same time it has penetrated into the customs and institutions of States. And of this power not the least nor last fruit is a just and wise proportion of mutual rights and duties in both princes and peoples. For in the precepts and example of Christ our Lord there is a wonderful force for restraining in their duty as much those who obey as those who rule; and for keeping between them that agreement which is most according to nature, and that concord of wills, so to speak, from which arises a

course of administration tranquil and free from all disturbance. Wherefore, being, by the favor of God, entrusted with the government of the Catholic Church, and made guardian and interpreter of the doctrines of Christ, We judge that it belongs to Our jurisdiction, venerable brethren, publicly to set forth what Catholic truth demands of everyone in this sphere of duty; thus making clear also by what way and by what means measures may be taken for the public safety in so critical a state of affairs.

4. Although man, when excited by a certain arrogance and contumacy, has often striven to cast aside the reins of authority, he has never yet been able to arrive at the state of obeying no one. In every association and community of men, necessity itself compels that some should hold preeminence, lest society, deprived of a prince or head by which it is ruled should come to dissolution and be prevented from attaining the end for which it was created and instituted. But, if it was not possible that political power should be removed from the midst of states, it is certain that men have used every art to take away its influence and to lessen its majesty, as was especially the case in the sixteenth century, when a fatal novelty of opinions infatuated many. Since that epoch, not only has the multitude striven after a liberty greater than is just, but it has seen fit to fashion the origin and construction of the civil society of men in accordance with its own will.

5. Indeed, very many men of more recent times, walking in the footsteps of those who in a former age assumed to themselves the name of philosophers,[2] say that all power comes from the people; so that those who exercise it in the State do so not as their own, but as delegated to them by the people, and that, by this rule, it can be revoked by the will of the very people by whom it was delegated. But from these, Catholics dissent, who affirm that the right to rule is from God, as from a natural and necessary principle.

6. It is of importance, however, to remark in this place that those who may be placed over the State may in certain cases be chosen by the will and decision of the multitude, without opposition to or impugning of the Catholic doctrine. And by this choice, in truth, the ruler is designated, but the rights of ruling are not thereby conferred. Nor is the authority delegated to him, but the person by whom it is to be exercised is determined upon.

7. There is no question here respecting forms of government, for there is no reason why the Church should not approve of the chief power being held by one man or by more, provided only it be just, and that it tend to the common advantage. Wherefore, so long as justice be respected, the people are not hindered from choosing for themselves that form of government which suits best either their own disposition, or the institutions and customs of their ancestors.[3]

8. But, as regards political power, the Church rightly teaches that it comes from God, for it finds this clearly testified in the sacred Scriptures and in the monuments of antiquity; besides, no other doctrine can be conceived which is more agreeable to reason, or more in accord with the safety of both princes and peoples.

9. In truth, that the source of human power is in God the books of the Old Testament in very many places clearly establish. “By me kings reign . . . by me princes rule, and the mighty decree justice.”[4] And in another place: “Give ear you that rule the people . . . for power is given you of the Lord and strength by the Most High.”[5] The same thing is contained in the Book of Ecclesiasticus: “Over every nation he hath set a ruler.”[6] These things, however, which they had learned of God, men were little by little untaught through heathen superstition, which even as it has corrupted the true aspect and often the very concept of things, so also it has corrupted the natural form and beauty of the chief power. Afterwards, when the Christian Gospel shed its light, vanity yielded to truth, and that noble and divine principle whence all authority flows began to shine forth. To the Roman governor, ostentatiously pretending that he had the power of releasing and of condemning, our Lord Jesus Christ answered: “Thou shouldst not have any power against me unless it were given thee from above.”[7] And St. Augustine, in explaining this passage, says: “Let us learn what He said, which also He taught by His Apostle, that there is no power but from God.”[8] The faithful voice of the Apostles, as an echo, repeats the doctrine and precepts of Jesus Christ. The teaching of Paul to the Romans, when subject to the authority of heathen princes, is lofty and full of gravity: “There is not power but from God,” from which, as from its cause, he draws this conclusion: “The prince is the minister of God.”[9]

10. The Fathers of the Church have taken great care to proclaim and propagate this very doctrine in which they had been instructed. “We do not attribute,” says St. Augustine, “the power of giving government and empires to any but the true God.”[10] On the same passage St. John Chrysostom says: “That there are kingdoms, and that some rule, while others are subject, and that none of these things is brought about by accident or rashly . . . is, I say, a work of divine wisdom.”[11] The same truth is testified by St. Gregory the Great, saying: “We confess that power is given from above to emperors and kings.”[12] Verily the holy doctors have undertaken to illustrate also the same precepts by the natural light of reason in such a way that they must appear to be altogether right and true, even to those who follow reason for their sole guide.

11. And, indeed, nature, or rather God who is the Author of nature, wills that man should live in a civil society; and this is clearly shown both by the faculty of language, the greatest medium of intercourse, and by numerous innate desires of the mind, and the many necessary things, and things of great importance, which men isolated cannot procure, but which they can procure when joined and associated with others. But now, a society can neither exist nor be conceived in which there is no one to govern the wills of individuals, in such a way as to make, as it were, one will out of many, and to impel them rightly and orderly to the common good; therefore, God has willed that in a civil society there should be some to rule the multitude. And this also is a powerful argument, that those by whose authority the State is administered must be able so to compel the citizens to obedience that it is clearly a sin in the latter not to obey. But no man has in himself or of himself the power of constraining the free will of others by fetters of authority of this kind. This power resides solely in God, the Creator and Legislator of all things; and it is necessary that those who exercise it should do it as having received it from God. “There is one lawgiver and judge, who is able to destroy and deliver.”[13] And this is clearly seen in every kind of power. That which resides in priests comes from God is so acknowledged that among all nations they are recognized as, and called, the ministers of God. In like manner, the authority of fathers of families preserves a certain impressed image and form of the authority which is in God, “of whom all paternity in heaven and earth is named.”[14] But in this way different kinds of authority have between them wonderful resemblances, since, whatever there is of government and authority, its origin is derived from one and the same Creator and Lord of the world, who is God.

12. Those who believe civil society to have risen from the free consent of men, looking for the origin of its authority from the same source, say that each individual has given up something of his right,[15] and that voluntarily every person has put himself into the power of the one man in whose person the whole of those rights has been centered. But it is a great error not to see, what is manifest, that men, as they are not a nomad race, have been created, without their own free will, for a natural community of life. It is plain, moreover, that the pact which they allege is openly a falsehood and a fiction, and that it has no authority to confer on political power such great force, dignity, and firmness as the safety of the State and the common good of the citizens require. Then only will the government have all those ornaments and guarantees, when it is understood to emanate from God as its august and most sacred source.

13. And it is impossible that any should be found not only more true but even more advantageous than this opinion. For the authority of the rulers of a State, if it be a certain communication of divine power, will by that very reason immediately acquire a dignity greater than human — not, indeed, that impious and most absurd dignity sometimes desired by heathen emperors when affecting divine honors, but a true and solid one received by a certain divine gift and benefaction. Whence it will behoove citizens to submit themselves and to be obedient to rulers, as to God, not so much through fear of punishment as through respect for their majesty; nor for the sake of pleasing, but through conscience, as doing their duty. And by this means authority will remain far more firmly seated in its place. For the citizens, perceiving the force of this duty would necessarily avoid dishonesty and contumacy, because they must be persuaded that they who resist State authority resist the divine will; that they who refuse honor to rulers refuse it to God Himself.

14. This doctrine the Apostle Paul particularly inculcated on the Romans; to whom he wrote with so great authority and weight on the reverence to be entertained toward the higher powers, that it seems nothing could be prescribed more weightily: “Let every soul be subject to higher powers, for there is no power but from God, and those that are, are ordained of God. Therefore he that resisteth the power resisteth the ordinance of God, and they that resist purchase to themselves damnation . . . wherefore be subject of necessity, not only for wrath, but also for conscience’ sake.”[16] And in agreement with this is the celebrated declaration of Peter, the Prince of the Apostles, on the same subject: “Be ye subject, therefore, to

every human creature for God's sake; whether it be to the king as excelling, or to governors, as sent by him for the punishment of evildoers, and for the praise of the good, for so is the will of God.”[17]

15. The one only reason which men have for not obeying is when anything is demanded of them which is openly repugnant to the natural or the divine law, for it is equally unlawful to command to do anything in which the law of nature or the will of God is violated. If, therefore, it should happen to any one to be compelled to prefer one or the other, viz., to disregard either the commands of God or those of rulers, he must obey Jesus Christ, who commands us to “give to Caesar the things that are Caesar's, and to God the things that are God's,”[18] and must reply courageously after the example of the Apostles: “We ought to obey God rather than men.”[19] And yet there is no reason why those who so behave themselves should be accused of refusing obedience; for, if the will of rulers is opposed to the will and the laws of God, they themselves exceed the bounds of their own power and pervert justice; nor can their authority then be valid, which, when there is no justice, is null.

16. But in order that justice may be retained in government it is of the highest importance that those who rule States should understand that political power was not created for the advantage of any private individual; and that the administration of the State must be carried on to the profit of those who have been committed to their care, not to the profit of those to whom it has been committed. Let princes take example from the Most High God, by whom authority is given to them; and, placing before themselves His model in governing the State, let them rule over the people with equity and faithfulness, and let them add to that severity, which is necessary, a paternal charity. On this account they are warned in the oracles of the sacred Scriptures, that they will have themselves some day to render an account to the King of kings and Lord of lords; if they shall fail in their duty, that it will not be possible for them in any way to escape the severity of God: “The Most High will examine your work and search out your thoughts: because being ministers of his kingdom you have not judged rightly. . . Horribly and speedily will he appear to you, for a most severe judgment shall be for them that bear rule. . . For God will not accept any man's person, neither will he stand in awe of any man's greatness; for he made the little and the great, and he hath equally care of all. But a greater punishment is ready for the more mighty.”[20]

17. And if these precepts protect the State, all cause or desire for seditions is removed; the honor and security of rulers, the quiet and wellbeing of societies will be secure. The dignity also of the citizen is best provided for; for to them it has been permitted to retain even in obedience that greatness which conduces to the excellence of man. For they understand that, in the judgment of God, there is neither slave nor free man; that there is one Lord of all, rich “to all that call upon Him,”[21] but that they on this account submit to and obey their rulers, because these in a certain sort bring before them the image of God, “whom to serve is to reign.”

18. But the Church has always so acted that the Christian form of civil government may not dwell in the minds of men, but that it may be exhibited also in the life and habits of nations. As long as there were at the helm of the States pagan emperors, who were prevented by superstition from rising to that form of imperial government which We have sketched, she studied how to instill into the minds of subjects, immediately on their embracing the Christian institutions, the teaching that they must be desirous of bringing their lives into conformity with them. Therefore, the pastors of souls, after the example of the Apostle Paul, were accustomed to teach the people with the utmost care and diligence “to be subject to princes and powers, to obey at a word,”[22] and to pray God for all men and particularly “for kings and all that are in a high station: for this is good and acceptable in the sight of God our Savior.”[23] And the Christians of old left the most striking proofs of this; for, when they were harassed in a very unjust and cruel way by pagan emperors, they nevertheless at no time omitted to conduct themselves obediently and submissively, so that, in fact, they seemed to vie with each other: those in cruelty, and these in obedience.

19. This great modesty, this fixed determination to obey, was so well known that it could not be obscured by the calumny and malice of enemies. On this account, those who were going to plead in public before the emperors for any persons bearing the Christian name proved by this argument especially that it was unjust to enact laws against the Christians because they were in the sight of all men exemplary in their bearing according to the laws. Athenagoras thus confidently addresses Marcus Aurelius Antoninus and Lucius Aurelius Commodus, his son: “You allow us, who commit no evil, yea, who demean

ourselves the most piously and justly of all toward God and likewise toward your government, to be driven about, plundered and exiled.”[24] In like manner, Tertullian openly praises the Christians because they were the best and surest friends of all to the Empire: “The Christian is the enemy of no one, much less of the emperor, whom he knows to be appointed by God, and whom he must, therefore, of necessity love, reverence and honor, and wish to be preserved together with the whole Roman Empire.”[25] Nor did he hesitate to affirm that, within the limits of the Empire, the number of enemies was wont to diminish just in proportion as the number of Christians increased.[26] There is also a remarkable testimony to the same point in the Epistle to Diognetus, which confirms the statement that the Christians at that period were not only in the habit of obeying the laws, but in every office they of their own accord did more, and more perfectly, than they were required to do by the laws. “Christians observe these things which have obtained the sanction of the law, and in the character of their lives they even go beyond the law.”[27]

20. The case, indeed, was different when they were ordered by the edicts of emperors and the threats of praetors to abandon the Christian faith or in any way fail in their duty. At these times, undoubtedly, they preferred to displease men rather than God. Yet, even under these circumstances, they were so far from doing anything seditious or despising the imperial majesty that they took it on themselves only to profess themselves Christians, and declare that they would not in any way alter their faith. But they had no thought of resistance, calmly and joyfully they went to the torture of the rack, in so much that the magnitude of the torments gave place to their magnitude of mind. During the same period the force of Christian principles was observed in like manner in the army. For it was a mark of a Christian soldier to combine the greatest fortitude with the greatest attention to military discipline, and to add to nobility of mind immovable fidelity towards his prince. But, if anything dishonorable was required of him, as, for instance, to break the laws of God, or to turn his sword against innocent disciples of Christ, then, indeed, he refused to execute the orders, yet in such wise that he would rather retire from the army and die for his religion than oppose the public authority by means of sedition and tumult.

21. But afterward, when Christian rulers were at the head of States, the Church insisted much more on testifying and preaching how much sanctity was inherent in the authority of rulers. Hence, when people thought of princedom, the image of a certain sacred majesty would present itself to their minds, by which they would be impelled to greater reverence and love of rulers. And on this account she wisely provides that kings should commence their reign with the celebration of solemn rites; which, in the Old Testament, was appointed by divine authority.[28]

22. But from the time when the civil society of men, raised from the ruins of the Roman Empire, gave hope of its future Christian greatness, the Roman Pontiffs, by the institution of the Holy Empire, consecrated the political power in a wonderful manner. Greatly, indeed, was the authority of rulers ennobled; and it is not to be doubted that what was then instituted would always have been a very great gain, both to ecclesiastical and civil society, if princes and peoples had ever looked to the same object as the Church. And, indeed, tranquillity and a sufficient prosperity lasted so long as there was a friendly agreement between these two powers. If the people were turbulent, the Church was at once the mediator for peace. Recalling all to their duty, she subdued the more lawless passions partly by kindness and partly by authority. So, if, in ruling, princes erred in their government, she went to them and, putting before them the rights, needs, and lawful wants of their people, urged them to equity, mercy, and kindness. Whence it was often brought about that the dangers of civil wars and popular tumults were stayed.

23. On the other hand, the doctrines on political power invented by late writers have already produced great ills amongst men, and it is to be feared that they will cause the very greatest disasters to posterity. For an unwillingness to attribute the right of ruling to God, as its Author, is not less than a willingness to blot out the greatest splendor of political power and to destroy its force. And they who say that this power depends on the will of the people err in opinion first of all; then they place authority on too weak and unstable a foundation. For the popular passions, incited and goaded on by these opinions, will break out more insolently; and, with great harm to the common weal, descend headlong by an easy and smooth road to revolts and to open sedition. In truth, sudden uprisings and the boldest rebellions immediately followed in Germany the so-called Reformation,[29] the authors and leaders of which, by their new doctrines, attacked at the very foundation religious and civil authority; and this with so fearful an outburst of civil war and with such slaughter that there was scarcely any place free from tumult and bloodshed. From this heresy there arose in the last century a false philosophy — a new right as it is

called, and a popular authority, together with an unbridled license which many regard as the only true liberty. Hence we have reached the limit of horrors, to wit, communism, socialism, nihilism, hideous deformities of the civil society of men and almost its ruin. And yet too many attempt to enlarge the scope of these evils, and under the pretext of helping the multitude, already have fanned no small flames of misery. The things we thus mention are neither unknown nor very remote from us.

24. This, indeed, is all the graver because rulers, in the midst of such threatening dangers, have no remedies sufficient to restore discipline and tranquillity. They supply themselves with the power of laws, and think to coerce, by the severity of their punishment, those who disturb their governments. They are right to a certain extent, but yet should seriously consider that no power of punishment can be so great that it alone can preserve the State. For fear, as St. Thomas admirably teaches, “is a weak foundation; for those who are subdued by fear would, should an occasion arise in which they might hope for immunity, rise more eagerly against their rulers, in proportion to the previous extent of their restraint through fear.” And besides, “from too great fear many fall into despair; and despair drives men to attempt boldly to gain what they desire.”[30] That these things are so we see from experience. It is therefore necessary to seek a higher and more reliable reason for obedience, and to say explicitly that legal severity cannot be efficacious unless men are led on by duty, and moved by the salutary fear of God. But this is what religion can best ask of them, religion which by its power enters into the souls and bends the very wills of men causing them not only to render obedience to their rulers, but also to show their affection and good will, which is in every society of men the best guardian of safety.

25. For this reason the Roman Pontiffs are to be regarded as having greatly served the public good, for they have ever endeavored to break the turbulent and restless spirit of innovators, and have often warned men of the danger they are to civil society. In this respect we may worthily recall to mind the declaration of Clement VII to Ferdinand, King of Bohemia and Hungary: “In the cause of faith your own dignity and advantage and that of other rulers is included, since the faith cannot be shaken without your authority being brought down; which has been most clearly shown in several instances.” In the same way the supreme forethought and courage of Our predecessors have been shown, especially of Clement XI, Benedict XIV, and Leo XII,[31] who, when in their day the evil of vicious doctrine was more widely spreading and the boldness of the sects was becoming greater, endeavored by their authority to close the door against them. And We Ourselves have several times declared what great dangers are impending, and have pointed out the best ways of warding them off. To princes and other rulers of the State we have offered the protection of religion, and we have exhorted the people to make abundant use of the great benefits which the Church supplies. Our present object is to make rulers understand that this protection, which is stronger than any, is again offered to them; and We earnestly exhort them in our Lord to defend religion, and to consult the interest of their Lord to defend religion, and to consult the interest of their States by giving that liberty to the Church which cannot be taken away without injury and ruin to the commonwealth.

26. The Church of Christ, indeed, cannot be an object of suspicion to rulers, nor of hatred to the people; for it urges rulers to follow justice, and in nothing to decline from their duty; while at the same time it strengthens and in many ways supports their authority. All things that are of a civil nature the Church acknowledges and declares to be under the power and authority of the ruler; and in things whereof for different reasons the decision belongs both to the sacred and to the civil power, the Church wishes that there should be harmony between the two so that injurious contests may be avoided. As to what regards the people, the Church has been established for the salvation of all men and has ever loved them as a mother. For it is the Church which by the exercise of her charity has given gentleness to the minds of men, kindness to their manners, and justice to their laws. Never opposed to honest liberty, the Church has always detested a tyrant’s rule. This custom which the Church has ever had of deserving well of mankind is notably expressed by St. Augustine when he says that “the Church teaches kings to study the welfare of their people, and people to submit to their kings, showing what is due to all: and that to all is due charity and to no one injustice.”[32]

27. For these reasons, venerable brethren, your work will be most useful and salutary if you employ with us every industry and effort which God has given you in order to avert the dangers and evils of human society. Strive with all possible care to make men understand and show forth in their lives what the Catholic Church teaches on government and the duty of obedience. Let the people be frequently urged by your authority and teaching to fly from the forbidden sects, to abhor all

conspiracy, to have nothing to do with sedition, and let them understand that they who for God's sake obey their rulers render a reasonable service and a generous obedience. And as it is God "who gives safety to kings,"[33] and grants to the people "to rest in the beauty of peace and in the tabernacles of confidence and in wealthy repose,"[34] it is to Him that we must pray, beseeching Him to incline all minds to uprightness and truth, to calm angry passions, to restore the long-wished-for tranquillity to the world.

28. That we may pray with greater hope, let us take as our intercessors and protectors of our welfare the Virgin Mary, the great Mother of God, the help of Christians, and protector of the human race; St. Joseph, her chaste spouse, in whose patronage the whole Church greatly trusts; and the Princes of the Apostles, Peter and Paul, the guardians and protectors of the Christian name.

Given at St. Peter's in Rome, the twenty-ninth day of June, 1881, the third year of Our pontificate.

ENDNOTES:

1. An allusion to Alexander II (1818-81) Emperor of Russia a liberally minded sovereign and a great social reformer, who was murdered March 13, 1881, by a group of nihilists, in St. Petersburg.
 2. The name of Philosophers is usually given to a group of eighteenth-century French writers, especially Voltaire, d'Alembert and Diderot. Their main views are contained in the "Encyclopedie" (1751-72).
 3. See Introduction, p. 13-15.
 4. Prov. 8:15-16.
 5. Wisd. 6:3-4.
 6. Ecclus. 7:14.
 7. John 19:11.
 8. Tract. 116 in Joan., n. 5 (PL 35, 1942).
 9. Rom. 13:1-4.
 10. "De civ., Dei," 5, 21 (PL 41, 167).
 11. In "Epist. ad Rom.," Homil. 23, n. 1 (PG 60, 615).
 12. In "Epist. lib. II," epist. 61.
 13. James 4:12.
 14. Eph. 3:15.
 15. An allusion to the doctrine of "Social contract," developed by Jean- Jacques Rousseau (1712-78). According to this doctrine, all political power comes to rulers from the people .
 16. Rom. 13:1-2, 5.
 17. 1 Peter 2:13, 15.
 18. Matt. 22:21.
 19. Acts 5:29.
 20. Wisd. 6:4-6, 8-9.
 21. Rom. 10:12.
 22. Tit. 3:1.
 23. I Tim. 2:1-3.
 24. "Legatio pro christianis," 1 (PG 6, 891B-894A).
 25. "Apolog.," 35.
 26. "Apolog.," 37 (PL 1, 526A).
 27. "Ad Diogn.," 10 ("A Diognete," ed. H. I. Marrou, Paris, 1951, pp. 64- 65).
 28. I Kings 9:16; 10:1; 16:13.
 29. Especially the Peasant Revolt and its repression by the German princes. Luther himself then had to stress the duty of the citizens to obey the civil power ("On the Civil Power," 1523).
 30. "On the Governance of Rulers," 1, 10.
 31. Clement XI (1700-21); Benedict XIV (1740-58); Leo XII (1823-29).
 32. "De mor. eccl.," 1, 30, 53 (PL 32, 1236).
 33. Ps. 152:11.
 34. Isa. 37:18.
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Divinum Illud Munus. On the Holy Spirit Divinum. Pope Leo XIII - 1897

To Our Venerable Brethren, The Patriarchs, Primates, Archbishops, Bishops, and other Local Ordinaries having Peace and Communion with the Holy See.

Venerable Brethren, Health and the Apostolic Benediction.

1. That divine office which Jesus Christ received from His Father for the welfare of mankind, and most perfectly fulfilled, had for its final object to put men in possession of the eternal life of glory, and proximately during the course of ages to secure to them the life of divine grace, which is destined eventually to blossom into the life of heaven. Wherefore, our Saviour never ceases to invite, with infinite affection, all men, of every race and tongue, into the bosom of His Church: “Come ye all to Me,” “I am the Life,” “I am the Good Shepherd.” Nevertheless, according to His inscrutable counsels, He did not will to entirely complete and finish this office Himself on earth, but as He had received it from the Father, so He transmitted it for its completion to the Holy Ghost. It is consoling to recall those assurances which Christ gave to the body of His disciples a little before He left the earth: “It is expedient to you that I go: for if I go not, the Paraclete will not come to you: but if I go, I will send Him to you” (1 John xvi., 7). In these words He gave as the chief reason of His departure and His return to the Father, the advantage which would most certainly accrue to His followers from the coming of the Holy Ghost, and, at the same time, He made it clear that the Holy Ghost is equally sent by-and therefore proceeds from – Himself and the Father; that He would complete, in His office of Intercessor, Consoler, and Teacher, the work which Christ Himself had begun in His mortal life. For, in the redemption of the world, the completion of the work was by Divine Providence reserved to the manifold power of that Spirit, who, in the creation, “adorned the heavens” (Job xxvi., 13), and “filled the whole world” (Wisdom i., 7).

2. Now We have earnestly striven, by the help of His grace, to follow the example of Christ, Our Saviour, the Prince of Pastors, and the Bishop of our Souls, by diligently carrying on His office, entrusted by Him to the Apostles and chiefly to Peter, “whose dignity faileth not, even in his unworthy successor” (St. Leo the Great, Sermon ii., On the Anniversary of his Election). In pursuance of this object We have endeavoured to direct all that We have attempted and persistently carried out during a long pontificate towards two chief ends: in the first place, towards the restoration, both in rulers and peoples, of the principles of the Christian life in civil and domestic society, since there is no true life for men except from Christ; and, secondly, to promote the reunion of those who have fallen away from the Catholic Church either by heresy or by schism, since it is most undoubtedly the will of Christ that all should be united in one flock under one Shepherd. But now that We are looking forward to the approach of the closing days of Our life, Our soul is deeply moved to dedicate to the Holy Ghost, who is the life-giving Love, all the work We have done during Our pontificate, that He may bring it to maturity and fruitfulness. In order the better and more fully to carry out this Our intention, We have resolved to address you at the approaching sacred season of Pentecost concerning the indwelling and miraculous power of the Holy Ghost; and the extent and efficiency of His action, both in the whole body of the Church and in the individual souls of its members, through the glorious abundance of His divine graces. We earnestly desire that, as a result, faith may be aroused in your minds concerning the mystery of the adorable Trinity, and especially that piety may increase and be inflamed towards the Holy Ghost, to whom especially all of us owe the grace of following the paths of truth and virtue; for, as St. Basil said, “Who denieth that the dispensations concerning man, which have been made by the great God and our Saviour, Jesus Christ, according to the goodness of God, have been fulfilled through the grace of the Spirit?” (Of the Holy Ghost, c. xvi., v. 39).

3. Before We enter upon this subject, it will be both desirable and useful to say a few words about the Mystery of the Blessed Trinity. This dogma is called by the doctors of the Church “the substance of the New Testament,” that is to say, the greatest of all mysteries, since it is the fountain and origin of them all. In order to know and contemplate this mystery, the angels were created in Heaven and men upon earth. In order to teach more fully this mystery, which was but foreshadowed in the Old Testament, God Himself came down from the angels unto men: “No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, He hath declared Him” (John i., 18). Whosoever then writes or speaks of the Trinity must keep before His eyes the prudent warning of the Angelic Doctor: “When we speak of the Trinity, we must do so with

caution and modesty, for, as St. Augustine saith, nowhere else are more dangerous errors made, or is research more difficult, or discovery more fruitful” (*Summ. Th. la.*, q. xxxi. *De Trin.* 1 1., c. 3). The danger that arises is lest the Divine Persons be confounded one with the other in faith or worship, or lest the one Nature in them be separated: for “This is the Catholic Faith, that we should adore one God in Trinity and Trinity in Unity.” Therefore Our predecessor Innocent XII, absolutely refused the petition of those who desired a special festival in honour of God the Father. For, although the separate mysteries connected with the Incarnate Word are celebrated on certain fixed days, yet there is no special feast on which the Word is honoured according to His Divine Nature alone. And even the Feast of Pentecost was instituted in the earliest times, not simply to honour the Holy Ghost in Himself, but to commemorate His coming, or His external mission. And all this has been wisely ordained, lest from distinguishing the Persons men should be led to distinguish the Divine Essence. Moreover the Church, in order to preserve in her children the purity of faith, instituted the Feast of the Most Holy Trinity, which John XXII. afterwards extended to the Universal Church. He also permitted altars and churches to be dedicated to the Blessed Trinity, and, with the divine approval, sanctioned the Order for the Ransom of Captives, which is specially devoted to the Blessed Trinity and bears Its name. Many facts confirm its truths. The worship paid to the saints and angels, to the Mother of God, and to Christ Himself, finally redounds to the honour of the Blessed Trinity. In prayers addressed to one Person, there is also mention of the others; in the litanies after the individual Persons have been separately invoked, a common invocation of all is added: all psalms and hymns conclude with the doxology to the Father, Son, and Holy Ghost; blessings, sacred rites, and sacraments are either accompanied or concluded by the invocation of the Blessed Trinity. This was already foreshadowed by the Apostle in those words: “For of Him, and by Him, and in Him, are all things: to Him be glory for ever” (Rom. xi., 36), thereby signifying both the Trinity of Persons and the Unity of Nature: for as this is one and the same in each of the Persons, so to each is equally owing supreme glory, as to one and the same God. St. Augustine commenting upon this testimony writes: “The words of the Apostle, *of Him, and by Him, and in Him* are not to be taken indiscriminately; *of Him* refers to the Father, *by Him* to the Son, *in Him* to the Holy Ghost” (*De Trin.* 1. vi., c. 10; 1. i., c. 6). The Church is accustomed most fittingly to attribute to the Father those works of the Divinity in which power excels, to the Son those in which wisdom excels, and those in which love excels to the Holy Ghost. Not that all perfections and external operations are not common to the Divine Persons; for “the operations of the Trinity are indivisible, even as the essence of the Trinity is indivisible” (St. Aug., *De Trin.*, 1. 1, cc. 4-5); because as the three Divine Persons “are inseparable, so do they act inseparably” (St. Aug., *ib.*). But by a certain comparison, and a kind of affinity between the operations and the properties of the Persons, these operations are attributed or, as it is said, “appropriated” to One Person rather than to the others. “Just as we make use of the traces of similarity or likeness which we find in creatures for the manifestation of the Divine Persons, so do we use Their essential attributes; and this manifestation of the Persons by Their essential attributes is called *appropriation*” (St. Th. *la.*, q. 39, xxxix., a. 7). In this manner the Father, who is “the principle of the whole Godhead” (St. Aug. *De Trin.* 1 iv., c. 20) is also the efficient cause of all things, of the Incarnation of the Word, and the sanctification of souls; “of Him are all things”: *of Him*, referring to the Father. But the Son, the Word, the Image of God is also the exemplar cause, whence all creatures borrow their form and beauty, their order and harmony. He is for us the Way, the Truth, and the Life; the Reconciler of man with God. “By Him are all things”: *by Him*, referring to the Son. The Holy Ghost is the ultimate cause of all things, since, as the will and all other things finally rest in their end, so He, who is the Divine Goodness and the Mutual Love of the Father and Son, completes and perfects, by His strong yet gentle power, the secret work of man’s eternal salvation. “In Him are all things”: *in Him*, referring to the Holy Ghost.

4. Having thus paid the due tribute of faith and worship owing to the Blessed Trinity, and which ought to be more and more inculcated upon the Christian people, we now turn to the exposition of the power of the Holy Ghost. And, first of all, we must look to Christ, the Founder of the Church and the Redeemer of our race. Among the external operations of God, the highest of all is the mystery of the Incarnation of the Word, in which the splendour of the divine perfections shines forth so brightly that nothing more sublime can even be imagined, nothing else could have been more salutary to the human race. Now this work, although belonging to the whole Trinity, is still appropriated especially to the Holy Ghost, so that the Gospels thus speak of the Blessed Virgin: “She was found with child of the Holy Ghost,” and “that which is conceived in her is of the Holy Ghost” (Matt. i., 18, 20). And this is rightly attributed to Him who is the love of the Father and the Son, since this “great mystery of piety” (1 Tim. iii., 16) proceeds from the infinite love of God towards man, as St. John tells us: “God so loved the world as to give His only begotten Son” John iii., 16). Moreover, human nature was thereby elevated to

a personal union with the Word; and this dignity is given, not on account of any merits, but entirely and absolutely through grace, and therefore, as it were, through the special gift of the Holy Ghost. On this point St. Augustine writes: “This manner in which Christ was born of the Holy Ghost, indicates to us the grace of God, by which humanity, with no antecedent merits, at the first moment of its existence, was united with the Word of God, by so intimate a personal union, that He, who was the Son of Man, was also the Son of God, and He who was the Son of God was also the Son of Man” (Enchir., c. xl. St. Th., 3a., q. xxxii., a. 1). By the operation of the Holy Spirit, not only was the conception of Christ accomplished, but also the sanctification of His soul, which, in Holy Scripture, is called His “anointing” (Acts x., 38). Wherefore all His actions were “performed in the Holy Ghost” (St. Basil de Sp. S., c. xvi.), and especially the sacrifice of Himself: “Christ, through the Holy Ghost, offered Himself without spot to God” (Heb. ix., 14). Considering this, no one can be surprised that all the gifts of the Holy Ghost inundated the soul of Christ. In Him resided the absolute fullness of grace, in the greatest and most efficacious manner possible; in Him were all the treasures of wisdom and knowledge, graces *gratis datae*, virtues, and all other gifts foretold in the prophecies of Isaias (Is. iv., I; xi., 23), and also signified in that miraculous dove which appeared at the Jordan, when Christ, by His baptism, consecrated its waters for a new sacrament. On this the words of St. Augustine may appropriately be quoted: “It would be absurd to say that Christ received the Holy Ghost when He was already thirty years of age, for He came to His baptism without sin, and therefore not without the Holy Ghost. At this time, then (that is, at His baptism), He was pleased to prefigure His Church, in which those especially who are baptized receive the Holy Ghost” (De. Trin. 1., xv., c. 26). Therefore, by the conspicuous apparition of the Holy Ghost over Christ and by His invisible power in His soul, the twofold mission of the Spirit is foreshadowed, namely, His outward and visible mission in the Church, and His secret indwelling in the souls of the just.

5. The Church which, already conceived, came forth from the side of the second Adam in His sleep on the Cross, first showed herself before the eyes of men on the great day of Pentecost. On that day the Holy Ghost began to manifest His gifts in the mystic body of Christ, by that miraculous outpouring already foreseen by the prophet Joel (ii., 28-29), for the Paraclete “sat upon the apostles as though new spiritual crowns were placed upon their heads in tongues of fire” (S. Cyril Hier. *Catech.* 17). Then the apostles “descended from the mountain,” as St. John Chrysostom writes, “not bearing in their hands tables of stone like Moses, but carrying the Spirit in their mind, and pouring forth the treasure and the fountain of doctrines and graces” (In Matt. Hom. 1., 2 Cor. iii., 3). Thus was fully accomplished that last promise of Christ to His apostles of sending the Holy Ghost, who was to complete and, as it were, to seal the deposit of doctrine committed to them under His inspiration. “I have yet many things to say to you, but you cannot bear them now; but when He, the Spirit of Truth, shall come, He will teach you all truth” (John xvi., 1213). For He who is the Spirit of Truth, inasmuch as He proceedeth both from the Father, who is the eternally True, and from the Son, who is the substantial Truth, receiveth from each both His essence and the fullness of all truth. This truth He communicates to His Church, guarding her by His all powerful help from ever falling into error, and aiding her to foster daily more and more the germs of divine doctrine and to make them fruitful for the welfare of the peoples. And since the welfare of the peoples, for which the Church was established, absolutely requires that this office should be continued for all time, the Holy Ghost perpetually supplies life and strength to preserve and increase the Church. “I will ask the Father, and He will give you another Paraclete, that He may abide with you for ever, the Spirit of Truth” John xiv., 16, 17).

6. By Him the bishops are constituted, and by their ministry are multiplied not only the children, but also the fathers – that is to say, the priests – to rule and feed the Church by that Blood wherewith Christ has redeemed Her. “The Holy Ghost hath placed you bishops to rule the Church of God, which He hath purchased with His own Blood” (Acts xx., 28). And both bishops and priests, by the miraculous gift of the Spirit, have the power of absolving sins, according to those words of Christ to the Apostles: “Receive ye the Holy Ghost; whose sins you shall forgive they are forgiven them, and whose you shall retain they are retained” John xx., 22, 23). That the Church is a divine institution is most clearly proved by the splendour and glory of those gifts and graces with which she is adorned, and whose author and giver is the Holy Ghost. Let it suffice to state that, as Christ is the Head of the Church, so is the Holy Ghost her soul. “What the soul is in our body, that is the Holy Ghost in Christ’s body, the Church” (St. Aug., *Serm.* 187, *de Temp.*). This being so, no further and fuller “manifestation and revelation of the Divine Spirit” may be imagined or expected; for that which now takes place in the

Church is the most perfect possible, and will last until that day when the Church herself, having passed through her militant career, shall be taken up into the joy of the saints triumphing in heaven.

7. The manner and extent of the action of the Holy Ghost in individual souls is no less wonderful, although somewhat more difficult to understand, inasmuch as it is entirely invisible. This outpouring of the Spirit is so abundant, that Christ Himself, from whose gift it proceeds, compares it to an overflowing river, according to those words of St. John: “He that believeth in Me, as the Scripture saith, out of his midst shall flow rivers of living water”; to which testimony the Evangelist adds the explanation: “Now this He said of the Spirit which they should receive who believed in Him” John vii., 38, 39). It is indeed true that in those of the just who lived before Christ, the Holy Ghost resided by grace, as we read in the Scriptures concerning the prophets, Zachary, John the Baptist, Simeon, and Anna; so that on Pentecost the Holy Ghost did not communicate Himself in such a way “as then for the first time to begin to dwell in the saints, but by pouring Himself forth more abundantly; crowning, not beginning His gifts; not commencing a new work, but giving more abundantly” (St. Leo the Great, Hom. iii., *de Pentec.*). But if they also were numbered among the children of God, they were in a state like that of servants, for “as long as the heir is a child he differeth nothing from a servant, but is under tutors and governors” (Gal. iv., 1, 2). Moreover, not only was their justice derived from the merits of Christ who was to come, but the communication of the Holy Ghost after Christ was much more abundant, just as the price surpasses in value the earnest and the reality excels the image. Wherefore St. John declares: “As yet the Spirit was not given, because Jesus was not yet glorified” John vii., 39). So soon, therefore, as Christ, “ascending on high,” entered into possession of the glory of His Kingdom which He had won with so much labour, He munificently opened out the treasures of the Holy Ghost: “He gave gifts to men” (Eph. iv., 8). For “that giving or sending forth of the Holy Ghost after Christ’s glorification was to be such as had never been before; not that there had been none before, but it had not been of the same kind” (St. Aug., *De Trin.*, 1. iv. c. 20).

8. Human nature is by necessity the servant of God: “The creature is a servant; we are the servants of God by nature” (St. Cyr. Alex., *Thesaur.* 1. v., c. 5). On account, however, of original sin, our whole nature had fallen into such guilt and dishonour that we had become enemies to God. “We were by nature the children of wrath” (Eph. ii., 3). There was no power which could raise us and deliver us from this ruin and eternal destruction. But God, the Creator of mankind and infinitely merciful, did this through His only begotten Son, by whose benefit it was brought about that man was restored so that rank and dignity whence he had fallen, and was adorned with still more abundant graces. No one can express the greatness of this work of divine grace in the souls of men. Wherefore, both in Holy Scripture and in the writings of the fathers, men are styled regenerated, new creatures, partakers of the Divine Nature, children of God, god-like, and similar epithets. Now these great blessings are justly attributed as especially belonging to the Holy Ghost. He is “the Spirit of adoption of sons, whereby we cry: Abba, Father.” He fills our hearts with the sweetness of paternal love: “The Spirit Himself giveth testimony to our spirit that we are the sons of God” (Rom. viii., 15-16). This truth accords with the similitude observed by the Angelic Doctor between both operations of the Holy Ghost; for through Him “Christ was conceived in holiness to be by nature the Son of God,” and “others are sanctified to be the sons of God by adoption” (St. Th. 3a, q. xx ii., a. 1). This spiritual generation proceeds from love in a much more noble manner than the natural: namely, from the uncreated Love.

9. The beginnings of this regeneration and renovation of man are by Baptism. In this sacrament, when the unclean spirit has been expelled from the soul, the Holy Ghost enters in and makes it like to Himself. “That which is born of the Spirit, is spirit” John iii., 6). The same Spirit gives Himself more abundantly in Confirmation, strengthening and confirming Christian life; from which proceeded the victory of the martyrs and the triumph of the virgins over temptations and corruptions. We have said that the Holy Ghost gives Himself: “the charity of God is poured out into our hearts by the Holy Ghost who is given to us” (Rom. v., 5). For He not only brings to us His divine gifts, but is the Author of them and is Himself the supreme Gift, who, proceeding from the mutual love of the Father and the Son, is justly believed to be and is called “Gift of God most High.” To show the nature and efficacy of this gift it is well to recall the explanation given by the doctors of the Church of the words of Holy Scripture. They say that God is present and exists in all things, “by His power, in so far as all things are subject to His power; by His presence, inasmuch as all things are naked and open to His eyes; by His essence, inasmuch as he is present to all as the cause of their being.” (St. Th. Ia, q. viii., a. 3). But God is in man, not only as in inanimate things, but because he is more fully known and loved by him, since even by nature we spontaneously love, desire, and seek

after the good. Moreover, God by grace resides in the just soul as in a temple, in a most intimate and peculiar manner. From this proceeds that union of affection by which the soul adheres most closely to God, more so than the friend is united to his most loving and beloved friend, and enjoys God in all fullness and sweetness. Now this wonderful union, which is properly called “indwelling,” differing only in degree or state from that with which God beatifies the saints in heaven, although it is most certainly produced by the presence of the whole Blessed Trinity – “We will come to Him and make our abode with Him,” John xiv. 23.) – nevertheless is attributed in a peculiar manner to the Holy Ghost. For, whilst traces of divine power and wisdom appear even in the wicked man, charity, which, as it were, is the special mark of the Holy Ghost, is shared in only by the just. In harmony with this, the same Spirit is called Holy, for He, the first and supreme Love, moves souls and leads them to sanctity, which ultimately consists in the love of God. Wherefore the apostle when calling us to the temple of God, does not expressly mention the Father or the Son, or the Holy Ghost: “Know ye not that your members are the temple of the Holy Ghost, who is in you, whom you have from God?” (1 Cor. vi. 19). The fullness of divine gifts is in many ways a consequence of the indwelling of the Holy Ghost in the souls of the just. For, as St. Thomas teaches, “when the Holy Ghost proceedeth as love, He proceedeth in the character of the first gift; whence Augustine saith that, through the gift which is the Holy Ghost, many other special gifts are distributed among the members of Christ.” (*Summ. Th.*, Ia. q. xxxviii., a. 2. St. Aug. *De Trin.*, xv., c. 19). Among these gifts are those secret warnings and invitations, which from time to time are excited in our minds and hearts by the inspiration of the Holy Ghost. Without these there is no beginning of a good life, no progress, no arriving at eternal salvation. And since these words and admonitions are uttered in the soul in an exceedingly secret manner, they are sometimes aptly compared in Holy Writ to the breathing of a coming breeze, and the Angelic Doctor likens them to the movements of the heart which are wholly hidden in the living body. “Thy heart has a certain hidden power, and therefore the Holy Ghost, who invisibly vivifies and unites the Church, is compared to the heart.” (*Summ. Th.* 3a, q. vii., a. 1, ad 3). More than this, the just man, that is to say he who lives the life of divine grace, and acts by the fitting virtues as by means of faculties, has need of those seven gifts which are properly attributed to the Holy Ghost. By means of them the soul is furnished and strengthened so as to obey more easily and promptly His voice and impulse. Wherefore these gifts are of such efficacy that they lead the just man to the highest degree of sanctity; and of such excellence that they continue to exist even in heaven, though in a more perfect way. By means of these gifts the soul is excited and encouraged to seek after and attain the evangelical beatitudes, which, like the flowers that come forth in the spring time, are the signs and harbingers of eternal beatitude. Lastly there are those blessed fruits, enumerated by the Apostle (Gal. v., 22), which the Spirit, even in this mortal life, produces and shows forth in the just; fruits filled with all sweetness and joy, inasmuch as they proceed from the Spirit, “who is in the Trinity the sweetness of both Father and Son, filling all creatures with infinite fullness and profusion.” (St. Aug. *De Trin.* 1. vi., c. 9). The Divine Spirit, proceeding from the Father and the Word in the eternal light of sanctity, Himself both Love and Gift, after having manifested Himself through the veils of figures in the Old Testament, poured forth all his fullness upon Christ and upon His mystic Body, the Church; and called back by his presence and grace men who were going away in wickedness and corruption with such salutary effect that, being no longer of the earth earthy, they relished and desired quite other things, becoming of heaven heavenly.

10. These sublime truths, which so clearly show forth the infinite goodness of the Holy Ghost towards us, certainly demand that we should direct towards Him the highest homage of our love and devotion. Christians may do this most effectually if they will daily strive to know Him, to love Him, and to implore Him more earnestly; for which reason may this Our exhortation, flowing spontaneously from a paternal heart, reach their ears. Perchance there are still to be found among them, even nowadays, some, who if asked, as were those of old by St. Paul the Apostle, whether they have received the Holy Ghost, might answer in like manner: “We have not so much as heard whether there be a Holy Ghost” (Acts xix., 2). At least there are certainly many who are very deficient in their religious practices, but their faith is involved in much darkness. Wherefore all preachers and those having care of souls should remember that it is their duty to instruct their people more diligently and more fully about the Holy Ghost – avoiding, however, difficult and subtle controversies, and eschewing the dangerous folly of those who rashly endeavour to pry into divine mysteries. What should be chiefly dwelt upon and clearly explained is the multitude and greatness of the benefits which have been bestowed, and are constantly bestowed, upon us by this Divine Giver, so that errors and ignorance concerning matters of such moment may be entirely dispelled, as unworthy of “the children of light.” We urge this, not only because it affects a mystery by which we are directly guided to eternal life, and which must therefore be firmly believed; but also because the more clearly and fully the good is known the more

earnestly it is loved. Now we owe to the Holy Ghost, as we mentioned in the second place, love, because He is God: “Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole strength” (Deut. vi., 5). He is also to be loved because He is the substantial, eternal, primal Love, and nothing is more lovable than love. And this all the more because He has overwhelmed us with the greatest benefits, which both testify to the benevolence of the Giver and claim the gratitude of the receiver. This love has a twofold and most conspicuous utility. In the first place it will excite us to acquire daily a clearer knowledge about the Holy Ghost; for, as the Angelic Doctor says, “the lover is not content with the superficial knowledge of the beloved, but striveth to inquire intimately into all that appertains to the beloved, and thus to penetrate into the interior; as is said of the Holy Ghost, Who is the Love of God, that He searcheth even the profound things of God” (1 Cor. ii., 10; *Summ. Theol.*, Ia. 2ae., q. 28, a. 2). In the second place it will obtain for us a still more abundant supply of heavenly gifts; for whilst a narrow heart contracteth the hand of the giver, a grateful and mindful heart causeth it to expand. Yet we must strive that this love should be of such a nature as not to consist merely in dry speculations or external observances, but rather to run forward towards action, and especially to fly from sin, which is in a more special manner offensive to the Holy Spirit. For whatever we are, that we are by the divine goodness; and this goodness is specially attributed to the Holy Ghost. The sinner offends this his Benefactor, abusing His gifts; and taking advantage of His goodness becomes more hardened in sin day by day. Again, since He is the Spirit of Truth, whosoever faileth by weakness or ignorance may perhaps have some excuse before Almighty God; but he who resists the truth through malice and turns away from it, sins most grievously against the Holy Ghost. In our days this sin has become so frequent that those dark times seem to have come which were foretold by St. Paul, in which men, blinded by the just judgment of God, should take falsehood for truth, and should believe in “the prince of this world,” who is a liar and the father thereof, as a teacher of truth: “God shall send them the operation of error, to believe Iying (2 Thess. ii., 10). In the last times some shall depart from the faith, giving heed to spirits of error and the doctrines of devils” (1 Tim. iv., 1). But since the Holy Ghost, as We have said, dwells in us as in His temple, We must repeat the warning of the Apostle: “Grieve not the Holy Spirit of God, whereby you are sealed” (Eph. iv., 30). Nor is it enough to fly from sin; every Christian ought to shine with the splendour of virtue so as to be pleasing to so great and so beneficent a guest; and first of all with chastity and holiness, for chaste and holy things befit the temple. Hence the words of the Apostle: “Know you not that you are the temple of God, and that the Spirit of God dwelleth in you? But if any man violate the temple of God, him shall God destroy. For the temple of God is holy, which you are” (1 Cor. iii., 16-17): a terrible, in deed, but a just warning.

11. Lastly, we ought to pray to and invoke the Holy Spirit, for each one of us greatly needs His protection and His help. The more a man is deficient in wisdom, weak in strength, borne down with trouble, prone to sin, so ought he the more to fly to Him who is the never-ceasing fount of light, strength, consolation, and holiness. And chiefly that first requisite of man, the forgiveness of sins, must be sought for from Him: “It is the special character of the Holy Ghost that He is the Gift of the Father and the Son. Now the remission of all sins is given by the Holy Ghost as by the Gift of God” (*Summ. Th.* 3a, q. iii., a. 8, ad 3m). Concerning this Spirit the words of the Liturgy are very explicit: “For He is the remission of all sins” (Roman Missal, Tuesday after Pentecost). How He should be invoked is clearly taught by the Church, who addresses Him in humble supplication, calling upon Him by the sweetest of names: “Come, Father of the poor! Come, Giver of gifts! Come, Light of our hearts! O. best of Consolers, sweet Guest of the soul, our refreshment!” (Hymn, *Veni Sancte Spiritus*). She earnestly implores Him to wash, heal, water our minds and hearts, and to give to us who trust in Him “the merit of virtue, the acquirement of salvation, and joy everlasting.” Nor can it be in any way doubted that He will listen to such prayer, since we read the words written by His own inspiration: “The Spirit Himself asketh for us with unspeakable groanings” (Rom. viii., 26). Lastly, we ought confidently and continually to beg of Him to illuminate us daily more and more with His light and inflame us with His charity: for, thus inspired with faith and love, we may press onward earnestly towards our eternal reward, since He “is the pledge of our inheritance” (Eph. i. 14).

12. Such, Venerable Brethren, are the teachings and exhortations which We have seen good to utter, in order to stimulate devotion to the Holy Ghost. We have no doubt that, chiefly by means of your zeal and earnestness, they will bear abundant fruit among Christian peoples. We Ourselves shall never in the future fail to labour towards so important an end; and it is even Our intention, in whatever ways may appear suitable, to further cultivate and extend this admirable work of piety.

Meanwhile, as two years ago, in Our Letter *Provida Matris*, We recommended to Catholics special prayers at the Feast of Pentecost, for the Re-union of Christendom, so now We desire to make certain further decrees on the same subject.

13. Wherefore, We decree and command that throughout the whole Catholic Church, this year and in every subsequent year, a Novena shall take place before Whit-Sunday, in all parish churches, and also, if the local Ordinaries think fit, in other churches and oratories. To all who take part in this Novena and duly pray for Our intention, We grant for each day an Indulgence of seven years and seven quarantines; moreover, a Plenary Indulgence on any one of the days of the Novena, or on Whit-Sunday itself, or on any day during the Octave; provided they shall have received the Sacraments of Penance and the Holy Eucharist, and devoutly prayed for Our intention. We will that those who are legitimately prevented from attending the Novena, or who are in places where the devotions cannot, in the judgment of the Ordinary, be conveniently carried out in church, shall equally enjoy the same benefits, provided they make the Novena privately and observe the other conditions. Moreover We are pleased to grant, in perpetuity, from the Treasury of the Church, that whosoever, daily during the Octave of Pentecost up to Trinity Sunday inclusive, offer again publicly or privately any prayers, according to their devotion, to the Holy Ghost, and satisfy the above conditions, shall a second time gain each of the same Indulgences. All these Indulgences We also permit to be applied to the suffrage of the souls in Purgatory.

14. And now Our mind and heart turn back to those hopes with which We began, and for the accomplishment of which We earnestly pray, and will continue to pray, to the Holy Ghost. Unite, then, Venerable Brethren, your prayers with Ours, and at your exhortation let all Christian peoples add their prayers also, invoking the powerful and ever-acceptable intercession of the Blessed Virgin. You know well the intimate and wonderful relations existing between her and the Holy Ghost, so that she is justly called His Spouse. The intercession of the Blessed Virgin was of great avail both in the mystery of the Incarnation and in the coming of the Holy Ghost upon the Apostles. May she continue to strengthen our prayers with her suffrages, that, in the midst of all the stress and trouble of the nations, those divine prodigies may be happily revived by the Holy Ghost, which were foretold in the words of David: “Send forth Thy Spirit and they shall be created, and Thou shalt renew the face of the earth” (Ps. ciii., 30).

15. As a pledge of Divine favour and a testimony of Our affection, Venerable Brethren, to you, to your Clergy, and people, We gladly impart in the Lord the Apostolic Benediction.

Given at St. Peter’s in Rome, on the 9th day of May, 1897, in the 20th year of Our Pontificate.

Dum Multa. Marriage Legislation. Pope Leo XIII - 1902

To the Venerable Brothers, the Archbishop of Quito and the other Bishops of Ecuador.

1. While We are burdened with much sadness in knowing to what a sorrowful state the Church in Ecuador is reduced, We were very pleased by your timely and publicly proclaimed ordinances. In your pastoral care, you did not hesitate to protest loudly these laws which are opposed not only to the rights of the Church but also to divine right. You protested them right from the time they were proposed. You devoted all your zeal and effort before the damage was done to prevent the public orators from carrying out their ruinous legislative intention. You are not unaware of the undemanding forbearance We have devoted to restoring the religious tranquility of your country. This is of the greatest importance for the good of the Church and of the State. But, the hopes which We had, the hopes which encouraged almost all the people of Ecuador, have perished miserably. In fact, not only has no reparation been made for previous destructive injustices, but other very serious injustices have been added to them. We see that a diocese which was constituted according to the holy canons has been abolished. We know that bishops have been appointed to vacant dioceses, without any privilege from the Holy See. We also know that the sanctity of Christian marriage has been impeded in various ways.

2. We have treated this matter often in other letters, especially in Our apostolic letter of 10 February 1880. In it We emphasized the nature of Christian marriage, its strength, the care the Church has devoted to protecting its honor and its rights, and the role of civil authority in its regard. As it is evident that Christ, the son of God, redeemer and restorer of human nature, raised Christian marriage to the dignity of a sacrament, every Christian marriage is this sacrament. The matter of the contract can be separated in some sense from the nature of the sacrament. This means that while the civil authority retains in full its right to regulate the so-called civil effects, the marriage itself is subject to the authority of the Church. In addition, it is certain that Jesus, the redeemer of every race, abolished the custom of repudiation, strengthened marriage with holy power, and reinstated the law of permanence just as it was established by the will of God from the beginning. It follows then that the marriage of Christians when fully accomplished is holy, indivisible, and perfect. It cannot be dissolved for any reason other than the death of either spouse according to the holy words: “What God has joined, let no man divide.” In so doing, Christ certainly intended to confer many benefits on the human race, for this institution most effectively preserves or restores morality, fosters the love of one spouse for the other, confirms families with divine strength, renews the education and protection of offspring, maintains the dignity of woman, and finally establishes the honor and the prosperity of familial and civil association in the most beneficial and excellent way.

3. Therefore, in accordance with Our duty as supreme teacher which makes Us guardian and champion of divine and ecclesiastical law, We raise our voice and totally condemn the so-called civil marriage laws recently enacted in Ecuador. Concerning divorces, We reject them together with every assault on the holy discipline of the Church there. The fact that these laws have been established in the face of your opposition and are so much at variance with the development of civil prosperity and the interests of religion is no reason for you to be disheartened. You should rather increase your zeal for religion and be more vigilant. Continue therefore as you are doing to defend the neglected and spurned rights of the Church without yielding to defeat. Teach the faithful entrusted to your care and educate them so that they preserve the reverence due to their leaders; be faithful to the teaching of the Catholic religion and practice Christian morality. With earnest and eager prayers to the Most Sacred Heart of Jesus to whom your people have been solemnly dedicated above all nations, you all should ask that He deign to bestow happier times on the Church of Ecuador through the abundance of His mercies. We still remain your companion and share in your sorrows and supplications. Meanwhile, as a sign of Our good will and as a pledge of divine gifts, We impart lovingly in the Lord Our apostolic blessing to you and to your faithful.

Given in Rome, at St. Peter’s, on the 24th day of December in the year 1902, the twenty-fifth year of Our Pontificate.

Etsi Cunctas. On the Church in Ireland. Pope Leo XIII - 1888

To the Bishops of Ireland,

Venerable Brothers,

Although all and every part of the Lord’s flock entrusted to our care we embrace with deep affection and love, nevertheless, our concern and thoughts go out above all to those we see suffering misfortune. Truly, we experience the natural feeling of parents who suffer greater anxiety for and are more protective of those of their children who have been struck by adversity. We, accordingly, have always been moved with exceptional sympathy and the most kindly consideration for the Catholics of Ireland so violently and constantly tried by long and lasting hardships. Their remarkable steadfastness in patient endurance has always aroused our deepest esteem, for no tribulation has ever been able to destroy or diminish the faith that is the gift of their fathers.

2. We have admonished them repeatedly and finally sent our decree because we saw that our advice and our decree were consonant with truth and justice, on the one hand, and would benefit your affairs, on the other. We could never intend to harm in any way the cause of Ireland with interference that rightfully could be censured.

3. Indeed, as a testimony of our good will towards the Irish, we are sending you gifts of vestments, vessels and ornaments that are a part of sacred furnishings. These we assign to the Cathedral Churches of Ireland to enhance the beauty of the House of God and divine worship. Other gifts, less precious, that we purified with our blessing, are for the sake of personal piety and are to be given to private persons whom we shall clearly and carefully designate.

4. We are in no doubt that it is more and more evident that our fatherly love for the Irish has never changed. They, to be sure, will become more deserving of this love if they continue obedient to and trusting in us, heedfully guarding against the treacherous who do not hesitate to distort our counsel by false interpretation and, if it were possible, destroy their glorious allegiance to the Catholic Church, which they have received as their greatest and most noble heritage.

5. We pray for every best gift of heavenly grace for you, venerable brother, clergy and the faithful whom you serve and the whole of Ireland, and lovingly impart our Apostolic Blessing.

Given at Rome, at St. Peter's, 21 December, 1888, in the eleventh year of Our pontificate.

Etsi Nos. On Conditions in Italy. Pope Leo XIII - 1882

To the Archbishops and Bishops and the Other Ordinaries of Italy.

Venerable Brethren, Health and Apostolic Benediction.

Although the authority and extent of Our Apostolic duties cause Us to embrace the whole Christian Republic and each of the provinces which compose it with all the love and vigilance which is in Our power, it is Italy which, at the present moment, more especially attracts Our solicitude and Our thoughts. These thoughts and these solitudes extend far above mere temporal concerns, for it is the eternal salvation of souls which occupies Us and causes Us anxiety — a business which demands all Our zeal, and obliges Us to concentrate it entirely on that object, in proportion as We see it exposed to greater and greater perils. If ever these perils were menacing in Italy they are surely so now, at a time when the condition of the Civil State itself disastrously imperils the freedom of religion. We are also still more affected by this since an intimate alliance unites Us to Italy, where God has placed the residence of His Vicar, the Chair of truth and the center of Catholic Unity. On other occasions We have urged the nations to take heed, and Christians individually to realize, what duties are incumbent on them in such baleful circumstances. Nevertheless the evils continue to increase and We desire, Venerable Brethren, to point them out and commend them to your diligent attention, in order that, having recognized the tendency of public affairs, you may with greater vigilance strengthen the minds of your flocks, and surround them with every help, for fear lest that most precious treasure, the Catholic faith, should be torn from them.

2. A pernicious sect, of which the founders and chiefs neither hide nor even mask their desires, has established itself for some time back in Italy; after having declared war against Jesus Christ it is attempting to rob the people of their Christian institutions. As to the extent to which it has carried its audacity, it is the less necessary for Us to speak, Venerable Brethren, since the grave injuries and even ruin which morality and religion have to deplore lie patent before your eyes.

In the midst of the populations of Italy, which have always been so constant and steadfast in the faith of their fathers, the liberty of the Church is wounded on all sides; everyday efforts are redoubled in order to efface from the public institutions that Christian stamp and character which has always, and with good reason, been the seal of the glories of Italy. Religious houses suppressed, the goods of the Church confiscated, marriages contracted in despite of the laws and without the rites of the Church, the position of the religious authorities as to the education of the young utterly ignored — in fine, a cruel and deplorable war without limit and without measure declared against the Apostolic See, a war on account of which the Church is weighed down by inexpressible suffering, and the Roman Pontiff finds himself reduced to extreme anguish. For, despoiled of his Civil Princedom, he has of necessity fallen into the hands of another Power.

3. More than this; Rome, the most august of Christian cities, is now a place laid open to all the enemies of the Church; profane novelties defile it; here and there, temples and schools devoted to heresy are to be found. It is even reported that this year it is about to receive the deputies and leaders of the sect which is most embittered against Catholicism, who have appointed this city as the place for their solemn meeting. The reasons which have determined their choice of such a meeting place are no secret; they desire by this outrageous provocation to glut the hatred which they nourish against the Church, and to bring their incendiary torches within reach of the Roman Pontificate by attacking it in its very seat.

4. The Church, without doubt, will in the end be triumphant and will baffle the impious conspiracies of men; but it is none the less admitted and certain that their designs aim at nothing less than the destruction of the whole system of the Church with its Head, and the abolition, if it were possible, of all religion.

5. For those who pretend to be friends of the honor of Italy to dream of such prospects would seem a thing incredible, for the ruin of the Catholic faith in Italy would dry up the source of the most precious of goods. If, in truth, the Christian religion has created for the nations the best guarantees for their prosperity, the sanctity of right and the guardianship of justice; if by her influence she has everywhere subdued headlong and hasty passions, she, the companion and protectress of all honesty, of all nobility, of all greatness; if she has everywhere summoned all classes and every member of society to meet in a lasting peace and in perfect harmony, Italy has received a richer share of these benefits than any other nation.

6. It is, in truth, the shame of too many persons that they dare to denounce the Church as dangerous to public safety and prosperity, and to regard the Roman Pontificate as the enemy of the greatness of the name of Italy. But the records of the past give the lie to such slanders and to absurd calumnies of a similar kind. It is to the Church and the Roman Pontiffs that Italy especially owes gratitude for having spread her glories in all lands, for never having allowed her to succumb under the repeated incursions of having for generations preserved in many ways a lawful amount of just and proper liberty, and for having enriched her cities with numerous and immortal monuments of science and of art. In truth it is not the least glory of the Roman Pontiffs that they have maintained united in a common faith the various provinces of Italy, so different in customs and in genius, and have kept them from most disastrous disagreements. Frequently, in times of trouble and calamity, the welfare of the State would have been in peril, had not the Roman Pontificate saved it by exercise of its lifegiving power.

7. And its influence will not be less beneficial in the future if the malice of men does not interfere and hinder its efficacy or stifle its liberty. This beneficial force, which is peculiar to Catholic institutions, because it flows from them as a natural consequence, is unchangeable and unceasing. Even as, for the salvation of souls, the Catholic religion embraces all countries without any limitations of time or space, so does it always and everywhere stand forth and present itself as the true friend of the civil power.

8. These great advantages are being lost, and are being followed by grave evils; for the enemies of Christian wisdom, be their rival pretensions what they may, are leading society to its ruin. Nothing can be more efficacious than their doctrines in the way of kindling in men's minds the flames of violence and of stirring up the most pernicious passions. In the sphere of science they are repudiating the heavenly lights of faith; and when once this torch is put out, the mind of men is usually carried away by errors, no longer sees the truth, and begins quietly to sink into the lowest depths of a base and shameful materialism. In the sphere of morals they are disdainfully rejecting the eternal and unchangeable reasoning, and are despising God — the sovereign Legislator and supreme Avenger and when once these foundations are torn away no sufficient authority remains for law, and the regulation of life merely depends upon the good pleasure and free will of man. In society, the liberty without limit which they preach and pursue engenders license, and this license is very soon followed by the overthrow of order, the most fatal scourge of the public welfare. Of a truth, it is impossible to see society in a more pitiable or miserable state than in those places where such men and such doctrines as we have been describing have gained the upper hand even for a moment. Unless recent examples had furnished evidence it would have been difficult to believe that men, in a transport of furious and criminal boldness, could even have cast themselves into excesses of such a kind, and while retaining as if in mockery the name of liberty, could have given themselves over to "saturnalia" of conflagrations and murders. If Italy has not, up to the present time, experienced a similar reign of terror, we must attribute it first to the especial protection of God; but the fact must be also recognized — to explain this preservation — that the people of Italy — the

immense majority of whom are still faithful to the Catholic religion — have never been able to be subdued by the vicious and shameful doctrines We have denounced. And it must be confessed that if the ramparts erected by religion begin to give way, Italy also will fall into the same abyss, in which the greatest and most flourishing nations have in past times lain prostrate as victims. Similar doctrines involve similar consequences, and since the germs are infected with the same poisons, it cannot be but that they should produce the same fruits.

9. Moreover Italy would perhaps have to pay yet more dearly for her apostasy, because in her case perfidy and impiety would be aggravated by ingratitude. It is not by chance or human caprice that Italy has from the first been a sharer in the salvation won by JESUS CHRIST, and has contained within her bosom the Chair of Peter, and enjoyed throughout a long course of ages the incomparable and divine benefits of which the Catholic religion is the natural source. She ought then greatly to fear for herself the judgment threatened by the Apostle Paul to ungrateful nations: “The earth that drinketh in the rain which cometh often upon it, and bringeth forth herbs meet for them by whom it is tilled, receiveth blessing from God. But that which bringeth forth thorns and briars is reprobate, and very near unto a curse, whose end is to be burnt.”¹

10. May God avert so terrible a misfortune! May all give a serious consideration to the evils by which in part we are afflicted, and with which in part we are threatened by those who, devoted to the interests of political sects, not of the public, have sworn to wage a war to the death against the Church. Unhappy men, if they were wise, if they had a true love for their country, far from distrusting the Church, and striving, under the influence of injurious suspicions, to deprive her of her necessary liberty, they would do all in their power to defend and protect her, and would first of all make provision for the re-establishment of the Roman Pontiff in the possession of his rights. In fact the more injurious the war against the Apostolic See is to the Church, the more fatal it is in the cause of Italy. We have elsewhere expressed this thought: “Say that the State in Italy can never prosper nor become stable and tranquil unless provision be made for the dignity of the Roman See and the liberty of the Supreme Pontiff, as every consideration of right requires.”

11. And, therefore, as We have nothing more at heart than the safety of Christian interests, and deeply moved as We are by the peril in which the people of Italy now stands, We exhort you, Venerable Brethren, more earnestly than ever to unite your care and loving efforts to Ours, that a remedy for so many evils may be found.

12. And first endeavor to make your people understand of what value the Catholic Faith is to them, and how they ought to defend it at every cost. But, since the enemies and assailants of the Catholic name employ a thousand devices and a thousand feints to seduce those who are not on their guard, it is of the first importance to unmask and drag into the light of day their secret machinations, so that Catholics, having their eyes opened to the real aims of these men, may feel their own courage redoubled, and may resolve openly and intrepidly to defend the Church, the Roman Pontiff, and their own salvation.

13. Up to the present time, whether through unfamiliarity with the new state of things, or through an imperfect understanding of the extent of the danger, the courage of many from whom much might have been expected, does not seem to have displayed itself with all the activity and vigor required for the defense of so great a cause.

14. But now that We have learned by experience in what times We live, nothing could be more fatal than to endure in cowardly inertness the malice of the wicked which never tires, and to leave the field open to them to persecute the Church to the full satisfaction of their hate.

15. More prudent than the children of light, they have been daring in their enterprises; inferior in numbers, but superior in cunning and in riches, they have soon succeeded in lighting up amongst us a great conflagration of evils. May all the friends of Catholicity now, at least, understand that it is time to make some daring effort, and to rouse themselves at any cost from a languid carelessness, for one is never more easily overcome than in the sleep of cowardly security. Let them behold how the noble courage of their ancestors knew no fear and no repose; how by their indefatigable labors, and at the price of their blood, the Catholic Faith has grown and spread in the world.

16. Do you then, Venerable Brethren, awaken the sleeping, stimulate the hesitating; by your example and your authority train them all to fulfill with constancy and courage the duties which are the Christian life in action. And in order to maintain

and develop this revived courage, means must be taken to promote the growth, multiplication, harmony, and fruitfulness of Associations the principal object of which should be to preserve and excite zeal for the Christian faith and other virtues. Such are the associations of young men and of workmen; such are the committees organized by Catholics, and meeting periodically; such are the institutions destined to relieve poverty, to protect the sanctification of festival days, to instruct the children of the poor, and several others of the same kind. And since it is of supreme importance to Christian interests that the Roman Pontiff should be, and should be clearly seen to be, free from all danger, from all vexations, and from all hindrance in the government of the Church, it is necessary, to attain this end, that action should be taken, petitions, and every possible means within the limits of the law should be adopted, and that none should rest until We have restored to Us, in reality and not in appearance only, that liberty on which, not only the welfare of the Church, but the prosperity of Italy and the peace of Christian nations depend by a necessary connection.

17. Then it is of very great importance that writings of a healthy character should be published and circulated far and wide. Those who, with a deadly hatred, dissent from the Church, are wont to contend by means of publications, and to make use of these as the arms best adapted for inflicting injury. Hence a most evil deluge of books, hence the turbulent and wicked journals whose malevolent attacks neither the laws avail to bridle, nor modesty to restrain. Whatsoever in these latter years has been wrought by sedition and mobs, that they maintain to have been lawfully done; they dissimulate or corrupt the truth; they pursue the Church and the Supreme Pontiff with daily maledictions and false accusations; nor are there any opinions so absurd and pestiferous that they are not eager every where to disseminate them. The violence of this so great evil, which is daily spreading wider, must be diligently arrested; you must severely and gravely lead the people to be carefully on their guard, and to be willing most religiously to exercise a prudent choice in their reading. Moreover, writings must be opposed by writings, so that the same art which can effect most for the destruction, may in turn be applied to the salvation and benefit of mankind, and remedies be supplied from that source whence evil poisons are now obtained. And to this end it is to be wished that, at any rate in every province, there should be established some method of publicly demonstrating what and how great are the duties of all Christians towards the Church, by frequent, and, as far as possible, daily publications with this object. But in the first place, let there be kept in sight the conspicuous deserts of the Catholic religion in regard to all nations; let it be verbally explained how its influence, both in private and public affairs, is most benign and salutary; let it be shown of how great importance it is that the Church should promptly be established in that place of dignity in the State, which both its Divine grandeur and the public advantage of the nations absolutely required. For these reasons it is necessary that those who have devoted themselves to writing should observe further that they all keep the same end in view, that they should clearly ascertain what is most expedient and carry it out; they omit none of those things the knowledge of which seems useful and desirable; that, with gravity and moderation of speech, they reprove errors and vices; in such a way, however, that their reproof may be without bitterness, and with respect for the individuals; lastly that they use a plain and clear manner of speech, which the multitude can easily understand. But let all other persons, who truly and “*ex animo*” desire that religion and society, defended by human intellect and literature, should flourish, let them study by their liberality to guard and protect these productions of literature and intellect; and let everyone, in proportion to his income, support them by his money and influence. For to those who devote themselves to writing we ought by all means to bring helps of this kind; without which their industry will either have no results, or uncertain and miserable ones. — And in all these things if any inconvenience falls upon our friends, if there is any conflict to be sustained, let them still dare to be brave, since to the Christian there can be no cause for endurance or labor more just than that of not suffering religion to be attacked by the wicked. For the Church has not brought forth or educated her sons with this idea, that, when time and necessity compel, she should expect no assistance from them, but rather that they should all prefer the salvation of souls and the well-being of religion to their own ease and their own private interests.

18. But your chief cares and thoughts, Venerable Brethren, must have for their object the due appointment of fitting ministers of God. For if it be the office of Bishops to use very much labor and zeal in properly training the whole of their youth, they ought to spend themselves far more on the clerics who are growing up as the hope of the Church, and are to be some day sharers in the most sacred duties. Indeed, grave reasons, common to all times, demand in priests many and great graces; but this time in which we live demands that they should be even more and greater. In truth the defense of the Catholic Faith, in which the industry of priests ought specially to be employed, and which is in these days so very necessary, demands no

common nor ordinary learning, but that which is recondite and varies; which embraces not only sacred, but even philosophical studies, and is rich in the treatment of physical and historical discoveries. For the error which has to be eradicated is multiform, and saps all the foundations of Christian wisdom; and very often a battle has to be waged with adversaries well prepared, pertinacious in disputing, who astutely draw confirmation from every kind of science. Similarly, since in these days there is great and far extended corruption of morals, there is need in priests of singular excellence of virtue and constancy. They can by no means avoid associating with men; by the very duties of their office, indeed, they are compelled to have intimate relations with the people; and that in the midst of cities where there is hardly any lust that has not permitted and unbridled license. From which it follows that virtue in the clergy ought at this time to be strong enough peacefully to guard itself, and both conquer all the blandishments of desire and securely overcome dangerous examples. Besides a paucity of clerics has everywhere followed the laws which have been enacted to the injury of the Church, so plainly, that it is necessary for those who by the grace of God are being trained to Holy Orders, to give double attention, and by increased diligence, zeal, and devotion to compensate for the sparse supply. And, indeed, they cannot do this advantageously unless they possess a soul resolute of purpose, mortified, incorrupt, ardent with charity, ever prompt and quick in undertaking labors for the salvation of men. But for such tasks a long and diligent preparation must be made; for one is not accustomed to such great things easily and quickly. And they indeed will pass their time in the priesthood holily and purely, who have exercised themselves in this way from their youth, and have so advanced in discipline that they seem not so much to have been instructed to those virtues, of which We have spoken, as to have been born to them.

19. For these reasons, Venerable Brethren, the Seminaries of clerics demand a very great portion of your zeal, care, and vigilance.

20. As to virtue and morals, it does not escape your wisdom with what precepts and instruction the youth of clerics must be surrounded. In graver studies Our Encyclical Letters, “*Aeterni Patris*,” have pointed out the best way and course. But since in such a condition of mental activity many things have been wisely and usefully discovered, which it is not fitting to ignore especially when wicked men are accustomed to turn, as new weapons, against divinely revealed truths, every addition of this kind which the day brings — take care, Venerable Brethren, as far as lies in your power, that the young clerics be not only better instructed in natural sciences, but also properly educated in those arts which have connection with the interpretation or authority of the Sacred Scriptures. Of this surely we are not ignorant, that many things are needful for perfection in the highest studies, the means for which in the religious seminaries of Italy hostile laws are taking away or diminishing. But in this also the time demands that by their bounty and munificence Our children should strive to merit well of the Catholic religion. The pious and beneficent goodwill of our ancestors had admirably provided for necessities of this kind; and this the Church had been able by prudence and economy to accomplish, so that she had no necessity whatever to recommend to the charity of her children the care and preservation of sacred property. But her legitimate and sacred patrimony, which the attacks of former ages had spared, the tempest of our times has dissipated; so that there is again a reason why those who love the Catholic name should be induced to renew the liberality of their ancestors. Illustrious indeed are the proofs of munificence on the part of Frenchmen, Belgians, and others in a cause not very dissimilar from this munificence most worthy the admiration not only of contemporaries, but also of posterity. Nor do We doubt but that the Italian people, moved by the consideration of their common circumstances, will, in proportion to their means, act so as to show themselves worthy of their father, and will imitate the example of their brethren.

21. In these things, of which We have spoken, We have the greatest hope of consolation and security. But since in all designs, and especially in those which are undertaken for the sake of public safety, it is necessary to add always to human instruments the aid of Almighty God, in Whose power are the wills of individual men no less than the course and fortunes of Empires, therefore we must invoke God by instant prayers, and beseech Him to look upon Italy, which has been enriched and increased by so many of His benefits, and, having taken away every suspicion of peril, ever to preserve in her the Catholic Faith, which is the chief good. For this self-same reason let us devoutly implore the Immaculate Virgin Mary, the great Mother of God, the prompter and helper of good counsels, together with her most holy spouse Joseph, the guardian and patron of Christian nations. And with like care we must beseech the great Apostles, Peter and Paul, to guard safely in

the Italian people the fruit of their labor, and to keep holy and inviolate amongst their latest posterity the Catholic name which they begot for our fathers with their own blood.

22. Confiding in the celestial patronage of all these, as a pledge of divine favors, and a proof of Our particular good will, We most lovingly in the Lord bestow on you all, Venerable Brethren, and on the flocks committed to your care, the Apostolic Benediction.

Given at Rome, at St. Peter's, on the 15th day of February, in the year of Our Lord 1882, and of Our Pontificate the fourth.

ENDNOTES:

1. *Heb. vi. 7, 8.*

Exeunte Iam Anno. On Right Ordering of Christian Life. Pope Leo XIII - 1888

To the Patriarchs, Primate, Archbishops, and Bishops, and to all the Faithful in Grace and Communion with the Apostolic See.

Venerable Brothers, Beloved Sons, Health and Apostolic Benediction.

At the end of the year in which, by a singular mercy of God, We have celebrated the fiftieth anniversary of Our priesthood, We dwell with pleasure upon the past months, and are delighted to recall them to memory. And not without reason; for the occasion, which regarded Us in a personal manner, was of itself neither great nor extraordinary, and yet moved the goodwill of all men to a very great degree, to rejoice with and congratulate Us, so that there was nothing left to be desired.

2. This general joy was most pleasing and gratifying to Us; but what We valued therein most was the agreement of sentiment and the universal testimony to religion which it displayed. For the unanimous consent of well-wishers expressed this fact clearly, that in all places the minds and hearts of all were devoted to the Vicar of Christ, that men looked with confidence to the Apostolic See, in the midst of its misfortunes, as to an ever-springing and pure fount of salvation; and that in every land where the Catholic religion flourishes the Roman Church, mother and mistress of all Churches, is duly revered, as it should be, with one mind and heart.

3. For these reasons, through the past months, We have often lifted up our eyes to God in thanksgiving for His most gracious gift of long life, and for the consolations in Our labors which We have mentioned, and at the same time, when needful, We showed our gratitude to those to whom it was due. Now, however, the closing days of the year and of the Jubilee, bid Us renew the recollection of benefits received, and it gives us great pleasure that the whole Church joins with Us in thanksgiving. At the same time We wish by this letter to declare publicly that so many testimonies of devotion and love have gone very far towards lightening Our burden, and the remembrance of them will live always in Our mind.

4. But a holier and higher duty yet remains. For in this devotion and eagerness to show honor to the Roman Pontiff, We acknowledge the power of God Who often is wont to draw and alone can draw great good from matters even of the smallest moment. For God, in His providence, seems to have wished to arouse faith in the midst of wrong thinking men, and to recall the Christian people to the desire of a higher life.

5. We must therefore strive diligently that after beginning well we may also end well, that the counsels of God may be both understood and put in practice. The obedience shown to the Apostolic See will then be full and perfected, if it be joined with Christian virtue, and thus lead to the salvation of souls — the only end to be sought for, which will also abide forever. In the exercise of Our high Apostolic office, bestowed upon Us by the goodness of God, We have many times, as in duty bound, undertaken the defense of truth, and have striven to expound particularly those doctrines which seemed to be most

useful to all, in order watchfully and carefully to avoid the dangers of error. But now, as a loving parent, We wish to address all Christians, and in homely words to exhort all to lead a holy life. For beyond the mere name of Christian, beyond the mere profession of faith, Christian virtues are necessary for the Christian, and upon this depends, not only the eternal salvation of their souls, but also the peace and prosperity of the human family and brotherhood.

6. If We look into the kind of life men lead everywhere, it would be impossible to avoid the conclusion that public and private morals differ much from the precepts of the Gospel. Too sadly, alas, do the words of the Apostle St. John apply to our age, “all that is in the world, is the concupiscence of the flesh, and the concupiscence of the eyes and the pride of life.”[1] For in truth, most men, with little care whence they come or whither they go, place all their thoughts and care upon the weak and fleeting goods of this life; contrary to nature and right reason they willingly give themselves up to those ways of which their reason tells them they should be the masters. It is a short step from the desire of luxury to the striving after the means to obtain it. Hence arises an unbridled greed for money, which blinds those whom it has led captive, and in the fulfillment of its passion hurries them madly along, often without regard for justice or injustice, and not seldom accompanied by a disgraceful contempt for the poverty of their neighbor. Thus many who live in the lap of luxury call themselves brethren of the multitude whom in their heart of hearts they despise; and in the same way with minds puffed up by pride, they take no thought to obey any law, or fear any power. They call selflove liberty, and think themselves “born free like a wild ass’s colt.[2] Snares and temptation to sin abound; We know that impious or immoral dramas are exhibited on the stage; that books and journals are written to jeer at virtue and ennoble crime; that the very arts, which were intended to give pleasure and proper recreation, have been made to minister to impurity. Nor can We look to the future without fear, for new seeds of evil are sown, and as it were poured into the heart of the rising generation. As for the public schools, there is no ecclesiastical authority left in them, and in the years when it is most fitting for tender minds to be trained carefully in Christian virtue, the precepts of religion are for the most part unheard. Men more advanced in age encounter a yet graver peril from evil teaching, which is of such a kind as to blind the young by misleading words, instead of filling them with the knowledge of the truth. Many now-adays seek to learn by the aid of reason alone, laying divine faith entirely aside; and, through the removal of its bright light, they stumble and fail to discern the truth, teaching for instance, that matter alone exists in the world; that men and beasts have the same origin and a like nature; there are some, indeed, who go so far as to doubt the existence of God, the Ruler and Maker of the World, or who err most grievously, like the heathens, as to the nature of God. Hence the very nature and form of virtue, justice, and duty are of necessity destroyed. Thus it is that while they hold up to admiration the high authority of reason, and unduly elevate the subtlety of the human intellect, they fall into the just punishment of pride through ignorance of what is of more importance.

7. When the mind has thus been poisoned, at the same time the moral character becomes deeply and essentially corrupted; and such a state can only be cured with the utmost difficulty in this class of men, because on the one hand wrong opinions vitiate their judgment of what is right, and on the other the light of Christian faith, which is the principle and basis of all justice, is extinguished.

8. In this way We daily see the numerous ills which afflict all classes of men. These poisonous doctrines have utterly corrupted both public and private life; rationalism, materialism, atheism, have begotten socialism, communism, nihilism—evil principles which it was not only fitting should have sprung from such parentage but were its necessary offspring. In truth, if the Catholic religion is willfully rejected, whose divine origin is made clear by such unmistakable signs, what reason is there why every form of religion should not be rejected, not upheld, by such criteria of truth? If the soul is one with the body, and if therefore no hope of a happy eternity remains when the body dies, what reason is there for men to undertake toil and suffering here in subjecting the appetites to right reason? The highest good of man will then lie in enjoying life’s pleasures and life’s luxuries. And since there is no one who is drawn to virtue by the impulse of his own nature, every man will naturally lay hands on all he can that he may live happily on the spoils of others. Nor is there any power mighty enough to bridle the passions, for it follows that the power of law is broken, and that all authority is loosened, if the belief in an ever-living God, Who commands what is right and forbids what is wrong is rejected. Hence the bonds of civil society will be utterly shattered when every man is driven by an unappeasable covetousness to a perpetual struggle, some striving to keep their possessions, others to obtain what they desire. This is wellnigh the bent of our age.

9. There is, nevertheless, some consolation for Us even in looking on these evils, and We may lift up Our heart in hope. For God “created all things that they might be: and He made the nations of the earth for health.”[3] But as all this world cannot be upheld but by His providence and divinity, so also men can only be healed by His power, of Whose goodness they were called from death to life. For Jesus Christ redeemed the human race once by the shedding of His blood, but the power of so great a work and gift is for all ages; “neither is there salvation in any other.”[4] Hence they who strive by the enforcement of law to extinguish the growing flame of lawless desire, strive indeed for justice; but let them know that they will labor with no result, or next to none, as long as they obstinately reject the power of the gospel and refuse the assistance of the Church. Thus will the evil alone be cured, by changing their ways, and returning back in their public and private life to Jesus Christ and Christianity.

10. Now the whole essence of a Christian life is to reject the corruption of the world and to oppose constantly any indulgence in it; this is taught in the words and deeds, the laws and institutions, the life and death of Jesus Christ, “the author and finisher of faith.”[5] Hence, however strongly We are deterred by the evil disposition of nature and character, it is our duty to run to the “fight proposed to Us,”[6] fortified and armed with the same desire and the same arms as He who, “having joy set before him, endured the cross.”[7] Wherefore let men understand this specially, that it is most contrary to Christian duty to follow, in worldly fashion, pleasures of every kind, to be afraid of the hardships attending a virtuous life, and to deny nothing to self that soothes and delights the senses. “They that are Christ’s, have crucified their flesh, with the vices and concupiscences”[8] — so that it follows that they who are not accustomed to suffering, and who hold not ease and pleasure in contempt belong not to Christ. By the infinite goodness of God man lived again to the hope of an immortal life, from which he had been cut off, but he cannot attain to it if he strives not to walk in the very footsteps of Christ and conform his mind to Christ’s by the meditation of Christ’s example. Therefore this is not a counsel but a duty, and it is the duty, not of those only who desire a more perfect life, but clearly of every man “always bearing about in our body the mortification of Jesus.”[9] How otherwise could the natural law, commanding man to live virtuously, be kept? For by holy baptism the sin which we contracted at birth is destroyed, but the evil and tortuous roots of sin, which sin has engrafted, and by no means removed. This part of man which is without reason — although it cannot beat those who fight manfully by Christ’s grace — nevertheless struggles with reason for supremacy, clouds the whole soul and tyrannically bends the will from virtue with such power that we cannot escape vice or do our duty except by a daily struggle. “This holy synod teaches that in the baptized there remains concupiscence or an inclination to evil, which, being left to be fought against, cannot hurt those who do not consent to it, and manfully fight against it by the grace of Jesus Christ; for he is not crowned who does not strive lawfully.”[10] There is in this struggle a degree of strength to which only a very perfect virtue, belonging to those who, by putting to flight evil passions, has gained so high a place as to seem almost to live a heavenly life on earth. Granted; grant that few attain such excellence; even the philosophy of the ancients taught that every man should restrain his evil desires, and still more and with greater care those who from daily contact with the world have the greater temptations — unless it be foolishly thought that where the danger is greater watchfulness is less needed, or that they who are more grievously ill need fewer medicines.

11. But the toil which is borne in this conflict is compensated by great blessings, beyond and above heavenly and eternal rewards, particularly in this way, that by calming the passions nature is largely restored to its pristine dignity. For man has been born under this law, that the mind should rule the body, that the appetites should be restrained by sound sense and reason; and hence it follows that putting a curb upon our masterful passions is the noblest and greatest freedom. Moreover, in the present state of society it is difficult to see what man could be expected to do without such a disposition. Will he be inclined to do well who has been accustomed to guide his actions by self-love alone? No man can be high-souled, kind, merciful, or restrained, who has not learnt selfconquest and a contempt for this world when opposed to virtue. And yet it must be said that it seems to have been pre-determined by the counsel of God that there should be no salvation to men without strife and pain. Truly, though God has given to man pardon for sin, He gave it under the condition that His only begotten Son should pay the due penalty; and although Jesus Christ might have satisfied divine justice in other ways, nevertheless He preferred to satisfy by the utmost suffering and the sacrifice of His life. Thus he has imposed upon His followers this law, signed in His blood, that their life should be an endless strife with the vices of the age. What made the apostles invincible in their mission of teaching truth to the world; what strengthened the martyrs innumerable in their bloody

testimony to the Christian faith, but the readiness of their soul to obey fearlessly His laws? And all who have taken heed to live a Christian life and seek virtue have trodden the same path; therefore We must walk in this way if We desire either Our own salvation or that of others. Thus it becomes necessary for every one to guard manfully against the allurements of luxury, and since on every side there is so much ostentation in the enjoyment of wealth, the soul must be fortified against the dangerous snares of riches lest straining after what are called the good things of life, which cannot satisfy and soon fade away, the soul should lose “the treasure in heaven which faileth not.” Finally, this is matter of deep grief, that free-thought and evil example have so evil an influence in enervating the soul, that many are now almost ashamed of the name of Christian — a shame which is the sign either of abandoned wickedness or the extreme of cowardice; each detestable and each of the highest injury to man. For what salvation remains for such men, or on what hope can they rely, if they cease to glory in the name of Jesus Christ, if they openly and constantly refuse to mold their lives on the precepts of the gospel? It is the common complaint that the age is barren of brave men. Bring back a Christian code of life, and thereby the minds of men will regain their firmness and constancy. But man’s power by itself is not equal to the responsibility of so many duties. As We must ask God for daily bread for the sustenance of the body, so must We pray to Him for strength of soul for its nourishment in virtue. Hence that universal condition and law of life, which We have said is a perpetual battle, brings with it the necessity of prayer to God. For, as is well and wisely said by St. Augustine, pious prayer flies over the world’s barriers and calls down the mercy of God from heaven. In order to conquer the emotions of lust, and the snares of the devil, lest we should be led into evil, we are commanded to seek the divine help in the words, “pray that ye enter not into temptation.”[11] How much more is this necessary, if we wish to labor for the salvation of others? Christ our Lord, the only begotten Son of God, the source of all grace and virtue, first showed by example what he taught in word: “He passed the whole night in the prayer of God,”[12] and when nigh to the sacrifice of his life, “He prayed the longer.”[13]

12. The frailty of nature would be much less fearful, and the moral character would grow weak and enervated with much less ease if that divine precept were not so much disregarded and treated almost with disdain. For God is easily appeased, and desires to aid men, having promised openly to give His grace in abundance to those who ask for it. Nay, He even invites men to ask, and almost insists with most loving words: “I say unto you, ask and it shall be given you: seek, and you shall find: knock, and it shall be opened to you.”[14] And that we should have no fear in doing this with confidence and familiarity, he softens His words, comparing Himself to a most loving father who desires nothing so much as the love of his children. “If you then being evil, know how to give good gifts to your children: how much more will your Father who is in heaven, give good things to them that ask Him?”[15] And this will not seem excessive to one who considers it, if the efficaciousness of prayer seemed so great to St. John Chrysostom that he thought it might be compared with the power of God; for as God created all things by His word, so man by prayer obtains what he wills. For nothing has so great a power as prayer, because in it there are certain qualities with which it pleases God to be moved. For in prayer we separate ourselves from things of earth, and filled with the thought of God alone, we become aware of our human weakness; for the same reason we rest in the embrace of our Father, we seek a refuge in the power of our Creator. We approach the Author of all good, as though we wish Him to gaze upon our weak souls, our failing strength, our poverty; and, full of hope, we implore His aid and guardianship, Who alone can give help to the weak and consolation to the infirm and miserable. With such a condition of mind, thinking but little of ourselves, as is fitting, God is greatly inclined to mercy, for God resisteth the proud, but to the humble he giveth grace.[16] Let, then, the habit of prayer be sacred to all; let soul and voice join together in prayer, and let our whole daily life agree together, so that, by keeping the laws of God, the course of our days may seem a continual ascent to Him.

13. The virtue of which we speak, like the others, is produced and nourished by divine faith; for God is the Author of all true blessings that are to be desired for themselves, as we owe to Him our knowledge of His infinite goodness, and our knowledge of the merits of our Redeemer. But, again, nothing is more fitted for the nourishment of divine faith than the pious habit of prayer, and the need of it at this time is seen by its weakness in most, and its absence in many men. For that virtue is especially the source whereby not only private lives may be amended, but also from which a final judgment may be looked for in those matters which in the daily conflict of men do not permit states to live in peace and security. If the multitude is frenzied with a thirst for excessive liberty, if the inhuman lust of the rich never is satisfied, and if to these be

added those evils of the same kind to which We have referred fully above, it will be found that nothing can heal them more completely or fully than Christian faith.

14. Here it is fitting We should exhort you whom God has made His helpers by giving the divine power to dispense His Sacraments, to turn to meditation and prayer. If the reformation of private and public morals is needed, it scarcely requires to be said that in both respects the clergy ought to set the highest example. Let them therefore remember that they have been called by Jesus Christ, “the light of the world, that the soul of the priest should shine like a light illuminating the whole world.[17] The light of learning, and that in no small degree is needed in the priest, because it is his duty, to fill others with wisdom, to destroy errors, to be a guide to the many in the steep and slippery paths of life. Learning ought to be accompanied by innocence of life, because in the reformation of man example is far better than precept. “Let your light shine before men, that they may see your good works.”[18] The meaning of the divine word is that the perfection of virtue in priests should be such that they should be like a mirror to the rest of men. “There is nothing which induces others more effectively to piety and the worship of God, than the life and example of those who have dedicated themselves to the divine ministry: for, since they are separated from the world and placed in a higher sphere, others look on them as though on a mirror, to take examples from them.”[19] Therefore if all men must watchfully heed against the allurements of sin, and against seeking too eagerly fleeting pleasures, it is clear how much more faithful and steadfast ought priests to be. The sacredness of their dignity, moreover — as well as the fact that it is not sufficient to restrain their passions — demands in them the habit of stringent selfrestraint, and also a guard over the powers of the soul, particularly the intellect and will, which hold the supreme place in man. “Thou who hast the mind to leave all (says St. Bernard), remember to reckon thyself among what thou wouldst abandon-nay, deny thyself first and before everything.” Not before the soul is unshackled and free from every desire, will men have a generous zeal for the salvation of others, without which they cannot properly secure their own everlasting welfare. “There will be one thing only sought (says St. Bernard) by His subjects, one glory, one pleasure — to make ready for the Lord a perfect people. For this they will give everything with much exertion of mind and body, with toil and suffering, with hunger and thirst, with cold and nakedness.” The frequent meditation upon the things of heaven wonderfully nourishes and strengthens virtue of this kind, and makes it always fearless of the greatest difficulties for the good of others. The more pains they take to meditate well, the more clearly will they understand the greatness and holiness of the priestly office. They will understand how sad it is that so many men, redeemed by Jesus Christ, are running headlong to eternal ruin; and by meditation upon God they will be themselves encouraged, and will more effectually excite others to the love of God. Such, then, is the surest method for the salvation of all; and in this men must take heed not to be terrified by difficulties, and not to despair of cure by reason of the long continuance of the evil. The impartial and unchangeable justice of God metes out reward for good deeds and punishment for sin. But since the life of peoples and nations, as such, does not outlast their world, they necessarily receive the rewards due to their deeds on this earth. In- deed it is no new thing that prosperity should come to a wrong-doing state; and this by the just counsel of God, Who from time to time rewards good actions with prosperity, for no people is altogether without merit, and this Augustine considered was the case with the Roman people. The law, nevertheless, is clear that for public prosperity it is to the interest of all that virtue-and justice especially, which is the mother of all virtues — should be practiced, “Justice exalteth a nation; but sin maketh nations miserable.”[20] It is not Our purpose here to consider how far evil deeds may prosper, not whether empires, when flourishing and managing matters to their own liking, do nevertheless carry about with them, as it were shut up in their bowels, the seed of ruin and wretchedness. We wish this one thing to be understood, of which history has innumerable examples, that injustice is always punished, and with greater severity the longer it has been continued. We are greatly consoled by the words of the Apostle Paul, “For all things are yours; and you are Christ’s, and Christ is God’s.”[21] By the hidden dispensation of divine providence the course of earthly things is so guided that all things that happen to man turn out to the glory of God for the salvation of those who are true disciples of Jesus Christ. Of these the mother and guide, the leader and guardian is the Church; which being united to Christ her spouse in intimate and unchangeable charity is also joined to Him by a common cause of battle and of victory. Hence We are not, and cannot be anxious on account of the Church, but We greatly fear for the salvation of very many, who proudly despise the Church, and by every kind of error rush to ruin; We are concerned for those States which We cannot but see are turned from God and sleeping in the midst of danger in dull security and insensibility. “Nothing is equal to the Church;” (says St. John Chrysostom,) “how many have opposed the Church and have themselves perished? The Church reaches to the heavens; such is the Church’s greatness. She conquers when attacked; when beset by snares she triumphs;

she struggles and is not overthrown, she fights and is not conquered.” Not only is she not conquered, but she preserves that corrective power over nature, and that effective strength of life that springs from God Himself, and is unchanged by time. And, if by this power she has freed the world grown old in vice and lost in superstition, why should she not again recover it when gone astray? Let strife and suspicion at length cease, let all obstacles be removed, give the possession of all her rights to the Church, whose duty it is to guard and spread abroad the benefits gained by Jesus Christ, then We shall know by experience, where the light of the Gospel is, and what the power of Christ can do. 15. This year, which is now coming to an end, has given, as We have said, many signs of a reviving faith. Would that like the spark it might grow to an ever-increasing flame, which, by burning up the roots of sin, may open a way for the restoration of morals and for salutary counsels. We, indeed, who steer the mystical barque of the Church in such a storm, fix Our mind and heart upon the Divine Pilot Who holds the helm and sits unseen. Thou seest, Lord, how the winds have borne down on every side, how the sea rages and the waves are lashed to fury. Command, we beseech Thee, Who alone canst, the winds and the sea. Give back to man that tranquillity and order—that true peace which the world cannot give. By Thy grace let man be restored to proper order with faith in God, as in duty bound, with justice and love towards our neighbor, with temperance as to ourselves, and with passions controlled by reason. Let Thy kingdom come, let the duty of submitting to Thee and serving Thee be learnt by those who, far from Thee, seek truth and salvation to no purpose. In Thy laws there is justice and fatherly kindness; Thou grantest of Thy own good will the power to keep them. The life of a man on earth is a warfare, but Thou lookest down upon the struggle and helpst man to conquer, Thou raisest him that falls, and crownest him that triumphs.[22]

16. With a mind upheld by these thoughts to cherish a joyful and firm hope, as a pledge of the favors of Heaven and of Our good-will, We most lovingly in the Lord grant to you, Venerable Brethren, and to the clergy and people of the whole Catholic world, the Apostolic blessing.

Given at Rome at St. Peter’s, on the birthday of Our Lord Jesus Christ; in the year 1888; the eleventh of Our Pontificate.

ENDNOTES:

1. *I Jn ii, 16.*
2. *Job xi, 12.*
3. *Wis i, 14.*
4. *Acts iv, 12.*
5. *Heb xii, 2.*
6. *Heb xii, 1.*
7. *Heb xii, 2.*
8. *Gal v, 24.*
9. *2 Cor iv, 10.*
10. *Conc. Trid., sess. v, can. 5.*
11. *Mt xxvi, 41.*
12. *Lk vi, 12.*
13. *Lk xxii, 43.*
14. *Lk xi, 9.*
15. *Mt vii, 11.*
16. *I Pet v, 5.*
17. *St. John Chrysost. De Sac. 1, 3, c. 1.*
18. *Mt v, 16.*
19. *Conc. Trid. Sess. xxii, c. 1, de Ref.*
20. *Pr xiv, 34.*
21. *I Cor. iii, 22-23.*
22. *Cf. S. Aug. in Ps 32.*

Fidentem Piumque Animum. On the Rosary. Pope Leo XIII - 1896

To Our Venerable Brethren, The Patriarchs, Primates, Bishops, and other Local Ordinaries Enjoying Peace and Communion with the Apostolic See.

Venerable Brethren, Health and the Apostolic Blessing.

1. We have already had the opportunity on several occasions during Our Pontificate of bearing public testimony to that confidence and devotion towards the Blessed Virgin which We imbibed in Our tenderest years, and have endeavoured to cherish and develop all our life long. For, having fallen upon times of calamity for Christendom and perils for the nations, We have realised how prudent it is to warmly recommend this means of safeguarding happiness and peace which God has most mercifully granted to Mankind in His August Mother, and which hath ever been celebrated in the annals of the Church. The manifold zeal of Christian people has responded to Our desires and exhortations, most particularly in exciting a devotion to the Rosary; and a plentiful harvest of excellent fruits has not been wanting. Still we can never be satisfied with celebrating the Divine Mother, who is in truth *worthy of all praise*, and in urging love and affection towards her who is also the mother of mankind, who is *full of mercy, full of grace*. Yea, Our soul, wearied with the cares of the Apostolate, the nearer it feels the time of Our departure to be at hand, with the more earnest confidence looks up to her from whom, as from a blessed dawn, arose the Day of happiness and joy that was never to set. It is pleasant to us to remember, Venerable Brethren, that We have in other letters issued from time to time extolled the devotion of the Rosary; for it is in many ways most pleasing to her in whose honour it is employed, and most advantageous to those who properly use it. But it is equally pleasant to be able now to insist upon and confirm the same fact. Herein we have an excellent opportunity to paternally exhort men's minds and hearts to an increase of religion, and to stimulate within them the hope of eternal reward.

2. The form of prayer We refer to has obtained the special name of "Rosary," as though it represented by its arrangement the sweetness of roses and the charm of a garland. This is most fitting for a method of venerating the Virgin, who is rightly styled the *Mystical Rose* of Paradise, and who, as Queen of the universe, shines therein with a crown of stars. So that by its very name it appears to foreshadow and be an augury of the joys and garlands of Heaven offered by her to those who are devoted to her. This appears clearly if we consider the nature of the Rosary of Our Lady. There is no duty which Christ and His Apostles more emphatically urged by both precept and example than that of prayer and supplication to Almighty God. The Fathers and Doctors in subsequent times have taught that this is a matter of such grave necessity, that if men neglect it they hope in vain for eternal salvation. Every one who prays finds the door open to impetration, both from the very nature of prayer and from the promises of Christ. And we all know that prayer derives its chief efficacy from two principal circumstances: perseverance, and the union of many for one end. The former is signified in those invitations of Christ so full of goodness: *ask, seek, knock* (Matt. vii., 7), just as a kind father desires to indulge the wishes of his children, but who also requires to be continually asked by them and as it were wearied by their prayers, in order to attach their hearts more closely to himself. The second condition Our Lord has born witness to more than once: *If two of you shall consent upon earth concerning anything whatsoever they shall ask, it shall be done to them by My Father who is in heaven. For where there are two or three gathered in My name, there am I in the midst of them* (Matt. xviii. 19, 20). Hence that pregnant saying of Tertullian: *Let us gather into an assembly and congregation that we may, as it were, make up a band and solicit God* (Apologet. c. xxxix): *such violence is pleasing to God*; and the memorable words of Aquinas: *It is impossible that the prayers of many should not be heard, if one prayer is made up as it were out of many supplications*. (In Evang. Matt. c. xvii). Both of these qualities are conspicuous in the Rosary. For, to be brief, by repeating the same prayers we strenuously implore from Our Heavenly Father the Kingdom of His grace and glory; we again and again beseech the Virgin Mother to aid us sinners by her prayers, both during our whole life and especially at that last moment which is the stepping-stone to eternity. The formula of the Rosary, too, is excellently adapted to prayer in common, so that it has been styled, not without reason, "The Psalter of Mary." And that old custom of our forefathers ought to be preserved or else restored, according to which Christian families, whether in town or country, were religiously wont at close of day, when their labours were at an end, to assemble before a figure of Our Lady and alternately recite the Rosary. She, delighted at this faithful and unanimous homage, was

ever near them like a loving mother surrounded by her children, distributing to them the blessings of domestic peace, the foretaste of the peace of heaven. Considering the efficacy of public prayer, We, among other decrees which we have from time to time issued concerning the Rosary, have spoken thus: “It is Our desire that in the principal church of each diocese it should be recited every day, and in parish churches on every feast-day (Apostolic Letter *Salutaris Ille*, 24th December, 1883). *Let this be constantly and devoutly carried out. We also see with joy the custom extended on other solemn occasions of public devotion and in pilgrimages to venerated shrines, the growing frequency of which is to be commended. This association of prayer and praise to Mary is both delightful and salutary for souls. We ourselves have most strongly experienced this – and Our heart rejoices to recall it – when at certain times in Our Pontificate We have been present in the Vatican basilica, surrounded by great crowds of all classes, who united with Us in mind, voice, and hope, earnestly invoked by the mysteries and prayers of the Rosary, her who is the most powerful patroness of the Catholic name.*

3. And who could think or say that the confidence so strongly felt in the patronage and protection of the Blessed Virgin is excessive? Undoubtedly the name and attributes of the absolute Mediator belong to no other than to Christ, for being one person, and yet both man and God, He restored the human race to the favour of the Heavenly Father: *One Mediator of God and men, the man Christ Jesus, who gave Himself a redemption for all* (1 Tim. ii. 5, 6). And yet, as the Angelic Doctor teaches, *there is no reason why certain others should not be called in a certain way mediators between God and man, that is to say, in so far as they cooperate by predisposing and ministering in the union of man with God* (Summa, p. 111., q. xxvi., articles 1, 2). Such are the angels and saints, the prophets and priests of both Testaments; but especially has the Blessed Virgin a claim to the glory of this title. For no single individual can even be imagined who has ever contributed or ever will contribute so much towards reconciling man with God. She offered to mankind, hastening to eternal ruin, a Saviour, at that moment when she received the announcement of the mystery of peace brought to this earth by the Angel, with that admirable act of consent *in the name of the whole human race* (Summa. p. III., q. xxx., art. 1). She it is *from whom is born Jesus*; she is therefore truly His mother, and for this reason a worthy and acceptable “*Mediatrice to the Mediator.*” As the various mysteries present themselves one after the other in the formula of the Rosary for the meditation and contemplation of men’s minds, they also elucidate what we owe to Mary for our reconciliation and salvation. No one can fail to be sweetly affected when considering her who appeared in the house of Elizabeth as the minister of the divine gifts, and who presented her Son to the Shepherds, to the kings, and to Simeon. Moreover, one must remember that the Blood of Christ shed for our sake and those members in which He offers to His Father the wounds He received, *the price of our liberty*, are no other than the flesh and blood of the virgin, *since the flesh of Jesus is the flesh of Mary, and however much it was exalted in the glory of His resurrection, nevertheless the nature of His flesh derived from Mary remained and still remains the same* (*de Assumpt. B. V. M., c. v., among the Opera S. Aug.*).

4. Yet another excellent fruit follows from the Rosary, exceedingly opportune to the character of our times. This we have referred to elsewhere. It is that, whilst the virtue of Divine Faith is daily exposed to so many dangers and attacks, the Christian may here derive nourishment and strength for his faith. Holy writ calls Christ the *Author and finisher of faith* (Heb. vii. 2), the *Author*, because He taught men many things which they had to believe, especially about Himself in whom *dwelleth all the fullness of the Godhead* (Colos. ii., 9), and also because He mercifully gives the power of believing by the grace and, as it were, the function of the Holy Ghost; the *Finisher*, because in Heaven, where He will change the habit of faith into the splendour of glory, He openly discloses to them those things which they have seen in this mortal life as through a veil. Now Christ stands forth clearly in the Rosary. We behold in meditation His life, whether His hidden life in joy, or His public life in excessive toil and sufferings unto death, or His glorious life from His triumphant resurrection to His eternal enthronement at the right hand of the Father. And since faith, to be full and sufficient, must display itself, – for with the heart we believe unto justice, but *with the mouth confession is made unto salvation* (Rom. x., 10), – so have we also in the Rosary an excellent means unto this, for by those vocal prayers with which it is intermingled, we are enabled to express and profess our faith in God, our most watchful Father; in the future life, the forgiveness of sins; in the mysteries of the august Trinity, the Incarnation of the Word, the Divine Maternity, and others. All know the value and merit of faith. For faith is just like a most precious gem, producing now the blossoms of all virtue by which we are pleasing to God, and hereafter to bring forth fruits that will last for ever: *for to know Thee is perfect justice, and to know Thy justice and Thy power is the root of immortality* (Wisdom xv., 3). It is here the place to add a remark respecting the duties of those virtues

which faith rightly postulates. Among them is the virtue of penance, and one part of this is abstinence, which for more reasons than one is necessary and salutary. It is true the Church is growing more indulgent towards her children in this matter, but they must understand they are bound to take all care to make up for this maternal indulgence by other good works. We rejoice for this reason also to propose particularly the use of the rosary, which is capable of producing worthy fruits of penance, especially by the remembrance of the sufferings of Christ and His Mother.

5. To those therefore who are striving after supreme happiness this means of the Rosary has been most providentially offered, and it is one unsurpassed for facility and convenience. For any person, even moderately instructed in his religion can make use of it with fruit, and the time it occupies cannot delay any man's business. Sacred history abounds with striking and evident examples. It is well known that there have been many persons occupied in most weighty functions or absorbed in laborious cares who have never omitted for a single day this pious practice. Combined with this advantage is that inward sentiment of devotion which attracts minds to the Rosary, so that they love it as the intimate companion and faithful protector of life; and in their last agony they embrace and hold fast to it as the dear pledge of the *unfading Crown of glory*. Such a pledge is greatly enhanced by the benefits of *sacred indulgences*, if properly employed; for the devotion of the Rosary has been richly endowed with such indulgences by both our Predecessors and Ourselves. These favours will certainly prove most efficacious to both the dying and the departed, being bestowed as it were by the hands of the merciful Virgin, in order that they may the sooner enjoy the eternal peace and light they have desired.

6. These considerations, Venerable Brethren, move us incessantly to extol and recommend to Catholic peoples this excellent and most salutary form of devotion. Yet another very urgent reason, of which we have often spoken both in Letters and Allocutions, encourages us to do this. For that earnest desire, which We have learnt from the Divine Heart of Jesus, of fostering the work of reconciliation among those who are separated from Us daily urges Us more pressingly to action; and we are convinced that this most excellent Re-union cannot be better prepared and strengthened than by the power of prayer. The example of Christ is before us, for in order that His disciples *might be one* in faith and charity, he poured forth prayer and supplication to His Father. And concerning the efficacious prayer of His most holy Mother for the same end, there is a striking testimony in the Acts of the Apostles. Therein is described the first assembly of the Disciples, expecting with earnest hope and prayer the promised fullness of the Holy Spirit. And the presence of Mary united with them in prayer is specially indicated: *All these were persevering with one mind in prayer with Mary the Mother of Jesus* (Acts i., 14). Wherefore as the nascent church rightly joined itself in prayer with her as the patroness and most excellent custodian of Unity, so in these times is it most opportune to do the same all over the Catholic World, particularly during the whole month of October, which we have long ago decreed to be dedicated and consecrated, by the solemn devotion of the Rosary, to the Divine Mother, in order to implore her for the afflicted Church. Let then the zeal for this prayer everywhere be re-kindled, particularly for the end of Holy Unity. Nothing will be more agreeable and acceptable to Mary; for, as she is most closely united with Christ she especially wishes and desires that they who have received the same Baptism with Him may be united with Him and with one another in the same faith and perfect charity. So may the sublime mysteries of this same faith by means of the Rosary devotion be more deeply impressed in men's minds, with the happy result that "we may imitate what they contain and obtain what they promise."

7. Meanwhile, as a pledge of the Divine Favours and Our affection, We most lovingly impart to You, your clergy and People, the Apostolic Benediction.

Given at St. Peter's in Rome, September 20, 1896, in the 19th year of Our Pontificate.

Fin Dal Principio. On the Education of the Clergy. Pope Leo XIII - 1902

To the Bishops of Italy.

Venerable Brethren, Health and Apostolic Benediction.

1. From the beginning of our Pontificate having gravely considered the serious conditions of society, we are not slow to recognize, as one of the most urgent duties of the Apostolic office, that of devoting a most special care to the education of the clergy.

2. We see in fact that all our designs to bring about a restoration of Christian life among our people, would be in vain if in the ecclesiastical state the sacerdotal spirit was not preserved intact and vigorous. This we have not ceased to do, as far as was possible to us, both with institutions and writings directed to that end. And now a particular solicitude regarding the clergy of Italy moves us, venerable brethren, again to treat on this subject of so great importance. It is true, beautiful and continued testimonies have been shown of learning, piety and zeal, among which we are glad to praise the alacrity with which, seconding the impulse and direction of their bishops, they cooperate in that Catholic movement which we have so much at heart. We cannot altogether, however, hide the preoccupation of our soul at seeing for some time past a certain desire of innovation insinuating itself here and there, as regards the constitution as well as the multiform actions of the sacred ministry. Now it is easy to foresee the grave consequences which we should have to deplore if a speedy remedy were not applied to this innovating tendency.

3. Therefore, in order to preserve the Italian clergy from the pernicious influences of the times, we deem it opportune, venerable brethren, to recall in this our letter, the true and invariable principles that should regulate ecclesiastical education and the entire sacred ministry. The Catholic priesthood-divine in its origin, supernatural in its essence, immutable in its character, is not an institution that can accommodate itself with ease to human systems and opinions. A participation of the eternal priesthood of Jesus Christ, it must perpetuate even to the consummation of ages the same mission that the Eternal Father confided to His Incarnate Word: “Sicut misit me Pater, et ego mitto vos.”¹ To work the eternal salvation of souls will always be the great commandment of which it must never fall short, as to faithfully fulfil it, it must never cease to have recourse to those supernatural aids and those divine rules of thought and of action which Jesus Christ gave His Apostles when He sent them throughout the whole world to convert the nations to the Gospel. Therefore St. Paul in his letters reminds us that the priest can never be anything but the legate, the minister of Christ, the dispenser of His mysteries,^[2] and he represents him to us as dwelling in a high place ^[3] as a mediator between heaven and earth, to treat with God, about the supreme interests of the human race, which are those of everlasting life. The idea that holy books give us of the Christian priesthood, is that it is a supernatural institution superior to all those of earth, and as far separated from them as the divine is from the human.

4. This same high idea is clearly brought out by the works of the Fathers, the laws of the Roman Pontiffs, and the Bishops, by the decrees of the Councils, and by the unanimous teaching of the Doctors and of the Catholic schools. Above all, the tradition of the Church with one voice proclaims that the priest is another Christ, and that the priesthood though exercised on earth merits to be numbered among the orders of heaven^[4]; because it is given to them to administer things that are wholly celestial and upon them is conferred a power that God has not trusted even to the angels^[5]; a power and ministry which regard the government of souls, and which is the art of arts.^[6] Therefore, education, studies, customs, and whatever comprises the sacerdotal discipline have always been considered by the Church as belonging entirely to herself, not merely distinct, but altogether separate from the ordinary rules of secular life. This distinction and separation must, therefore, remain unaltered, even in our own times, and any tendency to accommodate or confound the ecclesiastical life and education with the secular life and education must be considered as reprovved, not only by the traditions of Christian ages, but by the apostolic doctrine itself and the ordinances of Jesus Christ.

5. Certainly in the formation of the clergy and the sacerdotal ministry, it is reasonable that regard should be had to the varied conditions of the times. Therefore we are far from rejecting the idea of such changes as would render the work of the clergy still more efficacious in the society in which they live, and it is for that reason that it has seemed necessary to us to promote among them a more solid and finished culture, and to open a still wider field to their ministry; but every other innovation which could in any way prejudice what is essential to the priest must be regarded as altogether blameworthy. The priest is above all constituted master, physician and shepherd of souls, and a guide to an end not enclosed within the bounds of this present life. Now he can never fully correspond if he is not well versed in the science of divine and sacred things, if he is not furnished with that piety which makes a man of God; and if he does not take every care to render his teachings valuable by the efficacy of his example, conformably to the admonition given to the sacred pastor by the Prince of the Apostles: “*Forma facti gregis ex animo.*”[7] For those who watch the times and the changeable condition of society, these are the right and the greatest gifts that could shine in the Catholic priest, together with the principles of faith; every other quality natural and human would certainly be commendable, but would not have with regard to the sacerdotal office anything but secondary and relative importance. If, therefore, it is reasonable and just that the clergy should accommodate themselves as far as is permitted to the needs of the present age, it is still more necessary that the present depravity of the century should not be yielded to, but strongly resisted; and this while corresponding naturally to the high end of the priesthood, will also render their ministry still more fruitful by increasing its dignity, and therefore gaining it respect. It is seen everywhere how the spirit of naturalism tends to penetrate every part of the social body, even the most healthy; a spirit which fills the minds with pride and causes them to rebel against every authority; depraves the heart and turns it after the desire of earthly goods, neglecting those eternal.

6. It is greatly to be feared that some influence of this spirit, so evil, and already so widely diffused, might insinuate itself even among ecclesiastics, particularly among those of less experience. What sad effects would not arise if that gravity of conduct which belongs to the priest, should be in any way lessened; if he should yield with lightness to the charm of every novelty; if he should deport himself with pretentious indocility towards his superiors; if he should lose that weight and measure in discussion which is so necessary, particularly in matters of faith and morals.

7. Would it not be a still more deplorable thing, causing as it would the ruin of Christian people, if he, in the sacred ministry of the pulpit, should introduce language not conformable to his character of a preacher of the Gospel? Moved by such considerations we feel it our duty again and still more warningly to recommend that above all things the Seminaries should with jealous care keep up a proper spirit with regard to the education of the mind as well as to that of the heart. They must never lose sight of the fact that they are exclusively destined to prepare young men not for merely human offices, however praiseworthy and honorable, but for that higher mission, which we lately spoke of, as ministers of Christ and dispensers of the mysteries of God.[8] From such a reflection altogether supernatural, it will be easy, as we have already said in our Encyclical to the clergy of France, dated September 8, 1899, to draw precious rules, not merely for the correct education of clerics, but also to remove far from the institutes in which they are educated, every danger, whether external or internal, or of a moral or religious order.

8. With respect to the studies, in order that the clergy should not be strangers to the advancement of all good discipline, everything that is truly useful or good will be recognized in the new methods; every age can contribute to the knowledge of human learning. However, we desire that on this subject, great attention shall be paid to our prescriptions regarding the study of classic literature., principally philosophy, theology, and the like sciences-prescriptions which we have given in many writings, chiefly in the above-mentioned Encyclical, of which we send you an extract, together with the present. It would certainly be desirable that the young ecclesiastics should all follow the course of studies always under the shadow of the sacred institutes. However, as grave reasons sometimes render it necessary that some of them should frequent the public universities, let it not be forgotten with what and how great caution bishops should permit this.[9]

9. We desire likewise that they should insist on the faithful observance of the rules contained in a still more recent document, which in a particular manner regards the lectures on anything else that could give occasion to the young men to take part in external agitations.[10] Thus the students of the seminaries, treasuring up this time, so precious and full of the greatest tranquillity for their souls, will be able to devote themselves entirely to those studies which will render them fitted for the

grand duties of the priesthood, particularly that of the ministry of preaching and the confessional. They should reflect well on the gravity of the responsibilities of those priests who in spite of the great need of the Christian people neglect to devote themselves to the exercise of the sacred ministry, and of those also who, not bringing to it an enlightened zeal for both the one and the other, correspond sadly with their vocation in things which are of the greatest importance in the salvation of souls.

10. Here we must call your attention, venerable brethren, to the special instruction which we wish given regarding the ministry of the Divine Word;[11] and from which we desire they should draw copious fruit. With respect to the ministry of the confession: let them remember how severe are the words of the most enlightened and mildest of moralists towards those who, without purifying their own souls, do not hesitate to seat themselves in the tribunal of Penance,[12] and how not less severe is the lament of the late great Pontiff, Benedict XIV., who numbers among the greatest calamities of the Church the defect in confessors of a science, both theological and moral, added to the gravity that such a holy office requires.

11. To the noble end of preparing worthy ministers of the Lord, it is necessary, venerable brethren to watch with an ever-increasing vigor and vigilance not only over the scientific instruction, but also over the disciplinary and educative systems of your seminaries. Do not accept young men other than those who exhibit well-founded desires of consecrating themselves for ever to the ecclesiastical ministry.[13] Keep them removed from contact and still more from living together with youths who are not aspiring to the sacred ministry. Such intercourse may, for certain just and grave reasons, be allowed for a time, and with great caution, until they can be properly provided for according to the spirit of ecclesiastical discipline. Those who during the course of their education shall manifest tendencies little suited to the priestly vocation, must be dismissed, and in admitting clerics to the sacred orders the utmost discretion must be used, according to the grave admonition of St. Paul to Timothy, “Manus cito nemini imposueris.”[14] In this matter it is only right that every consideration should be put on one side that is inferior to the most important one of the dignity of the sacred ministry. It is, therefore, of the greatest importance that in order to render the pupils of the sanctuary living images of Jesus Christ (which is the end of ecclesiastical education), that the directors and teachers should unite to the diligent fulfilment of their office the example of a truly priestly life. The exemplary conduct of those in authority is, especially to young men, the most eloquent and persuasive language to inspire in their souls the conviction of their own duties and the love of virtue.

12. A work of such importance requires from the directors of souls a more than ordinary prudence and an indefatigable care; and it is our desire that this office, which we wish should not be lacking in any seminary, should be confided to an ecclesiastic of great experience in the ways of Christian perfection. It can never be sufficiently recommended to him to found and cultivate in his pupils that piety which is for all, but especially for the clergy, of the greatest fruitfulness and inestimable utility.[15] Therefore, he will be solicitous to warn them against a pernicious snare not unfrequent among young men—that of giving themselves so entirely and with such ardor to their studies as to neglect their advancement in the science of the saints. The deeper root piety has taken in clerics’ souls, so much the more will they be filled with that strong spirit of sacrifice which is altogether necessary to work for the divine glory in the salvation of souls. Thanks be to God, there are not lacking among the Italian clergy priests who give noble proof of what a minister of God, penetrated with that spirit, can do; wonderful, indeed, is the generosity of many who to spread the Kingdom of Jesus Christ voluntarily hasten to distant countries, there to encounter fatigues, privations and hardships of every kind and even martyrdom itself.

13. In this manner, aided by loving care and fitting culture of soul and mind, step by step the young Levite will be brought up to recognize both the sanctity of his vocation and the needs of the Christian people. The training, ’tis true, is not short; and yet it is to be wished that the time in the seminary could be prolonged. It is necessary, indeed, that the young priests are not left without guidance in their first labors, but should be strengthened by the experience of their seniors, who will ripen their zeal, their prudence and their piety; and it is expedient also that either with academic exercises or with periodical conferences they should be encouraged to continue with their sacred studies.

14. It is plain, venerable brethren, that what we have here recommended will aid in a singular manner that social usefulness of the clergy which we have on many occasions inculcated as necessary to our times. Therefore, by exacting the faithful observance of those rules this usefulness will draw therefrom its spirit and life.

15. We repeat again, and still more warmly, that the clergy go to a Christian people tempted on every side, and with every kind of fallacious promise offered by Socialism to apostatize from the true faith. They must therefore submit all their actions to the authority of those whom the Holy Spirit has constituted Bishops, to rule the Church of God, without which would follow confusion and the most grave disorders to the detriment even of the cause they have at heart to defend and promote. It is for this end that we desire that the candidates for the priesthood, on the conclusion of their education in the seminary, should be suitably instructed in the pontifical documents relating to the social question, and the Christian democracy, abstaining, however, as we have already said, from taking any part whatever in the external movement. When they are made priests they will direct themselves with particular care to the people, always the object of the Church's loving care. They will raise the children of the people from the ignorance of things both spiritual and eternal, and with industrious tenderness they will lead them to an honest and virtuous life. They will strengthen the adults in their faith, dissipating the contrary prejudices and confirm them in the practices of Christian life. They will promote among the Catholic laity those institutions which they all recognize as really efficacious in the moral and material improvement of the multitude. Above all they will propose to them the principles of justice and evangelical charity, to which are equally united all the rights and duties of civil and social life, such should be the way in which they fulfil their noble part in the social action.

16. Let them, however, have it always present to their minds that the priest even in the midst of his people must preserve intact his august character as a minister of God, being as he is placed at the head of his brethren.[16] Any manner whatever, in which he employs himself among the people, to the loss of the sacerdotal dignity, or with danger to the ecclesiastical duties and discipline, can only be warmly reproved.

17. This, then, venerable brethren, is what the conscience of the Apostolic Office has imposed on us to make known, regarding the present condition of the Italian clergy. We do not doubt that in a thing of such gravity and importance you will add your zealous and loving care to our solicitude, inspired thereto especially by the bright example of the great Archbishop, St. Charles Borromeo. Therefore, to give effect to our admonitions, make them the subject of your diocesan conferences, and inform yourselves on such means as are necessary according to the needs of your respective diocese. To all these designs and deliberations you will not lack the aid of our authority.

18. And now, with words that rise from the depths of our fatherly heart, we turn to you, priests of Italy, and recommend to each and all of you to use every effort to correspond still more worthily with your high vocation. To you, ministers of Christ, we can say with more reason than did St. Paul to the mere faithful, "Obsecro itaque vos ego vincetus in Domino, ut digne ambuletis vocatione qua vocati estis." [17] The love of our common mother the Church renews and reinvigorates between you that concord of thought and action which redoubles the strength and renders the work more fruitful. In these times, so dangerous to religion and society, when the clergy of every nation are called on to unite together in defense of the Faith and Christian morals, it belongs to you, beloved sons, joined by a special bond to this Apostolic See, to give to all an example and be the first in unlimited obedience to the voice and command of the Vicar of Jesus Christ; and so may the blessing of God which we invoke descend copiously and preserve the Italian clergy ever worthy of their illustrious traditions.

19. May the Apostolic Benediction be a pledge of the divine favor which, with the affection of our heart, we impart to you and to the entire clergy trusted to your care.

Given at Rome, at St. Peter's, on the Sacred day of the Immaculate Conception of the Blessed Virgin, December 8, 1902, in the twenty-fifth year of our Pontificate.

ENDNOTES

1. *Jn* 20:21.

2. *2 Cor* 5: 20; 6: 4; *I Cor* 4: 1.

3. *Heb* 5: 1.

4. *John Chrysostom, De sacerdotio III, n. 4.*

5. *Ibid. n. 5.*

6. *Gregory the Great, Regula pastoralis, pars 1, cap. 1.*
7. *I Pt 5: i.*
8. *I Cor 4: 1.*
9. *Instructio Perspectum est. S. Congr. EE. et RR. (21 Iulii 1896).*
10. *Istruzione, S. Congr. degli AA. EE. SS. (27 gennaio 1902).*
11. *Istruzione, S. Congr. dei VV. e RR. (31 luglio 1894).*
12. *S. Alfonso Maria de Liguori, Practica del confessore, c. 1, III, n. 18.*
13. *Conc. Trident. Sess. XXIII, c. XVIII, De Reformat.*
14. *I Tm 5:22.*
15. *I Tm4: 7,8.*
16. *Gregory the Great, Regula pastoralis, pars 2, cap. 7.*
17. *Eph 4: 1.*

Grande Munus. On Saints Cyril and Methodius. Pope Leo XIII - 1880

To all the Patriarchs, Primate, Archbishops and Bishops of the Catholic World who enjoy Favor and Communion with the Apostolic See.

Venerable Brothers, Greetings and Apostolic Blessing.

The great duty of spreading the Christian name was entrusted in a special way to Peter, the head of the apostles, and to his successors. It urges the popes to send messengers of the Gospel to the various peoples of the earth, as the affairs of the merciful God demand. For this reason they sent Augustine to the Britons, Patrick to the Irish, Boniface to the Germans, and Willebrord to the Flemish, Dutch, and Belgians. Often they sent other men to other peoples to care for their souls. So in the exercise of their apostolic duty, they commissioned the holy men Cyril and Methodius to go to the Slavic people. Through their presence and more especially through their labors, those people have seen the light of the Gospel and have been led from their barbarian ways to a humane and civilized culture.

2. All Slovenia has continued to celebrate the work of Cyril and Methodius, well-known peers of the apostles, and the Roman Church has honored both of them with just as much fervor. The Church honored both of them in many ways while they lived, and in death it did not want to be without the remains of one of them. The Bohemians, Moravians, and Croatians were accustomed to celebrating religious feasts annually on March 9. Since 1863 Pius IX granted them permission to hold their feasts on July 5 and to discharge due prayers in memory of Cyril and Methodius. Not long after that, when the great council was held at the Vatican, many bishops humbly requested from this Apostolic See that their cult and appointed feast be extended to the whole Church. Until now the matter has been under study. But because of the change in the status of the government in those areas over the years, it seems like an excellent opportunity to help the people of Slovenia, whose well-being and salvation greatly concern Us. Therefore, We shall not allow Our paternal love to fail. We wish to promote and increase the devotion to these most holy men who once spread the Catholic faith and recalled the Slavic people from ruin to salvation. They now serve as our heavenly advocates and will powerfully defend us. Moreover, in order to bring out more fully what kind of men We propose for the veneration and worship of the Catholic world, We wish to give a brief history of their deeds.

3. The brothers Cyril and Methodius, born in Thessalonica, went as boys to Constantinople in order to study the humanities in the chief city of the East. The spark of genius already discerned in these young men soon became apparent. They both advanced quickly, especially Cyril, who became so distinguished in learning that he won for himself the title of “The Philosopher.” Soon after this, Methodius undertook the monastic life. Under the influence of the Patriarch Ignatius, the Empress Theodora commissioned Cyril to teach the Christian faith to the Khazer tribes who dwelt beyond the Chersonese. These people had asked that suitable priests might be sent to them from Constantinople. Cyril accepted the mission willingly and departed for Tauric Chersonese so that, as some relate, he could study the language of the people. It was at this time that he had the good fortune to discover the remains of Pope Clement I. This courageous martyr was thrown into the sea by

order of the Emperor Trajan and was afterwards buried with the anchor to which he had been fastened. The anchor, together with the ancient tradition, made it very easy to identify the remains. With this priceless treasure, Cyril went into the towns and homes of the Khazars. In a short time, after abolishing many superstitions, he won for Jesus Christ these people, who were taught by his word and moved by the spirit of God. To the new Christian community Cyril gave an example of self-control and charity by refusing all the gifts offered to him by the inhabitants, except the slaves whose liberty he restored to them when they embraced Christianity. He soon returned to Constantinople to enter the monastery of Polychronius, which Methodius had entered.

4. Meanwhile, reports of the great events happening among the Khazars reached Rastislav, Prince of Moravia. Aroused by their example, he negotiated with the Emperor Michael III for an evangelizing mission to be sent from Constantinople, and his wish was granted. Thus, the great worth of Cyril and Methodius as seen in their previous accomplishments, together with their zeal for helping their neighbors, caused their selection for the Moravian mission.

5. As they began their journey through Bulgaria, which had already been converted to Christianity, they let pass no opportunity for increasing the faith. Upon reaching Moravia, they were met by a large crowd who had come with great desire and joy to greet them. Without delay the apostles strove to penetrate their minds with the doctrines of Christianity and to raise their hopes to heavenly things. They did this with so much force and with such energetic zeal that in a very short time the Moravian people gave themselves to Jesus Christ.

6. Much of their success was due to Cyril's knowledge of the Slavic language, which he had acquired earlier. The influence of the Old and New Testaments as translated by him into the vernacular was also considerable. The whole Slavic people owe much to the man who gave them the Christian faith and with it the advantages of civilization. Cyril and Methodius were also the inventors of the alphabet which afforded the Slavic tongue the means for a written language, and they are even looked upon as having formed the language.

7. Another report from these remote provinces announced to Rome the glory of their deeds. And so, when Pope Nicholas I ordered the brothers to Rome, they obeyed without hesitation. They began their Roman journey quickly, bringing with them the remains of St. Clement. At this news Adrian II, who was elected to replace the late Pope Nicholas, went out with the clergy and the people to greet the illustrious visitors. The body of St. Clement was brought with great portents into the basilica constructed at the time of Constantine, in the very tracks of the ancestral home of that invincible martyr.

8. Cyril and Methodius then recounted to the Supreme Pontiff and his clergy the apostolic mission they had fulfilled with so much holiness and labor. They were accused of acting in opposition to ancient customs and contrary to holy rites in making use of the Slavic language for religious matters. However, they pleaded their cause with such indisputable and noble reasoning that the pope and all the clergy praised them and approved their course of action. Both then took an oath in the Catholic manner and swore that they would remain in the faith of St. Peter and of the popes. After that they were created bishops and consecrated by Adrian himself, and many of their disciples were raised to different grades in Holy Orders.

9. However, it was divine foresight that Cyril should die on February 14, 869, more mature in virtue than in age. After a splendid public funeral like that given to popes, he was buried with honors in a tomb which Adrian had built for himself. Because the Roman people could not bear to send the holy corpse to Constantinople though his grieving parent asked for it, it was brought to the basilica of St. Clement and buried near him whom Cyril had held in reverence for so many years. As he was taken through the city among festal songs and psalms — not so much in the manner of a funeral as that of a triumph — the Roman people made offerings of heavenly honor to the holy man.

10. After these things had taken place, Methodius returned under Papal orders to Moravia as bishop. In that province, having become a spiritual model for his flock, he began to serve Catholicism more keenly every day. He strongly resisted the factions of reform, lest the Catholic name fall through unsound thinking. He educated prince Svatopluk, who succeeded Rastislav in religious matters. He warned him about shirking his duties, rebuked him, and finally excommunicated him. For these reasons he incurred the anger of that revolting and wicked tyrant; then he was sent into exile. He was recalled a short

time later, and his efforts produced a change of heart in the prince and an understanding that he should return to a new purity of life.

11. It is remarkable that Methodius' vigilant love had crossed the borders of Moravia and reached the Liburnians and Serbs, since he was Cyril's successor. Now it reached the Pannonians, whose prince, Kocel, he disposed to the Catholic religion and retained in his duties. It also reached the Bulgarians, whom he confirmed in the faith along with their leader Boris. Then he dispensed the gifts of heaven to the Dalmatians. Finally, he worked strenuously that the Carinthians might be brought to the knowledge and the worship of the one true God.

12. But this became a source of trial to Methodius. Some members of the new Christian community became jealous of his accomplishments and virtue. They accused him, to Pope John VIII, Adrian's successor, of being unsound in faith, though he was innocent. They also accused him of violating the traditions of the Fathers who used only the Latin or Greek languages in discharging their religious duties. Wanting to preserve the integrity of the faith and to maintain the ancient traditions, the pope then summoned Methodius to Rome to justify himself. Methodius appeared before Pope John, several bishops, and the Roman clergy in 880, for he was ever ready to obey and confident in the testimony of his conscience. He obtained an easy victory by proving that he had followed Catholic teachings himself. He showed that he had always taught others the faith which he had sworn on the tomb of St. Peter, the prince of the Apostles, an oath given in the presence of Adrian and with his approval. If he had used the Slavic language in the celebration of the sacraments, he had done so for good reasons, since he had the special permission of Pope Adrian himself and the Holy Scriptures did not forbid it. Methodius freed himself so completely from every suspicion of guilt that the pope embraced him then and there and confirmed his archiepiscopal jurisdiction and his mission to the Slavs. Methodius returned to Moravia in the company of several bishops who were to be his coadjutors, with letters of recommendation and freedom of action in his work.

13. To confirm those things, the pope sent letters to Methodius so that he would not again become subject to the envy of his detractors. For this reason, Methodius performed his assigned duties more vigilantly, confident that he was joined to the pope and to the whole Roman church in a close bond of faith and love. His labor soon produced an exceptional harvest. With the assistance of a priest, he converted prince Boriwoj of Bohemia, then his wife Ludmilla, and before long Christianity spread throughout that land.

At the same time he brought the light of the Gospel to Poland; he penetrated Galicia, where he established the episcopal see of Lwow. Then, as some report, he penetrated into Muscovy and established the episcopal See of Kiev.

14. Having crowned himself with imperishable laurels, he returned to Moravia and his own people. He felt his death approaching and named his successor, and his last words exhorted the clergy and people to practice virtue. He departed in peace from this life, which had been the path to heaven for him. As Rome mourned Cyril, so Moravia mourned the loss of Methodius, showing its grief by giving his burial every honor.

15. Venerable brothers, the memory of these events causes Us great joy. We are deeply moved by the magnificent association of the Slavic nation and the Roman church, an association with the noblest beginnings. Though these two apostles of the Christian faith went from Constantinople to preach to people in foreign lands, it was from this Apostolic See, the center of Catholic unity, that they received the investiture of their mission or, as happened more than once, its solemn approbation. Truly it was here in this city of Rome that they rendered an account of their mission and answered their accusers. It was here at the tombs of Peter and Paul that they swore to keep the Catholic faith. It was here that they received episcopal consecration and the power to establish the sacred hierarchy, while observing in it the distinction of each order. Finally, it was here that they sought and obtained permission to use the Slavic language in holy rites. This year, ten centuries will have passed since Pope John VIII wrote to prince Svatopluk of Moravia: "It is right that we praise the Slavic language, which re-echoes with the praises due to God. We ordain that the proclamations and works of our Lord Jesus Christ should be said in that language. Nothing in true faith, or doctrine forbids us to sing the Mass in the Slavic language, or to read the Gospel lessons (correctly translated and interpreted) in it, or to chant in it the Divine Hours." After many changes, Pope Benedict XIV sanctioned this custom in an apostolic letter dated August 25, 1754. Whenever the rulers of the peoples

evangelized by Cyril and Methodius asked them, the popes gave generously of their humanity in teaching, kindness in giving advice, and singular good will wherever possible. Above all, Rastislav, Svatopluk, Kocel, Saint Ludmilla, and Boris have experienced the remarkable love of Our predecessors.

16. The paternal concern of the popes for the Slavic people did not stop with the death of Cyril and Methodius. Rather, it has always shone forth in preserving among them the holiness of religion and public prosperity. In fact, Nicholas I sent priests from Rome to the Bulgarians to educate the people, and he also sent the bishops of Populonia and Ostia to govern the new Christian community. He gave a loving response in the frequent controversies of the Bulgarians concerning holy law. In this matter, even those who do not favor the Roman Church praise and admire its prudence. After this calamitous disagreement, We must praise Innocent III for reconciling the Bulgarians with the Catholic Church, and We must praise Gregory IX, Innocent IV, Nicholas IV, and Eugene IV for preserving them in reconciled grace. Similarly the love of Our predecessors shines forth in their contacts with the Bosnians and Erzevovinenses, who were deceived by evil opinions. We make special note of Innocent III and Innocent IV, who eradicated this spiritual error, and of Gregory IX, Clement VI, and Pius II who were eager to establish firmly the levels of sacred authority in those areas. Innocent III, Nicholas IV, Benedict XI, and Clement V conferred neither the last nor the least of their cares on the Serbs, who cunningly prepared deceptions to harm religion, deceptions which the popes prudently contained. The Dalmatians and the Liburnians received singular favor because of the constancy of their faith and their changing duties. John X, Gregory VII, Gregory IX, and Urban IV held them up as examples for all. Finally, there are many evidences of the good will of Gregory IX and Clement XIV toward the church of Sirmium, which was destroyed in the sixth century by barbarians and later rebuilt through the care of St. Stephen I, king of Hungary.

17. For this reason, We thank God for giving Us this suitable occasion to thank the Slavic people and to effect a common benefit for them. Indeed We do this no less eagerly than Our predecessors. Certainly We foresee and desire that the Slavic nation should learn from the great abundance of bishops and priests. May they be strengthened in the profession of the true faith, in true obedience to the Church of Jesus Christ. May they understand more each day how great a force of good comes from the customs of the Catholic Church in family life and in all the orders of government. Certainly those churches vindicate the many great cares We showed toward them. There is nothing We desire more than to take the appropriate measures for their comfort and prosperity and to have all their relations with Us be in perpetual harmony. This is the greatest and the best bond of safety. It remains that God, who is rich in mercy, might look upon Our plans and favor what We have begun. Meanwhile, We have Cyril and Methodius, the teachers of Slovenia, as intercessors with Him. As We wish to promote their veneration, so We trust in their future heavenly patronage.

18. Therefore, We decree that July 5 be set aside in the calendar of the universal Roman Church, as Pius IX ordained. On this day the feast of Sts. Cyril and Methodius shall be celebrated annually with the office and mass proper to a double minor rite, as approved by the holy council.

19. And We entrust to all of you, venerable brothers, the publication of this letter. Order every priest who celebrates the divine office according to the rites of the Roman Church to observe everything that is prescribed in this letter in each church, province, city, diocese, and monastery. We persuade and encourage you to stimulate prayer to Cyril and Methodius, so that they might intercede with God and watch over Christianity in the East. May there be constancy in all Catholic men and the will to reconcile all dissidents to the true Church.

20. We order this to be established and fixed as written above, notwithstanding the constitutions of Pope St. Pius V and other apostolic documents on the reform of the breviary and the Roman Missal, or other statutes and customs — even very old ones — or anything else to the contrary.

21. As a pledge of Our good wishes and of divine favor, venerable brothers, We lovingly impart Our apostolic blessing to each one of you, to all the clergy, and to each and every person committed to your care.

Given in Rome, at St. Peter's, on September 30, 1880, in the third year of Our Pontificate.

Graves De Communi Re. On Christian Democracy. Pope Leo XIII – 1901

To Our Venerable Brethren the Patriarchs, Primate, Archbishops, Bishops, and other Ordinaries in Peace and Communion with the Apostolic See.

1. The grave discussions on economical questions which for some time past have disturbed the peace of several countries of the world are growing in frequency and intensity to such a degree that the minds of thoughtful men are filled, and rightly so, with worry and alarm. These discussions take their rise in the bad philosophical and ethical teaching which is now widespread among the people. The changes, also, which the mechanical inventions of the age have introduced, the rapidity of communication between places, and the devices of every kind for diminishing labor and increasing gain, all add bitterness to the strife; and, lastly, matters have been brought to such a pass by the struggle between capital and labor, fomented as it is by professional agitators, that the countries where these disturbances most frequently occur find themselves confronted with ruin and disaster.

2. At the very beginning of Our pontificate We clearly pointed out what the peril was which confronted society on this head, and We deemed it Our duty to warn Catholics, in unmistakable language,[1] how great the error was which was lurking in the utterances of socialism, and how great the danger was that threatened not only their temporal possessions, but also their morality and religion. That was the purpose of Our encyclical letter *Quod Apostolici Muneris* which We published on the 28th of December in the year 1878; but, as these dangers day by day threatened still greater disaster, both to individuals and the commonwealth, We strove with all the more energy to avert them. This was the object of Our encyclical *Rerum Novarum* of the 15th of May, 1891, in which we dwelt at length on the rights and duties which both classes of society—those namely, who control capital, and those who contribute labor—are bound in relation to each other; and at the same time, We made it evident that the remedies which are most useful to protect the cause of religion, and to terminate the contest between the different classes of society, were to be found in the precepts of the Gospel.

3. Nor, with God's grace, were Our hopes entirely frustrated. Even those who are not Catholics, moved by the power of truth, avowed that the Church must be credited with a watchful care over all classes of society, and especially those whom fortune had least favored. Catholics, of course, profited abundantly by these letters, for they not only received encouragement and strength for the excellent undertakings in which they were engaged, but also obtained the light which they needed in order to study this order of problems with great sureness and success. Hence it happened that the differences of opinion which prevailed among them were either removed or lessened. In the order of action, much has been done in favor of the proletariat, especially in those places where poverty was at its worst. Many new institutions were set on foot, those which were already established were increased, and all reaped the benefit of a greater stability. Such are, for instance, the popular bureaus which supply information to the uneducated; the rural banks which make loans to small farmers; the societies for mutual help or relief; the unions of working men and other associations or institutions of the same kind. Thus, under the auspices of the Church, a measure of united action among Catholics was secured, as well as some planning in the setting up of agencies for the protection of the masses which, in fact, are as often oppressed by guile and exploitation of their necessities as by their own indigence and toil.

4. This work of popular aid had, at first, no name of its own. The name of Christian Socialism, with its derivatives, which was adopted by some was very properly allowed to fall into disuse. Afterwards, some asked to have it called the popular Christian Movement. In the countries most concerned with this matter, there are some who are known as Social Christians. Elsewhere, the movement is described as Christian Democracy and its partisans as Christian Democrats, in opposition to what the socialists call Social Democracy. Not much exception is taken to the first of these two names, i.e., Social Christians, but many excellent men find the term Christian Democracy objectionable. They hold it to be very ambiguous and for this reason open to two objections. It seems by implication covertly to favor popular government and to disparage other methods of political administration. Secondly, it appears to belittle religion by restricting its scope to the care of the poor, as if the other sections of society were not of its concern. More than that, under the shadow of its name there might easily lurk a design to attack all legitimate power, either civil or sacred. Wherefore, since this discussion is now so widespread, and so

bitter, the consciousness of duty warns Us to put a check on this controversy and to define what Catholics are to think on this matter. We also propose to describe how the movement may extend its scope and be made more useful to the commonwealth.

5. What Social Democracy is and what Christian Democracy ought to be, assuredly no one can doubt. The first, with due consideration to the greater or less intemperance of its utterance, is carried to such an excess by many as to maintain that there is really nothing existing above the natural order of things, and that the acquirement and enjoyment of corporal and external goods constitute man's happiness. It aims at putting all government in the hands of the masses, reducing all ranks to the same level, abolishing all distinction of class, and finally introducing community of goods. Hence, the right to own private property is to be abrogated, and whatever property a man possesses, or whatever means of livelihood he has, is to be common to all.

6. As against this, Christian Democracy, by the fact that it is Christian, is built, and necessarily so, on the basic principles of divine faith, and it must provide better conditions for the masses, with the ulterior object of promoting the perfection of souls made for things eternal. Hence, for Christian Democracy, justice is sacred; it must maintain that the right of acquiring and possessing property cannot be impugned, and it must safeguard the various distinctions and degrees which are indispensable in every wellordered commonwealth. Finally, it must endeavor to preserve in every human society the form and the character which God ever impresses on it. It is clear, therefore, that there is nothing in common between Social and Christian Democracy. They differ from each other as much as the sect of socialism differs from the profession of Christianity.

7. Moreover, it would be a crime to distort this name of Christian Democracy to politics, for, although democracy, both in its philological and philosophical significations, implies popular government, yet in its present application it must be employed without any political significance, so as to mean nothing else than this beneficent Christian action in behalf of the people. For, the laws of nature and of the Gospel, which by right are superior to all human contingencies, are necessarily independent of all particular forms of civil government, while at the same time they are in harmony with everything that is not repugnant to morality and justice. They are, therefore, and they must remain absolutely free from the passions and the vicissitudes of parties, so that, under whatever political constitution, the citizens may and ought to abide by those laws which command them to love God above all things, and their neighbors as themselves. This has always been the policy of the Church. The Roman Pontiffs acted upon this principle, whenever they dealt with different countries, no matter what might be the character of their governments. Hence, the mind and the action of Catholics devoted to promoting the welfare of the working classes can never be actuated with the purpose of favoring and introducing one government in place of another.

8. In the same manner, we must remove from Christian Democracy another possible subject of reproach, namely, that while looking after the advantage of the working people it should seem to overlook the upper classes of society, for they also are of the greatest use in preserving and perfecting the commonwealth. The Christian law of charity, which has just been mentioned, will prevent us from so doing. For it embraces all men, irrespective of ranks, as members of one and the same family, children of the same most beneficent Father, redeemed by the same Saviour, and called to the same eternal heritage. Hence the doctrine of the Apostle, who warns us that "We are one body and one spirit called to the one hope in our vocation; one Lord, one faith and one baptism; one God and the Father of all who is above all, and through all, and in us all." [2] Wherefore, on account of the union established by nature between the common people and the other classes of society, and which Christian brotherhood makes still closer, whatever diligence we devote to assisting the people will certainly profit also the other classes, the more so since, as will be thereafter shown, their co-operation is proper and necessary for the success of this undertaking.

9. Let there be no question of fostering under this name of Christian Democracy any intention of diminishing the spirit of obedience, or of withdrawing people from their lawful rulers. Both the natural and the Christian law command us to revere those who in their various grades are shown above us in the State, and to submit ourselves to their just commands. It is quite in keeping with our dignity as men and Christians to obey, not only exteriorly, but from the heart, as the Apostle expresses

it, “for conscience’ sake,” when he commands us to keep our soul subject to the higher powers.[3] It is abhorrent to the profession of Christianity that any one should feel unwilling to be subject and obedient to those who rule in the Church, and first of all to the bishops whom (without prejudice to the universal power of the Roman Pontiff) “the Holy Spirit has placed to rule the Church of God which Christ has purchased by His Blood.”[4] He who thinks or acts otherwise is guilty of ignoring the grave precept of the Apostle who bids us to obey our rulers and to be subject to them, for they watch as having to give an account of our souls.[5] Let the faithful everywhere implant these principles deep in their souls, and put them in practice in their daily life, and let the ministers of the Gospel meditate them profoundly, and incessantly labor, not merely by exhortation but especially by example, to teach them to others.

10. We have recalled these principles, which on other occasions We had already elucidated, in the hope that all dispute about the name of Christian Democracy will cease and that all suspicion of any danger coming from what the name signifies will be put at rest. And with reason do We hope so; for, neglecting the opinions of certain men whose views on the nature and efficacy of this kind of Christian Democracy are not free from exaggeration and from error, let no one condemn that zeal which, in accordance with the natural and divine laws, aims to make the condition of those who toil more tolerable; to enable them to obtain, little by little, those means by which they may provide for the future; to help them to practice in public and in private the duties which morality and religion inculcate; to aid them to feel that they are not animals but men, not heathens but Christians, and so to enable them to strive more zealously and more eagerly for the one thing which is necessary; viz., that ultimate good for which we are born into this world. This is the intention; this is the work of those who wish that the people should be animated by Christian sentiments and should be protected from the contamination of socialism which threatens them.

11. We have designedly made mention here of virtue and religion. For, it is the opinion of some, and the error is already very common, that the social question is merely an *economic* one, whereas in point of fact it is, above all, a moral and religious matter, and for that reason must be settled by the principles of morality and according to the dictates of religion. For, even though wages are doubled and the hours of labor are shortened and food is cheapened, yet, if the working man hearkens to the doctrines that are taught on this subject, as he is prone to do, and is prompted by the examples set before him to throw off respect for God and to enter upon a life of immorality, his labors and his gain will avail him naught.

12. Trial and experience have made it abundantly clear that many a workman lives in cramped and miserable quarters, in spite of his shorter hours and larger wages, simply because he has cast aside the restraints of morality and religion. Take away the instinct which Christian wisdom has planted and nurtured in men’s hearts, take away foresight, temperance, frugality, patience, and other rightful, natural habits, no matter how much he may strive, he will never achieve prosperity. That is the reason why We have incessantly exhorted Catholics to enter these associations for bettering the condition of the laboring classes, and to organize other undertakings with the same object in view; but We have likewise warned them that all this should be done under the auspices of religion, with its help and under its guidance.

13. The zeal of Catholics on behalf of the masses is especially praiseworthy because it is engaged in the very same field in which, under the benign inspiration of the Church the active industry of charity has always labored, adapting itself in all cases to the varying exigencies of the times. For the law of mutual charity perfects, as it were, the law of justice, not merely by giving each man his due and in not impeding him in the exercise of his rights, but also by befriending him, “not with the word alone, or the lips, but in deed and in truth”:[6] being mindful of what Christ so lovingly said to His own: “A new commandment I give unto you, that you love one another, as I have loved you, that you love also one another. By this shall all men know that you are My disciples, if you have love one for the other.”[7] This zeal in coming to the rescue of our fellow men should, of course, be solicitous, first for the eternal good of souls, but it must not neglect what is good and helpful for this life.

14. We should remember what Christ said to the disciple of the Baptist who asked him: “Art thou he that art to come or look we for another?”[8] He invoked, as proof of the mission given to Him among men, His exercise of charity, quoting for them the text of Isaias: “The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the Gospel preached to them.”[9] And speaking also of the last judgment and of the rewards and punishments He will

assign, He declared that He would take special account of the charity men exercised toward each other. And in that discourse there is one thing that especially excites our surprise, viz., that Christ omits those works of mercy which comfort the soul and referring only to those which comfort the body, He regards them as being done to Himself: “For I was hungry and you gave Me to eat; I was thirsty and you gave Me to drink; I was a stranger and you took Me in; naked and you covered Me; sick and you visited Me; I was in prison and you came to Me.”[10]

15. To the teachings which enjoin the twofold charity of spiritual and corporal works Christ adds His own example, so that no one may fail to recognize the importance which He attaches to it. In the present instance we recall the sweet words that came from His paternal heart: “I have pity on the multitude,”[11] as well as the desire He had to assist them even if it were necessary to invoke His miraculous power. Of His tender compassion we have the proclamation made in holy Writ, viz., that “He went about doing good and healing all that were oppressed by the devil.”[12] This law of charity which He imposed upon His Apostles, they in the most holy and zealous way put into practice; and after them those who embraced Christianity originated that wonderful variety of institutions for alleviating all the miseries by which mankind is afflicted. And these institutions carried on and continually increased their powers of relief and were the especial glories of Christianity and of the civilization of which it was the source, so that right-minded men never fail to admire those foundations, aware as they are of the proneness of men to concern themselves about their own and neglect the needs of others.

16. Nor are we to eliminate from the list of good works the giving of money for charity, in pursuance of what Christ has said: “But yet that which remaineth, give alms.”[13] Against this, the socialist cries out and demands its abolition as injurious to the native dignity of man. But, if it is done in the manner which the Scripture enjoins,[14] and in conformity with the true Christian spirit, it neither connotes pride in the giver nor inflicts shame upon the one who receives. Far from being dishonorable for man, it draws closer the bonds of human society of augmenting the force of the obligation of the duties which men are under with regard to each other. No one is so rich that he does not need another’s help; no one so poor as not to be useful in some way to his fellow man; and the disposition to ask assistance from others with confidence and to grant it with kindness is part of our very nature. Thus, justice and charity are so linked with each other, under the equable and sweet law of Christ, as to form an admirable cohesive power in human society and to lead all of its members to exercise a sort of providence in looking after their own and in seeking the common good as well.

17. As regards not merely the temporary aid given to the laboring classes, but the establishment of permanent institutions in their behalf, it is most commendable for charity to undertake them. It will thus see that more certain and more reliable means of assistance will be afforded to the necessitous. That kind of help is especially worthy of recognition which forms the minds of mechanics and laborers to thrift and foresight, so that in course of time they may be able, in part at least, to look out for themselves. To aim at that is not only to dignify the duty of the rich toward the poor, but to elevate the poor themselves, for, while it urges them to work in order to improve their condition, it preserves them meantime from danger, it refrains immoderation in their desires, and acts as a spur in the practice of virtue. Since, therefore, this is of such great avail and so much in keeping with the spirit of the times, it is a worthy object for the charity of righteous men to undertake with prudence and zeal.

18. Let it be understood, therefore, that this devotion of Catholics to comfort and elevate the mass of the people is in keeping with the spirit of the Church and is most conformable to the examples which the Church has always held up for imitation. It matters very little whether it goes under the name of the Popular Christian Movement or Christian Democracy, if the instructions that have been given by Us be fully carried out with fitting obedience. But it is of the greatest importance that Catholics should be one in mind, will, and action in a matter of such great moment. And it is also of importance that the influence of these undertakings should be extended by the multiplication of men and means devoted to the same object.

19. Especially must there be appeals to the kindly assistance of those whose rank, wealth, and intellectual as well as spiritual culture give them a certain standing in the community. If their help is not extended, scarcely anything can be done which will help in promoting the wellbeing of the people. Assuredly, the more earnestly many of those who are prominent citizens conspire effectively to attain that object, the quicker and surer will the end be reached. We would, however, have them understand that they are not at all free to look after or neglect those who happen to be beneath them, but that it is a strict

duty which binds them. For, no one lives only for his personal advantage in a community; he lives for the common good as well, so that, when others cannot contribute their share for the general good, those who can do so are obliged to make up the deficiency. The very extent of the benefits they have received increases the burden of their responsibility, and a stricter account will have to be rendered to God who bestowed those blessings upon them. What should also urge all to the fulfillment of their duty in this regard is the widespread disaster which will eventually fall upon all classes of society if his assistance does not arrive in time; and therefore is it that he who neglects the cause of the distressed masses is disregarding his own interest as well as that of the community.

20. If this action, which is social in the Christian sense of the term develops and grows in accordance with its own nature, there will be no danger, as is feared, that those other institutions, which the piety of our ancestors have established and which are now flourishing, will decline or be absorbed by new foundations. Both of them spring from the same root of charity and religion, and not only do not conflict with each other, but can easily be made to coalesce and combine so perfectly as to provide, all the better by the pooling of their beneficent efforts, for the needs of the masses and for the daily increasing perils to which they are exposed.

21. The condition of things at present proclaims, and proclaims vehemently, that there is need for a union of brave minds with all the resources they can command. The harvest of misery is before our eyes, and the dreadful projects of the most disastrous national upheavals are threatening us from the growing power of the socialistic movement. They have insidiously worked their way into the very heart of the community, and in the darkness of their secret gatherings, and in the open light of day, in their writings and their harangues, they are urging the masses onward to sedition; they fling aside religious discipline; they scorn duties; they clamor only for rights; they are working incessantly on the multitudes of the needy which daily grow greater, and which, because of their poverty are easily deluded and led into error. It is equally the concern of the State and of religion, and all good men should deem it a sacred duty to preserve and guard both in the honor which is their due.

22. That this most desirable agreement of wills should be maintained, it is essential that all refrain from giving any cause of dissension which hurt and divide minds. Hence, in newspapers and in speeches to the people, let them avoid subtle and practically useless questions which are neither easy to solve nor easy to understand except by minds of unusual ability and after the most serious study. It is quite natural for people to hesitate on doubtful subjects, and that different men should hold different opinions, but those who sincerely seek after truth will preserve equanimity, modesty, and courtesy in matters of dispute. They will not let differences of opinion deteriorate into conflicts of wills. Besides, to whatever opinion a man's judgment may incline, if the matter is yet open to discussion, let him keep it, provided he be always disposed to listen with religious obedience to what the Holy See may decide on the question.

23. The action of Catholics, of whatever description it may be, will work with greater effect if all of the various associations, while preserving their individual rights, move together under one primary and directive force. In Italy, We desire that this directive force should emanate from the Institute of Catholic Congresses and Reunions so often praised by Us, to which Our predecessor and We Ourselves have committed the charge of controlling the common action of Catholics under the authority and direction of the bishops of the country. So let it be for other nations, in case there be any leading organization of this description to which this matter has been legitimately entrusted.

24. Now, in all questions of this sort where the interests of the Church and the Christian people are so closely allied, it is evident what they who are in the sacred ministry should do, and it is clear how industrious they should be in inculcating right doctrine and in teaching the duties of prudence and charity. To go out and move among the people, to exert a healthy influence on them by adapting themselves to the present condition of things, is what more than once in addressing the clergy We have advised. More frequently, also, in writing to the bishops and other dignitaries of the Church, and especially of late,[15] We have lauded this affectionate solicitude for the people and declared it to be the special duty of both the secular and regular clergy. But in the fulfillment of this obligation let there be the greatest caution and prudence exerted, and let it be done after the fashion of the saints. Francis, who was poor and humble, Vincent of Paul, the father of the afflicted classes, and very many others whom the Church keeps ever in her memory were wont to lavish their care upon the people, but in

such wise as not to be engrossed overmuch or to be unmindful of themselves or to let it prevent them from laboring with the same assiduity in the perfection of their own soul and the cultivation of virtue.

25. There remains one thing upon which We desire to insist very strongly, in which not only the ministers of the Gospel, but also all those who are devoting themselves to the cause of the people, can with very little difficulty bring about a most commendable result. That is to inculcate in the minds of the people, in a brotherly way and whenever the opportunity presents itself, the following principles; viz.: to keep aloof on all occasions from seditious acts and seditious men; to hold inviolate the rights of others; to show a proper respect to superiors; to willingly perform the work in which they are employed; not to grow weary of the restraint of family life which in many ways is so advantageous; to keep to their religious practices above all, and in their hardships and trials to have recourse to the Church for consolation. In the furtherance of all this, it is of great help to propose the splendid example of the Holy Family of Nazareth, and to advise the invocation of its protection, and it also helps to remind the people of the examples of sanctity which have shone in the midst of poverty, and to hold up before them the reward that awaits them in the better life to come.

26. Finally, We recur again to what We have already declared and We insist upon it most solemnly; viz., that whatever projects individuals or associations form in this matter should be formed under episcopal authority. Let them not be led astray by an excessive zeal in the cause of charity. If it leads them to be wanting in proper submission, it is not a sincere zeal; it will not have any useful result and cannot be acceptable to God. God delights in the souls of those who put aside their own designs and obey the rulers of His Church as if they were obeying Him; He assists them even when they attempt difficult things and benignly leads them to their desired end. Let them show, also, examples of virtue, so as to prove that a Christian is a hater of idleness and self-indulgence, that he stands firm and unconquered in the midst of adversity. Examples of that kind have a power of moving people to dispositions of soul that make for salvation, and have all the greater force as the condition of those who give them is higher in the social scale.

27. We exhort you, venerable brethren, to provide for all this, as the necessities of men and of places may require, according to your prudence and your zeal, meeting as usual in council to combine with each other in your plans for the furtherance of these projects. Let your solicitude watch and let your authority be effective in controlling, compelling, and also in preventing, lest any one under the pretext of good should cause the vigor of sacred discipline to be relaxed or the order which Christ has established in His Church to be disturbed. Thus, by the rightful, harmonious and ever-increasing labor of all Catholics, let it become more and more evident that the tranquility of order and the true prosperity flourish especially among those peoples whom the Church controls and influences; and that she holds it as her sacred duty to admonish every one of what the law of God enjoins, to unite the rich and the poor in the bonds of fraternal charity, and to lift up and strengthen men's souls in the times when adversity presses heavily upon them.

28. Let Our commands and Our wishes be confirmed by the words so full of apostolic charity which the blessed Paul addressed to the Romans: "I beseech you therefore brethren, be reformed in the newness of your mind; he that giveth, with simplicity; he that ruleth, with carefulness; he that showeth mercy, with cheerfulness. Let love be without dissimulation. Hating that which is evil; cleaving to that which is good; loving one another with the charity of brotherhood; with honor preventing one another; in carefulness, not slothful; rejoicing in hope; patient in tribulation; instant in prayer. Communicating to the necessities of the saints. Pursuing hospitality. Rejoice with them that rejoice; weep with them that weep; being of one mind to one another; to no man rendering evil for evil; providing good things not only in the sight of God but also in the sight of men." [16]

29. As a pledge of these benefits receive the apostolic benediction which, venerable brethren, We grant most lovingly in the Lord to you and your clergy and people.

Given at St. Peter's in Rome, the eighteenth day of January, 1901, the thirteenth year of Our pontificate.

1. See above, *Quod Apostolici Muneris*, no. 79; *Rerum novarum*, no. 115.
2. Eph. 4:4-6.
3. Rom. 13:1, 5.
4. Acts 20:28.
5. Heb. 13:11.
6. 1 John 3:18.
7. John 13:34-35.
8. Matt. 11:3.
9. Matt. 11:4 5.
10. Matt. 25:35-36.
11. Mark 8:2.
12. Acts 10:38.
13. Luke 11:41.
14. Matt. 6:2-4.
15. Letter to the Minister General of the Minorites, November 25, 1898. In this letter, the Pope recalled the instructions given in *Aeterni Patris* concerning the way to be followed in higher studies; the doctrine of Thomas Aquinas should be followed by all the religious who wish truly to philosophize (*qui vere philosophari volunt*); paramount importance of the study of holy Scripture; how to preach the word of God; forceful exhortation addressed to the Franciscans to go out of their monasteries and, following the example of St. Francis, devote themselves to the salvation of the masses; importance of the Third Order of St. Francis with regard to this work.
16. Rom. 12:1, 2, 8-13, 15-17.

Gravissimas. On Religious Orders in Portugal. Pope Leo XIII - 1901

To Cardinal Netto, Patriarch of Lisbon and to the Bishops of Portugal.

1. In the midst of the serious concerns which distress Us more daily on account of the war declared on religious orders in many areas, the joint letter, eminent and full of dignity, which, in fulfillment of your pastoral duty and your reverence for your Ruler, you recently sent to your Faithful King, was an extraordinary consolation to Us. For nothing could be more pleasing to Us than to see you promptly unite both to defend religious congregations and to support their needs and usefulness. Therefore nothing pleases Us more than to approve your zeal and to honor your efforts with the praise they deserve.

2. Indeed, there is little wonder if you, both as those who preside over the Church and also as citizens of Portugal, find fault with the recent decrees against religious societies. For it is clear that they are contrary to the rights of the Church and to the rights of the faithful to choose a state of life; they deprive the state of not a few outstanding benefits which flow to it from religious institutes, as the authors of these decrees themselves admit in no uncertain manner.

3. What must be thought of the conditions imposed by the government of Portugal on religious families if they are to survive, you have already eminently declared. This must be kept in mind throughout, however, that in accord with the discipline of the Catholic Church, no religious order can exist or prosper if its novitiate and vows are removed. Therefore the laws proper to each Institute, if perhaps necessary, are to be brought into conformity with civil prescriptions; but this must only be done in such a way that the dignity of the individual religious be preserved and, most importantly, that the nature of their holy state be kept entire and intact.

4. With joined forces, you must decide how to meet the losses and dangers which oppress religious societies and in what fashion you may more aptly provide for their preservation in your midst. Indeed it is proper that the Holy See hand over to the joint judgment of those who can weigh more closely, by being present as you are, the mind and intentions of the civil authorities and the circumstances of situations and places. For the rest, the Apostolic See itself will not fail to take care to draw up a suitable way of life according to proper norms and dispensation for religious forcefully removed from their domiciles.

5. Continue therefore to strenuously defend the cause of religion and civil society, which will only have a favorable outcome if you indicate to your faithful a clear and proper method of acting in public. Continue also to exert every effort to unite and increase Catholic forces and to foster publications and organizations which defend the Church's rights. Diligently foster that harmony of wills which puts aside private opinions and partisan political rivalries. These We most earnestly request of you.

6. Finally, as a token of divine assistance and in testimony of our benevolence we lovingly bestow on you, Venerable Brothers, and all the faithful of Portugal and especially on members of religious orders, the Apostolic Blessing.

Given in Rome at St. Peter's, 16 May 1901, in the 24th year of Our Pontificate.

Humanum Genus. On Freemasonry. Pope Leo XIII - 1884

To the Patriarchs, Primate, Archbishops, and Bishops of the Catholic World in Grace and Communion with the Apostolic See.

The race of man, after its miserable fall from God, the Creator and the Giver of heavenly gifts, "through the envy of the devil," separated into two diverse and opposite parts, of which the one steadfastly contends for truth and virtue, the other of those things which are contrary to virtue and to truth. The one is the kingdom of God on earth, namely, the true Church of Jesus Christ; and those who desire from their heart to be united with it, so as to gain salvation, must of necessity serve God and His only-begotten Son with their whole mind and with an entire will. The other is the kingdom of Satan, in whose possession and control are all whosoever follow the fatal example of their leader and of our first parents, those who refuse to obey the divine and eternal law, and who have many aims of their own in contempt of God, and many aims also against God.

2. This twofold kingdom St. Augustine keenly discerned and described after the manner of two cities, contrary in their laws because striving for contrary objects; and with a subtle brevity he expressed the efficient cause of each in these words: "Two loves formed two cities: the love of self, reaching even to contempt of God, an earthly city; and the love of God, reaching to contempt of self, a heavenly one." [1] At every period of time each has been in conflict with the other, with a variety and multiplicity of weapons and of warfare, although not always with equal ardor and assault. At this period, however, the partisans of evil seem to be combining together, and to be struggling with united vehemence, led on or assisted by that strongly organized and widespread association called the Freemasons. No longer making any secret of their purposes, they are now boldly rising up against God Himself. They are planning the destruction of holy Church publicly and openly, and this with the set purpose of utterly despoiling the nations of Christendom, if it were possible, of the blessings obtained for us through Jesus Christ our Savior. Lamenting these evils, We are constrained by the charity which urges Our heart to cry out often to God: "For lo, Thy enemies have made a noise; and they that hate Thee have lifted up the head. They have taken a malicious counsel against Thy people, and they have consulted against Thy saints. They have said, 'come, and let us destroy them, so that they be not a nation'." [2]

3. At so urgent a crisis, when so fierce and so pressing an onslaught is made upon the Christian name, it is Our office to point out the danger, to mark who are the adversaries, and to the best of Our power to make head against their plans and devices, that those may not perish whose salvation is committed to Us, and that the kingdom of Jesus Christ entrusted to Our charge may not stand and remain whole, but may be enlarged by an ever-increasing growth throughout the world.

4. The Roman Pontiffs Our predecessors, in their incessant watchfulness over the safety of the Christian people, were prompt in detecting the presence and the purpose of this capital enemy immediately it sprang into the light instead of hiding as a dark conspiracy; and, moreover, they took occasion with true foresight to give, as it were on their guard, and not allow themselves to be caught by the devices and snares laid out to deceive them.

5. The first warning of the danger was given by Clement XII in the year 1738,[3] and his constitution was confirmed and renewed by Benedict XIV.[4] Pius VII followed the same path;[5] and Leo XII, by his apostolic constitution, *Quo Graviora*,[6] put together the acts and decrees of former Pontiffs on this subject, and ratified and confirmed them forever. In the same sense spoke Pius VIII,[7] Gregory XVI,[8] and, many times over, Pius IX.[9]

6. For as soon as the constitution and the spirit of the masonic sect were clearly discovered by manifest signs of its actions, by the investigation of its causes, by publication of its laws, and of its rites and commentaries, with the addition often of the personal testimony of those who were in the secret, this apostolic see denounced the sect of the Freemasons, and publicly declared its constitution, as contrary to law and right, to be pernicious no less to Christendom than to the State; and it forbade any one to enter the society, under the penalties which the Church is wont to inflict upon exceptionally guilty persons. The sectaries, indignant at this, thinking to elude or to weaken the force of these decrees, partly by contempt of them, and partly by calumny, accused the sovereign Pontiffs who had passed them either of exceeding the bounds of moderation in their decrees or of decreeing what was not just. This was the manner in which they endeavored to elude the authority and the weight of the apostolic constitutions of Clement XII and Benedict XIV, as well as of Pius VII and Pius IX.[10] Yet, in the very society itself, there were to be found men who unwillingly acknowledged that the Roman Pontiffs had acted within their right, according to the Catholic doctrine and discipline. The Pontiffs received the same assent, and in strong terms, from many princes and heads of governments, who made it their business either to delate the masonic society to the apostolic see, or of their own accord by special enactments to brand it as pernicious, as, for example, in Holland, Austria, Switzerland, Spain, Bavaria, Savoy, and other parts of Italy.

7. But, what is of highest importance, the course of events has demonstrated the prudence of Our predecessors. For their provident and paternal solicitude had not always and every where the result desired; and this, either because of the simulation and cunning of some who were active agents in the mischief, or else of the thoughtless levity of the rest who ought, in their own interest, to have given to the matter their diligent attention. In consequence, the sect of Freemasons grew with a rapidity beyond conception in the course of a century and a half, until it came to be able, by means of fraud or of audacity, to gain such entrance into every rank of the State as to seem to be almost its ruling power. This swift and formidable advance has brought upon the Church, upon the power of princes, upon the public well-being, precisely that grievous harm which Our predecessors had long before foreseen. Such a condition has been reached that henceforth there will be grave reason to fear, not indeed for the Church — for her foundation is much too firm to be overturned by the effort of men — but for those States in which prevails the power, either of the sect of which we are speaking or of other sects not dissimilar which lend themselves to it as disciples and subordinates.

8. For these reasons We no sooner came to the helm of the Church than We clearly saw and felt it to be Our duty to use Our authority to the very utmost against so vast an evil. We have several times already, as occasion served, attacked certain chief points of teaching which showed in a special manner the perverse influence of Masonic opinions. Thus, in Our encyclical letter, *Quod Apostolici Muneris*, We endeavored to refute the monstrous doctrines of the socialists and communists; afterwards, in another beginning "*Arcanum*," We took pains to defend and explain the true and genuine idea of domestic life, of which marriage is the spring and origin; and again, in that which begins "*Diuturnum*,"[11] We described the ideal of political government conformed to the principles of Christian wisdom, which is marvelously in harmony, on the one hand, with the natural order of things, and, in the other, with the well-being of both sovereign princes and of nations. It is now Our intention, following the example of Our predecessors, directly to treat of the masonic society itself, of its whole teaching, of its aims, and of its manner of thinking and acting, in order to bring more and more into the light its power for evil, and to do what We can to arrest the contagion of this fatal plague.

9. There are several organized bodies which, though differing in name, in ceremonial, in form and origin, are nevertheless so bound together by community of purpose and by the similarity of their main opinions, as to make in fact one thing with the sect of the Freemasons, which is a kind of center whence they all go forth, and whither they all return. Now, these no longer show a desire to remain concealed; for they hold their meetings in the daylight and before the public eye, and publish their own newspaper organs; and yet, when thoroughly understood, they are found still to retain the nature and the habits of secret societies. There are many things like mysteries which it is the fixed rule to hide with extreme care, not only from

strangers, but from very many members, also; such as their secret and final designs, the names of the chief leaders, and certain secret and inner meetings, as well as their decisions, and the ways and means of carrying them out. This is, no doubt, the object of the manifold difference among the members as to right, office, and privilege, of the received distinction of orders and grades, and of that severe discipline which is maintained.

Candidates are generally commanded to promise — nay, with a special oath, to swear — that they will never, to any person, at any time or in any way, make known the members, the passes, or the subjects discussed. Thus, with a fraudulent external appearance, and with a style of simulation which is always the same, the Freemasons, like the Manichees of old, strive, as far as possible, to conceal themselves, and to admit no witnesses but their own members. As a convenient manner of concealment, they assume the character of literary men and scholars associated for purposes of learning. They speak of their zeal for a more cultured refinement, and of their love for the poor; and they declare their one wish to be the amelioration of the condition of the masses, and to share with the largest possible number all the benefits of civil life. Were these purposes aimed at in real truth, they are by no means the whole of their object. Moreover, to be enrolled, it is necessary that the candidates promise and undertake to be thenceforward strictly obedient to their leaders and masters with the utmost submission and fidelity, and to be in readiness to do their bidding upon the slightest expression of their will; or, if disobedient, to submit to the direst penalties and death itself. As a fact, if any are judged to have betrayed the doings of the sect or to have resisted commands given, punishment is inflicted on them not infrequently, and with so much audacity and dexterity that the assassin very often escapes the detection and penalty of his crime.

10. But to simulate and wish to lie hid; to bind men like slaves in the very tightest bonds, and without giving any sufficient reason; to make use of men enslaved to the will of another for any arbitrary act; to arm men's right hands for bloodshed after securing impunity for the crime — all this is an enormity from which nature recoils. Wherefore, reason and truth itself make it plain that the society of which we are speaking is in antagonism with justice and natural uprightness. And this becomes still plainer, inasmuch as other arguments, also, and those very manifest, prove that it is essentially opposed to natural virtue. For, no matter how great may be men's cleverness in concealing and their experience in lying, it is impossible to prevent the effects of any cause from showing, in some way, the intrinsic nature of the cause whence they come. "A good tree cannot produce bad fruit, nor a bad tree produce good fruit." [12] Now, the masonic sect produces fruits that are pernicious and of the bitterest savor. For, from what We have above most clearly shown, that which is their ultimate purpose forces itself into view — namely, the utter overthrow of that whole religious and political order of the world which the Christian teaching has produced, and the substitution of a new state of things in accordance with their ideas, of which the foundations and laws shall be drawn from mere naturalism.

11. What We have said, and are about to say, must be understood of the sect of the Freemasons taken generically, and in so far as it comprises the associations kindred to it and confederated with it, but not of the individual members of them. There may be persons amongst these, and not a few who, although not free from the guilt of having entangled themselves in such associations, yet are neither themselves partners in their criminal acts nor aware of the ultimate object which they are endeavoring to attain. In the same way, some of the affiliated societies, perhaps, by no means approve of the extreme conclusions which they would, if consistent, embrace as necessarily following from their common principles, did not their very foulness strike them with horror. Some of these, again, are led by circumstances of times and places either to aim at smaller things than the others usually attempt or than they themselves would wish to attempt. They are not, however, for this reason, to be reckoned as alien to the masonic federation; for the masonic federation is to be judged not so much by the things which it has done, or brought to completion, as by the sum of its pronounced opinions.

12. Now, the fundamental doctrine of the naturalists, which they sufficiently make known by their very name, is that human nature and human reason ought in all things to be mistress and guide. Laying this down, they care little for duties to God, or pervert them by erroneous and vague opinions. For they deny that anything has been taught by God; they allow no dogma of religion or truth which cannot be understood by the human intelligence, nor any teacher who ought to be believed by reason of his authority. And since it is the special and exclusive duty of the Catholic Church fully to set forth in words truths divinely received, to teach, besides other divine helps to salvation, the authority of its office, and to defend the same with perfect purity, it is against the Church that the rage and attack of the enemies are principally directed.

13. In those matters which regard religion let it be seen how the sect of the Freemasons acts, especially where it is more free to act without restraint, and then let any one judge whether in fact it does not wish to carry out the policy of the naturalists. By a long and persevering labor, they endeavor to bring about this result — namely, that the teaching office and authority of the Church may become of no account in the civil State; and for this same reason they declare to the people and contend that Church and State ought to be altogether disunited. By this means they reject from the laws and from the commonwealth the wholesome influence of the Catholic religion; and they consequently imagine that States ought to be constituted without any regard for the laws and precepts of the Church.

14. Nor do they think it enough to disregard the Church — the best of guides — unless they also injure it by their hostility. Indeed, with them it is lawful to attack with impunity the very foundations of the Catholic religion, in speech, in writing, and in teaching; and even the rights of the Church are not spared, and the offices with which it is divinely invested are not safe. The least possible liberty to manage affairs is left to the Church; and this is done by laws not apparently very hostile, but in reality framed and fitted to hinder freedom of action. Moreover, We see exceptional and onerous laws imposed upon the clergy, to the end that they may be continually diminished in number and in necessary means. We see also the remnants of the possessions of the Church fettered by the strictest conditions, and subjected to the power and arbitrary will of the administrators of the State, and the religious orders rooted up and scattered.

15. But against the apostolic see and the Roman Pontiff the contention of these enemies has been for a long time directed. The Pontiff was first, for specious reasons, thrust out from the bulwark of his liberty and of his right, the civil principedom; soon, he was unjustly driven into a condition which was unbearable because of the difficulties raised on all sides; and now the time has come when the partisans of the sects openly declare, what in secret among themselves they have for a long time plotted, that the sacred power of the Pontiffs must be abolished, and that the papacy itself, founded by divine right, must be utterly destroyed. If other proofs were wanting, this fact would be sufficiently disclosed by the testimony of men well informed, of whom some at other times, and others again recently, have declared it to be true of the Freemasons that they especially desire to assail the Church with irreconcilable hostility, and that they will never rest until they have destroyed whatever the supreme Pontiffs have established for the sake of religion.

16. If those who are admitted as members are not commanded to abjure by any form of words the Catholic doctrines, this omission, so far from being adverse to the designs of the Freemasons is more useful for their purposes. First, in this way they easily deceive the simple-minded and the heedless, and can induce a far greater number to become members. Again, as all who offer themselves are received whatever may be their form of religion, they thereby teach the great error of this age — that a regard for religion should be held as an indifferent matter, and that all religions are alike. This manner of reasoning is calculated to bring about the ruin of all forms of religion, and especially of the Catholic religion, which, as it is the only one that is true, cannot, without great injustice, be regarded as merely equal to other religions.

17. But the naturalists go much further; for, having, in the highest things, entered upon a wholly erroneous course, they are carried headlong to extremes, either by reason of the weakness of human nature, or because God inflicts upon them the just punishment of their pride. Hence it happens that they no longer consider as certain and permanent those things which are fully understood by the natural light of reason, such as certainly are — the existence of God, the immaterial nature of the human soul, and its immortality. The sect of the Freemasons, by a similar course of error, is exposed to these same dangers; for, although in a general way they may profess the existence of God, they themselves are witnesses that they do not all maintain this truth with the full assent of the mind or with a firm conviction. Neither do they conceal that this question about God is the greatest source and cause of discords among them; in fact, it is certain that a considerable contention about this same subject has existed among them very lately. But, indeed, the sect allows great liberty to its votaries, so that to each side is given the right to defend its own opinion, either that there is a God, or that there is none; and those who obstinately contend that there is no God are as easily initiated as those who contend that God exists, though, like the pantheists, they have false notions concerning Him: all which is nothing else than taking away the reality, while retaining some absurd representation of the divine nature.

18. When this greatest fundamental truth has been overturned or weakened, it follows that those truths, also, which are known by the teaching of nature must begin to fall — namely, that all things were made by the free will of God the Creator; that the world is governed by Providence; that souls do not die; that to this life of men upon the earth there will succeed another and an everlasting life.

19. When these truths are done away with, which are as the principles of nature and important for knowledge and for practical use, it is easy to see what will become of both public and private morality. We say nothing of those more heavenly virtues, which no one can exercise or even acquire without a special gift and grace of God; of which necessarily no trace can be found in those who reject as unknown the redemption of mankind, the grace of God, the sacraments, and the happiness to be obtained in heaven. We speak now of the duties which have their origin in natural probity. That God is the Creator of the world and its provident Ruler; that the eternal law commands the natural order to be maintained, and forbids that it be disturbed; that the last end of men is a destiny far above human things and beyond this sojourning upon the earth: these are the sources and these the principles of all justice and morality.

If these be taken away, as the naturalists and Freemasons desire, there will immediately be no knowledge as to what constitutes justice and injustice, or upon what principle morality is founded. And, in truth, the teaching of morality which alone finds favor with the sect of Freemasons, and in which they contend that youth should be instructed, is that which they call “civil,” and “independent,” and “free,” namely, that which does not contain any religious belief. But, how insufficient such teaching is, how wanting in soundness, and how easily moved by every impulse of passion, is sufficiently proved by its sad fruits, which have already begun to appear. For, wherever, by removing Christian education, this teaching has begun more completely to rule, there goodness and integrity of morals have begun quickly to perish, monstrous and shameful opinions have grown up, and the audacity of evil deeds has risen to a high degree. All this is commonly complained of and deplored; and not a few of those who by no means wish to do so are compelled by abundant evidence to give not infrequently the same testimony.

20. Moreover, human nature was stained by original sin, and is therefore more disposed to vice than to virtue. For a virtuous life it is absolutely necessary to restrain the disorderly movements of the soul, and to make the passions obedient to reason. In this conflict human things must very often be despised, and the greatest labors and hardships must be undergone, in order that reason may always hold its sway. But the naturalists and Freemasons, having no faith in those things which we have learned by the revelation of God, deny that our first parents sinned, and consequently think that free will is not at all weakened and inclined to evil.[13] On the contrary, exaggerating rather the power and the excellence of nature, and placing therein alone the principle and rule of justice, they cannot even imagine that there is any need at all of a constant struggle and a perfect steadfastness to overcome the violence and rule of our passions.

Wherefore we see that men are publicly tempted by the many allurements of pleasure; that there are journals and pamphlets with neither moderation nor shame; that stage-plays are remarkable for license; that designs for works of art are shamelessly sought in the laws of a so-called verism; that the contrivances of a soft and delicate life are most carefully devised; and that all the blandishments of pleasure are diligently sought out by which virtue may be lulled to sleep. Wickedly, also, but at the same time quite consistently, do those act who do away with the expectation of the joys of heaven, and bring down all happiness to the level of mortality, and, as it were, sink it in the earth. Of what We have said the following fact, astonishing not so much in itself as in its open expression, may serve as a confirmation. For, since generally no one is accustomed to obey crafty and clever men so submissively as those whose soul is weakened and broken down by the domination of the passions, there have been in the sect of the Freemasons some who have plainly determined and proposed that, artfully and of set purpose, the multitude should be satiated with a boundless license of vice, as, when this had been done, it would easily come under their power and authority for any acts of daring.

21. What refers to domestic life in the teaching of the naturalists is almost all contained in the following declarations: that marriage belongs to the genus of commercial contracts, which can rightly be revoked by the will of those who made them, and that the civil rulers of the State have power over the matrimonial bond; that in the education of youth nothing is to be taught in the matter of religion as of certain and fixed opinion; and each one must be left at liberty to follow, when he comes

of age, whatever he may prefer. To these things the Freemasons fully assent; and not only assent, but have long endeavored to make them into a law and institution. For in many countries, and those nominally Catholic, it is enacted that no marriages shall be considered lawful except those contracted by the civil rite; in other places the law permits divorce; and in others every effort is used to make it lawful as soon as may be. Thus, the time is quickly coming when marriages will be turned into another kind of contract — that is into changeable and uncertain unions which fancy may join together, and which the same when changed may disunite.

With the greatest unanimity the sect of the Freemasons also endeavors to take to itself the education of youth. They think that they can easily mold to their opinions that soft and pliant age, and bend it whither they will; and that nothing can be more fitted than this to enable them to bring up the youth of the State after their own plan. Therefore, in the education and instruction of children they allow no share, either of teaching or of discipline, to the ministers of the Church; and in many places they have procured that the education of youth shall be exclusively in the hands of laymen, and that nothing which treats of the most important and most holy duties of men to God shall be introduced into the instructions on morals.

22. Then come their doctrines of politics, in which the naturalists lay down that all men have the same right, and are in every respect of equal and like condition; that each one is naturally free; that no one has the right to command another; that it is an act of violence to require men to obey any authority other than that which is obtained from themselves. According to this, therefore, all things belong to the free people; power is held by the command or permission of the people, so that, when the popular will changes, rulers may lawfully be deposed and the source of all rights and civil duties is either in the multitude or in the governing authority when this is constituted according to the latest doctrines. It is held also that the State should be without God; that in the various forms of religion there is no reason why one should have precedence of another; and that they are all to occupy the same place.

23. That these doctrines are equally acceptable to the Freemasons, and that they would wish to constitute States according to this example and model, is too well known to require proof. For some time past they have openly endeavored to bring this about with all their strength and resources; and in this they prepare the way for not a few bolder men who are hurrying on even to worse things, in their endeavor to obtain equality and community of all goods by the destruction of every distinction of rank and property.

24. What, therefore, sect of the Freemasons is, and what course it pursues, appears sufficiently from the summary We have briefly given. Their chief dogmas are so greatly and manifestly at variance with reason that nothing can be more perverse. To wish to destroy the religion and the Church which God Himself has established, and whose perpetuity He insures by His protection, and to bring back after a lapse of eighteen centuries the manners and customs of the pagans, is signal folly and audacious impiety. Neither is it less horrible nor more tolerable that they should repudiate the benefits which Jesus Christ so mercifully obtained, not only for individuals, but also for the family and for civil society, benefits which, even according to the judgment and testimony of enemies of Christianity, are very great. In this insane and wicked endeavor we may almost see the implacable hatred and spirit of revenge with which Satan himself is inflamed against Jesus Christ. — So also the studious endeavor of the Freemasons to destroy the chief foundations of justice and honesty, and to co-operate with those who would wish, as if they were mere animals, to do what they please, tends only to the ignominious and disgraceful ruin of the human race.

The evil, too, is increased by the dangers which threaten both domestic and civil society. As We have elsewhere shown, in marriage, according to the belief of almost every nation, there is something sacred and religious; and the law of God has determined that marriages shall not be dissolved. If they are deprived of their sacred character, and made dissoluble, trouble and confusion in the family will be the result, the wife being deprived of her dignity and the children left without protection as to their interests and well being. — To have in public matters no care for religion, and in the arrangement and administration of civil affairs to have no more regard for God than if He did not exist, is a rashness unknown to the very pagans; for in their heart and soul the notion of a divinity and the need of public religion were so firmly fixed that they would have thought it easier to have city without foundation than a city without God. Human society, indeed for which by nature we are formed, has been constituted by God the Author of nature; and from Him, as from their principle and source,

flow in all their strength and permanence the countless benefits with which society abounds. As we are each of us admonished by the very voice of nature to worship God in piety and holiness, as the Giver unto us of life and of all that is good therein, so also and for the same reason, nations and States are bound to worship Him; and therefore it is clear that those who would absolve society from all religious duty act not only unjustly but also with ignorance and folly.

25. As men are by the will of God born for civil union and society, and as the power to rule is so necessary a bond of society that, if it be taken away, society must at once be broken up, it follows that from Him who is the Author of society has come also the authority to rule; so that whosoever rules, he is the minister of God. Wherefore, as the end and nature of human society so requires, it is right to obey the just commands of lawful authority, as it is right to obey God who ruleth all things; and it is most untrue that the people have it in their power to cast aside their obedience whensoever they please.

26. In like manner, no one doubts that all men are equal one to another, so far as regards their common origin and nature, or the last end which each one has to attain, or the rights and duties which are thence derived. But, as the abilities of all are not equal, as one differs from another in the powers of mind or body, and as there are very many dissimilarities of manner, disposition, and character, it is most repugnant to reason to endeavor to confine all within the same measure, and to extend complete equality to the institutions of civil life. Just as a perfect condition of the body results from the conjunction and composition of its various members, which, though differing in form and purpose, make, by their union and the distribution of each one to its proper place, a combination beautiful to behold, firm in strength, and necessary for use; so, in the commonwealth, there is an almost infinite dissimilarity of men, as parts of the whole. If they are to be all equal, and each is to follow his own will, the State will appear most deformed; but if, with a distinction of degrees of dignity, of pursuits and employments, all aptly conspire for the common good, they will present the image of a State both well constituted and conformable to nature.

27. Now, from the disturbing errors which We have described the greatest dangers to States are to be feared. For, the fear of God and reverence for divine laws being taken away, the authority of rulers despised, sedition permitted and approved, and the popular passions urged on to lawlessness, with no restraint save that of punishment, a change and overthrow of all things will necessarily follow. Yea, this change and overthrow is deliberately planned and put forward by many associations of communists and socialists; and to their undertakings the sect of Freemasons is not hostile, but greatly favors their designs, and holds in common with them their chief opinions. And if these men do not at once and everywhere endeavor to carry out their extreme views, it is not to be attributed to their teaching and their will, but to the virtue of that divine religion which cannot be destroyed; and also because the sounder part of men, refusing to be enslaved to secret societies, vigorously resist their insane attempts.

28. Would that all men would judge of the tree by its fruit, and would acknowledge the seed and origin of the evils which press upon us, and of the dangers that are impending! We have to deal with a deceitful and crafty enemy, who, gratifying the ears of people and of princes, has ensnared them by smooth speeches and by adulation. Ingratiating themselves with rulers under a pretense of friendship, the Freemasons have endeavored to make them their allies and powerful helpers for the destruction of the Christian name; and that they might more strongly urge them on, they have, with determined calumny, accused the Church of invidiously contending with rulers in matters that affect their authority and sovereign power. Having, by these artifices, insured their own safety and audacity, they have begun to exercise great weight in the government of States: but nevertheless they are prepared to shake the foundations of empires, to harass the rulers of the State, to accuse, and to cast them out, as often as they appear to govern otherwise than they themselves could have wished. In like manner, they have by flattery deluded the people. Proclaiming with a loud voice liberty and public prosperity, and saying that it was owing to the Church and to sovereigns that the multitude were not drawn out of their unjust servitude and poverty, they have imposed upon the people, and, exciting them by a thirst for novelty, they have urged them to assail both the Church and the civil power. Nevertheless, the expectation of the benefits which was hoped for is greater than the reality; indeed, the common people, more oppressed than they were before, are deprived in their misery of that solace which, if things had been arranged in a Christian manner, they would have had with ease and in abundance. But, whoever strive against the order which Divine Providence has constituted pay usually the penalty of their pride, and meet with affliction and misery where they rashly hoped to find all things prosperous and in conformity with their desires.

29. The Church, if she directs men to render obedience chiefly and above all to God the sovereign Lord, is wrongly and falsely believed either to be envious of the civil power or to arrogate to herself something of the rights of sovereigns. On the contrary, she teaches that what is rightly due to the civil power must be rendered to it with a conviction and consciousness of duty. In teaching that from God Himself comes the right of ruling, she adds a great dignity to civil authority, and on small help towards obtaining the obedience and good will of the citizens. The friend of peace and sustainer of concord, she embraces all with maternal love, and, intent only upon giving help to mortal man, she teaches that to justice must be joined clemency, equity to authority, and moderation to lawgiving; that no one's right must be violated; that order and public tranquillity are to be maintained and that the poverty of those are in need is, as far as possible, to be relieved by public and private charity. "But for this reason," to use the words of St. Augustine, "men think, or would have it believed, that Christian teaching is not suited to the good of the State; for they wish the State to be founded not on solid virtue, but on the impunity of vice." [14] Knowing these things, both princes and people would act with political wisdom, [15] and according to the needs of general safety, if, instead of joining with Freemasons to destroy the Church, they joined with the Church in repelling their attacks.

30. Whatever the future may be, in this grave and widespread evil it is Our duty, venerable brethren, to endeavor to find a remedy. And because We know that Our best and firmest hope of a remedy is in the power of that divine religion which the Freemasons hate in proportion to their fear of it, We think it to be of chief importance to call that most saving power to Our aid against the common enemy. Therefore, whatsoever the Roman Pontiffs Our predecessors have decreed for the purpose of opposing the undertakings and endeavors of the masonic sect, and whatsoever they have enacted to enter or withdraw men from societies of this kind, We ratify and confirm it all by our apostolic authority: and trusting greatly to the good will of Christians, We pray and beseech each one, for the sake of his eternal salvation, to be most conscientiously careful not in the least to depart from what the apostolic see has commanded in this matter.

31. We pray and beseech you, venerable brethren, to join your efforts with Ours, and earnestly to strive for the extirpation of this foul plague, which is creeping through the veins of the body politic. You have to defend the glory of God and the salvation of your neighbor; and with the object of your strife before you, neither courage nor strength will be wanting. It will be for your prudence to judge by what means you can best overcome the difficulties and obstacles you meet with. But, as it befits the authority of Our office that We Ourselves should point out some suitable way of proceeding, We wish it to be your rule first of all to tear away the mask from Freemasonry, and to let it be seen as it really is; and by sermons and pastoral letters to instruct the people as to the artifices used by societies of this kind in seducing men and enticing them into their ranks, and as to the depravity of their opinions and the wickedness of their acts. As Our predecessors have many times repeated, let no man think that he may for any reason whatsoever join the masonic sect, if he values his Catholic name and his eternal salvation as he ought to value them. Let no one be deceived by a pretense of honesty. It may seem to some that Freemasons demand nothing that is openly contrary to religion and morality; but, as the whole principle and object of the sect lies in what is vicious and criminal, to join with these men or in any way to help them cannot be lawful.

32. Further, by assiduous teaching and exhortation, the multitude must be drawn to learn diligently the precepts of religion; for which purpose we earnestly advise that by opportune writings and sermons they be taught the elements of those sacred truths in which Christian philosophy is contained. The result of this will be that the minds of men will be made sound by instruction, and will be protected against many forms of error and inducements to wickedness, especially in the present unbounded freedom of writing and insatiable eagerness for learning.

33. Great, indeed, is the work; but in it the clergy will share your labors, if, through your care, they are fitted for it by learning and a well-turned life. This good and great work requires to be helped also by the industry of those amongst the laity in whom a love of religion and of country is joined to learning and goodness of life. By uniting the efforts of both clergy and laity, strive, venerable brethren, to make men thoroughly know and love the Church; for, the greater their knowledge and love of the Church, the more will they be turned away from clandestine societies.

34. Wherefore, not without cause do We use this occasion to state again what We have stated elsewhere, namely, that the Third Order of St. Francis, whose discipline We a little while ago prudently mitigated, [16] should be studiously promoted

and sustained; for the whole object of this Order, as constituted by its founder, is to invite men to an imitation of Jesus Christ, to a love of the Church, and to the observance of all Christian virtues; and therefore it ought to be of great influence in suppressing the contagion of wicked societies. Let, therefore, this holy sodality be strengthened by a daily increase. Amongst the many benefits to be expected from it will be the great benefit of drawing the minds of men to liberty, fraternity, and equality of right; not such as the Freemasons absurdly imagine, but such as Jesus Christ obtained for the human race and St. Francis aspired to: the liberty, We mean, of sons of God, through which we may be free from slavery to Satan or to our passions, both of them most wicked masters; the fraternity whose origin is in God, the common Creator and Father of all; the equality which, founded on justice and charity, does not take away all distinctions among men, but, out of the varieties of life, of duties, and of pursuits, forms that union and that harmony which naturally tend to the benefit and dignity of society.

35. In the third place, there is a matter wisely instituted by our forefathers, but in course of time laid aside, which may now be used as a pattern and form of something similar. We mean the associations of guilds of workmen, for the protection, under the guidance of religion, both of their temporal interests and of their morality. If our ancestors, by long use and experience, felt the benefit of these guilds, our age perhaps will feel it the more by reason of the opportunity which they will give of crushing the power of the sects. Those who support themselves by the labor of their hands, besides being, by their very condition, most worthy above all others of charity and consolation, are also especially exposed to the allurements of men whose ways lie in fraud and deceit. Therefore, they ought to be helped with the greatest possible kindness, and to be invited to join associations that are good, lest they be drawn away to others that are evil. For this reason, We greatly wish, for the salvation of the people, that, under the auspices and patronage of the bishops, and at convenient times, these guilds may be generally restored. To Our great delight, sodalities of this kind and also associations of masters have in many places already been established, having, each class of them, for their object to help the honest workman, to protect and guard his children and family, and to promote in them piety, Christian knowledge, and a moral life. And in this matter We cannot omit mentioning that exemplary society, named after its founder, St. Vincent, which has deserved so well of the lower classes. Its acts and its aims are well known. Its whole object is to give relief to the poor and miserable. This it does with singular prudence and modesty; and the less it wishes to be seen, the better is it fitted for the exercise of Christian charity, and for the relief of suffering.

36. In the fourth place, in order more easily to attain what We wish, to your fidelity and watchfulness We commend in a special manner the young, as being the hope of human society. Devote the greatest part of your care to their instruction; and do not think that any precaution can be great enough in keeping them from masters and schools whence the pestilent breath of the sects is to be feared. Under your guidance, let parents, religious instructors, and priests having the cure of souls use every opportunity, in their Christian teaching, of warning their children and pupils of the infamous nature of these societies, so that they may learn in good time to beware of the various and fraudulent artifices by which their promoters are accustomed to ensnare people. And those who instruct the young in religious knowledge will act wisely if they induce all of them to resolve and to undertake never to bind themselves to any society without the knowledge of their parents, or the advice of their parish priest or director.

37. We well know, however, that our united labors will by no means suffice to pluck up these pernicious seeds from the Lord's field, unless the Heavenly Master of the vineyard shall mercifully help us in our endeavors. We must, therefore, with great and anxious care, implore of Him the help which the greatness of the danger and of the need requires. The sect of the Freemasons shows itself insolent and proud of its success, and seems as if it would put no bounds to its pertinacity. Its followers, joined together by a wicked compact and by secret counsels, give help one to another, and excite one another to an audacity for evil things. So vehement an attack demands an equal defense — namely, that all good men should form the widest possible association of action and of prayer. We beseech them, therefore, with united hearts, to stand together and unmoved against the advancing force of the sects; and in mourning and supplication to stretch out their hands to God, praying that the Christian name may flourish and prosper, that the Church may enjoy its needed liberty, that those who have gone astray may return to a right mind, that error at length may give place to truth, and vice to virtue. Let us take our helper and intercessor the Virgin Mary, Mother of God, so that she, who from the moment of her conception overcame Satan may

show her power over these evil sects, in which is revived the contumacious spirit of the demon, together with his unsubdued perfidy and deceit. Let us beseech Michael, the prince of the heavenly angels, who drove out the infernal foe; and Joseph, the spouse of the most holy Virgin, and heavenly patron of the Catholic Church; and the great Apostles, Peter and Paul, the fathers and victorious champions of the Christian faith. By their patronage, and by perseverance in united prayer, we hope that God will mercifully and opportunely succor the human race, which is encompassed by so many dangers.

38. As a pledge of heavenly gifts and of Our benevolence, We lovingly grant in the Lord, to you, venerable brethren, and to the clergy and all the people committed to your watchful care, Our apostolic benediction.

Given at St. Peter's in Rome, the twentieth day of April, 1884, the sixth year of Our pontificate.

REFERENCES:

1. *De civ. Dei*, 14, 28 (PL 41, 436).
2. *Ps.* 82:24.
3. *Const. In Eminentis*, April 24, 1738.
4. *Const. Providas*, May 18, 1751.
5. *Const. Ecclesiam a Jesu Christo*, Sept. 13, 1821.
6. *Const. given March 13*, 1825.
7. *Encyc. Traditi*, May 21, 1829.
8. *Encyc. Mirari*, August 15, 1832.
9. *Encyc. Qui Pluribus*, Nov. 9, 1846; *address Multiplices inter*, Sept. 25, 1865. etc.
10. *Clement XII (1730-40); Benedict XIV (1740-58), Pius VII (1800-23); Pius IX (1846-78)*.
11. *See nos.* 79, 81, 84.
12. *Matt.* 7:18.
13. *Trid., sess. vi, De justif, c. 1. Text of the Council of Trent: "tametsi in eis (sc. Judaeis) liberum arbitrium minime extinctum esset, viribus licet attenuatum et inclinatum. "*
14. *See Arcanum, no.* 81.
15. *Epistola 137, ad Volusianum, c. v, n. 20 (PL 33, 525)*.
16. *(Sept. 17, 1882), in which Pope Leo XIII had recently glorified St. Francis of Assisi on the occasion of the seventh centenary of his birth. In this encyclical, the Pope had presented the Third Order of St. Francis as a Christian answer to the social problems of the times. The constitution Misericors Dei filius (June 23, 1883) expressly recalled that the neglect in which Christian virtues are held is the main cause of the evils that threaten societies. In confirming the rule of the Third Order and adapting it to the needs of modern times, Pope Leo XIII had intended to bring back the largest possible number of souls to the practice of these virtues.*

Iampridem. On Catholicism in Germany. Pope Leo XIII - 1886

To the Archbishops and Bishops of Prussia.

It has long been Our desire, venerable brothers, to speak to you about the situation of Catholicism in Germany. We wanted to show you in a special way how much paternal love and zeal We feel for you and your sons. At the same time We wanted to congratulate you, venerable brothers, for your truly enthusiastic apostolic care toward your flock. We understand particularly your efforts to prevent the Catholics in your care from straying from virtue, piety, and the way of salvation. We also wanted to express the consolation and joy We perceive in the good will which makes all the Catholics of Germany cling to you and renders them attentive to you. The discipline and the harmony which increase daily among them confirm this.

2. With this letter We want to do what We could not accomplish until now. We hope that with the help of Divine Providence, the day may soon dawn which will bring the joyous beginning of better times for religion and for the Church in Germany.

3. You are aware, venerable brothers, of how the mutual understanding which reigned so long between the Apostolic See and the kingdom of Prussia was thrown into sudden disorder by these laws, placing Catholic citizens in such great danger and distress. But this disaster which caused so much sorrow to Our predecessor Pius IX and to Us has offered God an opportunity. Thus the virtue of the pastors and faithful of Germany and their adherence to the faith of their fathers shine forth all the more. This virtue, this loyalty is so much more worthy of praise when strenuous efforts to protect the interests of the Church have preserved the respect and submission due to the Prince and the proper love of country. Catholics have thus shown their adversaries that they acted not for political considerations but solely from religious duty, which commands the preservation of the sacred and inviolate work of God. Thus, God, the supreme author and rewarder of all merit, has bestowed the fullest treasures of His goodness and grace on you, venerable brothers, and on all the people of your dioceses. His helping hand was ever present, while the new laws diminished daily the number of priests among the Prussian faithful and left many parish churches without pastors. Those treacherous men who call themselves “old Catholics” spread new and perverse teachings and strove to attract to themselves unfortunate disciples deceived by fraud. Nevertheless, We have seen with joy Our dear sons, the Catholics of Germany, hold firmly and fully to the faith of their fathers. The snares of the masters of deceit have never prevailed against them, for with Christian courage they have triumphed over danger. They attached themselves to the Church with a love so much the greater as they saw it the object of harsher trials.

4. Due to these events of great virtue and glory, the sorrow caused by these laws has been lifted from Us. From the bottom of Our heart, We have given praise and thanks to God, who has put such wonderful strength in the souls of His children. And, given the occasion, We have publicly honored your strength and that of your people with well-deserved praises. But Our apostolic ministry requires Us to preserve intact the state of the Church and to dispel anything which might disturb the inner life of its people. We must then use all Our authority and fervor to remove the difficulties of the present time. That is why We have spared no effort and overlooked no duty to abolish these laws which have caused the Church such long anguish and you so many labors. The desire which We have had to reestablish harmony and peace on a solid foundation is still great. We have thus informed the rulers that We are ready to comply with their desires insofar as the divine laws and the duty of conscience permit. Moreover, We have not hesitated to give clear proof of this intention. It is Our firm purpose to do everything which may contribute to reestablishing and strengthening harmony.

5. However, in order to realize Our hope, We must take special care to purge public law of all that is contrary to Catholic teaching in whatever pertains closely to the piety of the faithful. Likewise, whatever hampers the proper freedom of bishops in governing their churches by the divinely established norms and in training seminarians according to the prescriptions of canon law must be repealed. Though We are animated by a sincere desire for peace, We still may not dare do anything contrary to what has been divinely established and ordained. We are, if necessary, ready to endure the greatest hardships according to the example of Our predecessors, to defend these things.

6. As for you, venerable brothers, you are aware of the true nature of the Church, of the constitution which its divine founder gave it, and of the rights and duties associated with it. Nobody can subtract from or destroy these rights and duties. Certainly, the Church is a supernatural society and perfect in its order, as we have recently declared in Our encyclical “*Immortale Dei*.” As its purpose is to bring its children to eternal happiness, it has received from God the means and aids to bring them into possession of the heavenly goods. It begins on earth and in the struggles of this life to construct an edifice which will have its final crowning and supreme splendor only in heaven. It is solely the Church’s duty to make rules concerning its inner life, whose nature was determined by our Lord Jesus Christ, the restorer of our salvation. Christ ordered that this free and independent power belong to Peter and to his successors, and, under the authority of Peter, to the bishops in their respective churches. This episcopal power includes by its very nature clerical discipline regarding the sacred ministry and the conduct of the priests, for the priests are attached to the bishop like the strings of a lyre.[1]

7. The priestly order, heir of such a sublime ministry, renews itself from age to age without changing. Those who are called to this order must thus follow by their sincerity of doctrine and innocence of life, in the footsteps of the first sowers of the faith, whom Christ Himself chose. The right and duty to teach young people whom God calls to become His ministers and the dispensers of His mysteries falls to the bishops alone. The people are to take their religious training from those to whom it was said, “teach all nations.” If this is so, how much greater is the obligation imposed on bishops to give the nourishment

of sound doctrine as they see fit to these ministers, who will be the salt of the earth and will take the place of Jesus Christ among men? This duty is not the only one incumbent on the bishops; in addition, they must look after the welfare of the seminarians. They should initiate them quickly into the practices of a firm piety, a piety whose absence would leave them unworthy of the priesthood and incapable of fulfilling its duties.

8. You know very well from theory and practice the difficulties and prolonged labors which this instruction of seminarians requires. Those who have chosen God as their inheritance should show themselves to the Christian people as living models of virtue and self restraint, according to the teaching of the Prince of the Apostles. Under the authority of the bishops and the instruction of appointed teachers, they should learn to dominate their passions, to despise the things of this world, and to seek heavenly goods. Fortified by heavenly thoughts and inflamed by heavenly love, they will remain chaste and pure amidst the corruption of this world. They must also become quickly accustomed to constantly and fearlessly explaining and defending Catholic truth, which the world despises and pursues with an implacable hatred. The times demand a vigorous struggle to preserve the cause of the Church. What could we expect, then, if our ministers were not prepared long in advance by religious training and love to faithfully support their bishops, to listen to their words, and to endure boldly the harshest difficulties for the name of Jesus Christ? Seminaries and other institutions of sacred learning give the seminarians, far from the bustle of daily concerns, the qualities required to fulfill the apostolic ministry properly. Their education also teaches them to endure joyously all the inconveniences of life and all those types of work necessary to save souls. Under the vigilance and protection of the bishops and the priests delegated by them by virtue of their long experience in sacred studies, the students will learn to equitably measure their strengths and to recognize what they are capable of. The pastors can test the abilities and character of each one, in order to judge wisely who is worthy of the honor of the priesthood and to dissuade those who are unworthy. But what salutary fruits can be obtained if the pastors do not have full liberty to remove obstacles and to use the means appropriate to that end? On this subject, since your nation counts among its distinctions the glory of the military, We can draw an analogy. Would the heads of government permit young men placed in military institutions to have any other teachers than those who excel in this art? Do we not choose appropriate military men to teach army discipline, the use of arms, and the military spirit?

9. The Church's concern for its seminaries is therefore easy to understand. From the earliest years of the Church, the popes and the Catholic bishops took special care to establish centers for candidates to the priesthood. Here, either by themselves or with the help of suitable teachers (sometimes taken from the priests of the cathedral church), they taught the humanities, theology, and above all the conduct suitable to their vocation. The houses which the bishops and monks opened to receive clerics are celebrated up to this day. Among them shines the memory of the Lateran Patriarchate; from here, as from a fortress of wisdom and virtue, illustrious popes and bishops appeared, men remarkable for their holiness and for their teaching. The careful and diligent teaching of clerics seemed very important and necessary even from the beginning of the sixth century. The Council of Toledo, speaking about "those whom their parents forced to enter the clerical state as children," commands "that after having received tonsure or being ordained lector, they must be educated in the Church under the vigilance of the bishop." Thus we see why we must strive to organize and govern the seminaries of your dioceses according to the rules established by the fathers of the Council of Trent. That is also why in the previous agreements between the popes and the secular authorities from different periods, the Apostolic See — especially watched over the preservation of seminaries and reserved to the bishops the right to govern them, to the exclusion of all other powers. Among other documents, we have a clear example in the apostolic letter beginning "De salute animarum." Pius VII published this encyclical on July 18, 1821, after reaching an agreement with the king of Prussia concerning a new delimitation of dioceses.

10. Therefore, may the bishops have the full and entire right to train in the seminaries the peaceful army of Jesus Christ. May they be free to choose officials according to their own judgment for the clerical hierarchy, and may they place priests in various posts to fulfill their pastoral duties without obstacles.

11. From what We have just said, venerable brothers, you see the truth and justice in Our demands for ecclesiastical freedom. The Church lives and acts by this freedom, in order to arrive at the happy and lasting agreement so long and ardently desired by both powers. We are confident that the secular authorities will be fair to Us and grant what We ask, based on holy laws.

12. Our demands are not the kind which will diminish the dignity or power of the secular authorities. Rather there may result some substantial and solid advantages for the public welfare. In effect, venerable brothers, what you and your assistants teach concerning civil responsibility comes down to this: every person should be subject to higher powers “not only for fear of punishment, but also because of his conscience.”[2] We should bear public duties happily, abstaining from plots and conspiracies. We should show fraternal love to each other and fulfill faithfully our duties to society. If the number of your assistants were to increase, at the same time the number of those who propagate these useful teachings would increase. It would simultaneously become easier to furnish good priests to parishes so long deprived of their pastors. Catholics ask this with all their hearts.

13. As you know, venerable brothers, there are many seeds of public disorder in the midst of human society. They are like fires scattered here and there, fires which threaten a terrible conflagration. First among them is the worker question, which preoccupies civil authorities. They search for ways to face the imminent dangers, to block the way for sectarians who seek at every occasion to profit from public disorder. They also try to block reforms which work for the great detriment of the state. It is amazing how human society can profit from the work of the Church’s ministers in these cases. We have been able to observe this in the conflagrations and catastrophes which have afflicted past times. In effect, the priests have almost daily contact with the lower classes by virtue of their ministry. They are accustomed to conversing familiarly and intimately with them and know thoroughly the labors and the sorrows of the people from this class. They see clearly their wounded hearts; drawing suitable aids and arguments from religious sources, they are able to give consolation and remedies to the weak in spirit. They thus lessen the present evils, revive broken strength, and restrain minds hurtling toward seditious plots.

14. No less serious or useful is the work which Catholic missionaries, animated by the spirit which the Church inspires in them, bring to distant, uncivilized countries. Several European rulers have in our time begun to establish colonies there. The German government also seeks to establish colonies, increase its possessions, and open new avenues to commerce and industry. What will make its reputation among the nations is its effort to civilize the savage tribes. But to conciliate the minds and to win the confidence of these uncivilized nations, they should teach them the salutary precepts of religion right from the beginning. They should bring them to understand the true notion of what is just and honest. Finally they should explain what it means to be children of God, for they too have been called to this, thanks to the merits of Our Savior. This is what the popes had in mind when they sent so many missionaries to barbarian nations. This is certainly not the affair of armies, nor of civil magistrates, nor of conquerors, although they may certainly reap abundant fruit for it. Rather, as history attests, it is the task of those men who go forth from the camp of the Church, embracing the labors and dangers of missionary expeditions. These men do not fear to travel among barbarian nations as messengers and interpreters of God, ready to pour out their blood and their lives for the salvation of their brothers.

15. Thinking about all these things, We hope that Our wishes will soon be realized through the grace and favor of God. As for you, venerable brothers, continue to ask God for this in ceaseless prayer. Since your minds are far from human ambitions and thoughts, but are fired solely by zeal for God’s glory and love of the Church, you will with the grace of God obtain the reward which your constancy merits.

16. Union of mind and heart has always been a great impetus to the success of every enterprise. Maintain at all costs the holy bond of love among yourselves. We also want to remind you, venerable brothers, that the troubles which you endure are not peculiar to each diocese. Rather, they are matters for the whole Church. As you know, these concerns were transferred to this Apostolic See, for the supreme power to govern the Church and the center of Catholic unity have been established here. Always turn your eyes toward Rome. Be assured that We want to use all Our efforts to end the struggles which flourish in your country, according to your wishes and those of your faithful.

17. Finally, We beseech the father of mercies to consider your labors and sorrows and to grant all your wishes. With the deepest Christian love. We give to you, venerable brothers, to all your clergy, and to the faithful entrusted to your care, Our apostolic blessing, as a witness of Our special love for you and as a pledge of heavenly help and consolation .

Given in Rome, at St. Peter’s, on the sixth day of January, 1886, in the eighth year of Our pontificate.

ENDNOTES:

1. *Ignat. M., epistle to the Ephesians, chap. 15.*
 2. *Rom 13.5.*
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Immortale Dei. On the Christian Constitution of States. Pope Leo XIII - 1885

To Our Venerable Brethren the Patriarchs, Primate, Archbishops, Bishops, and other Ordinaries in Peace and Communion with the Apostolic See.

The Catholic Church, that imperishable handiwork of our all-merciful God, has for her immediate and natural purpose the saving of souls and securing our happiness in heaven. Yet, in regard to things temporal, she is the source of benefits as manifold and great as if the chief end of her existence were to ensure the prospering of our earthly life. And, indeed, wherever the Church has set her foot she has straightway changed the face of things, and has attempered the moral tone of the people with a new civilization and with virtues before unknown. All nations which have yielded to her sway have become eminent by their gentleness, their sense of justice, and the glory of their high deeds.

2. And yet a hackneyed reproach of old date is leveled against her, that the Church is opposed to the rightful aims of the civil government, and is wholly unable to afford help in spreading that welfare and progress which justly and naturally are sought after by every well-regulated State. From the very beginning Christians were harassed by slanderous accusations of this nature, and on that account were held up to hatred and execration, for being (so they were called) enemies of the Empire. The Christian religion was moreover commonly charged with being the cause of the calamities that so frequently befell the State, whereas, in very truth, just punishment was being awarded to guilty nations by an avenging God. This odious calumny, with most valid reason, nerved the genius and sharpened the pen of St. Augustine, who, notably in his treatise, “The City of God,” set forth in so bright a light the worth of Christian wisdom in its relation to the public wealth that he seems not merely to have pleaded the cause of the Christians of his day, but to have refuted for all future times impeachments so grossly contrary to truth. The wicked proneness, however, to levy like charges and accusations has not been lulled to rest. Many, indeed, are they who have tried to work out a plan of civil society based on doctrines other than those approved by the Catholic Church. Nay, in these latter days a novel conception of law has begun here and there to gain increase and influence, the outcome, as it is maintained, of an age arrived at full stature, and the result of progressive liberty. But, though endeavors of various kinds have been ventured on, it is clear that no better mode has been devised for the building up and ruling the State than that which is the necessary growth of the teachings of the Gospel. We deem it, therefore, of the highest moment, and a strict duty of Our apostolic office, to contrast with the lessons taught by Christ the novel theories now advanced touching the State. By this means We cherish hope that the bright shining of the truth may scatter the mists of error and doubt, so that one and all may see clearly the imperious law of life which they are bound to follow and obey.

3. It is not difficult to determine what would be the form and character of the State were it governed according to the principles of Christian philosophy. Man’s natural instinct moves him to live in civil society, for he cannot, if dwelling apart, provide himself with the necessary requirements of life, nor procure the means of developing his mental and moral faculties. Hence, it is divinely ordained that he should lead his life — be it family, or civil — with his fellow men, amongst whom alone his several wants can be adequately supplied. But, as no society can hold together unless some one be over all, directing all to strive earnestly for the common good, every body politic must have a ruling authority, and this authority, no less than society itself, has its source in nature, and has, consequently, God for its Author. Hence, it follows that all public power must proceed from God. For God alone is the true and supreme Lord of the world. Everything, without exception, must be subject to Him, and must serve him, so that whosoever holds the right to govern holds it from one sole and single source, namely, God, the sovereign Ruler of all. “There is no power but from God.”^[1]

4. The right to rule is not necessarily, however, bound up with any special mode of government. It may take this or that form, provided only that it be of a nature of the government, rulers must ever bear in mind that God is the paramount ruler of the world, and must set Him before themselves as their exemplar and law in the administration of the State. For, in things visible God has fashioned secondary causes, in which His divine action can in some wise be discerned, leading up to the end to which the course of the world is ever tending. In like manner, in civil society, God has always willed that there should be a ruling authority, and that they who are invested with it should reflect the divine power and providence in some measure over the human race.

5. They, therefore, who rule should rule with evenhanded justice, not as masters, but rather as fathers, for the rule of God over man is most just, and is tempered always with a father's kindness. Government should, moreover, be administered for the well-being of the citizens, because they who govern others possess authority solely for the welfare of the State. Furthermore, the civil power must not be subservient to the advantage of any one individual or of some few persons, inasmuch as it was established for the common good of all. But, if those who are in authority rule unjustly, if they govern overbearingly or arrogantly, and if their measures prove hurtful to the people, they must remember that the Almighty will one day bring them to account, the more strictly in proportion to the sacredness of their office and preeminence of their dignity. "The mighty shall be mightily tormented."^[2] Then, truly, will the majesty of the law meet with the dutiful and willing homage of the people, when they are convinced that their rulers hold authority from God, and feel that it is a matter of justice and duty to obey them, and to show them reverence and fealty, united to a love not unlike that which children show their parents. "Let every soul be subject to higher powers."^[3] To despise legitimate authority, in whomsoever vested, is unlawful, as a rebellion against the divine will, and whoever resists that, rushes willfully to destruction. "He that resisteth the power resisteth the ordinance of God, and they that resist, purchase to themselves damnation."^[4] To cast aside obedience, and by popular violence to incite to revolt, is therefore treason, not against man only, but against God.

6. As a consequence, the State, constituted as it is, is clearly bound to act up to the manifold and weighty duties linking it to God, by the public profession of religion. Nature and reason, which command every individual devoutly to worship God in holiness, because we belong to Him and must return to Him, since from Him we came, bind also the civil community by a like law. For, men living together in society are under the power of God no less than individuals are, and society, no less than individuals, owes gratitude to God who gave it being and maintains it and whose everbounteous goodness enriches it with countless blessings. Since, then, no one is allowed to be remiss in the service due to God, and since the chief duty of all men is to cling to religion in both its teaching and practice—not such religion as they may have a preference for, but the religion which God enjoins, and which certain and most clear marks show to be the only one true religion — it is a public crime to act as though there were no God. So, too, is it a sin for the State not to have care for religion as a something beyond its scope, or as of no practical benefit; or out of many forms of religion to adopt that one which chimes in with the fancy; for we are bound absolutely to worship God in that way which He has shown to be His will. All who rule, therefore, would hold in honor the holy name of God, and one of their chief duties must be to favor religion, to protect it, to shield it under the credit and sanction of the laws, and neither to organize nor enact any measure that may compromise its safety. This is the bounden duty of rulers to the people over whom they rule. For one and all are we destined by our birth and adoption to enjoy, when this frail and fleeting life is ended, a supreme and final good in heaven, and to the attainment of this every endeavor should be directed. Since, then, upon this depends the full and perfect happiness of mankind, the securing of this end should be of all imaginable interests the most urgent. Hence, civil society, established for the common welfare, should not only safeguard the wellbeing of the community, but have also at heart the interests of its individual members, in such mode as not in any way to hinder, but in every manner to render as easy as may be, the possession of that highest and unchangeable good for which all should seek. Wherefore, for this purpose, care must especially be taken to preserve unharmed and unimpeded the religion whereof the practice is the link connecting man with God.

7. Now, it cannot be difficult to find out which is the true religion, if only it be sought with an earnest and unbiased mind; for proofs are abundant and striking. We have, for example, the fulfillment of prophecies, miracles in great numbers, the rapid spread of the faith in the midst of enemies and in face of overwhelming obstacles, the witness of the martyrs, and the

like. From all these it is evident that the only true religion is the one established by Jesus Christ Himself, and which He committed to His Church to protect and to propagate.

8. For the only-begotten Son of God established on earth a society which is called the Church, and to it He handed over the exalted and divine office which He had received from His Father, to be continued through the ages to come. “As the Father hath sent Me, I also send you.”^[5] “Behold I am with you all days, even to the consummation of the world.”^[6] Consequently, as Jesus Christ came into the world that men “might have life and have it more abundantly,”^[7] so also has the Church for its aim and end the eternal salvation of souls, and hence it is so constituted as to open wide its arms to all mankind, unhampered by any limit of either time or place. “Preach ye the Gospel to every creature.”^[8]

9. Over this mighty multitude God has Himself set rulers with power to govern, and He has willed that one should be the head of all, and the chief and unerring teacher of truth, to whom He has given “the keys of the kingdom of heaven.”^[9] “Feed My lambs, feed My sheep.”^[10] “I have prayed for thee that thy faith fail not.”^[11]

10. This society is made up of men, just as civil society is, and yet is supernatural and spiritual, on account of the end for which it was founded, and of the means by which it aims at attaining that end. Hence, it is distinguished and differs from civil society, and, what is of highest moment, it is a society chartered as of right divine, perfect in its nature and in its title, to possess in itself and by itself, through the will and loving kindness of its Founder, all needful provision for its maintenance and action. And just as the end at which the Church aims is by far the noblest of ends, so is its authority the most exalted of all authority, nor can it be looked upon as inferior to the civil power, or in any manner dependent upon it.

11. In very truth, Jesus Christ gave to His Apostles unrestrained authority in regard to things sacred, together with the genuine and most true power of making laws, as also with the twofold right of judging and of punishing, which flow from that power. “All power is given to Me in heaven and on earth: going therefore teach all nations . . . teaching them to observe all things whatsoever I have commanded you.”^[12] And in another place: “If he will not hear them, tell the Church.”^[13] And again: “In readiness to revenge all disobedience.”^[14] And once more: “That . . . I may not deal more severely according to the power which the Lord hath given me, unto edification and not unto destruction.”^[15] Hence, it is the Church, and not the State, that is to be man’s guide to heaven. It is to the Church that God has assigned the charge of seeing to, and legislating for, all that concerns religion; of teaching all nations; of spreading the Christian faith as widely as possible; in short, of administering freely and without hindrance, in accordance with her own judgment, all matters that fall within its competence.

12. Now, this authority, perfect in itself, and plainly meant to be unfettered, so long assailed by a philosophy that truckles to the State, the Church, has never ceased to claim for herself and openly to exercise. The Apostles themselves were the first to uphold it, when, being forbidden by the rulers of the synagogue to preach the Gospel, they courageously answered: “We must obey God rather than men.”^[16] This same authority the holy Fathers of the Church were always careful to maintain by weighty arguments, according as occasion arose, and the Roman Pontiffs have never shrunk from defending it with unbending constancy. Nay, more, princes and all invested with power to rule have themselves approved it, in theory alike and in practice. It cannot be called in question that in the making of treaties, in the transaction of business matters, in the sending and receiving ambassadors, and in the interchange of other kinds of official dealings they have been wont to treat with the Church as with a supreme and legitimate power. And, assuredly, all ought to hold that it was not without a singular disposition of God’s providence that this power of the Church was provided with a civil sovereignty as the surest safeguard of her independence.

13. The Almighty, therefore, has given the charge of the human race to two powers, the ecclesiastical and the civil, the one being set over divine, and the other over human, things. Each in its kind is supreme, each has fixed limits within which it is contained, limits which are defined by the nature and special object of the province of each, so that there is, we may say, an orbit traced out within which the action of each is brought into play by its own native right. But, inasmuch as each of these two powers has authority over the same subjects, and as it might come to pass that one and the same thing — related differently, but still remaining one and the same thing — might belong to the jurisdiction and determination of both, therefore God, who foresees all things, and who is the author of these two powers, has marked out the course of each in

right correlation to the other. “For the powers that are, are ordained of God.”^[17] Were this not so, deplorable contentions and conflicts would often arise, and, not infrequently, men, like travelers at the meeting of two roads, would hesitate in anxiety and doubt, not knowing what course to follow. Two powers would be commanding contrary things, and it would be a dereliction of duty to disobey either of the two.

14. But it would be most repugnant to them to think thus of the wisdom and goodness of God. Even in physical things, albeit of a lower order, the Almighty has so combined the forces and springs of nature with tempered action and wondrous harmony that no one of them clashes with any other, and all of them most fitly and aptly work together for the great purpose of the universe. There must, accordingly, exist between these two powers a certain orderly connection, which may be compared to the union of the soul and body in man. The nature and scope of that connection can be determined only, as We have laid down, by having regard to the nature of each power, and by taking account of the relative excellence and nobleness of their purpose. One of the two has for its proximate and chief object the well-being of this mortal life; the other, the everlasting joys of heaven. Whatever, therefore in things human is of a sacred character, whatever belongs either of its own nature or by reason of the end to which it is referred, to the salvation of souls, or to the worship of God, is subject to the power and judgment of the Church. Whatever is to be ranged under the civil and political order is rightly subject to the civil authority. Jesus Christ has Himself given command that what is Caesar’s is to be rendered to Caesar, and that what belongs to God is to be rendered to God.

15. There are, nevertheless, occasions when another method of concord is available for the sake of peace and liberty: We mean when rulers of the State and the Roman Pontiff come to an understanding touching some special matter. At such times the Church gives signal proof of her motherly love by showing the greatest possible kindness and indulgence.

16. Such, then, as We have briefly pointed out, is the Christian organization of civil society; not rashly or fancifully shaped out, but educed from the highest and truest principles, confirmed by natural reason itself.

17. In such organization of the State there is nothing that can be thought to infringe upon the dignity of rulers, and nothing unbecoming them; nay, so far from degrading the sovereign power in its due rights, it adds to it permanence and luster. Indeed, when more fully pondered, this mutual coordination has a perfection in which all other forms of government are lacking, and from which excellent results would flow, were the several component parts to keep their place and duly discharge the office and work appointed respectively for each. And, doubtless, in the constitution of the State such as We have described, divine and human things are equitably shared; the rights of citizens assured to them, and fenced round by divine, by natural, and by human law; the duties incumbent on each one being wisely marked out, and their fulfillment fittingly insured. In their uncertain and toilsome journey to the everlasting city all see that they have safe guides and helpers on their way, and are conscious that others have charge to protect their persons alike and their possessions, and to obtain or preserve for them everything essential for their present life. Furthermore, domestic society acquires that firmness and solidity so needful to it from the holiness of marriage, one and indissoluble, wherein the rights and duties of husband and wife are controlled with wise justice and equity; due honor is assured to the woman; the authority of the husband is conformed to the pattern afforded by the authority of God; the power of the father is tempered by a due regard for the dignity of the mother and her offspring; and the best possible provision is made for the guardianship, welfare, and education of the children.

18. In political affairs, and all matters civil, the laws aim at securing the common good, and are not framed according to the delusive caprices and opinions of the mass of the people, but by truth and by justice; the ruling powers are invested with a sacredness more than human, and are withheld from deviating from the path of duty, and from overstepping the bounds of rightful authority; and the obedience is not the servitude of man to man, but submission to the will of God, exercising His sovereignty through the medium of men. Now, this being recognized as undeniable, it is felt that the high office of rulers should be held in respect; that public authority should be constantly and faithfully obeyed; that no act of sedition should be committed; and that the civic order of the commonwealth should be maintained as sacred.

19. So, also, as to the duties of each one toward his fellow men, mutual forbearance, kindness, generosity are placed in the ascendant; the man who is at once a citizen and a Christian is not drawn aside by conflicting obligations; and, lastly, the abundant benefits with which the Christian religion, of its very nature, endows even the mortal life of man are acquired for the community and civil society. And this to such an extent that it may be said in sober truth: “The condition of the commonwealth depends on the religion with which God is worshipped; and between one and the other there exists an intimate and abiding connection.”^[18]

20. Admirably, according to his wont, does St. Augustine, in many passages, enlarge upon the nature of these advantages; but nowhere more markedly and to the point than when he addresses the Catholic Church in the following words: “Thou dost teach and train children with much tenderness, young men with much vigor, old men with much gentleness; as the age not of the body alone, but of the mind of each requires. Women thou dost subject to their husbands in chaste and faithful obedience, not for the gratifying of their lust, but for bringing forth children, and for having a share in the family concerns. Thou dost set husbands over their wives, not that they may play false to the weaker sex, but according to the requirements of sincere affection. Thou dost subject children to their parents in a kind of free service, and dost establish parents over their children with a benign rule. . . Thou joinest together, not in society only, but in a sort of brotherhood, citizen with citizen, nation with nation, and the whole race of men, by reminding them of their common parentage. Thou teachest kings to look to the interests of their people, and dost admonish the people to be submissive to their kings. With all care dost thou teach all to whom honor is due, and affection, and reverence, and fear, consolation, and admonition and exhortation, and discipline, and reproach, and punishment. Thou showest that all these are not equally incumbent on all, but that charity is owing to all, and wrongdoing to none.”^[19] And in another place, blaming the false wisdom of certain time-serving philosophers, he observes: “Let those who say that the teaching of Christ is hurtful to the State produce such armies as the maxims of Jesus have enjoined soldiers to bring into being; such governors of provinces; such husbands and wives; such parents and children; such masters and servants; such kings; such judges, and such payers and collectors of tribute, as the Christian teaching instructs them to become, and then let them dare to say that such teaching is hurtful to the State. Nay, rather will they hesitate to own that this discipline, if duly acted up to, is the very mainstay of the commonwealth.”^[20]

21. There was once a time when States were governed by the philosophy of the Gospel. Then it was that the power and divine virtue of Christian wisdom had diffused itself throughout the laws, institutions, and morals of the people, permeating all ranks and relations of civil society. Then, too, the religion instituted by Jesus Christ, established firmly in befitting dignity, flourished everywhere, by the favor of princes and the legitimate protection of magistrates; and Church and State were happily united in concord and friendly interchange of good offices. The State, constituted in this wise, bore fruits important beyond all expectation, whose remembrance is still, and always will be, in renown, witnessed to as they are by countless proofs which can never be blotted out or ever obscured by any craft of any enemies. Christian Europe has subdued barbarous nations, and changed them from a savage to a civilized condition, from superstition to true worship. It victoriously rolled back the tide of Mohammedan conquest; retained the headship of civilization; stood forth in the front rank as the leader and teacher of all, in every branch of national culture; bestowed on the world the gift of true and many-sided liberty; and most wisely founded very numerous institutions for the solace of human suffering. And if we inquire how it was able to bring about so altered a condition of things, the answer is — beyond all question, in large measure, through religion, under whose auspices so many great undertakings were set on foot, through whose aid they were brought to completion.

22. A similar state of things would certainly have continued had the agreement of the two powers been lasting. More important results even might have been justly looked for, had obedience waited upon the authority, teaching, and counsels of the Church, and had this submission been specially marked by greater and more unswerving loyalty. For that should be regarded in the light of an ever-changeless law which Ivo of Chartres wrote to Pope Paschal II: “When kingdom and priesthood are at one, in complete accord, the world is well ruled, and the Church flourishes, and brings forth abundant fruit. But when they are at variance, not only smaller interests prosper not, but even things of greatest moment fall into deplorable decay.”^[21]

23. But that harmful and deplorable passion for innovation which was aroused in the sixteenth century threw first of all into confusion the Christian religion, and next, by natural sequence, invaded the precincts of philosophy, whence it spread

amongst all classes of society. From this source, as from a fountain-head, burst forth all those later tenets of unbridled license which, in the midst of the terrible upheavals of the last century, were wildly conceived and boldly proclaimed as the principles and foundation of that new conception of law which was not merely previously unknown, but was at variance on many points with not only the Christian, but even the natural law.

24. Amongst these principles the main one lays down that as all men are alike by race and nature, so in like manner all are equal in the control of their life; that each one is so far his own master as to be in no sense under the rule of any other individual; that each is free to think on every subject just as he may choose, and to do whatever he may like to do; that no man has any right to rule over other men. In a society grounded upon such maxims all government is nothing more nor less than the will of the people, and the people, being under the power of itself alone, is alone its own ruler. It does choose, nevertheless, some to whose charge it may commit itself, but in such wise that it makes over to them not the right so much as the business of governing, to be exercised, however, in its name.

25. The authority of God is passed over in silence, just as if there were no God; or as if He cared nothing for human society; or as if men, whether in their individual capacity or bound together in social relations, owed nothing to God; or as if there could be a government of which the whole origin and power and authority did not reside in God Himself. Thus, as is evident, a State becomes nothing but a multitude which is its own master and ruler. And since the people is declared to contain within itself the spring-head of all rights and of all power, it follows that the State does not consider itself bound by any kind of duty toward God. Moreover, it believes that it is not obliged to make public profession of any religion; or to inquire which of the very many religions is the only one true; or to prefer one religion to all the rest; or to show to any form of religion special favor; but, on the contrary, is bound to grant equal rights to every creed, so that public order may not be disturbed by any particular form of religious belief.

26. And it is a part of this theory that all questions that concern religion are to be referred to private judgment; that every one is to be free to follow whatever religion he prefers, or none at all if he disapprove of all. From this the following consequences logically flow: that the judgment of each one's conscience is independent of all law; that the most unrestrained opinions may be openly expressed as to the practice or omission of divine worship; and that every one has unbounded license to think whatever he chooses and to publish abroad whatever he thinks.

27. Now, when the State rests on foundations like those just named — and for the time being they are greatly in favor — it readily appears into what and how unrightful a position the Church is driven. For, when the management of public business is in harmony with doctrines of such a kind, the Catholic religion is allowed a standing in civil society equal only, or inferior, to societies alien from it; no regard is paid to the laws of the Church, and she who, by the order and commission of Jesus Christ, has the duty of teaching all nations, finds herself forbidden to take any part in the instruction of the people. With reference to matters that are of twofold jurisdiction, they who administer the civil power lay down the law at their own will, and in matters that appertain to religion defiantly put aside the most sacred decrees of the Church. They claim jurisdiction over the marriages of Catholics, even over the bond as well as the unity and the indissolubility of matrimony. They lay hands on the goods of the clergy, contending that the Church cannot possess property. Lastly, they treat the Church with such arrogance that, rejecting entirely her title to the nature and rights of a perfect society, they hold that she differs in no respect from other societies in the State, and for this reason possesses no right nor any legal power of action, save that which she holds by the concession and favor of the government. If in any State the Church retains her own agreement publicly entered into by the two powers, men forthwith begin to cry out that matters affecting the Church must be separated from those of the State.

28. Their object in uttering this cry is to be able to violate unpunished their plighted faith, and in all things to have unchecked control. And as the Church, unable to abandon her chiefest and most sacred duties, cannot patiently put up with this, and asks that the pledge given to her be fully and scrupulously acted up to, contentions frequently arise between the ecclesiastical and the civil power, of which the issue commonly is that the weaker power yields to the one which is stronger in human resources.

29. Accordingly, it has become the practice and determination under this condition of public polity (now so much admired by many) either to forbid the action of the Church altogether, or to keep her in check and bondage to the State. Public enactments are in great measure framed with this design. The drawing up of laws, the administration of State affairs, the godless education of youth, the spoliation and suppression of religious orders, the overthrow of the temporal power of the Roman Pontiff, all alike aim to this one end — to paralyze the action of Christian institutions, to cramp to the utmost the freedom of the Catholic Church, and to curtail her ever single prerogative.

30. Now, natural reason itself proves convincingly that such concepts of the government of a State are wholly at variance with the truth. Nature itself bears witness that all power, of every kind, has its origin from God, who is its chief and most august source.

31. The sovereignty of the people, however, and this without any reference to God, is held to reside in the multitude; which is doubtless a doctrine exceedingly well calculated to flatter and to inflame many passions, but which lacks all reasonable proof, and all power of insuring public safety and preserving order. Indeed, from the prevalence of this teaching, things have come to such a pass that may hold as an axiom of civil jurisprudence that seditions may be rightfully fostered. For the opinion prevails that princes are nothing more than delegates chosen to carry out the will of the people; whence it necessarily follows that all things are as changeable as the will of the people, so that risk of public disturbance is ever hanging over our heads.

To hold, therefore, that there is no difference in matters of religion between forms that are unlike each other, and even contrary to each other, most clearly leads in the end to the rejection of all religion in both theory and practice. And this is the same thing as atheism, however it may differ from it in name. Men who really believe in the existence of God must, in order to be consistent with themselves and to avoid absurd conclusions, understand that differing modes of divine worship involving dissimilarity and conflict even on most important points cannot all be equally probable, equally good, and equally acceptable to God.

32. So, too, the liberty of thinking, and of publishing, whatsoever each one likes, without any hindrance, is not in itself an advantage over which society can wisely rejoice. On the contrary, it is the fountain-head and origin of many evils. Liberty is a power perfecting man, and hence should have truth and goodness for its object. But the character of goodness and truth cannot be changed at option. These remain ever one and the same, and are no less unchangeable than nature itself. If the mind assents to false opinions, and the will chooses and follows after what is wrong, neither can attain its native fullness, but both must fall from their native dignity into an abyss of corruption. Whatever, therefore, is opposed to virtue and truth may not rightly be brought temptingly before the eye of man, much less sanctioned by the favor and protection of the law. A well-spent life is the only way to heaven, whither all are bound, and on this account the State is acting against the laws and dictates of nature whenever it permits the license of opinion and of action to lead minds astray from truth and souls away from the practice of virtue. To exclude the Church, founded by God Himself, from life, from laws, from the education of youth, from domestic society is a grave and fatal error. A State from which religion is banished can never be well regulated; and already perhaps more than is desirable is known of the nature and tendency of the so-called civil philosophy of life and morals. The Church of Christ is the true and sole teacher of virtue and guardian of morals. She it is who preserves in their purity the principles from which duties flow, and, by setting forth most urgent reasons for virtuous life, bids us not only to turn away from wicked deeds, but even to curb all movements of the mind that are opposed to reason, even though they be not carried out in action.

33. To wish the Church to be subject to the civil power in the exercise of her duty is a great folly and a sheer injustice. Whenever this is the case, order is disturbed, for things natural are put above things supernatural; the many benefits which the Church, if free to act, would confer on society are either prevented or at least lessened in number; and a way is prepared for enmities and contentions between the two powers, with how evil result to both the issue of events has taught us only too frequently.

34. Doctrines such as these, which cannot be approved by human reason, and most seriously affect the whole civil order, Our predecessors the Roman Pontiffs (well aware of what their apostolic office required of them) have never allowed to pass uncondemned. Thus, Gregory XVI in his encyclical letter “*Mirari Vos*,” dated August 15, 1832, inveighed with weighty words against the sophisms which even at his time were being publicly inculcated—namely, that no preference should be shown for any particular form of worship; that it is right for individuals to form their own personal judgments about religion; that each man’s conscience is his sole and allsufficing guide; and that it is lawful for every man to publish his own views, whatever they may be, and even to conspire against the State. On the question of the separation of Church and State the same Pontiff writes as follows: “Nor can We hope for happier results either for religion or for the civil government from the wishes of those who desire that the Church be separated from the State, and the concord between the secular and ecclesiastical authority be dissolved. It is clear that these men, who yearn for a shameless liberty, live in dread of an agreement which has always been fraught with good, and advantageous alike to sacred and civil interests.” To the like effect, also, as occasion presented itself, did Pius IX brand publicly many false opinions which were gaining ground, and afterwards ordered them to be condensed in summary form in order that in this sea of error Catholics might have a light which they might safely follow.^[22]

35. From these pronouncements of the Popes it is evident that the origin of public power is to be sought for in God Himself, and not in the multitude, and that it is repugnant to reason to allow free scope for sedition. Again, that it is not lawful for the State, any more than for the individual, either to disregard all religious duties or to hold in equal favor different kinds of religion; that the unrestrained freedom of thinking and of openly making known one’s thoughts is not inherent in the rights of citizens, and is by no means to be reckoned worthy of favor and support. In like manner it is to be understood that the Church no less than the State itself is a society perfect in its own nature and its own right, and that those who exercise sovereignty ought not so to act as to compel the Church to become subservient or subject to them, or to hamper her liberty in the management of her own affairs, or to despoil her in any way of the other privileges conferred upon her by Jesus Christ. In matters, however, of mixed jurisdiction, it is in the highest degree consonant to nature, as also to the designs of God, that so far from one of the powers separating itself from the other, or still less coming into conflict with it, complete harmony, such as is suited to the end for which each power exists, should be preserved between them.

36. This, then, is the teaching of the Catholic Church concerning the constitution and government of the State. By the words and decrees just cited, if judged dispassionately, no one of the several forms of government is in itself condemned, inasmuch as none of them contains anything contrary to Catholic doctrine, and all of them are capable, if wisely and justly managed, to insure the welfare of the State. Neither is it blameworthy in itself, in any manner, for the people to have a share greater or less, in the government: for at certain times, and under certain laws, such participation may not only be of benefit to the citizens, but may even be of obligation. Nor is there any reason why any one should accuse the Church of being wanting in gentleness of action or largeness of view, or of being opposed to real and lawful liberty. The Church, indeed, deems it unlawful to place the various forms of divine worship on the same footing as the true religion, but does not, on that account, condemn those rulers who, for the sake of securing some great good or of hindering some great evil, allow patiently custom or usage to be a kind of sanction for each kind of religion having its place in the State. And, in fact, the Church is wont to take earnest heed that no one shall be forced to embrace the Catholic faith against his will, for, as St. Augustine wisely reminds us, “Man cannot believe otherwise than of his own will.”

37. In the same way the Church cannot approve of that liberty which begets a contempt of the most sacred laws of God, and casts off the obedience due to lawful authority, for this is not liberty so much as license, and is most correctly styled by St. Augustine the “liberty of self-ruin,” and by the Apostle St. Peter the “cloak of malice.”^[23] Indeed, since it is opposed to reason, it is a true slavery, “for whosoever committeth sin is the slave of sin.”^[24] On the other hand, that liberty is truly genuine, and to be sought after, which in regard to the individual does not allow men to be the slaves of error and of passion, the worst of all masters; which, too, in public administration guides the citizens in wisdom and provides for them increased means of well-being; and which, further, protects the State from foreign interference.

38. This honorable liberty, alone worthy of human beings, the Church approves most highly and has never slackened her endeavor to preserve, strong and unchanged, among nations. And, in truth, whatever in the State is of chief avail for the

common welfare; whatever has been usefully established to curb the license of rulers who are opposed to the true interests of the people, or to keep in check the leading authorities from unwarrantably interfering in municipal or family affairs; whatever tends to uphold the honor, manhood, and equal rights of individual citizens — of all these things, as the monuments of past ages bear witness, the Catholic Church has always been the originator, the promoter, or the guardian. Ever, therefore, consistent with herself, while on the one hand she rejects that exorbitant liberty which in individuals and in nations ends in license or in thralldom, on the other hand, she willingly and most gladly welcomes whatever improvements the age brings forth, if these really secure the prosperity of life here below, which is, as it were, a stage in the journey to the life that will know no ending.

39. Therefore, when it is said that the Church is hostile to modern political regimes and that she repudiates the discoveries of modern research, the charge is a ridiculous and groundless calumny. Wild opinions she does repudiate, wicked and seditious projects she does condemn, together with that attitude of mind which points to the beginning of a willful departure from God. But, as all truth must necessarily proceed from God, the Church recognizes in all truth that is reached by research a trace of the divine intelligence. And as all truth in the natural order is powerless to destroy belief in the teachings of revelation, but can do much to confirm it, and as every newly discovered truth may serve to further the knowledge or the praise of God, it follows that whatsoever spreads the range of knowledge will always be willingly and even joyfully welcomed by the Church. She will always encourage and promote, as she does in other branches of knowledge, all study occupied with the investigation of nature. In these pursuits, should the human intellect discover anything not known before, the Church makes no opposition. She never objects to search being made for things that minister to the refinements and comforts of life. So far, indeed, from opposing these she is now, as she ever has been, hostile alone to indolence and sloth, and earnestly wishes that the talents of men may bear more and more abundant fruit by cultivation and exercise. Moreover, she gives encouragement to every kind of art and handicraft, and through her influence, directing all strivings after progress toward virtue and salvation, she labors to prevent man's intellect and industry from turning him away from God and from heavenly things.

40. All this, though so reasonable and full of counsel, finds little favor nowadays when States not only refuse to conform to the rules of Christian wisdom, but seem even anxious to recede from them further and further on each successive day. Nevertheless, since truth when brought to light is wont, of its own nature, to spread itself far and wide, and gradually take possession of the minds of men, We, moved by the great and holy duty of Our apostolic mission to all nations, speak, as We are bound to do, with freedom. Our eyes are not closed to the spirit of the times. We repudiate not the assured and useful improvements of our age, but devoutly wish affairs of State to take a safer course than they are now taking, and to rest on a more firm foundation without injury to the true freedom of the people; for the best parent and guardian of liberty amongst men is truth. "The truth shall make you free."^[25]

41. If in the difficult times in which Our lot is cast, Catholics will give ear to Us, as it behooves them to do, they will readily see what are the duties of each one in matters of opinion as well as action. As regards opinion, whatever the Roman Pontiffs have hitherto taught, or shall hereafter teach, must be held with a firm grasp of mind, and, so often as occasion requires, must be openly professed.

42. Especially with reference to the so-called "liberties" which are so greatly coveted in these days, all must stand by the judgment of the apostolic see, and have the same mind. Let no man be deceived by the honest outward appearance of these liberties, but let each one reflect whence these have had their origin, and by what efforts they are everywhere upheld and promoted. Experience has made Us well acquainted with their results to the State, since everywhere they have borne fruits which the good and wise bitterly deplore. If there really exist anywhere, or if we in imagination conceive, a State, waging wanton and tyrannical war against Christianity, and if we compare with it the modern form of government just described, this latter may seem the more enduring of the two. Yet, undoubtedly, the principles on which such a government is grounded are, as We have said, of a nature which no one can approve.

43. Secondly, action may relate to private and domestic matters, or to matters public. As to private affairs, the first duty is to conform life and conduct to the gospel precepts, and to refuse to shrink from this duty when Christian virtue demands

some sacrifice slightly more difficult to make. All, moreover, are bound to love the Church as their common mother, to obey her laws, promote her honor, defend her rights, and to endeavor to make her respected and loved by those over whom they have authority. It is also of great moment to the public welfare to take a prudent part in the business of municipal administration, and to endeavor above all to introduce effectual measures, so that, as becomes a Christian people, public provision may be made for the instruction of youth in religion and true morality. Upon these things the well-being of every State greatly depends.

44. Furthermore, it is in general fitting and salutary that Catholics should extend their efforts beyond this restricted sphere, and give their attention to national politics. We say “in general” because these Our precepts are addressed to all nations. However, it may in some places be true that, for most urgent and just reasons, it is by no means expedient for Catholics to engage in public affairs or to take an active part in politics. Nevertheless, as We have laid down, to take no share in public matters would be as wrong as to have no concern for, or to bestow no labor upon, the common good, and the more so because Catholics are admonished, by the very doctrines which they profess, to be upright and faithful in the discharge of duty, while, if they hold aloof, men whose principles offer but small guarantee for the welfare of the State will the more readily seize the reins of government. This would tend also to the injury of the Christian religion, forasmuch as those would come into power who are badly disposed toward the Church, and those who are willing to befriend her would be deprived of all influence.

45. It follows clearly, therefore, that Catholics have just reasons for taking part in the conduct of public affairs. For in so doing they assume not nor should they assume the responsibility of approving what is blameworthy in the actual methods of government, but seek to turn these very methods, so far as is possible, to the genuine and true public good, and to use their best endeavors at the same time to infuse, as it were, into all the veins of the State the healthy sap and blood of Christian wisdom and virtue. The morals and ambitions of the heathens differed widely from those of the Gospel, yet Christians were to be seen living undefiled everywhere in the midst of pagan superstition, and, while always true to themselves, coming to the front boldly wherever an opening was presented. Models of loyalty to their rulers, submissive, so far as was permitted, to the sovereign power, they shed around them on every side a halo of sanctity; they strove to be helpful to their brethren, and to attract others to the wisdom of Jesus Christ, yet were bravely ready to withdraw from public life, nay, even to lay down their life, if they could not without loss of virtue retain honors, dignities, and offices. For this reason, Christian ways and manners speedily found their way not only into private houses but into the camp, the senate, and even into the imperial palaces. “We are but of yesterday,” wrote Tertullian, “yet we swarm in all your institutions, we crowd your cities, islands, villages, towns, assemblies, the army itself. your wards and corporations, the palace, the senate, and the law courts.”^[26] So that the Christian faith, when once it became lawful to make public profession of the Gospel, appeared in most of the cities of Europe, not like an infant crying in its cradle, but already grown up and full of vigor.

46. In these Our days it is well to revive these examples of Our forefathers. First and foremost, it is the duty of all Catholics worthy of the name and wishful to be known as most loving children of the Church, to reject without swerving whatever is inconsistent with so fair a title; to make use of popular institutions, so far as can honestly be done, for the advancement of truth and righteousness; to strive that liberty of action shall not transgress the bounds marked out by nature and the law of God; to endeavor to bring back all civil society to the pattern and form of Christianity which We have described. It is barely possible to lay down any fixed method by which such purposes are to be attained, because the means adopted must suit places and times widely differing from one another. Nevertheless, above all things, unity of aim must be preserved, and similarity must be sought after in all plans of action. Both these objects will be carried into effect without fail if all will follow the guidance of the apostolic see as their rule of life and obey the bishops whom the Holy Spirit has placed to rule the Church of God.^[27] The defense of Catholicism, indeed, necessarily demands that in the profession of doctrines taught by the Church all shall be of one mind and all steadfast in believing; and care must be taken never to connive, in any way, at false opinions, never to withstand them less strenuously than truth allows. In mere matters of opinion it is permissible to discuss things with moderation, with a desire of searching into the truth, without unjust suspicion or angry recriminations.

47. Hence, lest concord be broken by rash charges, let this be understood by all, that the integrity of Catholic faith cannot be reconciled with opinions verging on naturalism or rationalism, the essence of which is utterly to do away with Christian

institutions and to install in society the supremacy of man to the exclusion of God. Further, it is unlawful to follow one line of conduct in private life and another in public, respecting privately the authority of the Church, but publicly rejecting it; for this would amount to joining together good and evil, and to putting man in conflict with himself; whereas he ought always to be consistent, and never in the least point nor in any condition of life to swerve from Christian virtue.

48. But in matters merely political, as, for instance, the best form of government, and this or that system of administration, a difference of opinion is lawful. Those, therefore, whose piety is in other respects known, and whose minds are ready to accept in all obedience the decrees of the apostolic see, cannot in justice be accounted as bad men because they disagree as to subjects We have mentioned; and still graver wrong will be done them, if — as We have more than once perceived with regret — they are accused of violating, or of wavering in, the Catholic faith.

49. Let this be well borne in mind by all who are in the habit of publishing their opinions, and above all by journalists. In the endeavor to secure interests of the highest order there is no room for intestine strife or party rivalries; since all should aim with one mind and purpose to make safe that which is the common object of all — the maintenance of religion and of the State. If, therefore, they have hitherto been dissensions, let them henceforth be gladly buried in oblivion. If rash or injurious acts have been committed, whoever may have been at fault, let mutual charity make amends, and let the past be redeemed by a special submission of all to the apostolic see. In this way Catholics will attain two most excellent results: they will become helpers to the Church in preserving and propagating Christian wisdom, and they will confer the greatest benefit on civil society, the safety of which is exceedingly imperiled by evil teachings and bad passions.

50. This, venerable brethren, is what We have thought it Our duty to expound to all nations of the Catholic world touching the Christian constitution of States and the duties of individual citizens. It behooves Us now with earnest prayer to implore the protection of heaven, beseeching God, who alone can enlighten the minds of men and move their will, to bring about those happy ends for which We yearn and strive, for His greater glory and the general salvation of mankind. As a happy augury of the divine benefits, and in token of Our paternal benevolence, to you, venerable brothers, and to the clergy and to the whole people committed to your charge and vigilance, We grant lovingly in the Lord the apostolic benediction.

Given at St. Peter's in Rome, the first day of November, 1885, the seventh year of Our pontificate.

ENDNOTES:

1. *Rom. 13:1.*

2. *Wisd. 6:7.*

3. *Rom. 13:1.*

4. *Rom. 13:2.*

5. *John 20:21.*

6. *Matt. 28:20.*

7. *John 10:10.*

8. *Mark 16:15.*

9. *Matt. 16:19.*

10. *John 21: 16-17.*

11. *Luke 22:32.*

12. *Matt. 28:18-20.*

13. *Matt. 18:12.*

14. *2 Cor. 10:6.*

15. *2 Cor. 13:10.*

16. *Acts 5:29.*

17. *Rom. 13:1.*

18. *Sacr. Imp. ad Cyrillum Alexand. et Episcopos metrop.; See Labbeus, "Collect. Conc.," Vol. 3.*

19. *"De moribus ecclesiae," I, cap. 30, n. 63 (PL 32, 1336).*

20. *"Epist. 138 ad Marcellinum," cap. 2, n. 15 (PL 33, 532).*

21. *Epist. 238, to Pope Paschal II (PL 162, 246B).*

22. Pope Pius IX, encyclical “*Quanta Cura*” (Dec. 8, 1864): “*Syllabus.*” It will suffice to indicate a few of them:

Prop. 19. The Church is not a true, perfect, and wholly independent society, possessing in its own unchanging rights conferred upon it by its divine Founder; but it is for the civil power to determine what are the rights of the Church, and the limits within which it may use them.

Prop. 29. The State, as the origin and source of all rights, enjoys a right that is unlimited.

Prop. 55. The Church must be separated from the State and the State from the Church.

Prop. 79. It is untoward that the civil liberty of every form of worship, and the full power given to all of openly and publicly manifesting whatsoever opinions and thoughts, lead to the more ready corruption of the minds and morals of the people, and to the spread of the plague of religious indifference.

23. 1 Peter 2:16.

24. John 8:34.

25. John 8:32.

26. *Apoplget*, 27 (P4 1, 525).

27. Acts 20:28.

In Amplissimo. On the Church in the United States. Pope Leo XIII - 1902

To James Cardinal Gibbons and the Archbishops, and Bishops of the United States.

1. Certainly We have reason to rejoice, and the Catholic world, on account of its reverence for the Apostolic See, has reason to rejoice at the extraordinary fact that We are to be reckoned as the third in the long line of Roman Pontiffs to whom it has been happily given to enter upon the twenty-fifth year of the Supreme Priesthood. But in this circle of congratulations, while the voices of all are welcome to Us, that of the bishops and faithful of the United States of North America brings Us special joy, both on account of the conditions which give your country prominence over many other, and of the special love we entertain for you.

2. You have been pleased, beloved Son and Venerable Brothers, in your joint letter to Us to mention in detail what, prompted by love for you, We have done for your churches during the course of Our Pontificate. We on the other hand, are glad to call to mind the many different ways in which you have ministered to Our consolation throughout this period. If We found pleasure in the state of things which prevailed among you when We first entered upon the charge of the Supreme Apostolate, now that We have advanced beyond twenty-four years in the same charge, We are constrained to confess that Our first pleasure has never been diminished, but, on the contrary, has increased from day to day by reason of the increase of Catholicity among you. The cause of this increase, although first of all to be attributed to the providence of God, must also be ascribed to your energy and activity. You have, in your prudent policy, promoted every kind of Catholic organization with such wisdom as to provide for all necessities and all contingencies, in harmony with the remarkable character of the people of your country.

3. Your chief praise is that you have promoted and sedulously continue to foster the union of your churches with this chief of churches and with the Vicar of Christ on earth. Herein, as you rightly confess, is the apex and centre of government, of teaching and of the priesthood; the source of that unity which Christ destined for His Church, and which is one of the most striking notes distinguishing it from all human sects. As We have never failed to exercise with advantage this most salutary office of teaching and government in every nation, so we have never permitted that you or your people should suffer the lack of it. For We have gladly availed Ourselves of every opportunity to testify the constancy of Our solicitude for you and for the interests of religion among you. And Our daily experience obliges Us to confess that We have found your people, through your influence, endowed with perfect docility of mind and alacrity of disposition. Therefore, while the changes and tendencies of nearly all the nations which were Catholic for many centuries give cause for sorrow, the state of your churches, in their flourishing youthfulness, cheers Our heart and fills it with delight. True, you are shown no special favor by the law of the land, but on the other hand your lawgivers are certainly entitled to praise for the fact that they do nothing to restrain you in your just liberty. You must, therefore, and with you the Catholic host behind, make strenuous use of the favorable

time for action which is now at your disposal by spreading abroad as far as possible the light of truth against the errors and absurd imaginings of the sects that are springing up.

4. We are not unaware, Venerable Brothers, of all that has been done by every one of you for the establishment and the success of schools and academies for the proper education of children. By your zeal in this respect you have clearly acted in conformity with the exhortations of the Apostolic See and the prescriptions of the Council of Baltimore. Your magnificent work on behalf of the ecclesiastical seminaries has assuredly been calculated to increase the prospects of good to be done by the clergy and to add to their dignity. Nor is this all. You have wisely taken measures to enlighten dissidents, and to draw them to the truth by appointing learned and worthy members of the clergy to go about from district to district to address them in public in familiar style in churches and other buildings, and to solve the difficulties that may be advanced. An excellent plan, and one which We know has already borne abundant fruit. Nor has your charity been unmindful of the sad lot of the negro and the Indian—you have sent them teachers, helped them liberally, and you are most zealously providing for their eternal salvation. We are glad to add a stimulus, if such be necessary, to enable you to continue these undertakings with full confidence that your work is worthy of commendation.

5. Finally, not to omit the expression of Our gratitude, We would have you know what satisfaction you have caused Us by the liberality with which your people are endeavoring to contribute by their offerings to relieve the penury of the Holy See. Many indeed and great are the necessities for which the Vicar of Christ as supreme Pastor and Father of the Church is bound to provide in order to avert evil and to promote the faith. Hence your generosity becomes an exercise and a testimony of your faith.

6. For all these reasons We wish to declare to you again and again Our affection for you. Let the Apostolic blessing, which We bestow most lovingly in the Lord upon you all and upon the flocks entrusted to each one of you, be taken as a token of this affection and an augury of divine gifts.

Given at Rome, at St. Peter's, the fifteenth day of April, 1902, in the twenty-fifth year of Our Pontificate.

In Ipso. On Episcopal Reunions in Austria. Pope Leo XIII - 1891

To the Bishops of Austria,

At the very beginning of our Pontificate, as We reviewed the entire Catholic world, We found much cause for joy in the many and various good works in which the bishops, the secular and religious clergy, and the faithful are constantly engaged. Nevertheless, it grieves Us to think that the enemies of the Church, joined in most wicked conspiracy, scheme to weaken and even, if possible, utterly wipe out that wondrous edifice which God Himself has erected as a refuge for the human race. This combat ardently waged against the Church far and wide, although carried on in different ways for different places, has one established plan: to remove all traces of religion from families, schools, laws, and institutions; to deprive the Church itself of its means of action and that singular virtue it possesses for the common good; and to infiltrate every vein, as it were, of domestic and civil society with the most dangerous poison of their errors. And so these adversaries have left nothing untried; their license has been boundless. In number and with violence, they have assailed the rights, liberty and dignity of the Church; the bishops and all ranks of the clergy; and especially the authority of the Roman Pontiff as well as the Pontiff himself. As a result of these attacks on the Catholic name, grave ills have befallen nations. The enemies extend their perverse views ever more widely, and the immorality and rebellion which accompany such views sweep away souls with the result that greater dangers daily threaten states and governments. Nor was any other result to be expected. Religion is the strongest bulwark of the state. It can, by proper warning and salutary prohibition, hold people fast to their obligations. But when religion is weakened, or worse still, tossed aside, then straightaway the foundations of society waver and are destroyed.

2. These evils We have openly denounced at every opportunity. In Our communications, We have pointed out to those in authority how closely the interests of religion and the state are intertwined, while at the same time exhorting the faithful to properly cherish and diligently fulfill the teachings of the Church. But Our special appeal has been directed to Our venerable brother bishops, whom the Holy Spirit has set up as leaders in the Church and has imbued with the abundant light of His grace. We urge them to keep watch as sentinels in all parts of the world so that they might know both what remedies are to be applied in the present circumstances and what snares are to be avoided in the case of each individual nation. Thus they should be Our best helpers in Our efforts to obtain the salvation of Catholic nations. And, indeed, We owe abundant thanks to God for the admirable unanimity and concern with which the entire body of bishops has responded to Our exhortation; they use their talents and devotion to defend the Catholic faith and preserve human society. They recall it to the virtues consonant with that faith, away from the greatest ills, thus bringing it to true prosperity.

3. In this so noble rivalry of pastoral zeal the Austrian bishops have distinguished themselves and deserve much praise. We know how diligently you toil to eradicate from the German speaking peoples any trace of evil and to foster in them the seeds of Christian life. Indeed, We recently learned that you collectively sent a letter to the faithful of your dioceses; this proves the most profound union of your wills when there is question of defending Catholic interests. Accordingly, that this unanimity might flourish in the future and that your efforts might proceed in the same pathway to the same determined end, it would be opportune for the bishops to hold annual conferences among themselves; these may be the source of a fruitful union of minds and action. Meetings like these already flourish in many places and have already produced happy results. For, by this means the bishops have had a greater abundance of counsel made available to them. In addition, their resolution of spirit has been strengthened, their zeal for things of religion has been aroused, and no small number of decisions have been carried out which are helpful for the Catholic enterprise. Moreover, such agreement has not only increased the respect and immense gratitude of their people toward them, but has also encouraged lay people, even of other nations, to deliberate equally harmoniously on how they might best undertake the defense of religion, as well as the state, in its present affliction.

4. Indeed, from these assemblies and exhortations on the part of bishops, Catholics have been inspired to hold and attend similar assemblies on the national, provincial, or local level, an undertaking of the greatest foresight. For, if evil men, strong in numbers and acumen unite here and there and conspire together to treacherously deprive Catholics of the gift of faith and its attendant advantages, surely it is right and necessary that Catholics should utilize their zeal and abilities to resist. In such gatherings, they can more freely and firmly undertake the profession of their faith and repel the enemy attacks upon it.

5. Moreover, there will be important subjects for the assembled bishops to discuss. In these calamitous and trying times, We judge that above all efforts should be made to unite the hierarchy with Christian families to effect a more perfect union. Then the faithful may adhere to their bishops with all good will and reverence, and in a special manner may bravely profess their fidelity, obedience, and filial piety toward the bishop of the universal church. For, surely, to support the view that the Roman Pontiff should not be subject to any human power, but remain completely free, is the sacred obligation not of any one nation, but of the whole Catholic world. Therefore the bishops with united minds and efforts should see to it that the zeal of the faithful be aroused for this most just cause and that they urge its speedy accomplishment.

6. In these same assemblies the bishops can conveniently communicate with one another if some more complex problems have arisen in their local churches; also they can discuss certain matters in common letters or decrees, if it seems useful. Likewise the care for the formation and education of the clergy, which is the greatest and most salutary concern for a bishop, will occupy its place in these discussions: how the discipline of life in seminaries may conform to the norms of the Council of Trent; by what principal means piety and noble qualities may be inculcated in the seminarians; how they can be encouraged to excel in higher learning; and what methods the clergy can use to save souls.

7. As for the faithful, who are exposed to such dangers and snares, propose various aids which they can themselves apply: sermons on divine subjects; catechetical instruction suitable for different persons, ages, and places, pious sodalities of many kinds, which the Church recommends; the proper observation of the religious feasts; those institutes or works which will preserve the faithful, especially young people, from corruption and will encourage frequent reception of the sacraments; finally, books, newspapers, and similar publications which will advance the faith and safeguard morals.

8. It is very important that you encourage Catholic writers and editors so that they may develop and extend publications in a more effective way. Excellent writings of this sort, which are published regularly, have everywhere greatly helped both religion and the state, either because they support and advance them directly or because in recanting the damaging writings of the adversaries, they restrain their improper contagion. In the Austrian empire their value is immense, since the enemies of the Church publish their writings regularly. With their abundant means, they disseminate their publications easily and widely. Therefore, it is absolutely necessary to match for writing in equal number, and thus be able to blunt their weapons, detect their evil designs, check their malice, and promote the cause of duty and virtue. Accordingly, it will be helpful if each region has its own newspapers — champions, as it were, of the altar and hearth — that conform to the prudence and direction of the bishop. Moreover, the clergy should benignly favor them and offer them the assistance of their learning; Catholics should support them well.

9. In addition, another matter which is close to your hearts must be safeguarded. In fact, you have already sent a joint letter to the faithful. It is the cause of workers, who sorely need the support of religion both for the honorable accomplishment of their labors and for the alleviation of their sufferings. Their cause is closely connected with the social question; the more difficulties it encounters, the more pressing is its need for attention. If the bishops direct their attention to this question, if they see to it that justice and charity influence all classes of society and are deeply imprinted in souls, if by their authority and activity they come to the aid of the lowly condition of workers, they will have deserved well of the Church and society alike.

10. These and other important questions will be the subjects for deliberation at the annual conferences of bishops which We wish to introduce. We are fully persuaded that all the bishops of Austria will carry out these Our wishes, which a holy zeal for religion and the most benevolent charity toward your Catholic people inspire.

11. Meanwhile, as a presage of divine graces and in testimony of Our paternal good wishes, dear sons, and venerable brethren, We impart to you most affectionately in the Lord and to the whole Austrian nation the Apostolic Blessing.

Given in Rome at St. Peter's, 3 March 1891, in the 14th year of Our Pontificate.

In Plurimis. On the Abolition of Slavery. Pope Leo XIII - 1888

To the Bishops of Brazil,

Amid the many and great demonstrations of affection which from almost all the peoples of the earth have come to Us, and are still coming to Us, in congratulation upon the happy attainment of the fiftieth anniversary of Our priesthood, there is one which moves Us in a quite special way. We mean one which comes from Brazil, where, upon the occasion of this happy event, large numbers of those who in that vast empire groan beneath the yoke of slavery, have been legally set free. And this work, so full of the spirit of Christian mercy, has been offered up in cooperation with the clergy, by charitable members of the laity of both sexes, to God, the Author and Giver of all good things, in testimony of their gratitude for the favor of the health and the years which have been granted to Us. But this was specially acceptable and sweet to Us because it lent confirmation to the belief, which is so welcome to Us, that the great majority of the people of Brazil desire to see the cruelty of slavery ended, and rooted out from the land. This popular feeling has been strongly seconded by the emperor and his august daughter, and also by the ministers, by means of various laws which, with this end in view, have been introduced and sanctioned. We told the Brazilian ambassador last January what a consolation these things were to Us, and We also assured him that We would address letters to the bishops of Brazil in behalf of these unhappy slaves.

2. We, indeed, to all men are the Vicar of Christ, the Son of God, who so loved the human race that not only did He not refuse, taking our nature to Himself, to live among men, but delighted in bearing the name of the Son of Man, openly proclaiming that He had come upon earth “to preach deliverance to the captives”[1] in order that, rescuing mankind from

the worst slavery, which is the slavery of sin, “he might re-establish all things that are in heaven and on earth,”[2] and so bring back all the children of Adam from the depths of the ruin of the common fall to their original dignity. The words of St. Gregory the Great are very applicable here: “Since our Redeemer, the Author of all life, deigned to take human flesh, that by the power of His Godhood the chains by which we were held in bondage being broken, He might restore us to our first state of liberty, it is most fitting that men by the concession of manumission should restore to the freedom in which they were born those whom nature sent free into the world, but who have been condemned to the yoke of slavery by the law of nations.”[3] It is right, therefore, and obviously in keeping with Our apostolic office, that We should favor and advance by every means in Our power whatever helps to secure for men, whether as individuals or as communities, safeguards against the many miseries, which, like the fruits of an evil tree, have sprung from the sin of our first parents; and such safeguards, of whatever kind they may be, help not only to promote civilization and the amenities of life, but lead on to that universal restitution of all things which our Redeemer Jesus Christ contemplated and desired.

3. In the presence of so much suffering, the condition of slavery, in which a considerable part of the great human family has been sunk in squalor and affliction now for many centuries, is deeply to be deplored; for the system is one which is wholly opposed to that which was originally ordained by God and by nature. The Supreme Author of all things so decreed that man should exercise a sort of royal dominion over beasts and cattle and fish and fowl, but never that men should exercise a like dominion over their fellow men. As St. Augustine puts it: “Having created man a reasonable being, and after His own likeness, God wished that he should rule only over the brute creation; that he should be the master, not of men, but of beasts.” From this it follows that “the state of slavery is rightly regarded as a penalty upon the sinner; thus, the word slave does not occur in the Bible until the just man Noe branded with it the sin of his son. It was sin, therefore, which deserved this name; it was not natural.”[4]

4. From the first sin came all evils, and specially this perversity that there were men who, forgetful of the original brotherhood of the race, instead of seeking, as they should naturally have done, to promote mutual kindness and mutual respect, following their evil desires began to think of other men as their inferiors, and to hold them as cattle born for the yoke. In this way, through an absolute forgetfulness of our common nature, and of human dignity, and the likeness of God stamped upon us all, it came to pass that in the contentions and wars which then broke out, those who were the stronger reduced the conquered into slavery; so that mankind, though of the same race, became divided into two sections, the conquered slaves and their victorious masters. The history of the ancient world presents us with this miserable spectacle down to the time of the coming of our Lord, when the calamity of slavery had fallen heavily upon all the peoples, and the number of freemen had become so reduced that the poet was able to put this atrocious phrase into the mouth of Caesar: “The human race exists for the sake of a few.”[5]

5. The system flourished even among the most civilized peoples, among the Greeks and among the Romans, with whom the few imposed their will upon the many; and this power was exercised so unjustly and with such haughtiness that a crowd of slaves was regarded merely as so many chattels — not as persons, but as things. They were held to be outside the sphere of law, and without even the claim to retain and enjoy life. “Slaves are in the power of their masters, and this power is derived from the law of nations; for we find that among all nations masters have the power of life and death over their slaves, and whatever a slave earns belongs to his master.”[6] Owing to this state of moral confusion it became lawful for men to sell their slaves, to give them in exchange, to dispose of them by will, to beat them, to kill them, to abuse them by forcing them to serve for the gratification of evil passions and cruel superstitions; these things could be done, legally, with impunity, and in the light of heaven. Even those who were wisest in the pagan world, illustrious philosophers and learned jurisconsults, outraging the common feeling of mankind, succeeded in persuading themselves and others that slavery was simply a necessary condition of nature. Nor did they hesitate to assert that the slave class was very inferior to the freemen both in intelligence and perfection of bodily development, and therefore that slaves, as things wanting in reason and sense, ought in all things to be the instruments of the will, however rash and unworthy, of their masters. Such inhuman and wicked doctrines are to be specially detested; for, when once they are accepted, there is no form of oppression so wicked but that it will defend itself beneath some color of legality and justice. History is full of examples showing what a seedbed of crime, what a pest and calamity, this system has been for states. Hatreds are excited in the breasts of the slaves, and the masters

are kept in a state of suspicion and perpetual dread; the slaves prepare to avenge themselves with the torches of the incendiary, and the masters continue the task of oppression with greater cruelty. States are disturbed alternately by the number of the slaves and by the violence of the masters, and so are easily overthrown; hence, in a word, come riots and seditions, pillage and fire.

6. The greater part of humanity were toiling in this abyss of misery, and were the more to be pitied because they were sunk in the darkness of superstition, when in the fullness of time and by the designs of God, light shone down upon the world, and the merits of Christ the Redeemer were poured out upon mankind. By that means they were lifted out of the slough and the distress of slavery, and recalled and brought back from the terrible bondage of sin to their high dignity as the sons of God. Thus, the Apostles, in the early days of the Church, among other precepts for a devout life taught and laid down the doctrine which more than once occurs in the Epistles of St. Paul addressed to those newly baptized: “For you are all the children of God by faith, in Jesus Christ. For as many of you as have been baptized in Christ, have put on Christ. There is neither Jew, nor Greek; there is neither bond, nor free; there is neither male nor female. For you are all one in Christ Jesus.”[7] “Where there is neither Gentile nor Jew, circumcision nor uncircumcision, barbarian nor Scythian, bond nor free. But Christ is all and in all.”[8] “For in one Spirit were we all baptized into one body, whether Jews or Gentiles, whether bond or free; and in one Spirit we have all been made to drink.”[9] Golden words, indeed, noble and wholesome lessons, whereby its old dignity is given back and with increase to the human race, and men of whatever land or tongue of class are bound together and joined in the strong bonds of brotherly kinship. Those things St. Paul, with that Christian charity with which he was filled, learned from the very heart of Him who, with much surpassing goodness, gave Himself to be the brother of us all, and in His own person, without omitting or excepting any one, so ennobled men that they might become participators in the divine nature. Through this Christian charity the various races of men were drawn together under the divine guidance in such a wonderful way that they blossomed into a new state of hope and public happiness; as with the progress of time and events and the constant labor of the Church the various nations were able to gather together, Christian and free, organized anew after the manner of a family.

7. From the beginning the Church spared no pains to make the Christian people, in a matter of such high importance, accept and firmly hold the true teachings of Christ and the Apostles. And now through the new Adam, who is Christ, there is established a brotherly union between man and man, and people and people; just as in the order of nature they all have a common origin, so in the order which is above nature they all have one and the same origin in salvation and faith; all alike are called to be the adopted sons of God and the Father, who has paid the self-same ransom for us all; we are all members of the same body, all are allowed to partake of the same divine banquet, and offered to us all are the blessings of divine grace and of eternal life. Having established these principles as beginnings and foundations, the Church, like a tender mother, went on to try to find some alleviation for the sorrows and the disgrace of the life of the slave; with this end in view she clearly defined and strongly enforced the rights and mutual duties of masters and slaves as they are laid down in the letters of the Apostles. It was in these words that the Princes of the Apostles admonished the slaves they had admitted to the fold of Christ. “Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the froward.”[10] “Servants, be obedient to them that are your lords according to the flesh, with fear and trembling in the simplicity of your heart, as to Christ. Not serving to the eye, but as the servants of Christ, doing the will of God from the heart. With a good will serving as to the Lord, and not to men. Knowing that whatsoever good thing any man shall do, the same shall he receive from the Lord, whether he be bond or free.”[11] St. Paul says the same to Timothy: “Whosoever are servants under the yoke, let them count their masters worthy of all honor; lest the name of the Lord and his doctrine be blasphemed. But they that have believing masters, let them not despise them because they are brethren, but serve them the rather, because they are faithful and beloved, who are partakers of the benefit. These things teach and exhort.”[12] In like manner he commanded Titus to teach servants “to be obedient to their masters, in all things pleasing, not gainsaying. Not defrauding, but in all things showing good fidelity, that they may adorn the doctrine of God our Savior in all things.”[13]

8. Those first disciples of the Christian faith very well understood that this brotherly equality of all men in Christ ought in no way to diminish or detract from the respect, honor, faithfulness, and other duties due to those placed above them. From this many good results followed, so that duties became at once more certain of being performed, and lighter and pleasanter

to do, and at the same time more fruitful in obtaining the glory of heaven. Thus, they treated their masters with reverence and honor as men clothed in the authority of Him from whom comes all power. Among these disciples the motive of action was not the fear of punishment or any enlightened prudence or the promptings of utility, but a consciousness of duty and the force of charity. On the other hand, masters were wisely counseled by the Apostle to treat their slaves with consideration in return for their services: “And you, masters, do the same things unto them, forbearing threatenings; knowing that the Lord both of them and you is in heaven, and there is not respect of persons with Him.”[14] They were also told to remember that the slave had no reason to regret his lot, seeing that he is “the freeman of the Lord,” nor the freeman, seeing that he is “the bondman of Christ,”[15] to feel proud, and to give his commands with haughtiness. It was impressed upon masters that they ought to recognize in their slaves their fellow men, and respect them accordingly, recognizing that by nature they were not different from themselves, that by religion and in relation to the majesty of their common Lord all were equal. These precepts, so well calculated to introduce harmony among the various parts of domestic society, were practiced by the Apostles themselves. Specially remarkable is the case of St. Paul when he exerted himself in behalf of Onesimus, the fugitive of Philemon, with whom, when he returned him to his master, he sent this loving recommendation: “And do thou receive him as my own bowels, not now as a servant, but instead of a servant a most dear brother. . . And if he have wronged thee in anything, or is in thy debt, put that to my account.”[16]

9. Whoever compare the pagan and the Christian attitude toward slavery will easily come to the conclusion that the one was marked by great cruelty and wickedness, and the other by great gentleness and humanity, nor will it be possible to deprive the Church of the credit due to her as the instrument of this happy change. And this becomes still more apparent when we consider carefully how tenderly and with what prudence the Church has cut out and destroyed this dreadful curse of slavery. She has deprecated any precipitate action in securing the manumission and liberation of the slaves, because that would have entailed tumults and wrought injury, as well to the slaves themselves as to the commonwealth, but with singular wisdom she has seen that the minds of the slaves should be instructed through her discipline in the Christian faith, and with baptism should acquire habits suitable to the Christian life. Therefore, when, amid the slave multitude whom she has numbered among her children, some, led astray by some hope of liberty, have had recourse to violence and sedition, the Church has always condemned these unlawful efforts and opposed them, and through her ministers has applied the remedy of patience. She taught the slaves to feel that, by virtue of the light of holy faith, and the character they received from Christ, they enjoyed a dignity which placed them above their heathen lords, but that they were bound the more strictly by the Author and Founder of their faith Himself never to set themselves against these, or even to be wanting in the reverence and obedience due to them. Knowing themselves as the chosen ones of the Kingdom of God, and endowed with the freedom of His children, and called to the good things that are not of this life, they were able to work on without being cast down by the sorrows and troubles of this passing world, but with eyes and hearts turned to heaven were consoled and strengthened in their holy resolutions. St. Peter was addressing himself specially to slaves when he wrote: “For this is thankworthy, if for conscience towards God a man endure sorrows, suffering wrongfully. For unto this you are called; because Christ also suffered for us, leaving you an example that you should follow his steps.”[17]

10. The credit for this solicitude joined with moderation, which in such a wonderful way adorns the divine powers of the Church, is increased by the marvelous and unconquerable courage with which she was able to inspire and sustain so many poor slaves. It was a wonderful sight to behold those who, in their obedience and the patience with which they submitted to every task, were such an example to their masters, refusing to let themselves be persuaded to prefer the wicked commands of those above them to the holy law of God, and even giving up their lives in the most cruel tortures with unconquered hearts and unclouded brows. The pages of Eusebius keep alive for us the memory of the unshaken constancy of the virgin Potamiana, who, rather than consent to gratify the lusts of her master, fearlessly accepted death, and sealed her faithfulness to Jesus Christ with her blood. Many other admirable examples abound of slaves, who, for their souls' sake and to keep their faith with God, have resisted their masters to the death. History has no case to show of Christian slaves for any other cause setting themselves in opposition to their masters of joining in conspiracies against the State.

Thence, peace and quiet times having been restored to the Church, the holy Fathers made a wise and admirable exposition of the apostolic precepts concerning the fraternal unanimity which should exist between Christians, and with a like charity

extended it to the advantage of slaves, striving to point out that the rights of masters extended lawfully indeed over the works of their slaves, but that their power did not extend to using horrible cruelties against their persons. St. Chrysostom stands pre-eminent among the Greeks, who often treats of this subject, and affirms with exulting mind and tongue that slavery, in the old meaning of the word, had at that time disappeared through the beneficence of the Christian faith, so that it both seemed, and was, a word without any meaning among the disciples of the Lord. For Christ indeed (so he sums up his argument), when in His great mercy to us He wiped away the sin contracted by our birth, at the same time healed the manifold corruptions of human society; so that, as death itself by His means has laid aside its terrors and become a peaceful passing away to a happy life, so also has slavery been banished. Do not, then, call any Christian man a slave, unless, indeed, he is in bondage again to sin; they are altogether brethren who are born again and received in Christ Jesus. Our advantages flow from the new birth and adoption into the household of God, not from the eminence of our race; our dignity arises from the praise of our truth, not of our blood. But in order that that kind of evangelical brotherhood may have more fruit, it is necessary that in the actions of our ordinary life there should appear a willing interchange of kindnesses and good offices, so that slaves should be esteemed of nearly equal account with the rest of our household and friends, and that the master of the house should supply them, not only with what is necessary for their life and food, but also all necessary safeguards of religious training. Finally, from the marked address of Paul to Philemon, bidding grace and peace “to the church which is in thy house,”[18] the precept should be held in respect equally by Christian masters and servants, that they who have an intercommunion of faith should also have an intercommunion of charity.[19]

11. Of the Latin authors, we worthily and justly call to mind St. Ambrose, who so earnestly inquired into all that was necessary in this cause, and so clearly ascribes what is due to each kind of man according to the laws of Christianity, that no one has ever achieved it better, whose sentiments, it is unnecessary to say, fully and perfectly coincide with those of St. Chrysostom.[20] These things were, as is evident, most justly and usefully laid down; but more, the chief point is that they have been observed wholly and religiously from the earliest times wherever the profession of the Christian faith has flourished. Unless this had been the case, that excellent defender of religion, Lactantius, could not have maintained it so confidently, as though a witness of it. “Should any one say: Are there not among you some poor, some rich, some slaves, some who are masters; is there no difference between different persons? I answer: There is none, nor is there any other cause why we call each other by the name of brother than that we consider ourselves to be equals; first, when we measure all human things, not by the body but by the spirit, although their corporal condition may be different from ours, yet in spirit they are not slaves to us, but we esteem and call them brethren, fellow workers in religion.”[21]

12. The care of the Church extended to the protection of slaves, and without interruption tended carefully to one object, that they should finally be restored to freedom, which would greatly conduce to their eternal welfare. That the event happily responded to these efforts, the annals of sacred antiquity afford abundant proof. Noble matrons, rendered illustrious by the praises of St. Jerome, themselves afforded great aid in carrying this matter into effect; so that as Salvian relates, in Christian families, even though not very rich, it often happened that the slaves were freed by a generous manumission. But, also, St. Clement long before praised that excellent work of charity by which some Christians became slaves, by an exchange of persons, because they could in no other way liberate those who were in bondage. Wherefore, in addition to the fact that the act of manumission began to take place in churches as an act of piety, the Church ordered it to be proposed to the faithful when about to make their wills, as a work very pleasing to God and of great merit and value with Him. Therefore, those precepts of manumission to the heir were introduced with the words, “for the love of God, for the welfare or benefit of my soul.”[22] Neither was anything grudged as the price of the captives, gifts dedicated to God were sold, consecrated gold and silver melted down, the ornaments and gifts of the basilicas alienated, as, indeed, was done more than once by Ambrose, Augustine, Hilary, Eligius, Patrick, and many other holy men.

13. Moreover, the Roman Pontiffs, who have always acted, as history truly relates, as the protectors of the weak and helpers of the oppressed, have done their best for slaves. St. Gregory himself set at liberty as many as possible, and in the Roman Council of 597 desired those to receive their freedom who were anxious to enter the monastic state. Hadrian I maintained that slaves could freely enter into matrimony even without their masters’ consent. It was clearly ordered by Alexander III in the year 1167 to the Moorish King of Valencia that he should not make a slave of any Christian, because no one was a

slave by the law of nature, all men having been made free by God. Innocent III, in the year 1190, at the prayer of its founders, John de Matha and Felix of Valois, approved and established the Order of the Most Holy Trinity for Redeeming Christians who had fallen into the power of the Turks. At a later date, Honorius III, and, afterwards, Gregory IX, duly approved the Order of St. Mary of Help, founded for a similar purpose, which Peter Nolasco had established, and which included the severe rule that its religious should give themselves up as slaves in the place of Christians taken captive by tyrants, if it should be necessary in order to redeem them. The same St. Gregory passed a decree, which was a far greater support of liberty, that it was unlawful to sell slaves to the Church, and he further added an exhortation to the faithful that, as a punishment for their faults, they should give their slaves to God and His saints as an act of expiation.

14. There are also many other good deeds of the Church in the same behalf. For she, indeed, was accustomed by severe penalties to defend slaves from the savage anger and cruel injuries of their masters. To those upon whom the hand of violence had rested, she was accustomed to open her sacred temples as places of refuge to receive the free men into her good faith, and to restrain those by censure who dared by evil inducements to lead a man back again into slavery. In the same way she was still more favorable to the freedom of the slaves whom, by any means she held as her own, according to times and places; when she laid down either that those should be released by the bishops from every bond of slavery who had shown themselves during a certain time of trial of praiseworthy honesty of life, or when she easily permitted the bishops of their own will to declare those belonging to them free. It must also be ascribed to the compassion and virtue of the Church that somewhat of the pressure of civil law upon slaves was remitted, and, as far as it was brought about, that the milder alleviations of Gregory the Great, having been incorporated in the written law of nations, became of force. That, however, was done principally by the agency of Charlemagne, who included them in his “Capitularia,” as Gratian afterwards did in his “Decretum.”[23] Finally, monuments, laws, institutions, through a continuous series of ages, teach and splendidly demonstrate the great love of the Church toward slaves, whose miserable condition she never left destitute of protection, and always to the best of her power alleviated. Therefore, sufficient praise or thanks can never be returned to the Catholic Church, the banisher of slavery and causer of true liberty, fraternity, and equality among men, since she has merited it by the prosperity of nations, through the very great beneficence of Christ our Redeemer.

15. Toward the end of the fifteenth century, at which time the base stain of slavery having been nearly blotted out from among Christian nations, States were anxious to stand firmly in evangelical liberty, and also to increase their empire, this apostolic see took the greatest care that the evil germs of such depravity should nowhere revive. She therefore directed her provident vigilance to the newly discovered regions of Africa, Asia, and America; for a report had reached her that the leaders of those expeditions, Christians though they were, were wickedly making use of their arms and ingenuity for establishing and imposing slavery on these innocent nations. Indeed, since the crude nature of the soil which they had to overcome, nor less the wealth of metals which had to be extracted by digging, required very hard work, unjust and inhuman plans were entered into. For a certain traffic was begun, slaves being transported for that purpose from Ethiopia, which, at that time, under the name of “La tratta dei Negri,” too much occupied those colonies. An oppression of the indigenous inhabitants (who are collectively called Indians), much the same as slavery, followed with a like maltreatment.

16. When Pius II had become assured of these matters without delay, on October 7, 1462, he gave a letter to the bishop of the place in which he reproved and condemned such wickedness. Some time afterwards, Leo X lent, as far as he could, his good offices and authority to the kings of both Portugal and Spain, who took care to radically extirpate that abuse, opposed alike to religion, humanity, and justice. Nevertheless, that evil having grown strong, remained there, its impure cause, the unquenchable desire of gain, remaining. Then Paul III, anxious with a fatherly love as to the condition of the Indians and of the Moorish slaves, came to this last determination, that in open day, and, as it were, in the sight of all nations, he declared that they all had a just and natural right of a threefold character, namely, that each one of them was master of his own person, that they could live together under their own laws, and that they could acquire and hold property for themselves. More than this, having sent letters to the Cardinal Archbishop of Toledo, he pronounced an interdict and deprivation of sacraments against those who acted contrary to the aforesaid decree, reserving to the Roman Pontiff the power of absolving them.[24]

17. With the same forethought and constancy, other Pontiffs at a later period, as Urban VIII, Benedict XIV, and Pius VII, showed themselves strong asserters of liberty for the Indians and Moors and those who were even as yet not instructed in

the Christian faith. The last, moreover, at the Council of the confederated Princes of Europe, held at Vienna, called their attention in common to this point, that that traffic in Negroes, of which We have spoken before, and which had now ceased in many places, should be thoroughly rooted out. Gregory XVI also severely censured those neglecting the duties of humanity and the laws, and restored the decrees and statutory penalties of the apostolic see, and left no means untried that foreign nations, also, following the kindness of the Europeans, should cease from and abhor the disgrace and brutality of slavery.[25] But it has turned out most fortunately for Us that We have received the congratulations of the chief princes and rulers of public affairs for having obtained, thanks to Our constant pleadings, some satisfaction for the long-continued and most just complaints of nature and religion.

18. We have, however, in Our mind, in a matter of the same kind, another care which gives Us no light anxiety and presses upon Our solicitude. This shameful trading in men has, indeed, ceased to take place by sea, but on land is carried on to too great an extent and too barbarously, and that especially in some parts of Africa. For, it having been perversely laid down by the Mohammedans that Ethiopians and men of similar nations are very little superior to brute beasts, it is easy to see and shudder at the perfidy and cruelty of man. Suddenly, like plunderers making an attack, they invade the tribes of Ethiopians, fearing no such thing; they rush into their villages, houses, and huts; they lay waste, destroy, and seize everything; they lead away from thence the men, women, and children, easily captured and bound, so that they may drag them away by force for their shameful traffic. These hateful expeditions are made into Egypt, Zanzibar, and partly also into the Sudan, as though so many stations. Men, bound with chains are forced to take long journeys, ill supplied with food, under the frequent use of the lash; those who are too weak to undergo this are killed; those who are strong enough go like a flock with a crowd of others to be sold and to be passed over to a brutal and shameless purchaser. But whoever is thus sold and given up is exposed to what is a miserable rending asunder of wives, children, and parents, and is driven by him into whose power he falls into a hard and indescribable slavery; nor can he refuse to conform to the religious rites of Mahomet. These things We have received not long since with the greatest bitterness of feeling from some who have been eyewitnesses, though tearful ones, of that kind of infamy and misery; with these, moreover, what has been related lately by the explorers in equatorial Africa entirely coincides. It is indeed manifest, by their testimony and word, that each year 400,000 Africans are usually thus sold like cattle, about half of whom, wearied out by the roughness of the tracks, fall down and perish there, so that, sad to relate, those traveling through such places see the pathway strewn with the remains of bones.

19. Who would not be moved by the thought of such miseries. We, indeed, who are holding the place of Christ, the loving Liberator and Redeemer of all mankind, and who so rejoice in the many and glorious good deeds of the Church to all who are afflicted, can scarcely express how great is Our commiseration for those unhappy nations, with what fullness of charity We open Our arms to them, how ardently We desire to be able to afford them every alleviation and support, with the hope, that, having cast off the slavery of superstition as well as the slavery of man, they may at length serve the one true God under the gentle yoke of Christ, partakers with Us of the divine inheritance. Would that all who hold high positions in authority and power, or who desire the rights of nations and of humanity to be held sacred, or who earnestly devote themselves to the interests of the Catholic religion, would all, everywhere acting on Our exhortations and wishes, strive together to repress, forbid, and put an end to that kind of traffic, than which nothing is more base and wicked.

20. In the meantime, while by a more strenuous application of ingenuity and labor new roads are being made, and new commercial enterprises undertaken in the lands of Africa, let apostolic men endeavor to find out how they can best secure the safety and liberty of slaves. They will obtain success in this matter in no other way than if, strengthened by divine grace, they give themselves up to spreading our most holy faith and daily caring for it, whose distinguishing fruit is that it wonderfully flavors and develops the liberty “with which Christ made us free.”[26] We therefore advise them to look, as if into a mirror of apostolic virtue, at the life and works of St. Peter Claver, to whom We have lately added a crown of glory.[27] Let them look at him who for fully forty years gave himself up to minister with the greatest constancy in his labors, to a most miserable assembly of Moorish slaves; truly he ought to be called the apostle of those whose constant servant he professed himself and gave himself up to be. If they endeavor to take to themselves and reflect the charity and patience of such a man, they will shine indeed as worthy ministers of salvation, authors of consolation, messengers of peace, who, by God’s help, may turn solicitude, desolation, and fierceness into the most joyful fertility of religion and civilization.

21. And now, venerable brethren, Our thoughts and letters desire to turn to you that We may again announce to you and again share with you the exceeding joy which We feel on account of the determinations which have been publicly entered into in that empire with regard to slavery. If, indeed, it seemed to Us a good, happy, and propitious event, that it was provided and insisted upon by law that whoever were still in the condition of slaves ought to be admitted to the status and rights of free men, so also it conforms and increases Our hope of future acts which will be the cause of joy, both in civil and religious matters. Thus the name of the Empire of Brazil will be justly held in honor and praise among the most civilized nations, and the name of its august emperor will likewise be esteemed, whose excellent speech is on record, that he desired nothing more ardently than that every vestige of slavery should be speedily obliterated from his territories. But, truly, until those precepts of the laws are carried into effect, earnestly endeavor, We beseech you, by all means, and press on as much as possible the accomplishment of this affair, which no light difficulties hinder. Through your means let it be brought to pass that masters and slaves may mutually agree with the highest goodwill and best good faith, nor let there be any transgression of clemency or justice, but, whatever things have to be carried out, let all be done lawfully, temperately, and in a Christian manner. It is, however, chiefly to be wished that this may be prosperously accomplished, which all desire, that slavery may be banished and blotted out without any injury to divine or human rights, with no political agitation, and so with the solid benefit of the slaves themselves, for whose sake it is undertaken.

22. To each one of these, whether they have already been made free or are about to become so, We address with a pastoral intention and fatherly mind a few salutary cautions culled from the words of the great Apostle of the Gentiles. Let them, then, endeavor piously and constantly to retain grateful memory and feeling towards those by whose council and exertion they were set at liberty. Let them never show themselves unworthy of so great a gift nor ever confound liberty with license; but let them use it as becomes well ordered citizens for the industry of an active life, for the benefit and advantage both of their family and of the State. To respect and increase the dignity of their princes, to obey the magistrates, to be obedient to the laws, these and similar duties let them diligently fulfill, under the influence, not so much of fear as of religion; let them also restrain and keep in subjection envy of another's wealth or position, which unfortunately daily distresses so many of those in inferior positions, and present so many incitements of rebellion against security of order and peace. Content with their state and lot, let them think nothing dearer, let them desire nothing more ardently than the good things of the heavenly kingdom by whose grace they have been brought to the light and redeemed by Christ; let them feel piously towards God who is their Lord and Liberator; let them love Him, with all their power; let them keep His commandments with all their might; let them rejoice in being sons of His spouse, the Holy Church; let them labor to be as good as possible, and as much as they can let them carefully return His love.

Do you also, Venerable Brethren, be constant in showing and urging on the freedmen these same doctrines; that, that which is Our chief prayer, and at the same time ought to be yours and that of all good people, religion, amongst the first, may ever feel that she has gained the most ample fruits of that liberty which has been obtained wherever that empire extends.

23. But that that may happily take place, We beg and implore the full grace of God and motherly aid of the Immaculate Virgin. As a foretaste of heavenly gifts and witness of Our fatherly good will towards you, Venerable Brethren, your clergy, and all your people, We lovingly impart the apostolic blessing.

Given at St. Peter's, in Rome, the fifth day of May, 1888, the eleventh of Our pontificate.

ENDNOTES:

1. *Isa. 61:1; Luke 4:19.*

2. *Eph. 1:10.*

3. *Epist., lib. 6, ep. 12 (PL 77, 803C-804A).*

4. *"De civ. Dei," 19, 15 (PL 41, 643).*

5. *Lucan, "Phars." 5, 343.*

6. *Justinian, "Inst.," lib. I, tit. 8, n. I; in "Corpus jurs civilis" (4th ed., Berlin, Weidmann, 1886) Vol. 1, p. 3.*

7. *Gal. 3:26-28.*

8. Col. 3:11.
9. I Cor. 12:13.
10. I Peter 2:18.
11. Eph. 6:5-8.
12. I Tim. 6: 1-2.
13. Titus 2:9-10.
14. Eph. 6:9.
15. I Cor. 7:22.
16. Philemon 12, 18.
17. I Peter 2:19-21.
18. Philemon 2.
19. John Chrysostom, "Hom. in Lazar." (PG 58, 1039); "Hom. xix in ep. I ad Cor." (PG 61,157-158); "Hom. I in ep. ad Phil." (PG 62, 705).
20. "De Jacob et de vita beata," cap. 3 (PL 14, 633A-636A); "De patr. Joseph," cap. 4 (PL 16, 680C-682B); "Exhort. Virgin.," cap. 1. (PL 16, 351A-352B).
21. "Divin. Instit.," lib. 5, cap. 16 (PL 6, 599A-600A).
22. Clement of Rome, I "Ep. ad Cor.," cap. 55 (PG 1, 319A).
23. Gratian, "Decretum," Part 1, dist. 54; ed. E. Friedberg, Vol. 1, cols. 206-214.
24. Paul III (1534-49), "Veritas ipsa" (June 2, 1559).
25. Gregory XVI (1831-46), "In Supremo Apostolatus Fastigio" (Dec. 3, 1837).
26. Gal. 4:31.
27. St. Peter Claver (1581-1654), joined the Society of Jesus in 1602; in 1610, he went to Cartagena, then the main slave market of the New World, and for forty-four years devoted himself to missionary work. He had declared his intention to remain "the slave of the Negroes" for his entire life and, in point of fact, is said to have baptized over 300,000 of them. He was canonized by Pope Leo XIII on January 15, 1888.

Inimica Vis. On Freemasonry. Pope Leo XIII - 1892

To the Bishops of Italy.

The enemy forces, inspired by the evil spirit, ever wage war on the Christian name. They join forces in this endeavor with certain groups of men whose purpose is to subvert divinely revealed truths and to rend the very fabric of Christian society with disastrous dissent. Indeed, how much damage these cohorts, as it were, have inflicted on the Church is wellknown. And yet, the spirit of all previous groups hostile to Catholic institutions has come to life again in that group called the Masonic sect, which, strong in manpower and resources, is the leader in a war against anything sacred.

2. Our predecessors in the Roman pontificate have in the course of a century and a half outlawed this group not once, but repeatedly. We too, in accordance with Our duty, have condemned it strongly to Christian people, so that they might beware of its wiles and bravely repel its impious assaults. Moreover, lest cowardice and sloth overtake us imperceptively, We have deliberately endeavored to reveal the secrets of this pernicious sect and the means by which it labors for the destruction of the Catholic enterprise.

3. Now, though, a certain thoughtless indifference on the part of many Italians has resulted in their not recognizing the magnitude and extent of the peril. And so the faith of our ancestors, the salvation won for mankind by Jesus Christ, and, consequently the great benefits of Christian civilization are endangered. Indeed, fearing nothing and yielding to no one, the Masonic sect proceeds with greater boldness day by day: with its poisonous infection it pervades entire communities and strives to entangle itself in all the institutions of our country in its conspiracy to forcefully deprive the Italian people of their Catholic faith, the origin and source of their greatest blessings.

4. This is the reason for the endless artifices they employ in their assault on the divinely inspired faith; this is the reason why the legitimate liberty of the Church is treated with contempt and beset with legal oppression. They believe that the

Church does not possess the nature and essence of a true society, that the State has priority over it, and that civil authority takes precedence over sacred authority. This false and destructive doctrine has been frequently condemned by the Holy See. Among many other ills, it has been responsible for the usurpation on the part of civil authorities of that to which they have no right and for their unscrupulous appropriation of what they have alienated from the Church. This is clear in the case of ecclesiastical benefices; they usurp the right to give or withhold the revenues of these according to their good pleasure.

5. Likewise, in a manner no less insidious, they plan to soften the opposition of the lower clergy with their promises. Their purpose in this endeavor can easily be detected, especially since the very authors of this undertaking do not take sufficient pains to conceal what they intend. They wish to win over the clergy by cajolery; once the novelties have confused them, they will withdraw their obedience to legitimate authority. And yet in this matter they seem to have underestimated the virtue of our clergy, who for so many years have given manifest examples of their moderation and loyalty. We have every reason to be confident that, with God's help, they will continue their devotion to duty no matter what circumstances may arise.

6. This summary indicates both the extent of the activity of the Masonic sect and the goal of its endeavors. What compounds this harmful situation, however, and causes us deep anxiety is that far too many of our compatriots, driven by hope of their personal advantage or by perverse ambition, have given their names or support to the sect. This being so, we commend first and foremost to your efforts the eternal salvation of those whom we have just mentioned: may your zeal never waver in constantly and insistently recalling them from their error and certain destruction. To be sure, the task of extricating those who have fallen into the snares of the Masons is laborious, and its outcome is doubtful, if we consider the cleverness of the sect: still the recovery of no one should ever be despaired of since the force of apostolic charity is truly marvelous.

7. Next, we must heal those who have erred in this respect out of faint-heartedness, that is, those who, not because of a debased nature but because of weakness of spirit and lack of discretion, have allowed themselves to be drawn into supporting the Masonic enterprises. Sufficiently weighty are the words of Our predecessor Felix III in this regard. "An error which is not resisted is approved; a truth which is not defended is suppressed.... He who does not oppose an evident crime is open to the suspicion of secret complicity." By reminding them of the examples of their forefathers, the broken spirits of these men must be reanimated with that courage which is the guardian of duty and dignity alike, so that they may be ashamed and regret their cowardly actions. For surely our whole life is involved in a constant battle in which our salvation itself is at stake; nothing is more disgraceful for a Christian than cowardice.

8. It is likewise necessary to strengthen those who fall because of ignorance. By this we mean those, not few in number, who, deceived by appearances and allured by various enticements, allow themselves without understanding it to be enrolled in the Masonic order. In these cases we hope that with divine inspiration they will be able some day to repudiate their error and perceive the truth, especially if you try to remove the false outward appearance of the sect and reveal its hidden designs. Indeed these can no longer be considered hidden since their very accomplices have themselves disclosed them in many ways. Why, within the last few months, the designs of the Masons have been publicly proclaimed throughout Italy, even to the point of ostentation! They wish to see the religion founded by God reudiated and all affairs, private as well as public, regulated by the principles of naturalism alone; this is what, in their impiety and stupidity, they call the restoration of civil society. And yet the State will plunge headlong into ruin if Christians are not willing to be vigilant and not willing to labor to support its well-being!

9. But in the presence of such audacious evils, it is not sufficient merely to be aware of the wiles of this vile sect: we must also war against it, using those very arms furnished by the divine faith which once prevailed against paganism. Therefore, it is your task to inflame souls by persuasion, exhortation and example, nourish in the clergy and our people a zeal for religion and salvation which is active, resolute, and intrepid. These qualities frequently distinguish Catholic peoples of other nations in similar situations. It is commonly claimed that the ancient ardor of spirit in protecting their ancestral faith has grown cold among the Italian people. Nor is this perhaps false; especially since if the dispositions of both sides be inspected, those who wage war on religion seem to show more energy than those who repel it. But for those who seek salvation there can be no middle ground between laborious struggle and destruction. Therefore, in the case of the weak and sluggish,

courage must be stirred up through your efforts; in the case of the strong, it must be kept active; with all trace of dissent wiped out, under your leadership and command, the result will be that all alike, with united minds and common discipline, may undertake the battle in a spirited manner.

10. Because of the gravity of the matter and the necessity of repelling the danger, We have decided to address the Italian people in a letter which We are including along with this one; propagate it as widely as possible and, where needed, interpret it to your people. In this manner, with the blessing of God, we can hope that spirits may be aroused through the contemplation of the threatening evils and betake themselves without delay to the remedies which We have pointed out.

11. As a presage of divine gifts and testimony of Our benevolence We affectionately accord to you, Venerable Brethren, and the people entrusted to your care, the apostolic blessing.

Given in Rome at St. Peter's, 8 December 1892, in the 15th year of Our Pontificate.

Inscrutabili Dei Consilio. On the Evils of Society. Pope Leo XIII - 1878

To the Patriarchs, Primate, Archbishops, and Bishops of the Catholic World in Grace and Communion with the Apostolic See.

When by God's unsearchable design, We, though all unworthy, were raised to the height of apostolic dignity, at once We felt Ourselves moved by an urgent desire and, as it were, necessity, to address you by letter, not merely to express to you Our very deep feeling of love, but further, in accordance with the task entrusted to Us from heaven, to strengthen you who are called to share Our solicitude, that you may help Us to carry on the battle now being waged on behalf of the Church of God and the salvation of souls.

2. For, from the very beginning of Our pontificate, the sad sight has presented itself to Us of the evils by which the human race is oppressed on every side: the widespread subversion of the primary truths on which, as on its foundations, human society is based; the obstinacy of mind that will not brook any authority however lawful; the endless sources of disagreement, whence arrive civil strife, and ruthless war and bloodshed; the contempt of law which molds characters and is the shield of righteousness; the insatiable craving for things perishable, with complete forgetfulness of things eternal, leading up to the desperate madness whereby so many wretched beings, in all directions, scruple not to lay violent hands upon themselves; the reckless mismanagement, waste, and misappropriation of the public funds; the shamelessness of those who, full of treachery, make semblance of being champions of country, of freedom, and every kind of right; in fine, the deadly kind of plague which infects in its inmost recesses, allowing it no respite and foreboding ever fresh disturbances and final disaster.[1]

3. Now, the source of these evils lies chiefly, We are convinced, in this, that the holy and venerable authority of the Church, which in God's name rules mankind, upholding and defending all lawful authority, has been despised and set aside. The enemies of public order, being fully aware of this, have thought nothing better suited to destroy the foundations of society than to make an unflinching attack upon the Church of God, to bring her into discredit and odium by spreading infamous calumnies and accusing her of being opposed to genuine progress. They labor to weaken her influence and power by wounds daily inflicted, and to overthrow the authority of the Bishop of Rome, in whom the abiding and unchangeable principles of right and good find their earthly guardian and champion. From these causes have originated laws that shake the structure of the Catholic Church, the enacting whereof we have to deplore in so many lands; hence, too, have flowed forth contempt of episcopal authority; the obstacles thrown in the way of the discharge of ecclesiastical duties; the dissolution of religious bodies; and the confiscation of property that was once the support of the Church's ministers and of the poor. Thereby, public institutions, vowed to charity and benevolence, have been withdrawn from the wholesome control of the Church; thence, also, has arisen that unchecked freedom to teach and spread abroad all mischievous principles, while the Church's claim to

train and educate youth is in every way outraged and baffled. Such, too, is the purpose of the seizing of the temporal power, conferred many centuries ago by Divine Providence on the Bishop of Rome, that he might without let or hindrance use the authority conferred by Christ for the eternal welfare of the nations.[2]

4. We have recalled to your minds, venerable brothers, this deathly mass of ills, not to increase the sorrow naturally caused by this most sad state of things, but because we believe that from its consideration you will most plainly see how serious are the matters claiming our attention as well as devotedness, and with what energy We should work and, more than ever, under the present adverse conditions, protect, so far as in Us lies, the Church of Christ and the honor of the apostolic see — the objects of so many slanders — and assert their claims.

5. It is perfectly clear and evident, venerable brothers, that the very notion of civilization is a fiction of the brain if it rest not on the abiding principles of truth and the unchanging laws of virtue and justice, and if unfeigned love knit not together the wills of men, and gently control the interchange and the character of their mutual service. Now, who would make bold to deny that the Church, by spreading the Gospel throughout the nations, has brought the light of truth amongst people utterly savage and steeped in foul superstition, and has quickened them alike to recognize the Divine Author of nature and duly to respect themselves? Further, who will deny that the Church has done away with the curse of slavery and restored men to the original dignity of their noble nature; and — by uplifting the standard of redemption in all quarters of the globe, by introducing, or shielding under her protection, the sciences and arts, by founding and taking into her keeping excellent charitable institutions which provide relief for ills of every kind — has throughout the world, in private or in public life, civilized the human race, freed it from degradation, and with all care trained it to a way of living such as befits the dignity and the hopes of man? And if any one of sound mind compare the age in which We live, so hostile to religion and to the Church of Christ, with those happy times when the Church was revered as a mother by the nations, beyond all question he will see that our epoch is rushing wildly along the straight road to destruction; while in those times which most abounded in excellent institutions, peaceful life, wealth, and prosperity the people showed themselves most obedient to the Church's rule and laws. Therefore, if the many blessings We have mentioned, due to the agency and saving help of the Church, are the true and worthy outcome of civilization, the Church of Christ, far from being alien to or neglectful of progress, has a just claim to all men's praise as its nurse, its mistress, and its mother.

6. Furthermore, that kind of civilization which conflicts with the doctrines and laws of holy Church is nothing but a worthless imitation and meaningless name. Of this those peoples on whom the Gospel light has never shown afford ample proof, since in their mode of life a shadowy semblance only of civilization is discoverable, while its true and solid blessings have never been possessed. Undoubtedly, that cannot by any means be accounted the perfection of civilized life which sets all legitimate authority boldly at defiance; nor can that be regarded as liberty which, shamefully and by the vilest means, spreading false principles, and freely indulging the sensual gratification of lustful desires, claims impunity for all crime and misdemeanor, and thwarts the goodly influence of the worthiest citizens of whatsoever class. Delusive, perverse, and misleading as are these principles, they cannot possibly have any inherent power to perfect the human race and fill it with blessing, for "sin maketh nations miserable." [3] Such principles, as a matter of course, must hurry nations, corrupted in mind and heart, into every kind of infamy, weaken all right order, and thus, sooner or later, bring the standing and peace of the State to the very brink of ruin.

7. Again, if We consider the achievements of the see of Rome, what can be more wicked than to deny how much and how well the Roman bishops have served civilized society at large? For Our predecessors, to provide for the peoples' good, encountered struggles of every kind, endured to the utmost burdensome toils, and never hesitated to expose themselves to most dangerous trials. With eyes fixed on heaven, they neither bowed down their head before the threats of the wicked, nor allowed themselves to be led by flattery or bribes into unworthy compliance. This apostolic chair it was that gathered and held together the crumbling remains of the old order of things; this was the kindly light by whose help the culture of Christian times shone far and wide; this was an anchor or safety in the fierce storms by which the human race has been convulsed; this was the sacred bond of union that linked together nations distant in region and differing in character; in short, this was a common center from which was sought instruction in faith and religion, no less than guidance and advice for the maintenance of peace and the functions of practical life. In very truth it is the glory of the supreme Pontiffs that they

steadfastly set themselves up as a wall and a bulwark to save human society from falling back into its former superstition and barbarism.

8. Would that this healing authority had never been slighted or set aside! Assuredly, neither would the civil power have lost that venerable and sacred glory, the lustrous gift of religion, which alone renders the state of subjection noble and worthy of man; nor would so many revolutions and wars have been fomented to ravage the world with desolation and bloodshed; nor would kingdoms, once so flourishing, but now fallen from the height of prosperity, lie crushed beneath the weight of every kind of calamity. Of this the peoples of the East also furnish an example, who, by breaking the most sweet yoke that bound them to this apostolic see, forfeited the splendor of their former greatness, their renown in science and art, and the dignity of their sway.

9. Of these remarkable benefits, however, which illustrious monuments of all ages prove to have flowed upon every quarter of the world from the apostolic see, this land of Italy has had the most abounding experience. For it has derived advantages from the see of Rome proportionate to the greater nearness of its natural situation. Unquestionably, to the Roman Pontiffs it is that Italy must own herself indebted for the substantial glory and majesty by which she has been preeminent amongst nations. The influence and fatherly care of the Popes have upon many occasions shielded her from hostile attack and brought her relief and aid, the effect of which is that the Catholic faith has been ever maintained inviolate in the hearts of Italians.

10. These services of Our predecessors, to omit mention of many others, have been witnessed to in a special manner by the records of the times of St. Leo the Great, Alexander III, Innocent III, St. Pius V, Leo X, and other Pontiffs,[4] by whose exertions or protection Italy has escaped unscathed from the utter destruction threatened by barbarians; has kept unimpaired her old faith, and, amid the darkness and defilement of the ruder age, has cultivated and preserved in vigor the luster of science and the splendor of art. To this, furthermore, bears witness Our own fostering city, the home of the Popes, which, under their rule, reaped this special benefit, that it not only was the strong citadel of the faith, but also became the refuge of the liberal arts and the very abode of wisdom winning for itself the admiration and respect of the whole world. As these facts in all their amplitude have been handed down in historical records for the perpetual remembrance of posterity, it is easy to understand that it is only with hostile design and shameless calumny — meant to mislead men — that any one can venture in speech and in writing to accuse the apostolic see of being an obstacle to the civil progress of nations and to the prosperity of Italy.

11. Seeing, therefore, that all the hopes of Italy and of the whole world lie in the power, so beneficent to the common good and profit, wherewith the authority of the apostolic see is endowed, and in the close union which binds all the faithful of Christ to the Roman Pontiff, We recognize that nothing should be nearer Our heart than how to preserve safe and sound the dignity of the Roman see, and to strengthen ever more and more the union of members with the head, of the children with their father.

12. Wherefore, that We may above all things, and in every possible way, maintain the rights and freedom of this holy see, We shall never cease to strive that Our authority may meet with due deference; that obstacles may be removed which hamper the free exercise of Our ministry and that We may be restored to that condition of things in which the design of God's wisdom had long ago placed the Roman Pontiffs. We are moved to demand this restoration, venerable brethren, not by any feeling of ambition or desire of supremacy, but by the nature of Our office and by Our sacred promise confirmed on oath; and further, not only because this sovereignty is essential to protect and preserve the full liberty of the spiritual power, but also because it is an ascertained fact that, when the temporal sovereignty of the apostolic see is in question, the cause of the public good and the well-being of all human society in general are also at stake. Hence, We cannot omit, in the discharge of Our duty, which obliges Us to guard the rights of holy Church, to renew and confirm in every particular by this Our letter those declarations and protests which Pius IX,[5] of sacred memory, Our predecessor, on many and repeated occasions published against the seizing of the civil sovereignty and the infringement of rights belonging to the Catholic Church. At the same time We address ourselves to princes and chief rulers of the nations, and earnestly beseech them in the august name of the Most High God, not to refuse the Church's aid, proffered them in a season of such need, but with united and friendly aims, to join themselves to her as the source of authority and salvation, and to attach themselves to her more and

more in the bonds of hearty love and devotedness. God grant that — seeing the truth of Our words and considering within themselves that the teaching of Christ is, as Augustine used to say, “a great blessing to the State, if obeyed,”[6] and that their own peace and safety, as well as that of their people, is bound up with the safety of the Church and the reverence due to her — they may give their whole thought and care to mitigating the evils by which the Church and its visible head are harassed, and so it may at last come to pass that the peoples whom they govern may enter on the way of justice and peace, and rejoice in a happy era of prosperity and glory.

13. In the next place, in order that the union of hearts between their chief Pastor and the whole Catholic flock may daily be strengthened, We here call upon you, venerable brothers, with particular earnestness, and strongly urge you to kindle, with priestly zeal and pastoral care, the fire of the love of religion among the faithful entrusted to you, that their attachment to this chair of truth and justice may become closer and[7] firmer, that they may welcome all its teachings with thorough assent of mind and will, wholly rejecting such opinion, even when most widely received, as they know to be contrary to the Church’s doctrine. In this matter, the Roman Pontiffs, Our predecessors, and the last of all, Pius IX, of sacred memory, especially in the General Council of the Vatican, have not neglected, so often as there was need, to condemn wide-spreading errors and to smite them with the apostolic condemnation. This they did, keeping before their eyes the words of St. Paul: “Beware lest any man cheat you by philosophy and vain deceit, according to the tradition of men, according to the elements of the world and not according to Christ.”[7] All such censures, We, following in the steps of Our predecessors, do confirm and renew from this apostolic seat of truth, whilst We earnestly ask of the Father of lights[8] that all the faithful, brought to thorough agreement in the like feeling and the same belief, may think and speak even as Ourselves. It is your duty, venerable brothers, sedulously to strive that the seed of heavenly doctrine be sown broadcast in the field of God, and that the teachings of the Catholic faith may be implanted early in the souls of the faithful, may strike deep root in them, and be kept free from the ruinous blight of error. The more the enemies of religion exert themselves to offer the uninformed, especially the young, such instruction as darkens the mind and corrupts morals, the more actively should we endeavor that not only a suitable and solid method of education may flourish but above all that this education be wholly in harmony with the Catholic faith in its literature and system of training, and chiefly in philosophy, upon which the direction of other sciences in great measure depends.[9] Philosophy seeks not the overthrow of divine revelation, but delights rather to prepare its way, and defend it against assailants, both by example and in written works, as the great Augustine and the Angelic Doctor, with all other teachers of Christian wisdom, have proved to Us.

14. Now, the training of youth most conducive to the defense of true faith and religion and to the preservation of morality must find its beginning from an early stage within the circle of home life; and this family Christian training sadly undermined in these our times, cannot possibly be restored to its due dignity, save by those laws under which it was established in the Church by her Divine Founder Himself. Our Lord Jesus Christ, by raising to the dignity of a sacrament the contract of matrimony, in which He would have His own union with the Church typified, not only made the marriage tie more holy, but, in addition, provided efficacious sources of aid for parents and children alike, so that, by the discharge of their duties one to another, they might with greater ease attain to happiness both in time and in eternity. But when impious laws, setting at naught the sanctity of this great sacrament, put it on the same footing of mere civil contracts, the lamentable result followed, that, outraging the dignity of Christian matrimony, citizens made use of legalized concubinage in place of marriage; husband and wife neglected their bounden duty to each other; children refused obedience and reverence to their parents; the bonds of domestic love were loosened; and alas! the worst scandal and of all the most ruinous to public morality, very frequently an unholy passion opened the door to disastrous and fatal separations. These most unhappy and painful consequences, venerable brothers, cannot fail to arouse your zeal and move you constantly and earnestly to warn the faithful committed to your charge to listen with docility to your teaching regarding the holiness of Christian marriage, and to obey laws by which the Church controls the duties of married people and of their offspring.[10]

15. Then, indeed, will that most desirable result come about, that the character and conduct of individuals also will be reformed; for, just as from a rotten stock are produced healthless branches or worthless fruits, so do the ravages of a pestilence which ruins the household spread wide their cruel infection to the hurt and injury of individual citizens. On the other hand, when domestic society is fashioned in the mold of Christian life, each member will gradually grow accustomed

to the love of religion and piety, to the abhorrence of false and harmful teaching, to the pursuit of virtue, to obedience to elders, and to the restraint of the insatiable seeking after self-interest alone, which so spoils and weakens the character of men. To this end it will certainly help not a little to encourage and promote those pious associations which have been established, in our own times especially, with so great profit to the cause of the Catholic religion.

16. Great indeed and beyond the strength of man are these objects of our hopes and prayers, venerable brothers; but, since God has “made the nations of the earth for health,”[11] when He founded the Church for the welfare of the peoples, and promised that He will abide with her by His assistance to the end of the world, We firmly trust that, through your endeavors, the human race, taking warning from so many evils and visitations, will submit themselves at length to the Church, and turn for health and prosperity to the infallible guidance of this apostolic see.

17. Meanwhile, venerable brothers, before bringing this letter to a close, We must express Our congratulations on the striking harmony and concord which unites your minds among yourselves and with this apostolic see. This perfect union We regard as not merely an impregnable bulwark against hostile attacks, but also as an auspicious and happy omen, presaging better times for the Church; and, while it yields great relief to Our weakness, it seasonably encourages Us to endure with readiness all labors and all struggles on behalf of God’s Church in the arduous task which We have undertaken.

18. Moreover, from the causes of hope and rejoicing which We have made known to you We cannot separate those tokens of love and obedience which you, venerable brethren, in these first days of Our pontificate, have shown Our lowliness, and with you so many of the clergy and the faithful, who by letters sent, by offerings given, by pilgrimages undertaken, and by other works of love, have made it clear that the devotion and charity which they manifested to Our most worthy predecessor still lasts, so strong and steadfast and unchanged as not to slacken toward the person of a successor so much inferior. For these splendid tokens of Catholic piety We humbly confess to the Lord that He is good and gracious, while to you, venerable brothers, and to all Our beloved children from whom We have received them, We publicly, from the bottom of Our heart, avow the grateful feelings of Our soul, cherishing the fullest confidence that, in the present critical state of things and in the difficulties of the times, this your devotion and love and the devotion and love of the faithful will never fail Us. Nor have We any doubt that these conspicuous examples of filial piety and Christian virtue will be of such avail as to make Our most merciful God, moved by these dutiful deeds, look with favor on His flock and grant the Church peace and victory. But as We are sure that this peace and victory will more quickly and more readily be given Us, if the faithful are unremitting in their prayers and supplications to obtain it, We earnestly exhort you, venerable brothers, to stir up for this end the zeal and ardor of the faithful, taking the Immaculate Queen of Heaven as their intercessor with God, and having recourse as their advocates to St. Joseph, the heavenly patron of the Church, and to Sts. Peter and Paul, the Princes of the Apostles. To the powerful patronage of all these We humbly commit Our lowliness, all ranks of the ecclesiastical hierarchy, and all the flock of Christ our Lord.

19. For the rest, We trust that these days, on which We renew the memory of Jesus Christ, risen from the dead, may be to you, venerable brothers, and to all the fold of God, a source of blessing and salvation and fullness of holy joy, praying our most gracious God that by the blood of the Lamb without spot, which blotted out the handwriting that was against Us, the sins We have committed may be washed away, and the judgment We are suffering for them may mercifully be mitigated.

“The grace of our Lord Jesus Christ, and the charity of God, and the communication of the Holy Spirit be with you all,”[12] venerable brothers; to each and all of whom, as well as to Our beloved children, the clergy and faithful of your churches, as a pledge of Our special good-will and as an earnest of the protection of heaven, We lovingly impart the apostolic benediction.

Given at St. Peter’s, in Rome, on the solemnity of Easter, the twenty-first day of April, 1878, in the first year of our pontificate.

1. This description of what is usually called a “corrupt government” or the government of a “corrupt party” is, in fact, the description of what necessarily happens to any government, or ruling party, when it rejects the moral rules taught by the Church. A religious error is the main root of all social and political evils.
2. An allusion to the capture of the Papal States by the Piedmontese army (1860) and to the usurpation of the temporal power of the Popes by King Victor Emmanuel II, in 1870.
3. Prov. 14:34.
4. Pope St. Leo I, Leo the Great (440-61), caused Attila, King of the Huns, to retreat without having attacked Rome. Pope Alexander III (1159-81) fought against the German Emperor Friedrich Barbarossa, to whom he opposed the Lombard League. Pope Innocent III (1198-1216) strongly resisted the French King Philip Augustus. St. Pius V was Pope from 1566 to 1572 and during his reign occurred the naval victory over the Turks at Lepanto in 1571. Leo X (John of Medici), Pope from 1513 to 1521, presided over one of the most brilliant epochs in history: the “century of Leo X.”
5. Pope Pius IX (1846-78) proclaimed the dogmas of the Immaculate Conception and of the infallibility of the Popes in all matters related to faith and morals; published the “Syllabus,” or conspectus of modern errors; witnessed the usurpation by Victor Emmanuel II of the temporal power of the Popes, but never acknowledged it.
6. “Letter” 138, to Marcellinus, 15 (PL 33, 532). 7. Col. 2:8.
8. James 1:17.
9. This point is developed in the encyclical “Aeterni Patris.”
10. This point is developed in the encyclical “Arcanum.” See also the encyclical letter of Pope Pius XI, “Divini Illius Magistri” (December 31, 1929, On the Christian Education of Youth.)
11. Wisd. 1:14: “For he created all things that they might be: and he made the nations of the earth for health: and there is no poison of destruction in them, nor kingdom of hell upon the earth.”
12. 2 Cor. 13:13.

Insignes. On the Hungarian Millenium. Pope Leo XIII - 1896

To the Bishops of Hungary.

1. You have most rightly decreed that special, joyful thanksgiving be offered to the eternal God of Hungary. For your nation, beyond all others, is bound to recall the great abundance of benefits which it has received from God, the most provident establisher and preserver of kingdoms, throughout many centuries and in troublesome trials. The birthday of your country, as it most happily returns, is a very suitable time for recollecting and celebrating these blessings. For you are now marking the thousandth year since your ancestors established their homes and residences in those lands and the history of Hungary began.
2. We are in no doubt that the observances planned will have an outcome worthy of the occasion and be productive of the most noble advantages. For there can be no citizen with pure love whom the glories of the country in which he has a share do not affect and to whom the ancient glories of the past publicly remembered affects him with a keen desire to imitate them. To all of this will be added the unanimous approval of so many civilized nations who, as they share rejoicing in friendship, will surely congratulate a kingdom founded on appropriate laws and institutions, preserved by its civil prudence and valor in war and brought by many deeds of excellence to its present longevity and growth.
3. Your prosperity affects Us in the most delightful possible way, and We desire nothing more than to be present with you among your people, Venerable Brothers, and to dwell there in mind and spirit. This Our wish is prompted chiefly by Our special attraction towards and loving care for Catholic Hungary and by their devoted feelings towards this Apostolic See and Ourselves. Among other indications of devotions, in recent years Rome has seen Hungarians in great numbers come, under your leadership, to venerate the tombs of the Princes of the Apostles. They have presented beautiful testimonies of faith, obedience, and love in the name of all their fellow countrymen. They won Our benevolence and an exhortatory address to strengthen their spirits in the duties of their holy profession. Indeed We had purposely manifested this benevolence of Ours to the entire nation in Our first and second letters to you. Now, however, recollecting the modesty and favor with which the clergy and all good men received Our instructions, once again may this letter convey Our love and may it both increase the joy of the secular celebration and redouble its fruits.

4. In the preparation for your celebrations, the power of the Catholic religion as an excellent promoter of public safety and as the source or support of good things among the peoples shines forth. Certainly, as your wiser historians state, the Hungarian nation would not have held their occupied areas either very long or very prosperously unless the Gospel had led it, freed from the yoke of superstition, to accept these well-known principles: to respect natural law, to do harm to no one, to be merciful, to pursue peace, to be subject to princes as to God, and to practice brotherhood at home and abroad.

5. In a wonderful manner, the beginnings of the Catholic faith in your country were consecrated in the persons of Prince Geza and the leaders of the nation, especially by the efforts of the holy bishop Adalbert, a man famous for his apostolic labors and finally, his martyr's crown. Those beginnings, however, were the more remarkable in that, considering the times and the position of their territories, they lay dangerously open to the lamentable separation from the Roman Church which was breaking out among the Easterners. What his father had begun, Stephan, a most exemplary Christian prince, persisted in and completed. He is therefore rightly celebrated as the chief pillar and light of your nation; he not only instructed it in the attainment of eternal salvation, but he also increased its extent and renown.

6. Under that same prince, who offered and dedicated his sceptre to the Mother of God and blessed Peter, that exchange of deeds of zeal and duty between the Roman pontiffs and the kings and people of Hungary began, which we have already praised. A permanent symbol of this bond was the royal crown adorned with images of Christ the Savior and the Apostles which Our predecessor Sylvester II sent as a gift to Stephan, when he conferred on him the title of king because "he had greatly spread abroad the faith of Christ"[1] in your country. That famous incident establishes the constancy of the Hungarians in their obedience to Peter, for this crown has borne the brunt of the shifting and dangerous squalls of critical times unscathed, still radiant with its ancient honor; consequently it has always been regarded as the great glory and defense of the kingdom, and therefore protected religiously.

7. Thus it came about that Hungary, as it grew in resources, entered on the same paths as the peoples of youthful Christian Europe were traveling; because of the outstanding character of the race, it attained virtue and humanity more rapidly. For this reason, many men came forth who brought true fame to their country and themselves by holiness of life, teaching, literature, arts, and the fulfilling of their duties.

8. We have heard that a project has been undertaken which We fully approve for the current celebration. It is planned to publish the ancient forgotten evidence of services conferred by religion. Furthermore, the letters, both those from you and those in Our Apostolic records, bear concordant witness to the fact that religion has benefitted mankind. It is of great importance to reflect upon this, especially at the present time. Consider what functions the Church fulfilled for your ancestors in establishing and administering public law; certainly its wisdom, order, and fairness permeated everywhere at the request of all classes. Moreover, the Roman pontiffs have shown themselves guardians and defenders of civil liberty whenever it was placed in critical danger, either when requested to or of their own accord. Your people have also never ceased to fight for this liberty. This has happened many times in the past, especially when the attacks of the bitter enemies of the holy faith had to be beaten back. When the Turks invaded, everyone without exception agrees that the terrible defeat which was threatening most of the Western peoples was averted by the unconquerable courage of the Hungarians. Nevertheless, Our predecessors contributed greatly to the success of the events by supplying money, sending reinforcements, arranging treaties of alliance, and by effective prayer for heavenly support.

9. Innocent XI in particular gave aid in this struggle. His name is famous in connection with two extraordinary deeds: the liberation of Vienna from enemy siege and the great deliverance of Buda, your chief city, after long oppression.

10. Likewise Gregory XIII performed an undying service for your nation when your religion was dangerously afflicted by the influence of revolutionary movements which spread from neighboring peoples. He undertook for Hungary the sound measure which he had already carried through for other countries. We refer of course to the College which he established for you in Rome, which he then combined with the German College, in which chosen students would be thoroughly educated in the learning and virtues worthy of the priesthood. Then afterwards, they would work with greater effect in your churches.

And this indeed was the richly productive result, since many who were educated there also held episcopal rank and brought equal glory to Church and state.

11. These and similar benefits from the continuous favor of the Church are not so much recalled in history books as they are deeply etched on the minds of your citizens. A witness whose credibility is equal to all the rest is the famous John Hunyadi in the fifteenth century, whose strategy and bravery Hungary will always remember and praise. He declared in a welcome and eloquent manner, “This country would never have stood fast on its resources, I think, if it had not stood fast in its faith.” And while the same man was governor of the kingdom, all classes in a common letter to Nicholas V professed: “Whatever our condition is, it is especially due to the support of your Apostolic favor that we hold our own.” Far from reducing the importance of these testimonies, succeeding ages have clearly added substantially to them as their benefits increased.

12. The Hungarians have always striven to keep their kingdom bound as closely as possible to the Apostolic See as its “very own and most devoted possession.” The register of public proceedings records many proofs of this, whether in the form of letters written by kings and nobles to the Roman pontiffs, or in the form of examples of heroic and energetic virtue which assisted the Church to protect its rights or to avenge its loss of rights on its enemies. This was even before the struggle began against the invading forces of the Moslems. The relationship of mutual service between King Louis the Great and Innocent VI and Urban V indicate this. And when Paul II urgently requested that the Catholic cause should be given strong help against the attack of the Hussites in Bohemia, King Mathias replied: “I have dedicated myself and my kingdom entirely to the Holy Roman Church and to your Beatitude. The Vicar of God on earth, nay, God Himself, cannot command any deed so difficult for me, or any so dangerous, that I should not think it dutiful and salutary to undertake, that I should not fearlessly attempt, especially when it is a case of strengthening the Catholic faith and crushing the perfidy of the impious. . . . Whatever enemies of religion it is necessary to meet in battle, behold, Mathias together with Hungary . . . remain devoted to the Apostolic See and to your Beatitude and will remain so for ever.” And the event did not fall short of the words of the king nor of the Pope’s expectation; and it remains an evidence of great importance for later times.

13. Moreover, the cooperation of nation and Church is shown by those commendations, neither few nor faint, with which this Apostolic See has honored your people, and likewise by the extraordinary titles of honor and privileges which it has given to your kings. We desire, however, and it is completely suited to the present celebration – to produce a glorious page from the long official document in which Clement XIII, in accordance with his power, confirmed to Maria Theresa, Queen of Hungary, and to her successors in the same kingdom, the title of Apostolic King. That title was to supersede previous privilege and custom. So as their fathers and grandfathers have already done, let the grandchildren themselves rejoice in this Papal proclamation: “The flourishing Kingdom of Hungary has been accurately considered the best fitted of all for extending the boundaries of Christian authority and glory, both by reason of the bravery of a most enterprising nation and the nature of its territories. And indeed, everyone knows the Hungarians’ many outstanding deeds for the protection and expansion of Our religion. They have often engaged in battle with terrible enemies; by blocking as with their own bodies the advance of the same enemies, who were bent on destroying the Christian state, they wrested great victories from them. These famous events have been published in well-known literary works. But We can in no way pass over in silence Stephan, that most holy and brave King of Hungary, consecrated with heavenly honors and placed among the number of the Saints. The imprint of his virtue, his holiness, and his bravery survives in your country to the eternal praise of the Hungarian name. And all his successors in the kingship have at all times imitated his beautiful examples of virtue. So it should seem strange to no one that the Roman pontiffs have always honored with great praises and privileges the Hungarian nation and its leaders and kings for their outstanding services to the Catholic faith and the Roman See. The principal mark of honor, of course, is the right to have the Cross carried in front of the kings in public procession as the most shining symbol of the Apostolate; this is in order to show that the Hungarian nation and its kings glory only in the Cross of Our Lord Jesus Christ and that in this sign, they are accustomed always to fight for the Catholic faith and to be victorious.”[2]

14. We greatly enjoy gracing your religious festivities with these recollections of famous men and their deeds. But this event itself prompts some additional action, which will bring with it real improvement for the common good. Hungary should reflect upon itself and, inspired by a consciousness of the nobility of its most religious ancestors together with a knowledge

of the present time, devote its efforts to worthy ends. The exhortation of the Apostle certainly summons you, whatever your rank: “Stand fast in the faith, act manfully and be strong.”[3] To this all ought to respond with one mind and voice: “Let us hold fast the confession of our hope without wavering.”[4] “Let us have no cause to question our honor.”[5]

15. When we observe the tendency of this age as a whole, it is lamentable some Catholic men everywhere do not practice the Catholic religion as they should, either in thought or in action. It is also lamentable that men make Catholicism almost the same as the form of any other religion and, in fact, even hold the former in suspicion and hatred. It is scarcely any use to say what sort of act it is to reject with degenerate spirit this outstanding inheritance from their ancestors. Nor is it any use to note how much it is the mark of an ungrateful and uncircumspect mind, both to be unwilling to recognize the longstanding benefits of the Catholic religion, and to neglect those anticipated benefits. In Catholic wisdom and doctrine, a power and effectiveness inheres which is thoroughly wonderful and works in many ways for the good of human society. Since it does not vanish with the passage of time, it is always the same and vigorous; in the same way, it is likely to be beneficial in modern times provided it is not stifled.

16. As to what pertains more nearly to your people, in former letters and similar pronouncements, We have denounced dangers from which religion should be protected, and We have proposed aids which would lead more suitably to its freedom and dignity. And since civil affairs cannot be separated from religious, We have been extremely eager to give Our attention and help to the former as well, since this is clearly an integral part of Our Apostolic duty. For the frequent advice and commands which We gave you as your circumstances required, contributed not a little, as you rightly remember, to the public safety and prosperity as well. But if, in this very people, the actions of good men comply more strongly each day with Our advice and warnings, why should We not embrace the hope which blossoms more abundantly on the occasion of this secular commemoration, and which foreshadows to a rapid fulfillment of all men’s prayers? For surely all good citizens pray that by removing causes for disagreement, the Church will not be denied its proper honor. Then the proper honor of the state too will shine more brilliantly in alliance with and under the guidance of the ancestral religion. This will result in the authority of governments, the mutual duties of the classes, the education of youth, and many other matters like these maintaining themselves in truth, in justice, and in love: for on these foundations and supports especially, states depend and thrive.

17. Not the least effective means of your enjoying this combination of good things, as your famous forefathers did, is to allow your feeling of piety towards the Roman Church to be inspired by their example, as under new auspices. The most honorable crown of Stephan will be borne on a set day through the capital city in an unusually solemn procession; this will be in the course of the public rejoicings for the dedication of the House of Assembly. Indeed, nothing is more closely connected with the glory of your nation and your kings, nothing so suitable to the right organization of civil affairs, than that sacred symbol of royal power. But We anticipate that a twofold permanent result will arise without difficulty from this occasion: first that among the nobility and the common people, obedient and faithful allegiance to the august House of Hapsburg will be strengthened. That House has always worn this same crown, which was conferred on it by your ancestors of their own accord. The second anticipated result is that the consequent recollection of the very close relations of your ancestors with the Chair of Peter, which are plainly approved and consecrated by this papal gift, may add firmness and strength to these same bonds.

18. Let the illustrious people of Hungary know, however, that they can and ought to entrust themselves completely to the authority and favor of the Apostolic See. This See will never forget their famous deeds for the Catholic cause; it retains and will continue to retain its former disposition of forethought and maternal kindness towards them.

19. If up to now We have helped you, may God help you to prosper even more. During this celebration in particular, may He be concerned for your Apostolic King, for the nobility, for the clergy, and for the whole people; and may He make them abound with those good things which He has Himself promised to nations and kingdoms which preserve justice and peace. And may your great lady Mary be concerned for you all likewise, together with Stephan and Adalbert, who are apostles and heavenly patrons of your kingdom. Under their salutary protection, which your forefathers experienced, you rejoice in more abundant fruit as the days go by. We add a special prayer with the greatest love: may all the citizens whom a single love of

this country inspires, and whom this occasion of public thanksgiving joins in a brotherly fashion, be bound together some day by one and the same faith in the blessed embrace of Mother Church.

20. You, however, Venerable Brothers, continue as you are doing watchfully and attentively so that you deserve well of your people and the state: receive, as an auspice of divine rewards and as a witness of Our special kindness, the Apostolic blessing which We impart most lovingly to each one of you and to the whole of Hungary the nineteenth year of Our Pontificate.

ENDNOTES

1. *Clement XIII in his address Si qui militan, 1 October 1158.*
2. *Epistle Quum multa alia, 19 August 1758.*
3. *I Cor 16.13.*
4. *Heb 10.23.*
5. *I Mc 9.10.*

Lucunda Semper Expectatione. On the Rosary. Pope Leo XIII - 1894

To the Patriarchs, Primate, Archbishops, Bishops, and other Ordinaries in Peace and Communion with the Apostolic See.

Venerable Brethren, Greeting and Apostolic Benediction.

It is always with joyful expectation and inspired hope that We look forward to the return of the month of October. At Our exhortation and by Our express order this month has been consecrated to the Blessed Virgin, during which for some years now the devotion of her Rosary has been practiced by Catholic nations throughout the world with sedulous earnestness. Our reasons for making this exhortation We have made known more than once. For as the disastrous condition of the Church and of Society proved to Us the extreme necessity for signal aid from God, it was manifest to Us that that aid should be sought through the intercession of His Mother, and by the express means of the Rosary, which Christians have ever found to be of marvelous avail. This indeed has been well proved since the very institution of the devotion, both in the vindication of Holy Faith against the furious attacks of heresy, and in restoring to honor the virtues, which by reason of the Age's corruption, required to be rekindled and sustained. And this same proof was continued in all succeeding ages, by a never failing series of private and public benefits, whereof the illustrious remembrance is everywhere perpetuated and immortalized by monuments and existing institutions. Likewise in Our age, afflicted with that tempest of various evils, it is a joy to Our soul to relate the beneficent influence of the Rosary. Notwithstanding all this, you yourselves, Venerable Brethren, behold with your own eyes the persistence — nay, the increase — of the reasons for renewing again this year Our summons to the Faithful to turn with increased ardor in prayer to Mary, the Queen of Heaven. Besides, the more We fix Our thoughts upon the character of the Rosary, the clearer its excellence and power appear to Us. Hence, while Our wish increases that it may flourish, Our hope grows also that through Our recommendation it may come to be more greatly prized, its holy use become more extended and flourish abundantly. But We shall not now return to the various instructions which in past years We have given upon this subject. We shall take instead the opportunity of pointing out the particular ruling and designs of Providence which ordains that the Rosary should have new power to instill confidence into the hearts of those who pray, and new influence to move the compassionate heart of Our Mother to comfort and succor Us with the utmost bounty.

2. The recourse we have to Mary in prayer follows upon the office she continuously fills by the side of the throne of God as Mediatrix of Divine grace; being by worthiness and by merit most acceptable to Him, and, therefore, surpassing in power all the angels and saints in Heaven. Now, this merciful office of hers, perhaps, appears in no other form of prayer so manifestly as it does in the Rosary. For in the Rosary all the part that Mary took as our co-Redemptress comes to us, as it

were, set forth, and in such wise as though the facts were even then taking place; and this with much profit to our piety, whether in the contemplation of the succeeding sacred mysteries, or in the prayers which we speak and repeat with the lips. First come the Joyful Mysteries. The Eternal Son of God stoops to mankind, putting on its nature; but with the assent of Mary, who conceives Him by the Holy Ghost. Then St. John the Baptist, by a singular privilege, is sanctified in his mother's womb and favored with special graces that he might prepare the way of the Lord; and this comes to pass by the greeting of Mary who had been inspired to visit her cousin. At last the expected of nations comes to light, Christ the Savior. The Virgin bears Him. And when the Shepherds and the wise men, first-fruits of the Christian faith, come with longing to His cradle, they find there the young Child, with Mary, His Mother. Then, that He might before men offer Himself as a victim to His Heavenly Father, He desires to be taken to the Temple; and by the hands of Mary He is there presented to the Lord. It is Mary who, in the mysterious losing of her Son, seeks Him sorrowing, and finds Him again with joy. And the same truth is told again in the sorrowful mysteries.

3. In the Garden of Gethsemane, where Jesus is in an agony; in the judgment-hall, where He is scourged, crowned with thorns, condemned to death, not there do we find Mary. But she knew beforehand all these agonies; she knew and saw them. When she professed herself the handmaid of the Lord for the mother's office, and when, at the foot of the altar, she offered up her whole self with her Child Jesus — then and thereafter she took her part in the laborious expiation made by her Son for the sins of the world. It is certain, therefore, that she suffered in the very depths of her soul with His most bitter sufferings and with His torments. Moreover, it was before the eyes of Mary that was to be finished the Divine Sacrifice for which she had borne and brought up the Victim. As we contemplate Him in the last and most piteous of those Mysteries, there stood by the Cross of Jesus His Mother, who, in a miracle of charity, so that she might receive us as her sons, offered generously to Divine Justice her own Son, and died in her heart with Him, stabbed with the sword of sorrow.

4. Thence the Rosary takes us on to the Glorious Mysteries, wherein likewise is revealed the mediation of the great Virgin, still more abundant in fruitfulness. She rejoices in heart over the glory of her Son triumphant over death, and follows Him with a mother's love in His Ascension to His eternal kingdom; but, though worthy of Heaven, she abides a while on earth, so that the infant Church may be directed and comforted by her "who penetrated, beyond all belief, into the deep secrets of Divine wisdom" (St. Bernard). Nevertheless, for the fulfillment of the task of human redemption there remains still the coming of the Holy Ghost, promised by Christ. And behold, Mary is in the room, and there, praying with the Apostles and entreating for them with sobs and tears, she hastens for the Church the coming of the Spirit, the Comforter, the supreme gift of Christ, the treasure that will never fail. And later, without measure and without end will she be able to plead our cause, passing upon a day to the life immortal. Therefore we behold her taken up from this valley of tears into the heavenly Jerusalem, amid choirs of Angels. And we honor her, glorified above all the Saints, crowned with stars by her Divine Son and seated at His side the sovereign Queen of the universe.

5. If in all this series of Mysteries, Venerable Brethren, are developed the counsels of God in regard to us — "counsels of wisdom and of tenderness" (St. Bernard) — not less apparent is the greatness of the benefits for which we are debtors to the Virgin Mother. No man can meditate upon these without feeling a new awakening in his heart of confidence that he will certainly obtain through Mary the fullness of the mercies of God. And to this end vocal prayer chimes well with the Mysteries. First, as is meet and right, comes the Lord's Prayer, addressed to Our Father in Heaven: and having, with the elect petitions dictated by Our Divine Master, called upon the Father, from the throne of His Majesty we turn our prayerful voices to Mary. Thus is confirmed that law of merciful meditation of which We have spoken, and which St. Bernardine of Siena thus expresses: "Every grace granted to man has three degrees in order; for by God it is communicated to Christ, from Christ it passes to the Virgin, and from the Virgin it descends to us." And we, by the very form of the Rosary, do linger longest, and, as it were, by preference upon the last and lowest of these steps, repeating by decades the Angelic Salutation, so that with greater confidence we may thence attain to the higher degrees — that is, may rise, by means of Christ, to the Divine Father. For if thus we again and again greet Mary, it is precisely that our failing and defective prayers may be strengthened with the necessary confidence; as though we pledged her to pray for us, and as it were in our name, to God.

6. Nor can our prayers fail to ascend to Him as a sweet savor, commended by the prayers of the Virgin. And He it is who, all-benign, invites her: "Let thy voice sound in My ears, for thy voice is sweet." For this cause do we repeatedly celebrate

those glorious titles of her ministry as Mediatrix. Her do we greet who found favor with God, and who was in a signal manner filled with grace by Him so that the superabundance thereof might overflow upon all men; her, united with the Lord by the most intimate of all conjunction; her who was blessed among women, and who “alone took away the curse and bore the blessing” (St. Thomas) — that fruit of her womb, that happy fruit, in which all the nations of the earth are blessed. Her do we invoke, finally, as Mother of God; and in virtue of a dignity so sublime what graces from her may we not promise to ourselves, sinners, in life and in the agonies of the end?

7. A soul that shall devoutly repeat these prayers, that shall ponder with faith these mysteries, will, without doubt, be filled with wonder at the Divine purposes in this great Virgin and in the work of the restoration of mankind. Doubtless, this soul, moved by the warmth of love for her and of confidence, will desire to take refuge upon her breast, as was the sweet feeling of St. Bernard: “Remember, O most pious Virgin Mary, that never was it heard that any who fled to thy protection, called upon thy help, and sought thy intercession, was left forsaken.” But the fruits of the Rosary appear likewise, and with equal greatness, in the turning with mercy of the heart of the Mother of God towards us. How sweet a happiness must it be for her to see us all intent upon the task of weaving crowns for her of righteous prayers and lovely praises! And if, indeed, by those prayers we desire to render to God the glory which is His due; if we protest that we seek nothing whatsoever except the fulfillment in us of His holy will; if we magnify His goodness and graciousness; if we call Him Our Father; if we, being most unworthy, yet entreat of Him His best blessings — Oh, how shall Mary in all these things rejoice! How shall she magnify the Lord! There is no language so fit to lead us to the majesty of God as the language of the Lord’s Prayer. Furthermore, to each of these things for which we pray, things that are righteous and are ordered, and are in harmony with Christian faith, hope, and charity, is added a special joy for the Blessed Virgin. With our voices she seems to hear also the voice of her Divine Son, Who with His own mouth taught us this prayer, and by His own authority commanded it, saying: “You shall pray thus.” And seeing how we observe that command, saying our Rosary, she will bend towards us with the more loving solicitude; and the mystical crowns we offer her will be to her welcome, and to us fruitful of graces. And of this generosity of Mary to our supplications we have no slight pledge in the very nature of a practice that has the power to help us in praying well. In many ways, indeed, is man apt, by his frailty, to allow his thoughts to wander from God and to let his purpose go astray. But the Rosary, if rightly considered, will be found to have in itself special virtues, whether for producing and continuing a state of recollection, or for touching the conscience for its healing, or for lifting up the soul. As all men know, it is composed of two parts, distinct but inseparable — the meditation of the Mysteries and the recitation of the prayers. It is thus a kind of prayer that requires not only some raising of the soul to God, but also a particular and explicit attention, so that by reflection upon the things to be contemplated, impulses and resolutions may follow for the reformation and sanctification of life.

8. Those same things are, in fact, the most important and the most admirable of Christianity, the things through which the world was renewed and filled with the fruits of truth, justice, and peace. And it is remarkable how well adapted to every kind of mind, however unskilled, is the manner in which these things are proposed to us in the Rosary. They are proposed less as truths or doctrines to be speculated upon than as present facts to be seen and perceived. Thus presented, with the circumstances of place, time, and persons, these Mysteries produce the most living effect; and this without the slightest effort of imagination; for they are treated as things learnt and engraven in the heart from infancy. Thus, hardly is a Mystery named but the pious soul goes through it with ease of thought and quickness of feeling, and gathers therefrom, by the gift of Mary, abundance of the food of Heaven. And yet another title of joy and of acceptance in her eyes do our crowns of prayer acquire. For every time that we look once more with devotional remembrance upon these Mysteries we give her a sign of the gratitude of our hearts; we prove to her that we cannot often enough call to mind the blessings of her unwearied charity in the work of our salvation. At such recollections, practiced by us with the frequency of love in her presence, who may express, who may even conceive, what ever-new joys overflow her ever-blessed soul, and what tender affections arise therein, of mercy and of a mother’s love! Besides these recollections, moreover, as the sacred Mysteries pass by they cause our prayers to be transformed into impulses of entreaty that have an indescribable power over the heart of Mary. Yes, we fly to thee, we miserable children of Eve, O holy Mother of God. To thee we lift our prayers, for thou art the Mediatrix, powerful at once and pitiful, of our salvation. Oh, by the sweetness of the joys that came to thee from thy Son Jesus, by thy

participation in His ineffable sorrows, by the splendors of His glory shining in thee, we instantly beseech thee, listen, be pitiful, hear us, unworthy though we be!

9. Thus the excellence of the Rosary; considered under the double aspect We have here set forth, will convince you, Venerable Brethren, of the reasons We have for an incessant eagerness to commend and to promote it. At the present day — and on this We have already touched — there is a signal necessity of special help from Heaven, particularly manifest in the many tribulations suffered by the Church as to her liberties and her rights, as also in the perils whereby the prosperity and peace of Christian society are fundamentally threatened. So it is that it belongs to Our office to assert once again that We place the best of Our hopes in the holy Rosary, inasmuch as more than any other means it can impetrate from God the succor which We need. It is Our ardent wish that this devotion shall be restored to the place of honor; in the city and in the village, in the family and in the workshop, in the noble's house and in the peasant's; that it should be to all a dear devotion and a noble sign of their faith; that it may be a sure way to the gaining of the favor of pardon. To this end it is indispensable that zeal should be redoubled, while impiety daily redoubles its efforts and labors to move the justice of God and to provoke, for the general ruin, His terrible vengeance. Amongst so many causes of grief to all good men, and to Ourselves, not the least is this, that in the very midst of Catholic nations there exist persons who are ever ready to rejoice in that which insults and outrages our august religion; and that they themselves, with incredible effrontery and with all publicity, seize every opportunity of teaching the multitude to hold reverend things in contempt and of persuading them from their old confidence in the intercession of the Blessed Virgin. During the last months the very person of Our Divine Redeemer has not been spared. Such a depth of shameless indignity has been reached that Jesus Christ Himself has been dragged upon the stage of a theater often contaminated with corruptions, and has been represented there discrowned of that Divinity upon which rests the whole work of human salvation. And the last touch of shame was added in an attempt to rescue from the execration of ages the guilty name of him who was the very sign of perfidy, the betrayer of Christ. At the consummation of such excesses in the cities of Italy there arose a general cry of indignation, and energetic protest against the violation and trampling under foot of the inviolable rights of religion, and this in a nation that has for its greatest and most righteous boast that it is Catholic. The Bishops rose at once, on fire with holy zeal. And first they made their vigorous appeal to those whose sacred duty it is to safeguard the decorum of the religion of the country. Next, they informed their people of the gravity of the scandal, and exhorted them to special acts of reparation towards our most loving Savior exposed to such slanders.

10. We have pleasure, however, in rendering praise to the free and fruitful faith manifested by men of good will; and this has brought Us comfort in the bitterness inflicted upon the very quick of Our heart. And having regard to the duties of Our supreme ministry, We take this occasion to lift up Our voice and to unite Our complaints and protests to those of the Bishops and of their people, authenticated by Our Apostolic authority. And with a like ardor to that wherewith we condemned this sacrilegious offense, do We preach faith to all Catholics, and particularly to the Italians. Let them with jealous care guard this inestimable inheritance received from their fathers, let them defend it with courage, let them not cease from magnifying it with good actions of which their faith is the inspiring motive. This is a motive the more for the enkindling, in private and in common prayer, throughout the coming month of October, of a holy emulation in celebrating and honoring the Mother of God, the mighty succorer of the Christian people, the most glorious Queen of Heaven. For Our own part, We confirm with all Our heart the favors and indulgences We have already awarded upon this point.

11. Now may God, “Who in His most merciful Providence gave us this Mediatrix.” and “decreed that all good should come to us by the hands of Mary” (St. Bernard), receive propitiously our common prayers and fulfill our common hopes. May you receive a pledge thereof in the Apostolic Benediction which We give to you, to your clergy, and to your people, with all affection in Our Lord.

Given in Rome at St. Peter's, on September 8, 1894, in the seventeenth year of our Pontificate.

Laetitia Sanctae. Commending Devotion to the Rosary. Pope Leo XIII - 1893

To Our Venerable Brethren the Patriarchs, Primate, Archbishops, Bishops, and other Ordinaries, having Peace and Communion with the Apostolic See.

Venerable Brethren, Greeting and Apostolic Benediction.

The sacred joy which it has been given to Us to feel in attaining the fiftieth anniversary of Our Episcopal Consecration has been deepened by the knowledge that it was shared by the people of the whole Catholic world, and that as a father in the midst of his children We have been consoled by the touching testimonies of their loyalty and love. We gratefully accept it and record it as a fresh proof of God's special providence, and one which is markedly full of bounty to Ourselves, and of blessing to the Church.

2. At the same time We love to offer Our thanks for this signal benefit to the august Mother of God, whose powerful intercession We feel to have been exercised in Our behalf. For hers is the loving kindness which, during the length of years and the vicissitudes of life, has never failed Us, and which day by day seems to draw nearer to Us than ever, filling Our soul with gladness, and strengthening Us with a confidence of which the surety is higher than the things of time. It is as if the voice of the heavenly Queen made itself heard to Us, at one moment graciously consoling Us in the midst of trials; at another guiding Us by her counsel in directing the great work of the salvation of souls; at another, urging Us to admonish the Christian people to advance in piety and in the practice of every virtue. For Us it is once more a joy as well as a duty to respond to her inspirations. Amongst the happy results which have already rewarded Our exhortations which were due to her prompting, We have to reckon the remarkable impulse given to the Devotion of the Most Holy Rosary. This awakening has made itself felt in the increased number of Confraternities instituted for the purpose, the voluminous literature of pious and learned works written upon the subject, and the manifold tributes which Christian art has not failed to bring to its service. And now, as if for yet another time, listening to the voice of the same zealous Mother, who calls upon Us to "cry out and cease not," We rejoice once more to address you, Venerable Brethren, upon the subject of the Rosary, standing as We do upon the eve of that month of October which, by the award of special Indulgences, We have deemed it well to dedicate to this most popular devotion. Our appeal to you, however, will not be directed so much to add any further recommendation of a method of prayer so praiseworthy in itself, nor yet to press upon the faithful the necessity of practicing it still more fervently, but rather to point out how we may draw from this devotion certain advantages which are especially valuable and needful at the present day.

3. For We are convinced that the Rosary, if devoutly used, is bound to benefit not only the individual but society at large.

No one will do Us the injustice to deny that in the discharge of the duties of the Supreme Apostolate We have labored — as, God helping, We shall ever continue to labor — to promote the civil prosperity of mankind. Repeatedly have We admonished those who are invested with sovereign power that they should neither make nor execute laws except in conformity with the equity of the Divine mind. On the other hand, we have constantly besought citizens who were conspicuous by genius, industry, family, or fortune, to join together in common counsel and action to safeguard and to promote whatever would tend to the strength and well-being of the community. Only too many causes are at work, in the present condition of things, to loosen the bonds of public order, and to withdraw the people from sound principles of life and conduct.

4. There are three influences which appear to Us to have the chief place in effecting this downgrade movement of society. These are — first, the distaste for a simple and laborious life; secondly, repugnance to suffering of any kind; thirdly, the forgetfulness of the future life.

5. We deplore — and those who judge of all things merely by the light and according to the standard of nature join with Us in deploring—that society is threatened with a serious danger in the growing contempt of those homely duties and virtues which make up the beauty of humble life. To this cause we may trace in the home, the readiness of children to withdraw

themselves from the natural obligation of obedience to the parents, and their impatience of any form of treatment which is not of the indulgent and effeminate kind. In the workman, it evinces itself in a tendency to desert his trade, to shrink from toil, to become discontented with his lot, to fix his gaze on things that are above him, and to look forward with unthinking hopefulness to some future equalization of property. We may observe the same temper permeating the masses in the eagerness to exchange the life of the rural districts for the excitements and pleasures of the town. Thus the equilibrium between the classes of the community is being destroyed, everything becomes unsettled, men's minds become a prey to jealousy and heart-burnings, rights are openly trampled under foot, and, finally, the people, betrayed in their expectations, attack public order, and place themselves in conflict with those who are charged to maintain it.

6. For evils such as these let us seek a remedy in the Rosary, which consists in a fixed order of prayer combined with devout meditation on the life of Christ and His Blessed Mother. Here, if the joyful mysteries be but clearly brought home to the minds of the people, an object lesson of the chief virtues is placed before their eyes. Each one will thus be able to see for himself how easy, how abundant, how sweetly attractive are the lessons to be found therein for the leading of an honest life. Let us take our stand in front of that earthly and divine home of holiness, the House of Nazareth. How much we have to learn from the daily life which was led within its walls! What an all-perfect model of domestic society! Here we behold simplicity and purity of conduct, perfect agreement and unbroken harmony, mutual respect and love — not of the false and fleeting kind — but that which finds both its life and its charm in devotedness of service. Here is the patient industry which provides what is required for food and raiment; which does so “in the sweat of the brow,” which is contented with little, and which seeks rather to diminish the number of its wants than to multiply the sources of its wealth. Better than all, we find there that supreme peace of mind and gladness of soul which never fail to accompany the possession of a tranquil conscience. These are precious examples of goodness, of modesty, of humility, of hard-working endurance, of kindness to others, of diligence in the small duties of daily life, and of other virtues, and once they have made their influence felt they gradually take root in the soul, and in course of time fail not to bring about a happy change of mind and conduct. Then will each one begin to feel his work to be no longer lowly and irksome, but grateful and lightsome, and clothed with a certain joyousness by his sense of duty in discharging it conscientiously. Then will gentler manners everywhere prevail; home-life will be loved and esteemed, and the relations of man with man will be loved and esteemed, and the relations of man with man will be hallowed by a larger infusion of respect and charity. And if this betterment should go forth from the individual to the family and to the communities, and thence to the people at large so that human life should be lifted up to this standard, no one will fail to feel how great and lasting indeed would be the gain which would be achieved for society.

7. A second evil, one which is specially pernicious, and one which, owing to the increasing mischief which it works among souls, we can never sufficiently deplore, is to be found in repugnance to suffering and eagerness to escape whatever is hard or painful to endure. The greater number are thus robbed of that peace and freedom of mind which remains the reward of those who do what is right undismayed by the perils or troubles to be met with in doing so. Rather do they dream of a chimeric civilization in which all that is unpleasant shall be removed, and all that is pleasant shall be supplied. By this passionate and unbridled desire of living a life of pleasure, the minds of men are weakened, and if they do not entirely succumb, they become demoralized and miserably cower and sink under the hardships of the battle of life.

8. In such a contest example is everything, and a powerful means of renewing our courage will undoubtedly be found in the Holy Rosary, if from our earliest years our minds have been trained to dwell upon the sorrowful mysteries of Our Lord's life, and to drink in their meaning by sweet and silent meditation. In them we shall learn how Christ, “the Author and Finisher of Our faith,” began “to do and teach,” in order that we might see written in His example all the lessons that He Himself had taught us for the bearing of our burden of labor — and sorrow, and mark how the sufferings which were hardest to bear were those which He embraced with the greatest measure of generosity and good will. We behold Him overwhelmed with sadness, so that drops of blood ooze like sweat from His veins. We see Him bound like a malefactor, subjected to the judgment of the unrighteous, laden with insults, covered with shame, assailed with false accusations, torn with scourges, crowned with thorns, nailed to the cross, accounted unworthy to live, and condemned by the voice of the multitude as deserving of death. Here, too, we contemplate the grief of the most Holy Mother, whose soul was not merely wounded but “pierced” by the sword of sorrow, so that she might be named and become in truth “the Mother of Sorrows.” Witnessing

these examples of fortitude, not with sight but by faith, who is there who will not feel his heart grow warm with the desire of imitating them?

9. Then, be it that the “earth is accursed” and brings forth “thistles and thorns,” — be it that the soul is saddened with grief and the body with sickness; even so, there will be no evil which the envy of man or the rage of devils can invent, nor calamity which can fall upon the individual or the community, over which we shall not triumph by the patience of suffering. For this reason it has been truly said that “it belongs to the Christian to do and to endure great things,” for he who deserves to be called a Christian must not shrink from following in the footsteps of Christ. But by this patience, We do not mean that empty stoicism in the enduring of pain which was the ideal of some of the philosophers of old, but rather do We mean that patience which is learned from the example of Him, who “having joy set before Him, endured the cross, despising the shame” (Heb. xvi., 2). It is the patience which is obtained by the help of His grace; which shirks not a trial because it is painful, but which accepts it and esteems it as a gain, however hard it may be to undergo. The Catholic Church has always had, and happily still has, multitudes of men and women, in every rank and condition of life, who are glorious disciples of this teaching, and who, following faithfully in the path of Christ, suffer injury and hardship for the cause of virtue and religion. They reecho, not with their lips, but with their life, the words of St. Thomas: “Let us also go, that we may die with him” (John xi., 16).

10. May such types of admirable constancy be more and more splendidly multiplied in our midst to the weal of society and to the glory and edification of the Church of God!

11. The third evil for which a remedy is needed is one which is chiefly characteristic of the times in which we live. Men in former ages, although they loved the world, and loved it far too well, did not usually aggravate their sinful attachment to the things of earth by a contempt of the things of heaven. Even the right-thinking portion of the pagan world recognized that this life was not a home but a dwelling-place, not our destination, but a stage in the journey. But men of our day, albeit they have had the advantages of Christian instruction, pursue the false goods of this world in such wise that the thought of their true Fatherland of enduring happiness is not only set aside, but, to their shame be it said, banished and entirely erased from their memory, notwithstanding the warning of St. Paul, “We have not here a lasting city, but we seek one which is to come” (Heb. xiii., 4).

12. When We seek out the causes of this forgetfulness, We are met in the first place by the fact that many allow themselves to believe that the thought of a future life goes in some way to sap the love of our country, and thus militates against the prosperity of the commonwealth. No illusion could be more foolish or hateful. Our future hope is not of a kind which so monopolizes the minds of men as to withdraw their attention from the interests of this life. Christ commands us, it is true, to seek the Kingdom of God, and in the first place, but not in such a manner as to neglect all things else. For, the use of the goods of the present life, and the righteous enjoyment which they furnish, may serve both to strengthen virtue and to reward it. The splendor and beauty of our earthly habitation, by which human society is ennobled, may mirror the splendor and beauty of our dwelling which is above. Therein we see nothing that is not worthy of the reason of man and of the wisdom of God. For the same God who is the Author of Nature is the Author of Grace, and He willed not that one should collide or conflict with the other, but that they should act in friendly alliance, so that under the leadership of both we may the more easily arrive at that immortal happiness for which we mortal men were created.

13. But men of carnal mind, who love nothing but themselves, allow their thoughts to grovel upon things of earth until they are unable to lift them to that which is higher. For, far from using the goods of time as a help towards securing those which are eternal, they lose sight altogether of the world which is to come, and sink to the lowest depths of degradation. We may doubt if God could inflict upon man a more terrible punishment than to allow him to waste his whole life in the pursuit of earthly pleasures, and in forgetfulness of the happiness which alone lasts for ever.

14. It is from this danger that they will be happily rescued, who, in the pious practice of the Rosary, are wont, by frequent and fervent prayer, to keep before their minds the glorious mysteries. These mysteries are the means by which in the soul of a Christian a most clear light is shed upon the good things, hidden to sense, but visible to faith, “which God has prepared

for those who love Him.” From them we learn that death is not an annihilation which ends all things, but merely a migration and passage from life to life. By them we are taught that the path to Heaven lies open to all men, and as we behold Christ ascending thither, we recall the sweet words of His promise, “I go to prepare a place for you.” By them we are reminded that a time will come when “God will wipe away every tear from our eyes,” and that “neither mourning, nor crying, nor sorrow, shall be any more,” and that “We shall be always with the Lord,” and “like to the Lord, for we shall see Him as He is,” and “drink of the torrent of His delight,” as “fellow-citizens of the saints,” in the blessed companionship of our glorious Queen and Mother. Dwelling upon such a prospect, our hearts are kindled with desire, and we exclaim, in the words of a great saint, “How vile grows the earth when I look up to heaven!” Then, too, shall we feel the solace of the assurance “that which is at present momentary and light of our tribulation worketh for us above measure exceedingly an eternal weight of glory” (2 Cor. iv., 17).

15. Here alone we discover the true relation between time and eternity, between our life on earth and our life in heaven; and it is thus alone that are formed strong and noble characters. When such characters can be counted in large numbers, the dignity and well-being of society are assured. All that is beautiful, good, and true will flourish in the measure of its conformity to Him who is of all beauty, goodness, and truth the first Principle and the Eternal Source.

16. These considerations will explain what We have already laid down concerning the fruitful advantages which are to be derived from the use of the Rosary, and the healing power which this devotion possesses for the evils of the age and the fatal sores of society. These advantages, as we may readily conceive, will be secured in a higher and fuller measure by those who band themselves together in the sacred Confraternity of the Rosary, and who are thus more than others united by a special and brotherly bond of devotion to the Most Holy Virgin. In this Confraternity, approved by the Roman Pontiffs, and enriched by them with indulgences and privileges, they possess their own rule and government, hold their meetings at stated times, and are provided with ample means of leading a holy life and of laboring for the good of the community. They are, are so to speak, the battalions who fight the battle of Christ, armed with His Sacred Mysteries, and under the banner and guidance of the Heavenly Queen. How faithfully her intercession is exercised in response to their prayers, processions, and solemnities is written in the whole experience of the Church not less than in the splendor of the victory of Lepanto.

17. It is, therefore, to be desired that renewed zeal should be called forth in the founding, enlarging, and directing of these confraternities, and that not only by the sons of St. Dominic, to whom by virtue of their Order a leading part in this Apostolate belongs, but by all who are charged with the care of souls, and notable in those places in which the Confraternity has not yet been canonically established. We have it especially at heart that those who are engaged in the sacred field of the missions, whether in carrying the Gospel to barbarous nations abroad, or in spreading it amongst the Christian nations at home, should look upon this work as especially their own. If they will make it the subject of their preaching, We cannot doubt that there will be large numbers of the faithful of Christ who will readily enroll themselves in the Confraternity, and who will earnestly endeavor to avail themselves of those spiritual advantages of which We have spoken, and in which consist the very meaning and motive of the Rosary. From the Confraternities, the rest of the faithful will receive the example of greater esteem and reverence for the practice of the Rosary, and they will be thus encouraged to reap from it, as We heartily desire that they may, the same abundant fruits for their souls’ salvation.

18. This then is the hope, which, amid the manifold evils which beset society, brightens, consoles, and supports Us. May Mary, the Mother of God and of men, herself the authoress and teacher of the Rosary, procure for Us its happy fulfillment. It will be your part, Venerable Brethren, to provide that by your efforts Our words and Our wishes may go forth on their mission of good for the prosperity of families and the peace of peoples.

19. And as a pledge of the Divine favor, and of Our own affection, We lovingly bestow upon you, your clergy, and your people, the Apostolic Benediction.

Given at St. Peter’s, Rome, this 8th day of September, in the year of Our Lord 1893, and the 16th of Our Pontificate.

Libertas Praestantissimum. On the Nature of Human Liberty. Pope Leo XIII - 1888

To the Patriarchs, Primates, Archbishops, and Bishops of the Catholic World in Grace and Communion with the Apostolic See.

Liberty, the highest of natural endowments, being the portion only of intellectual or rational natures, confers on man this dignity — that he is “in the hand of his counsel”[1] and has power over his actions. But the manner in which such dignity is exercised is of the greatest moment, inasmuch as on the use that is made of liberty the highest good and the greatest evil alike depend. Man, indeed, is free to obey his reason, to seek moral good, and to strive unswervingly after his last end. Yet he is free also to turn aside to all other things; and, in pursuing the empty semblance of good, to disturb rightful order and to fall headlong into the destruction which he has voluntarily chosen. The Redeemer of mankind, Jesus Christ, having restored and exalted the original dignity of nature, vouchsafed special assistance to the will of man; and by the gifts of His grace here, and the promise of heavenly bliss hereafter, He raised it to a nobler state. In like manner, this great gift of nature has ever been, and always will be, deservedly cherished by the Catholic Church, for to her alone has been committed the charge of handing down to all ages the benefits purchased for us by Jesus Christ. Yet there are many who imagine that the Church is hostile to human liberty. Having a false and absurd notion as to what liberty is, either they pervert the very idea of freedom, or they extend it at their pleasure to many things in respect of which man cannot rightly be regarded as free.

2. We have on other occasions, and especially in Our encyclical letter *Immortale Dei*,[2] in treating of the so-called modern liberties, distinguished between their good and evil elements; and We have shown that whatsoever is good in those liberties is as ancient as truth itself, and that the Church has always most willingly approved and practiced that good: but whatsoever has been added as new is, to tell the plain truth, of a vitiated kind, the fruit of the disorders of the age, and of an insatiate longing after novelties. Seeing, however, that many cling so obstinately to their own opinion in this matter as to imagine these modern liberties, cankered as they are, to be the greatest glory of our age, and the very basis of civil life, without which no perfect government can be conceived, We feel it a pressing duty, for the sake of the common good, to treat separately of this subject.

3. It is with moral liberty, whether in individuals or in communities, that We proceed at once to deal. But, first of all, it will be well to speak briefly of natural liberty; for, though it is distinct and separate from moral liberty, natural freedom is the fountainhead from which liberty of whatsoever kind flows, *sua vi suaque sponte*. The unanimous consent and judgment of men, which is the trusty voice of nature, recognizes this natural liberty in those only who are endowed with intelligence or reason; and it is by his use of this that man is rightly regarded as responsible for his actions. For, while other animate creatures follow their senses, seeking good and avoiding evil only by instinct, man has reason to guide him in each and every act of his life. Reason sees that whatever things that are held to be good upon earth may exist or may not, and discerning that none of them are of necessity for us, it leaves the will free to choose what it pleases. But man can judge of this contingency, as We say, only because he has a soul that is simple, spiritual, and intellectual — a soul, therefore, which is not produced by matter, and does not depend on matter for its existence; but which is created immediately by God, and, far surpassing the condition of things material, has a life and action of its own — so that, knowing the unchangeable and necessary reasons of what is true and good, it sees that no particular kind of good is necessary to us. When, therefore, it is established that man’s soul is immortal and endowed with reason and not bound up with things material, the foundation of natural liberty is at once most firmly laid.

4. As the Catholic Church declares in the strongest terms the simplicity, spirituality, and immortality of the soul, so with unequalled constancy and publicity she ever also asserts its freedom. These truths she has always taught, and has sustained them as a dogma of faith, and whensoever heretics or innovators have attacked the liberty of man, the Church has defended it and protected this noble possession from destruction. History bears witness to the energy with which she met the fury of the Manicheans and others like them; and the earnestness with which in later years she defended human liberty at the Council of Trent, and against the followers of Jansenius, is known to all. At no time, and in no place, has she held truce with fatalism.

5. Liberty, then, as We have said, belongs only to those who have the gift of reason or intelligence. Considered as to its nature, it is the faculty of choosing means fitted for the end proposed, for he is master of his actions who can choose one thing out of many. Now, since everything chosen as a means is viewed as good or useful, and since good, as such, is the proper object of our desire, it follows that freedom of choice is a property of the will, or, rather, is identical with the will in so far as it has in its action the faculty of choice. But the will cannot proceed to act until it is enlightened by the knowledge possessed by the intellect. In other words, the good wished by the will is necessarily good in so far as it is known by the intellect; and this the more, because in all voluntary acts choice is subsequent to a judgment upon the truth of the good presented, declaring to which good preference should be given. No sensible man can doubt that judgment is an act of reason, not of the will. The end, or object, both of the rational will and of its liberty is that good only which is in conformity with reason.

6. Since, however, both these faculties are imperfect, it is possible, as is often seen, that the reason should propose something which is not really good, but which has the appearance of good, and that the will should choose accordingly. For, as the possibility of error, and actual error, are defects of the mind and attest its imperfection, so the pursuit of what has a false appearance of good, though a proof of our freedom, just as a disease is a proof of our vitality, implies defect in human liberty. The will also, simply because of its dependence on the reason, no sooner desires anything contrary thereto than it abuses its freedom of choice and corrupts its very essence. Thus it is that the infinitely perfect God, although supremely free, because of the supremacy of His intellect and of His essential goodness, nevertheless cannot choose evil; neither can the angels and saints, who enjoy the beatific vision. St. Augustine and others urged most admirably against the Pelagians that, if the possibility of deflection from good belonged to the essence or perfection of liberty, then God, Jesus Christ, and the angels and saints, who have not this power, would have no liberty at all, or would have less liberty than man has in his state of pilgrimage and imperfection. This subject is often discussed by the Angelic Doctor in his demonstration that the possibility of sinning is not freedom, but slavery. It will suffice to quote his subtle commentary on the words of our Lord: "Whosoever committeth sin is the slave of sin." [3] "Everything," he says, "is that which belongs to it naturally. When, therefore, it acts through a power outside itself, it does not act of itself, but through another, that is, as a slave. But man is by nature rational. When, therefore, he acts according to reason, he acts of himself and according to his free will; and this is liberty. Whereas, when he sins, he acts in opposition to reason, is moved by another, and is the victim of foreign misapprehensions. Therefore, 'Whosoever committeth sin is the slave of sin'." [4] Even the heathen philosophers clearly recognized this truth, especially they who held that the wise man alone is free; and by the term "wise man" was meant, as is well known, the man trained to live in accordance with his nature, that is, in justice and virtue.

7. Such, then, being the condition of human liberty, it necessarily stands in need of light and strength to direct its actions to good and to restrain them from evil. Without this, the freedom of our will would be our ruin. First of all, there must be law; that is, a fixed rule of teaching what is to be done and what is to be left undone. This rule cannot affect the lower animals in any true sense, since they act of necessity, following their natural instinct, and cannot of themselves act in any other way. On the other hand, as was said above, he who is free can either act or not act, can do this or do that, as he pleases, because his judgment precedes his choice. And his judgment not only decides what is right or wrong of its own nature, but also what is practically good and therefore to be chosen, and what is practically evil and therefore to be avoided. In other words, the reason prescribes to the will what it should seek after or shun, in order to the eventual attainment of man's last end, for the sake of which all his actions ought to be performed. This ordination of reason is called law. In man's free will, therefore, or in the moral necessity of our voluntary acts being in accordance with reason, lies the very root of the necessity of law. Nothing more foolish can be uttered or conceived than the notion that, because man is free by nature, he is therefore exempt from law. Were this the case, it would follow that to become free we must be deprived of reason; whereas the truth is that we are bound to submit to law precisely because we are free by our very nature. For, law is the guide of man's actions; it turns him toward good by its rewards, and deters him from evil by its punishments.

8. Foremost in this office comes the natural law, which is written and engraved in the mind of every man; and this is nothing but our reason, commanding us to do right and forbidding sin. Nevertheless, all prescriptions of human reason can have force of law only inasmuch as they are the voice and the interpreters of some higher power on which our reason and liberty

necessarily depend. For, since the force of law consists in the imposing of obligations and the granting of rights, authority is the one and only foundation of all law — the power, that is, of fixing duties and defining rights, as also of assigning the necessary sanctions of reward and chastisement to each and all of its commands. But all this, clearly, cannot be found in man, if, as his own supreme legislator, he is to be the rule of his own actions. It follows, therefore, that the law of nature is the same thing as the eternal law, implanted in rational creatures, and inclining them to their right action and end; and can be nothing else but the eternal reason of God, the Creator and Ruler of all the world. To this rule of action and restraint of evil God has vouchsafed to give special and most suitable aids for strengthening and ordering the human will. The first and most excellent of these is the power of His divine grace, whereby the mind can be enlightened and the will wholesomely invigorated and moved to the constant pursuit of moral good, so that the use of our inborn liberty becomes at once less difficult and less dangerous. Not that the divine assistance hinders in any way the free movement of our will; just the contrary, for grace works inwardly in man and in harmony with his natural inclinations, since it flows from the very Creator of his mind and will, by whom all things are moved in conformity with their nature. As the Angelic Doctor points out, it is because divine grace comes from the Author of nature that it is so admirably adapted to be the safeguard of all natures, and to maintain the character, efficiency, and operations of each.

9. What has been said of the liberty of individuals is no less applicable to them when considered as bound together in civil society. For, what reason and the natural law do for individuals, that human law promulgated for their good, does for the citizens of States. Of the laws enacted by men, some are concerned with what is good or bad by its very nature; and they command men to follow after what is right and to shun what is wrong, adding at the same time a suitable sanction. But such laws by no means derive their origin from civil society, because, just as civil society did not create human nature, so neither can it be said to be the author of the good which befits human nature, or of the evil which is contrary to it. Laws come before men live together in society, and have their origin in the natural, and consequently in the eternal, law. The precepts, therefore, of the natural law, contained bodily in the laws of men, have not merely the force of human law, but they possess that higher and more august sanction which belongs to the law of nature and the eternal law. And within the sphere of this kind of laws the duty of the civil legislator is, mainly, to keep the community in obedience by the adoption of a common discipline and by putting restraint upon refractory and viciously inclined men, so that, deterred from evil, they may turn to what is good, or at any rate may avoid causing trouble and disturbance to the State. Now, there are other enactments of the civil authority, which do not follow directly, but somewhat remotely, from the natural law, and decide many points which the law of nature treats only in a general and indefinite way. For instance, though nature commands all to contribute to the public peace and prosperity, whatever belongs to the manner, and circumstances, and conditions under which such service is to be rendered must be determined by the wisdom of men and not by nature herself. It is in the constitution of these particular rules of life, suggested by reason and prudence, and put forth by competent authority, that human law, properly so called, consists, binding all citizens to work together for the attainment of the common end proposed to the community, and forbidding them to depart from this end, and, in so far as human law is in conformity with the dictates of nature, leading to what is good, and deterring from evil.

10. From this it is manifest that the eternal law of God is the sole standard and rule of human liberty, not only in each individual man, but also in the community and civil society which men constitute when united. Therefore, the true liberty of human society does not consist in every man doing what he pleases, for this would simply end in turmoil and confusion, and bring on the overthrow of the State; but rather in this, that through the injunctions of the civil law all may more easily conform to the prescriptions of the eternal law. Likewise, the liberty of those who are in authority does not consist in the power to lay unreasonable and capricious commands upon their subjects, which would equally be criminal and would lead to the ruin of the commonwealth; but the binding force of human laws is in this, that they are to be regarded as applications of the eternal law, and incapable of sanctioning anything which is not contained in the eternal law, as in the principle of all law. Thus, St. Augustine most wisely says: “I think that you can see, at the same time, that there is nothing just and lawful in that temporal law, unless what men have gathered from this eternal law.”[5] If, then, by anyone in authority, something be sanctioned out of conformity with the principles of right reason, and consequently hurtful to the commonwealth, such an enactment can have no binding force of law, as being no rule of justice, but certain to lead men away from that good which is the very end of civil society.

11. Therefore, the nature of human liberty, however it be considered, whether in individuals or in society, whether in those who command or in those who obey, supposes the necessity of obedience to some supreme and eternal law, which is no other than the authority of God, commanding good and forbidding evil. And, so far from this most just authority of God over men diminishing, or even destroying their liberty, it protects and perfects it, for the real perfection of all creatures is found in the prosecution and attainment of their respective ends; but the supreme end to which human liberty must aspire is God.

12. These precepts of the truest and highest teaching, made known to us by the light of reason itself, the Church, instructed by the example and doctrine of her divine Author, has ever propagated and asserted; for she has ever made them the measure of her office and of her teaching to the Christian nations. As to morals, the laws of the Gospel not only immeasurably surpass the wisdom of the heathen, but are an invitation and an introduction to a state of holiness unknown to the ancients; and, bringing man nearer to God, they make him at once the possessor of a more perfect liberty. Thus, the powerful influence of the Church has ever been manifested in the custody and protection of the civil and political liberty of the people. The enumeration of its merits in this respect does not belong to our present purpose. It is sufficient to recall the fact that slavery, that old reproach of the heathen nations, was mainly abolished by the beneficent efforts of the Church. The impartiality of law and the true brotherhood of man were first asserted by Jesus Christ; and His apostles re-echoed His voice when they declared that in future there was to be neither Jew, nor Gentile, nor barbarian, nor Scythian, but all were brothers in Christ. So powerful, so conspicuous, in this respect is the influence of the Church that experience abundantly testifies how savage customs are no longer possible in any land where she has once set her foot; but that gentleness speedily takes the place of cruelty, and the light of truth quickly dispels the darkness of barbarism. Nor has the Church been less lavish in the benefits she has conferred on civilized nations in every age, either by resisting the tyranny of the wicked, or by protecting the innocent and helpless from injury, or, finally, by using her influence in the support of any form of government which commended itself to the citizens at home, because of its justice, or was feared by their enemies without, because of its power.

13. Moreover, the highest duty is to respect authority, and obediently to submit to just law; and by this the members of a community are effectually protected from the wrong-doing of evil men. Lawful power is from God, “and whosoever resisteth authority resisteth the ordinance of God”;^[6] wherefore, obedience is greatly ennobled when subjected to an authority which is the most just and supreme of all. But where the power to command is wanting, or where a law is enacted contrary to reason, or to the eternal law, or to some ordinance of God, obedience is unlawful, lest, while obeying man, we become disobedient to God. Thus, an effectual barrier being opposed to tyranny, the authority in the State will not have all its own way, but the interests and rights of all will be safeguarded — the rights of individuals, of domestic society, and of all the members of the commonwealth; all being free to live according to law and right reason; and in this, as We have shown, true liberty really consists.

14. If when men discuss the question of liberty they were careful to grasp its true and legitimate meaning, such as reason and reasoning have just explained, they would never venture to affix such a calumny on the Church as to assert that she is the foe of individual and public liberty. But many there are who follow in the footsteps of Lucifer, and adopt as their own his rebellious cry, “I will not serve”; and consequently substitute for true liberty what is sheer and most foolish license. Such, for instance, are the men belonging to that widely spread and powerful organization, who, usurping the name of liberty, style themselves liberals.

15. What naturalists or rationalists aim at in philosophy, that the supporters of liberalism, carrying out the principles laid down by naturalism, are attempting in the domain of morality and politics. The fundamental doctrine of rationalism is the supremacy of the human reason, which, refusing due submission to the divine and eternal reason, proclaims its own independence, and constitutes itself the supreme principle and source and judge of truth. Hence, these followers of liberalism deny the existence of any divine authority to which obedience is due, and proclaim that every man is the law to himself; from which arises that ethical system which they style independent morality, and which, under the guise of liberty, exonerates man from any obedience to the commands of God, and substitutes a boundless license. The end of all this it is not difficult to foresee, especially when society is in question. For, when once man is firmly persuaded that he is subject to

no one, it follows that the efficient cause of the unity of civil society is not to be sought in any principle external to man, or superior to him, but simply in the free will of individuals; that the authority in the State comes from the people only; and that, just as every man's individual reason is his only rule of life, so the collective reason of the community should be the supreme guide in the management of all public affairs. Hence the doctrine of the supremacy of the greater number, and that all right and all duty reside in the majority. But, from what has been said, it is clear that all this is in contradiction to reason. To refuse any bond of union between man and civil society, on the one hand, and God the Creator and consequently the supreme Law-giver, on the other, is plainly repugnant to the nature, not only of man, but of all created things; for, of necessity, all effects must in some proper way be connected with their cause; and it belongs to the perfection of every nature to contain itself within that sphere and grade which the order of nature has assigned to it, namely, that the lower should be subject and obedient to the higher.

16. Moreover, besides this, a doctrine of such character is most hurtful both to individuals and to the State. For, once ascribe to human reason the only authority to decide what is true and what is good, and the real distinction between good and evil is destroyed; honor and dishonor differ not in their nature, but in the opinion and judgment of each one; pleasure is the measure of what is lawful; and, given a code of morality which can have little or no power to restrain or quiet the unruly propensities of man, a way is naturally opened to universal corruption. With reference also to public affairs: authority is severed from the true and natural principle whence it derives all its efficacy for the common good; and the law determining what it is right to do and avoid doing is at the mercy of a majority. Now, this is simply a road leading straight to tyranny. The empire of God over man and civil society once repudiated, it follows that religion, as a public institution, can have no claim to exist, and that everything that belongs to religion will be treated with complete indifference. Furthermore, with ambitious designs on sovereignty, tumult and sedition will be common amongst the people; and when duty and conscience cease to appeal to them, there will be nothing to hold them back but force, which of itself alone is powerless to keep their covetousness in check. Of this we have almost daily evidence in the conflict with socialists and members of other seditious societies, who labor unceasingly to bring about revolution. It is for those, then, who are capable of forming a just estimate of things to decide whether such doctrines promote that true liberty which alone is worthy of man, or rather, pervert and destroy it.

17. There are, indeed, some adherents of liberalism who do not subscribe to these opinions, which we have seen to be fearful in their enormity, openly opposed to the truth, and the cause of most terrible evils. Indeed, very many amongst them, compelled by the force of truth, do not hesitate to admit that such liberty is vicious, nay, is simple license, whenever intemperate in its claims, to the neglect of truth and justice; and therefore they would have liberty ruled and directed by right reason, and consequently subject to the natural law and to the divine eternal law. But here they think they may stop, holding that man as a free being is bound by no law of God except such as He makes known to us through our natural reason. In this they are plainly inconsistent. For if — as they must admit, and no one can rightly deny — the will of the Divine Law-giver is to be obeyed, because every man is under the power of God, and tends toward Him as his end, it follows that no one can assign limits to His legislative authority without failing in the obedience which is due. Indeed, if the human mind be so presumptuous as to define the nature and extent of God's rights and its own duties, reverence for the divine law will be apparent rather than real, and arbitrary judgment will prevail over the authority and providence of God. Man must, therefore, take his standard of a loyal and religious life from the eternal law; and from all and every one of those laws which God, in His infinite wisdom and power, has been pleased to enact, and to make known to us by such clear and unmistakable signs as to leave no room for doubt. And the more so because laws of this kind have the same origin, the same author, as the eternal law, are absolutely in accordance with right reason, and perfect the natural law. These laws it is that embody the government of God, who graciously guides and directs the intellect and the will of man lest these fall into error. Let, then, that continue to remain in a holy and inviolable union which neither can nor should be separated; and in all things — for this is the dictate of right reason itself — let God be dutifully and obediently served.

18. There are others, somewhat more moderate though not more consistent, who affirm that the morality of individuals is to be guided by the divine law, but not the morality of the State, for that in public affairs the commands of God may be passed over, and may be entirely disregarded in the framing of laws. Hence follows the fatal theory of the need of separation

between Church and State. But the absurdity of such a position is manifest. Nature herself proclaims the necessity of the State providing means and opportunities whereby the community may be enabled to live properly, that is to say, according to the laws of God. For, since God is the source of all goodness and justice, it is absolutely ridiculous that the State should pay no attention to these laws or render them abortive by contrary enactments. Besides, those who are in authority owe it to the commonwealth not only to provide for its external well-being and the conveniences of life, but still more to consult the welfare of men's souls in the wisdom of their legislation. But, for the increase of such benefits, nothing more suitable can be conceived than the laws which have God for their author; and, therefore, they who in their government of the State take no account of these laws abuse political power by causing it to deviate from its proper end and from what nature itself prescribes. And, what is still more important, and what We have more than once pointed out, although the civil authority has not the same proximate end as the spiritual, nor proceeds on the same lines, nevertheless in the exercise of their separate powers they must occasionally meet. For their subjects are the same, and not infrequently they deal with the same objects, though in different ways. Whenever this occurs, since a state of conflict is absurd and manifestly repugnant to the most wise ordinance of God, there must necessarily exist some order or mode of procedure to remove the occasions of difference and contention, and to secure harmony in all things. This harmony has been not inaptly compared to that which exists between the body and the soul for the well-being of both one and the other, the separation of which brings irremediable harm to the body, since it extinguishes its very life.

19. To make this more evident, the growth of liberty ascribed to our age must be considered apart in its various details. And, first, let us examine that liberty in individuals which is so opposed to the virtue of religion, namely, the liberty of worship, as it is called. This is based on the principle that every man is free to profess as he may choose any religion or none.

20. But, assuredly, of all the duties which man has to fulfill, that, without doubt, is the chiefest and holiest which commands him to worship God with devotion and piety. This follows of necessity from the truth that we are ever in the power of God, are ever guided by His will and providence, and, having come forth from Him, must return to Him. Add to which, no true virtue can exist without religion, for moral virtue is concerned with those things which lead to God as man's supreme and ultimate good; and therefore religion, which (as St. Thomas says) "performs those actions which are directly and immediately ordained for the divine honor,"[7] rules and tempers all virtues. And if it be asked which of the many conflicting religions it is necessary to adopt, reason and the natural law unhesitatingly tell us to practice that one which God enjoins, and which men can easily recognize by certain exterior notes, whereby Divine Providence has willed that it should be distinguished, because, in a matter of such moment, the most terrible loss would be the consequence of error. Wherefore, when a liberty such as We have described is offered to man, the power is given him to pervert or abandon with impunity the most sacred of duties, and to exchange the unchangeable good for evil; which, as We have said, is no liberty, but its degradation, and the abject submission of the soul to sin.

21. This kind of liberty, if considered in relation to the State, clearly implies that there is no reason why the State should offer any homage to God, or should desire any public recognition of Him; that no one form of worship is to be preferred to another, but that all stand on an equal footing, no account being taken of the religion of the people, even if they profess the Catholic faith. But, to justify this, it must needs be taken as true that the State has no duties toward God, or that such duties, if they exist, can be abandoned with impunity, both of which assertions are manifestly false. For it cannot be doubted but that, by the will of God, men are united in civil society; whether its component parts be considered; or its form, which implies authority; or the object of its existence; or the abundance of the vast services which it renders to man. God it is who has made man for society, and has placed him in the company of others like himself, so that what was wanting to his nature, and beyond his attainment if left to his own resources, he might obtain by association with others. Wherefore, civil society must acknowledge God as its Founder and Parent, and must obey and reverence His power and authority. Justice therefore forbids, and reason itself forbids, the State to be godless; or to adopt a line of action which would end in godlessness — namely, to treat the various religions (as they call them) alike, and to bestow upon them promiscuously equal rights and privileges. Since, then, the profession of one religion is necessary in the State, that religion must be professed which alone is true, and which can be recognized without difficulty, especially in Catholic States, because the marks of truth are, as it were, engraven upon it. This religion, therefore, the rulers of the State must preserve and protect, if they would provide —

as they should do — with prudence and usefulness for the good of the community. For public authority exists for the welfare of those whom it governs; and, although its proximate end is to lead men to the prosperity found in this life, yet, in so doing, it ought not to diminish, but rather to increase, man's capability of attaining to the supreme good in which his everlasting happiness consists: which never can be attained if religion be disregarded.

22. All this, however, We have explained more fully elsewhere. We now only wish to add the remark that liberty of so false a nature is greatly hurtful to the true liberty of both rulers and their subjects. Religion, of its essence, is wonderfully helpful to the State. For, since it derives the prime origin of all power directly from God Himself, with grave authority it charges rulers to be mindful of their duty, to govern without injustice or severity, to rule their people kindly and with almost paternal charity; it admonishes subjects to be obedient to lawful authority, as to the ministers of God; and it binds them to their rulers, not merely by obedience, but by reverence and affection, forbidding all seditions and venturesome enterprises calculated to disturb public order and tranquillity, and cause greater restrictions to be put upon the liberty of the people. We need not mention how greatly religion conduces to pure morals, and pure morals to liberty. Reason shows, and history confirms the fact, that the higher the morality of States, the greater are the liberty and wealth and power which they enjoy.

23. We must now consider briefly liberty of speech, and liberty of the press. It is hardly necessary to say that there can be no such right as this, if it be not used in moderation, and if it pass beyond the bounds and end of all true liberty. For right is a moral power which — as We have before said and must again and again repeat — it is absurd to suppose that nature has accorded indifferently to truth and falsehood, to justice and injustice. Men have a right freely and prudently to propagate throughout the State what things soever are true and honorable, so that as many as possible may possess them; but lying opinions, than which no mental plague is greater, and vices which corrupt the heart and moral life should be diligently repressed by public authority, lest they insidiously work the ruin of the State. The excesses of an unbridled intellect, which unfailingly end in the oppression of the untutored multitude, are no less rightly controlled by the authority of the law than are the injuries inflicted by violence upon the weak. And this all the more surely, because by far the greater part of the community is either absolutely unable, or able only with great difficulty, to escape from illusions and deceitful subtleties, especially such as flatter the passions. If unbridled license of speech and of writing be granted to all, nothing will remain sacred and inviolate; even the highest and truest mandates of nature, justly held to be the common and noblest heritage of the human race, will not be spared. Thus, truth being gradually obscured by darkness, pernicious and manifold error, as too often happens, will easily prevail. Thus, too, license will gain what liberty loses; for liberty will ever be more free and secure in proportion as license is kept in fuller restraint. In regard, however, to all matter of opinion which God leaves to man's free discussion, full liberty of thought and of speech is naturally within the right of everyone; for such liberty never leads men to suppress the truth, but often to discover it and make it known.

24. A like judgment must be passed upon what is called liberty of teaching. There can be no doubt that truth alone should imbue the minds of men, for in it are found the well-being, the end, and the perfection of every intelligent nature; and therefore nothing but truth should be taught both to the ignorant and to the educated, so as to bring knowledge to those who have it not, and to preserve it in those who possess it. For this reason it is plainly the duty of all who teach to banish error from the mind, and by sure safeguards to close the entry to all false convictions. From this it follows, as is evident, that the liberty of which We have been speaking is greatly opposed to reason, and tends absolutely to pervert men's minds, in as much as it claims for itself the right of teaching whatever it pleases — a liberty which the State cannot grant without failing in its duty. And the more so because the authority of teachers has great weight with their hearers, who can rarely decide for themselves as to the truth or falsehood of the instruction given to them.

25. Wherefore, this liberty, also, in order that it may deserve the name, must be kept within certain limits, lest the office of teaching be turned with impunity into an instrument of corruption. Now, truth, which should be the only subject matter of those who teach, is of two kinds: natural and supernatural. Of natural truths, such as the principles of nature and whatever is derived from them immediately by our reason, there is a kind of common patrimony in the human race. On this, as on a firm basis, morality, justice, religion, and the very bonds of human society rest: and to allow people to go unharmed who violate or destroy it would be most impious, most foolish, and most inhuman.

26. But with no less religious care must we preserve that great and sacred treasure of the truths which God Himself has taught us. By many and convincing arguments, often used by defenders of Christianity, certain leading truths have been laid down: namely, that some things have been revealed by God; that the Onlybegotten Son of God was made flesh, to bear witness to the truth; that a perfect society was founded by Him — the Church, namely, of which He is the head, and with which He has promised to abide till the end of the world. To this society He entrusted all the truths which He had taught, in order that it might keep and guard them and with lawful authority explain them; and at the same time He commanded all nations to hear the voice of the Church, as if it were His own, threatening those who would not hear it with everlasting perdition. Thus, it is manifest that man's best and surest teacher is God, the Source and Principle of all truth; and the only-begotten Son, who is in the bosom of the Father, the Way, the Truth, and the Life, the true Light which enlightens every man, and to whose teaching all must submit: "And they shall all be taught of God." [8]

27. In faith and in the teaching of morality, God Himself made the Church a partaker of His divine authority, and through His heavenly gift she cannot be deceived. She is therefore the greatest and most reliable teacher of mankind, and in her swells an inviolable right to teach them. Sustained by the truth received from her divine Founder, the Church has ever sought to fulfill holily the mission entrusted to her by God; unconquered by the difficulties on all sides surrounding her, she has never ceased to assert her liberty of teaching, and in this way the wretched superstition of paganism being dispelled, the wide world was renewed unto Christian wisdom. Now, reason itself clearly teaches that the truths of divine revelation and those of nature cannot really be opposed to one another, and that whatever is at variance with them must necessarily be false. Therefore, the divine teaching of the Church, so far from being an obstacle to the pursuit of learning and the progress of science, or in any way retarding the advance of civilization, in reality brings to them the sure guidance of shining light. And for the same reason it is of no small advantage for the perfecting of human liberty, since our Savior Jesus Christ has said that by truth is man made free: "You shall know the truth, and the truth shall make you free." [9] Therefore, there is no reason why genuine liberty should grow indignant, or true science feel aggrieved, at having to bear the just and necessary restraint of laws by which, in the judgment of the Church and of reason itself, human teaching has to be controlled.

28. The Church, indeed — as facts have everywhere proved — looks chiefly and above all to the defense of the Christian faith, while careful at the same time to foster and promote every kind of human learning. For learning is in itself good, and praiseworthy, and desirable; and further, all erudition which is the outgrowth of sound reason, and in conformity with the truth of things, serves not a little to confirm what we believe on the authority of God. The Church, truly, to our great benefit, has carefully preserved the monuments of ancient wisdom; has opened everywhere homes of science, and has urged on intellectual progress by fostering most diligently the arts by which the culture of our age is so much advanced. Lastly, we must not forget that a vast field lies freely open to man's industry and genius, containing all those things which have no necessary connection with Christian faith and morals, or as to which the Church, exercising no authority, leaves the judgment of the learned free and unconstrained.

29. From all this may be understood the nature and character of that liberty which the followers of liberalism so eagerly advocate and proclaim. On the one hand, they demand for themselves and for the State a license which opens the way to every perversity of opinion; and on the other, they hamper the Church in divers ways, restricting her liberty within narrowest limits, although from her teaching not only is there nothing to be feared, but in every respect very much to be gained.

30. Another liberty is widely advocated, namely, liberty of conscience. If by this is meant that everyone may, as he chooses, worship God or not, it is sufficiently refuted by the arguments already adduced. But it may also be taken to mean that every man in the State may follow the will of God and, from a consciousness of duty and free from every obstacle, obey His commands. This, indeed, is true liberty, a liberty worthy of the sons of God, which nobly maintains the dignity of man and is stronger than all violence or wrong — a liberty which the Church has always desired and held most dear. This is the kind of liberty the Apostles claimed for themselves with intrepid constancy, which the apologists of Christianity confirmed by their writings, and which the martyrs in vast numbers consecrated by their blood. And deservedly so; for this Christian liberty bears witness to the absolute and most just dominion of God over man, and to the chief and supreme duty of man toward God. It has nothing in common with a seditious and rebellious mind; and in no tittle derogates from obedience to public authority; for the right to command and to require obedience exists only so far as it is in accordance with the authority

of God, and is within the measure that He has laid down. But when anything is commanded which is plainly at variance with the will of God, there is a wide departure from this divinely constituted order, and at the same time a direct conflict with divine authority; therefore, it is right not to obey.

31. By the patrons of liberalism, however, who make the State absolute and omnipotent, and proclaim that man should live altogether independently of God, the liberty of which We speak, which goes hand in hand with virtue and religion, is not admitted; and whatever is done for its preservation is accounted an injury and an offense against the State. Indeed, if what they say were really true, there would be no tyranny, no matter how monstrous, which we should not be bound to endure and submit to.

32. The Church most earnestly desires that the Christian teaching, of which We have given an outline, should penetrate every rank of society in reality and in practice; for it would be of the greatest efficacy in healing the evils of our day, which are neither few nor slight, and are the offspring in great part of the false liberty which is so much extolled, and in which the germs of safety and glory were supposed to be contained. The hope has been disappointed by the result. The fruit, instead of being sweet and wholesome, has proved cankered and bitter. If, then, a remedy is desired, let it be sought for in a restoration of sound doctrine, from which alone the preservation of order and, as a consequence, the defense of true liberty can be confidently expected.

33. Yet, with the discernment of a true mother, the Church weighs the great burden of human weakness, and well knows the course down which the minds and actions of men are in this our age being borne. For this reason, while not conceding any right to anything save what is true and honest, she does not forbid public authority to tolerate what is at variance with truth and justice, for the sake of avoiding some greater evil, or of obtaining or preserving some greater good. God Himself in His providence, though infinitely good and powerful, permits evil to exist in the world, partly that greater good may not be impeded, and partly that greater evil may not ensue. In the government of States it is not forbidden to imitate the Ruler of the world; and, as the authority of man is powerless to prevent every evil, it has (as St. Augustine says) to overlook and leave unpunished many things which are punished, and rightly, by Divine Providence.[10] But if, in such circumstances, for the sake of the common good (and this is the only legitimate reason), human law may or even should tolerate evil, it may not and should not approve or desire evil for its own sake; for evil of itself, being a privation of good, is opposed to the common welfare which every legislator is bound to desire and defend to the best of his ability. In this, human law must endeavor to imitate God, who, as St. Thomas teaches, in allowing evil to exist in the world, “neither wills evil to be done, nor wills it not to be done, but wills only to permit it to be done; and this is good.”[11] This saying of the Angelic Doctor contains briefly the whole doctrine of the permission of evil.

34. But, to judge aright, we must acknowledge that, the more a State is driven to tolerate evil, the further is it from perfection; and that the tolerance of evil which is dictated by political prudence should be strictly confined to the limits which its justifying cause, the public welfare, requires. Wherefore, if such tolerance would be injurious to the public welfare, and entail greater evils on the State, it would not be lawful; for in such case the motive of good is wanting. And although in the extraordinary condition of these times the Church usually acquiesces in certain modern liberties, not because she prefers them in themselves, but because she judges it expedient to permit them, she would in happier times exercise her own liberty; and, by persuasion, exhortation, and entreaty would endeavor, as she is bound, to fulfill the duty assigned to her by God of providing for the eternal salvation of mankind. One thing, however, remains always true — that the liberty which is claimed for all to do all things is not, as We have often said, of itself desirable, inasmuch as it is contrary to reason that error and truth should have equal rights.

35. And as to tolerance, it is surprising how far removed from the equity and prudence of the Church are those who profess what is called liberalism. For, in allowing that boundless license of which We have spoken, they exceed all limits, and end at last by making no apparent distinction between truth and error, honesty and dishonesty. And because the Church, the pillar and ground of truth, and the unerring teacher of morals, is forced utterly to reprobate and condemn tolerance of such an abandoned and criminal character, they calumniate her as being wanting in patience and gentleness, and thus fail to see that, in so doing, they impute to her as a fault what is in reality a matter for commendation. But, in spite of all this show of

tolerance, it very often happens that, while they profess themselves ready to lavish liberty on all in the greatest profusion, they are utterly intolerant toward the Catholic Church, by refusing to allow her the liberty of being herself free.

36. And now to reduce for clearness' sake to its principal heads all that has been set forth with its immediate conclusions, the summing up in this briefly: that man, by a necessity of his nature, is wholly subject to the most faithful and ever enduring power of God; and that, as a consequence, any liberty, except that which consists in submission to God and in subjection to His will, is unintelligible. To deny the existence of this authority in God, or to refuse to submit to it, means to act, not as a free man, but as one who treasonably abuses his liberty; and in such a disposition of mind the chief and deadly vice of liberalism essentially consists. The form, however, of the sin is manifold; for in more ways and degrees than one can the will depart from the obedience which is due to God or to those who share the divine power.

37. For, to reject the supreme authority to God, and to cast off all obedience to Him in public matters, or even in private and domestic affairs, is the greatest perversion of liberty and the worst kind of liberalism; and what We have said must be understood to apply to this alone in its fullest sense.

38. Next comes the system of those who admit indeed the duty of submitting to God, the Creator and Ruler of the world, inasmuch as all nature is dependent on His will, but who boldly reject all laws of faith and morals which are above natural reason, but are revealed by the authority of God; or who at least impudently assert that there is no reason why regard should be paid to these laws, at any rate publicly, by the State. How mistaken these men also are, and how inconsistent, we have seen above. From this teaching, as from its source and principle, flows that fatal principle of the separation of Church and State; whereas it is, on the contrary, clear that the two powers, though dissimilar in functions and unequal in degree, ought nevertheless to live in concord, by harmony in their action and the faithful discharge of their respective duties.

39. But this teaching is understood in two ways. Many wish the State to be separated from the Church wholly and entirely, so that with regard to every right of human society, in institutions, customs, and laws, the offices of State, and the education of youth, they would pay no more regard to the Church than if she did not exist; and, at most, would allow the citizens individually to attend to their religion in private if so minded. Against such as these, all the arguments by which We disprove the principle of separation of Church and State are conclusive; with this super-added, that it is absurd the citizen should respect the Church, while the State may hold her in contempt.

40. Others oppose not the existence of the Church, nor indeed could they; yet they despoil her of the nature and rights of a perfect society, and maintain that it does not belong to her to legislate, to judge, or to punish, but only to exhort, to advise, and to rule her subjects in accordance with their own consent and will. By such opinion they pervert the nature of this divine society, and attenuate and narrow its authority, its office of teacher, and its whole efficiency; and at the same time they aggrandize the power of the civil government to such extent as to subject the Church of God to the empire and sway of the State, like any voluntary association of citizens. To refute completely such teaching, the arguments often used by the defenders of Christianity, and set forth by Us, especially in the encyclical letter *Immortale Dei*,^[12] are of great avail; for by those arguments it is proved that, by a divine provision, all the rights which essentially belong to a society that is legitimate, supreme, and perfect in all its parts exist in the Church.

41. Lastly, there remain those who, while they do not approve the separation of Church and State, think nevertheless that the Church ought to adapt herself to the times and conform to what is required by the modern system of government. Such an opinion is sound, if it is to be understood of some equitable adjustment consistent with truth and justice; in so far, namely, that the Church, in the hope of some great good, may show herself indulgent, and may conform to the times in so far as her sacred office permits. But it is not so in regard to practices and doctrines which a perversion of morals and a warped judgment have unlawfully introduced. Religion, truth, and justice must ever be maintained; and, as God has intrusted these great and sacred matters to her office as to dissemble in regard to what is false or unjust, or to connive at what is hurtful to religion.

42. From what has been said it follows that it is quite unlawful to demand, to defend, or to grant unconditional freedom of thought, of speech, or writing, or of worship, as if these were so many rights given by nature to man. For, if nature had really granted them, it would be lawful to refuse obedience to God, and there would be no restraint on human liberty. It likewise follows that freedom in these things may be tolerated wherever there is just cause, but only with such moderation as will prevent its degenerating into license and excess. And, where such liberties are in use, men should employ them in doing good, and should estimate them as the Church does; for liberty is to be regarded as legitimate in so far only as it affords greater facility for doing good, but no farther.

43. Whenever there exists, or there is reason to fear, an unjust oppression of the people on the one hand, or a deprivation of the liberty of the Church on the other, it is lawful to seek for such a change of government as will bring about due liberty of action. In such case, an excessive and vicious liberty is not sought, but only some relief, for the common welfare, in order that, while license for evil is allowed by the State, the power of doing good may not be hindered.

44. Again, it is not of itself wrong to prefer a democratic form of government, if only the Catholic doctrine be maintained as to the origin and exercise of power. Of the various forms of government, the Church does not reject any that are fitted to procure the welfare of the subject; she wishes only — and this nature itself requires — that they should be constituted without involving wrong to any one, and especially without violating the rights of the Church.

45. Unless it be otherwise determined, by reason of some exceptional condition of things, it is expedient to take part in the administration of public affairs. And the Church approves of every one devoting his services to the common good, and doing all that he can for the defense, preservation, and prosperity of his country.

46. Neither does the Church condemn those who, if it can be done without violation of justice, wish to make their country independent of any foreign or despotic power. Nor does she blame those who wish to assign to the State the power of self-government, and to its citizens the greatest possible measure of prosperity. The Church has always most faithfully fostered civil liberty, and this was seen especially in Italy, in the municipal prosperity, and wealth, and glory which were obtained at a time when the salutary power of the Church has spread, without opposition, to all parts of the State.

47. These things, venerable brothers, which under the guidance of faith and reason, in the discharge of Our Apostolic office, We have now delivered to you, We hope, especially by your cooperation with Us, will be useful unto very many. In lowliness of heart We raise Our eyes in supplication to God, and earnestly beseech Him to shed mercifully the light of His wisdom and of His counsel upon men, so that, strengthened by these heavenly gifts, they may in matters of such moment discern what is true, and may afterwards, in public and private at all times and with unshaken constancy, live in accordance with the truth. As a pledge of these heavenly gifts, and in witness of Our good will to you, venerable brothers, and to the clergy and people committed to each of you, We most lovingly grant in the Lord the apostolic benediction.

Given at St. Peter's in Rome, the twentieth day of June, 1888, the tenth year of Our Pontificate.

REFERENCES:

1. *Ecclus.15:14.*
2. *See no. 93:37-38.*
3. *John 8:34.*
4. *Thomas Aquinas, On the Gospel of St. John, cap. viii, lect. 4, n. 3 (ed. Vives, Vol. 20, p. 95).*
5. *Augustine, De libero arbitrio, lib. 1, cap. 6, n. 15 (PL 32, 1229).*
6. *Rom.13:2.*
7. *Summa theologiae, Ila-IIae, q. Ixxxi, a. 6. Answer.*
8. *John 6:45.*
9. *John 8:32.*
10. *Augustine, De libero arbitrio, lib. 1, cap. 6, n. 14 (PL 32, 1228).*
11. *Summa theologiae, Ia, q. xix, a. 9, ad 3m.*
12. *See no. 93:8-11.*

Licet Multa. On Catholics in Belgium. Pope Leo XIII - 1881

To Our Beloved Son Victor Augustus, Cardinal Deschamps, Primate of Belgium, and to All the Other Belgian Bishops.

Dear Son and Venerable Brethren, Health and Apostolic Benediction!

During these last years the cause of Catholicism has undergone, in Belgium, multiplied trials. We have, however, found comfort and consolation in the tokens of persistent love and fidelity which Belgian Catholics have furnished us so abundantly whenever they have had an occasion. And, above all, what has strengthened us, and still gives us strength, is your signal attachment to our person, and the zeal which you exert in order that the Christian people confided to your care may persevere in the sincerity and unity of the Catholic Faith, and may progress each day in its love for the Church of Christ and his Vicar. It is pleasant for us to give special praise to your solicitude in encouraging by all the means possible a good education for the young, and in insuring to the children of the primary schools a religious education established on broad foundations. Your zeal is applied with equal watchfulness to all that tends to the advantage of Christian education in the Colleges and Institutes, as well as to the Catholic University of Louvain.

2. On the other hand, we cannot remain indifferent, or at peace, in presence of events which would seem to imperil amongst Belgians the good understanding between Catholic citizens, and to divide them into opposing camps. It would be superfluous to recall here the causes and occasions of these differences, and the encouragement they have met with where it ought least to have been expected. All these details, Dear Son and Venerable Brethren, you know better than any one; and you deplore them with us, knowing perfectly that at no other epoch could the necessity of assuring and maintaining union amongst Catholics be so great as at this moment, when the enemies of the name of Christianity rage on all sides against the Church in an unanimous attack.

3. Full of solicitude for this union, we point out the dangers which threaten it arising from certain controversies concerning public law; a subject which, amongst you, engenders a strong difference of feeling. These controversies have for their object the necessity or opportuneness of conforming to the prescriptions of Catholic doctrine the existing forms of government, based on what is commonly called modern law. Most assuredly we, more than any one, ought heartily to desire that human society should be governed in a Christian manner, and that the divine influence of Christ should penetrate and completely impregnate all orders of the State. From the commencement of our Pontificate we manifested, without delay, that such was our settled opinion; and that by public documents, and especially by the Encyclical Letters we published against the errors of Socialism, and, quite recently, upon the Civil Power. Nevertheless, all Catholics, if they wish to exert themselves profitably for the common good, should have before their eyes and faithfully imitate the prudent conduct which the Church herself adopts in matters of this nature: she maintains and defends in all their integrity the sacred doctrines and principles of right with inviolable firmness, and applies herself with all her power to regulating the institutions and the customs of public order, as well as the acts of private life, upon these same principles. Nevertheless, she observes in this the just measure of time and place; and, as commonly happens in human affairs, she is often constrained to tolerate at times evils that it would be almost impossible to prevent, without exposing herself to calamities and troubles still more disastrous.

4. Moreover, in polemical discussions, care should be taken not to overstep those just limits that justice and charity alike mark out, and not rashly to throw blame or suspicion upon men otherwise devoted to the doctrines of the Church; and, above all, upon those who in the Church itself are raised to dignity and power. We deplore that this has been done in your case, Dear Son, who, in your quality of archbishop, administer the diocese of Malines; and who, for your signal services to the Church, and for your zeal in defending Catholic doctrine, have been judged worthy by our Predecessor of blessed memory, Pius IX., to take a place in the College of most Eminent Cardinals. It is manifest that the facility with which unfounded accusations are leveled vaguely against one's neighbor, does injury to the good name of others, and weakens the bonds of charity; and that it outrages those "whom the Holy Ghost has placed to govern the Church of God." For this reason do we desire with all our power, and hereby most seriously enjoin, that Catholics abstain from this conduct. Let it suffice to them to remember that it is to the Apostolic See and to the Roman Pontiff, to whom all have access, that has been confided the

charge of defending everywhere Catholic truths, and of watching that no error whatsoever, capable of doing injury to the doctrine of faith and morals, or apparently in contradiction with it, be spread or propagated in the Church.

5. In what concerns yourselves, Dear Son and Venerable Brethren, use all your vigilance so that all men of science, and those, most especially, to whom you have confided the charge of teaching youth, be of one accord, and unanimous in all those questions upon which the teaching of the Holy See allows no freedom of opinion. And as to points left to the discussion of the learned, may their intellects, owing to your inspiration and your advice, be so exercised upon them that the divergences of opinion destroy not union of heart and concord of will. On this subject the Sovereign Pontiff, Benedict XIV., our immortal predecessor, has left in his Constitution “*Sollicita ac provida*,” certain rules for men of study, full of wisdom and authority. He has even proposed to them, as a model to imitate in this matter, St. Thomas Aquinas, whose moderation of language and maturity of style are maintained as well in the combat against adversaries, as in the exposition of doctrine and the proofs destined for its defense. We wish to renew to learned men the recommendations of our predecessor, and to point out to them this noble model, who will teach them not only the manner of carrying on controversy with opponents, but also the character of the doctrine to be held and developed in the cultivation of philosophy and theology. On many occasions, Dear Son and Venerable Brethren, we have expressed to you our earnest desire of seeing the wisdom of St. Thomas reinstated in Catholic schools, and everywhere treated with the highest consideration. We have likewise exhorted you to establish in the University of Louvain the teaching of higher philosophy in the spirit of St. Thomas. In this matter, as in all others, we have found you entirely ready to condescend to our wishes and to fulfill our will. Pursue then, with zeal, the task which has been begun, and watch with care that in this same University the fruitful sources of Christian philosophy, which spring from the works of St. Thomas, be open to students in a rich abundance, and applied to the profit of all other branches of instruction. In the execution of this design, if you have need of our aid or our counsels, they shall never be wanting to you.

6. In the meantime, we pray God, the Source of Wisdom, the Author of Peace, and the Friend of Charity, to accord you His favorable help in the present conjuncture, and we ask him for all an abundance of Heavenly gifts. As an augury of these graces, and as a sign of our special benevolence, we accord, with a loving heart, our Apostolic benediction to you, Dear Son and Venerable Brethren, to all your Clergy, and to the people confided to your charge.

Given at Rome, at St. Peter’s, the 3rd of August, 1881, the fourth year of Our Pontificate.

Litteras A Vobis. On the Clergy in Brasil. Pope Leo XIII - 1894

To the Archbishops and Bishops of Brazil,

Last year We received your letter joyfully announcing the addition of a new ecclesiastical province and the founding of four new bishoprics. — This new indication of apostolic solicitude in your nation was certainly cause for rejoicing. For among the many causes of the decline of Catholicism among you, is that the number of bishops is too small for the inordinate size of the region and the unequal distribution of its inhabitants. As a result the bishops could not exercise the vigilance they desired over the clergy and the flocks entrusted to them. They were unable either to ward off the unsuitable or to promote the strength and dignity of the Catholic name. Therefore you proved your pastoral zeal when, gathered at Sao Paolo, you petitioned the Roman Pontiff to enlarge the episcopal hierarchy. We gladly agreed to grant your request. — Now there is hope of a fruitful increase of the Christian estate, since you have more bishops; however, each one of you must apply opportune remedies to the spreading evils increasing everywhere. In this regard, We wish to recommend some useful ideas to you for increasing faith and Christian piety.

2. In the first place, let men preparing for sacred orders be taught the best things, those for which there is the greatest need and which will enable them to teach Catholic truths and to defend them strenuously against all assaults. All too often daily experience makes it plain that where the ministers lack appropriate doctrinal knowledge, their people generally suffer from ignorance of the faith and religion. For it is from the mouth of the priest that the faithful ought to learn the law: He is the

angel of the Lord. For this reason we read the proclamation: the lips of the priest shall keep knowledge.[1] The Apostle too mentions knowledge among other reasons for proving himself your servant in Jesus.[2] And where this knowledge is wanting, this evil also follows for the priests: they are condemned by the people, with God also exacting a penalty for their neglect of duty. Therefore have I also made you contemptible and base before all people.[3] — But the embellishment of learning and its defense never leads to their goal if they are separated from sanctity of life and morals. Indeed, knowledge without love does not build up but inflates.[4] This is the usual practice of man. Though Christ taught that learning is to be accepted from the sacred ministers without regard for any deeds of theirs which do not conform to the doctrine; nevertheless men are more influenced by what they see than by what they hear. For this reason we read the clear testimony concerning God the Savior, who was not only the teacher of shepherds but also became their model, that he began to do and to teach. Hence the priest's actions must confirm the doctrine which he preaches and commends. Before all else he who is appointed to rule a parish must not be impatient with the labor. Called to the vineyard of the Lord, let him diligently cultivate it, aware that he must render a serious account sometime for the souls entrusted to him. Nor does he labor in vain if at all times and in all matters he holds fast to learning. We must indeed fight strenuously for Christ, but only at the will and authorization of those whom Christ has chosen as leaders.

3. To form such helpers for yourselves, Venerable Brothers, is your task. Indeed experience teaches that future priests will be the kind you have taken care to form. You have the place, the sacred seminaries, where you can train ministers to your and the Church's desires as approved by God, workmen who have no need to be ashamed.[5] The very name seminary tells for what great purpose they have been erected. Therefore encourage the growth and prosperity of the ecclesiastical seminaries which you already have, both in the study of sacred learning and also in the training of souls. To ensure that this training proceeds properly, the best teachers are needed; they must not only be endowed with sound learning, but they must also teach that doctrine agreeably and faithfully according to Our precepts. In order that the young clergy become imbued with the true spirit of the Church and that they cultivate virtue, spiritual guides are to be chosen carefully. Moreover their work is to be aided and perfected with all the solicitude of your labors. But in dioceses where there are as yet no seminaries, let the bishops use every means to establish excellent ones as soon as possible. The Council of Trent has overseen this, and We have also considered it in Our apostolic letter of April 27, 1892. The freedom of education which now prevails in your country gives you greater facility to do what We have recommended with regard to the arrangement of studies. — For this purpose you also have a great aid in the college for clerics which Pius IX labored to establish for the convenience of South America and which We too have promoted and favored. Its outcome happily fulfills Our expectations. We joyfully recall that many of you have been graduated from this college. We encourage you to send young men of special promise to Rome for their studies, and you should use them appropriately afterwards as teachers or for any other purpose.

4. It is difficult to put into words the advantages for your sacred ministry that the community of religious orders will bring you. By Our Apostolic providence We have determined to restore the original observance of their institutes from the losses of past times. To this end, We decreed on September 3, 1890, that native religious communities be subject to the authority of the bishops. — In a matter so useful and important We trust that your cooperation will not be wanting. Pleasing results have been obtained, transacted for this purpose under the direction of Venerable Brother Jerome (Gotti), Archbishop of Petra, Internuncio of the Apostolic See to your government. In order that these beginnings may make greater progress and be brought to the desired end, We exhort you to labor diligently in this matter for religion and especially for your flocks. Meanwhile religious communities both of men and of women are to be congratulated for receiving Our commands with good will and for showing themselves ready for the restitution of each one's original institute.

5. These matters concern the proper upbringing and application of the clergy to the sacred ministry. But the needs of the faithful demand your efforts no less. In their regard, what has precedence is that children and ignorant people are properly to be taught the elements of our most holy religion; this calls for the unremitting diligence of the pastors. Then, where it is publicly permitted, instruction is to be organized for youth so that they will not be compelled to frequent the athletic facilities of heretics or attend schools where Catholic discipline is not mentioned unless to be calumniously derided, and this to the great detriment of faith and good morals. — Besides, since minds are strengthened and stimulated by counsel and reciprocal example to do and suffer great things for religion, you will merit well on that account if you encourage and persuade laymen,

especially the young, to join Christian societies. We have frequently praised them in exhortations as institutions that strive to care for the needs of religion and improve the advantages of the poor; at the same time, they diminish the appeal of those associations that abuse the title of public charity, since they are very much opposed to the welfare of Church and State. — Also do not fail to realize how much influence for good and evil, especially in these our times, magazines and similar popular writings have acquired. Use these weapons in defense of the Christian name, with the leadership of the episcopate properly preserved and with all respect due the civil power. — Finally all Catholics should remember that it is of the greatest concern to the Church what kind of men are elected to the legislature. Thus, preserving the rights of civil law, everyone must strive to elect those who join zeal for religion to their zeal for public affairs. This will come about more readily if each individual obeys the supreme authority governing the state and if everyone continuously advocates those things We have published not long ago in encyclical letters concerning the Christian constitution of the state.

6. For the rest, may suitable love and concord of minds flourish among you by thinking alike with one soul and one mind.[6] For this reason we strongly recommend that you share your plans frequently among yourselves and hold episcopal synods in various places to satisfy the obligations of your sacred office. You have with you the Legate of the Apostolic See, who will tell you Our mind and Our counsels. Then too, because of the paternal love with which We embrace you, you have Us at all times ready to lend aid to your work.

7. May God very graciously grant you the gifts of His heavenly blessings, which supply the strength needed to fill the pastoral office in a holy and proper way. As a promise of these gifts, Venerable Brothers, We very lovingly impart the Apostolic Blessing to you, your clergy, and the people who have been entrusted to your care.

Given in Rome, at St. Peter's, July 2, 1894, in the seventeenth year of Our pontificate.

ENDNOTES

1. *Mal* 2.6.
 2. *2 Cor* 4.6.
 3. *Mal* 2.9.
 4. *1 Cor* 8.1.
 5. *2 Tm* 2.15.
 6. *Phil* 2.2.
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Longinqua. Encyclical of Pope Leo XIII on Catholicism in the United States

To the Archbishops and Bishops of the United States.

We traverse in spirit and thought the wide expanse of ocean; and although We have at other times addressed you in writing - chiefly when We directed Encyclical Letters to the bishops of the Catholic world-yet have We now resolved to speak to you separately, trusting that We shall be, God willing, of some assistance to the Catholic cause amongst you. To this We apply Ourselves with the utmost zeal and care; because We highly esteem and love exceedingly the young and vigorous American nation, in which We plainly discern latent forces for the advancement alike of civilization and of Christianity.

2. Not long ago, when your whole nation, as was fitting, celebrated, with grateful recollection and every manifestation of joy, the completion of the fourth century since the discovery of America, We, too, commemorated together with you that most auspicious event, sharing in your rejoicings with equal good-will. Nor were We on that occasion content with offering prayers at a distance for your welfare and greatness. It was Our wish to be in some manner present with you in your festivities. Hence We cheerfully sent one who should represent Our person. Not without good reason did We take part in your celebration. For when America was, as yet, but a new-born babe, uttering in its cradle its first feeble cries, the Church took it to her bosom and motherly embrace. Columbus, as We have elsewhere expressly shown, sought, as the primary fruit

of his voyages and labors, to open a pathway for the Christian faith into new lands and new seas. Keeping this thought constantly in view, his first solicitude, wherever he disembarked, was to plant upon the shore the sacred emblem of the cross. Wherefore, like as the Ark of Noe, surmounting the overflowing waters, bore the seed of Israel together with the remnants of the human race, even thus did the barks launched by Columbus upon the ocean carry into regions beyond the seas as well the germs of mighty States as the principles of the Catholic religion.

3. This is not the place to give a detailed account of what thereupon ensued. Very rapidly did the light of the Gospel shine upon the savage tribes discovered by the Ligurian. For it is sufficiently well known how many of the children of Francis, as well as of Dominic and of Loyola, were accustomed during the two following centuries to voyage thither for this purpose; how they cared for the colonies brought over from Europe; but primarily and chiefly how they converted the natives from superstition to Christianity, sealing their labors in many instances with the testimony of their blood. The names newly given to so many of your towns and rivers and mountains and lakes teach and clearly witness how deeply your beginnings were marked with the footprints of the Catholic Church.

4. Nor, perchance did the fact which We now recall take place without some design of divine Providence. Precisely at the epoch when the American colonies, having, with Catholic aid, achieved liberty and independence, coalesced into a constitutional Republic the ecclesiastical hierarchy was happily established amongst you; and at the very time when the popular suffrage placed the great Washington at the helm of the Republic, the first bishop was set by apostolic authority over the American Church. The well-known friendship and familiar intercourse which subsisted between these two men seems to be an evidence that the United States ought to be conjoined in concord and amity with the Catholic Church. And not without cause; for without morality the State cannot endure—a truth which that illustrious citizen of yours, whom We have just mentioned, with a keenness of insight worthy of his genius and statesmanship perceived and proclaimed. But the best and strongest support of morality is religion. She, by her very nature, guards and defends all the principles on which duties are founded, and setting before us the motives most powerful to influence us, commands us to live virtuously and forbids us to transgress. Now what is the Church other than a legitimate society, founded by the will and ordinance of Jesus Christ for the preservation of morality and the defence of religion? For this reason have We repeatedly endeavored, from the summit of the pontifical dignity, to inculcate that the Church, whilst directly and immediately aiming at the salvation of souls and the beatitude which is to be attained in heaven, is yet, even in the order of temporal things, the fountain of blessings so numerous and great that they could not have been greater or more numerous had the original purpose of her institution been the pursuit of happiness during the life which is spent on earth.

5. That your Republic is progressing and developing by giant strides is patent to all; and this holds good in religious matters also. For even as your cities, in the course of one century, have made a marvellous increase in wealth and power, so do we behold the Church, from scant and slender beginnings, grown with rapidity to be great and exceedingly flourishing. Now if, on the one hand, the increased riches and resources of your cities are justly attributed to the talents and active industry of the American people, on the other hand, the prosperous condition of Catholicity must be ascribed, first indeed, to the virtue, the ability, and the prudence of the bishops and clergy; but in so slight measure also, to the faith and generosity of the Catholic laity. Thus, while the different classes exerted their best energies, you were enabled to erect unnumbered religious and useful institutions, sacred edifices, schools for the instruction of youth, colleges for the higher branches, homes for the poor, hospitals for the sick, and convents and monasteries. As for what more closely touches spiritual interests, which are based upon the exercise of Christian virtues, many facts have been brought to Our notice, whereby We are animated with hope and filled with joy, namely, that the numbers of the secular and regular clergy are steadily augmenting, that pious sodalities and confraternities are held in esteem, that the Catholic parochial schools, the Sunday-schools for imparting Christian doctrine, and summer schools are in a flourishing condition; moreover, associations for mutual aid, for the relief of the indigent, for the promotion of temperate living, add to all this the many evidences of popular piety.

6. The main factor, no doubt, in bringing things into this happy state were the ordinances and decrees of your synods, especially of those which in more recent times were convened and confirmed by the authority of the Apostolic See. But, moreover (a fact which it gives pleasure to acknowledge), thanks are due to the equity of the laws which obtain in America and to the customs of the well-ordered Republic. For the Church amongst you, unopposed by the Constitution and

government of your nation, fettered by no hostile legislation, protected against violence by the common laws and the impartiality of the tribunals, is free to live and act without hindrance. Yet, though all this is true, it would be very erroneous to draw the conclusion that in America is to be sought the type of the most desirable status of the Church, or that it would be universally lawful or expedient for State and Church to be, as in America, dissevered and divorced. The fact that Catholicity with you is in good condition, nay, is even enjoying a prosperous growth, is by all means to be attributed to the fecundity with which God has endowed His Church, in virtue of which unless men or circumstances interfere, she spontaneously expands and propagates herself; but she would bring forth more abundant fruits if, in addition to liberty, she enjoyed the favor of the laws and the patronage of the public authority.

7. For Our part We have left nothing undone, as far as circumstances permitted, to preserve and more solidly establish amongst you the Catholic religion. With this intent, We have, as you are well aware, turned Our attention to two special objects: first, the advancement of learning; second, a perfecting of methods in the management of Church affairs. There already, indeed, existed several distinguished universities. We, however, thought it advisable that there should be one founded by authority of the Apostolic See and endowed by Us with all suitable powers, in which Catholic professors might instruct those devoted to the pursuit of learning. The design was to begin with philosophy and theology, adding, as means and circumstances would allow, the remaining branches, those particularly which the present age has introduced or perfected. An education cannot be deemed complete which takes no notice of modern sciences. It is obvious that in the existing keen competition of talents, and the widespread and, in itself, noble and praiseworthy passion for knowledge, Catholics ought to be not followers but leaders. It is necessary, therefore, that they should cultivate every refinement of learning, and zealously train their minds to the discovery of truth and the investigation, so far as it is possible, of the entire domain of nature. This in every age has been the desire of the Church; upon the enlargement of the boundaries of the sciences has she been wont to bestow all possible labor and energy. By a letter, therefore, dated the seventh day of March, in the year of Our Lord 1889, directed to you, Venerable Brethren, We established at Washington, your capital city, esteemed by a majority of you a very proper seat for the higher studies, a university for the instruction of young men desirous of pursuing advanced courses. In announcing this matter to Our Venerable Brethren, the Cardinals of the Holy Roman Church, in Consistory, We expressed the wish that it should be regarded as the fixed law of the university to unite erudition and learning with soundness of faith and to imbue its students not less with religion than with scientific culture. To the Bishops of the United States We entrusted the task of establishing a suitable course of studies and of supervising the discipline of the students; and We conferred the office and authority of Chancellor, as it is called, upon the Archbishop of Baltimore. And, by divine favor, a quite happy beginning was made. For, without any delay, whilst you were celebrating the hundredth anniversary of the establishment of your ecclesiastical hierarchy, under the brightest auspices, in the presence of Our delegate, the divinity classes were opened. From that time onward We know that theological science has been imparted by the diligence of eminent men the renown of whose talents and learning receives a fitting crown in their recognized loyalty and devotion to the Apostolic See. Nor is it long since We were apprised that, thanks to the liberality of a pious priest, a new building had been constructed, in which young men, as well cleric as lay, are to receive instruction in the natural sciences and in literature. From Our knowledge of the American character, We are fully confident that the example set by this noble man will incite others of your citizens to imitate him; they will not fail to realize that liberality exercised towards such an object will be repaid by the very greatest advantages to the public.

8. No one can be ignorant how powerfully similar institutions of learning, whether originally founded by the Roman Church herself from time to time or approved and promoted by her legislation, have contributed to the spread of knowledge and civilization in every part of Europe. Even in Our own day, though other instances might be given, it is enough to mention the University of Louvain, to which the entire Belgian nation ascribes its almost daily increase in prosperity and glory. Equally abundant will be the benefits proceeding from the Washington University, if the professors and students (as We doubt not they will) be mindful of Our injunctions, and, shunning party spirit and strife, conciliate the good opinion of the people and the clergy.

9. We wish now, Venerable Brethren, to commend to your affection and to the generosity of your people the college which Our predecessor, Pius IX, founded in this city for the ecclesiastical training of young men from North America, and which

We took care to place upon a firm basis by a letter dated the twenty-fifth day of October, in the year of Our Lord 1884. We can make this appeal the more confidently, because the results obtained from this institution have by no means belied the expectations commonly entertained regarding it. You yourselves can testify that during its brief existence it has sent forth a very large number of exemplary priests, some of whom have been promoted for their virtue and learning to the highest degrees of ecclesiastical dignity. We are, therefore, thoroughly persuaded that you will continue to be solicitous to send hither select young men who are in training to become the hope of the Church. For they will carry back to their homes and utilize for the general good the wealth of intellectual attainments and moral excellence which they shall have acquired in the city of Rome.

10. The love which We cherish towards the Catholics of your nation moved Us, likewise, to turn Our attention at the very beginning of Our Pontificate to the convocation of a third Plenary Council of Baltimore. Subsequently, when the archbishops, at Our invitation, had come to Rome, We diligently inquired from them what they deemed most conducive to the common good. We finally, and after mature deliberation, ratified by apostolic authority the decrees of the prelates assembled at Baltimore. In truth the event has proven, and still proves, that the decrees of Baltimore were salutary and timely in the extreme. Experience has demonstrated their power for the maintenance of discipline; for stimulating the intelligence and zeal of the clergy; for defending and developing the Catholic education of youth. Wherefore, Venerable Brethren, if We make acknowledgement of your activity in these matters, if We laud your firmness tempered with prudence, We but pay tribute due to your merit; for We are fully sensible that so great a harvest of blessings could by no means have so swiftly ripened to maturity, had you not exerted yourselves, each to the utmost of his ability, sedulously and faithfully to carry into effect the statutes you had wisely framed at Baltimore.

11. But when the Council of Baltimore had concluded its labors, the duty still remained of putting, so to speak, a proper and becoming crown upon the work. This, We perceived, could scarcely be done in a more fitting manner than through the due establishment by the Apostolic See of an American Legation. Accordingly, as you are well aware, We have done this. By this action, as We have elsewhere intimated, We have wished, first of all, to certify that, in Our judgment and affection, America occupies the same place and rights as other States, be they ever so mighty and imperial. In addition to this We had in mind to draw more closely the bonds of duty and friendship which connect you and so many thousands of Catholics with the Apostolic See. In fact, the mass of the Catholics understood how salutary Our action was destined to be; they saw, moreover, that it accorded with the usage and policy of the Apostolic See. For it has been, from earliest antiquity, the custom of the Roman Pontiffs in the exercise of the divinely bestowed gift of the primacy in the administration of the Church of Christ to send forth legates to Christian nations and peoples. And they did this, not by an adventitious but an inherent right. For "the Roman Pontiff, upon whom Christ has conferred ordinary and immediate jurisdiction, as well over all and singular churches, as over all and singular pastors and faithful,(1) since he cannot personally visit the different regions and thus exercise the pastoral office over the flock entrusted to him, finds it necessary from time to time, in the discharge of the ministry imposed on him, to despatch legates into different parts of the world, according as the need arises; who, supplying his place, may correct errors, make the rough ways plain, and administer to the people confided to their care increased means of salvation."(2)

12. But how unjust and baseless would be the suspicion, should it anywhere exist, that the powers conferred on the legate are an obstacle to the authority of the bishops! Sacred to Us (more than to any other) are the rights of those "whom the Holy Ghost has placed as bishops to rule the Church of God." That these rights should remain intact in every nation in every part of the globe, We both desire and ought to desire, the more so since the dignity of the individual bishop is by nature so interwoven with the dignity of the Roman Pontiff that any measure which benefits the one necessarily protects the other. "My honor is the honor of the Universal Church. My honor is the unimpaired vigor of My brethren. Then am I truly honored when to each one due honor is not denied."(3) Therefore, since it is the office and function of an apostolic legate, with whatsoever powers he may be vested, to execute the mandates and interpret the will of the Pontiff who sends him, thus, so far from his being of any detriment to the ordinary power of the bishops, he will rather bring an accession of stability and strength. His authority will possess no slight weight for preserving in the multitude a submissive spirit; in the clergy discipline and due reverence for the bishops, and in the bishops mutual charity and an intimate union of souls. And since

this union, so salutary and desirable, consists mainly in harmony of thought and action, he will, no doubt, bring it to pass that each one of you shall persevere in the diligent administration of his diocesan affairs; that one shall not impede another in matters of government; that one shall not pry into the counsels and conduct of another; finally, that with disagreements eradicated and mutual esteem maintained, you may all work together with combined energies to promote the glory of the American Church and the general welfare. It is difficult to estimate the good results which will flow from this concord of the bishops. Our own people will receive edification; and the force of example will have its effect on those without who will be persuaded by this argument alone that the divine apostolate has passed by inheritance to the ranks of the Catholic episcopate.

13. Another consideration claims our earnest attention. All intelligent men are agreed, and We Ourselves have with pleasure intimated it above, that America seems destined for greater things. Now, it is Our wish that the Catholic Church should not only share in, but help to bring about, this prospective greatness. We deem it right and proper that she should, by availing herself of the opportunities daily presented to her, keep equal step with the Republic in the march of improvement, at the same time striving to the utmost, by her virtue and her institutions, to aid in the rapid growth of the States. Now, she will attain both these objects the more easily and abundantly, in proportion to the degree in which the future shall find her constitution perfected. But what is the meaning of the legation of which we are speaking, or what is its ultimate aim except to bring it about that the constitution of the Church shall be strengthened, her discipline better fortified? Wherefore, We ardently desire that this truth should sink day by day more deeply into the minds of Catholics—namely, that they can in no better way safeguard their own individual interests and the common good than by yielding a hearty submission and obedience to the Church. Your faithful people, however, are scarcely in need of exhortation on this point; for they are accustomed to adhere to the institutions of Catholicity with willing souls and a constancy worthy of all praise.

14. To one matter of the first importance and fraught with the greatest blessings it is a pleasure at this place to refer, on account of the holy firmness in principle and practice respecting it which, as a rule, rightly prevails amongst you; We mean the Christian dogma of the unity and indissolubility of marriage; which supplies the firmest bond of safety not merely to the family but to society at large. Not a few of your citizens, even of those who dissent from us in other doctrines, terrified by the licentiousness of divorce, admire and approve in this regard the Catholic teaching and the Catholic customs. They are led to this judgment not less by love of country than by the wisdom of the doctrine. For difficult it is to imagine a more deadly pest to the community than the wish to declare dissoluble a bond which the law of God has made perpetual and inseverable. Divorce "is the fruitful cause of mutable marriage contracts; it diminishes mutual affection; it supplies a pernicious stimulus to unfaithfulness; it is injurious to the care and education of children; it gives occasion to the breaking up of domestic society; it scatters the seeds of discord among families; it lessens and degrades the dignity of women, who incur the danger of being abandoned when they shall have subserved the lust of their husbands. And since nothing tends so effectually as the corruption of morals to ruin families and undermine the strength of kingdoms, it may easily be perceived that divorce is especially hostile to the prosperity of families and States."⁽⁴⁾

15. As regards civil affairs, experience has shown how important it is that the citizens should be upright and virtuous. In a free State, unless justice be generally cultivated, unless the people be repeatedly and diligently urged to observe the precepts and laws of the Gospel, liberty itself may be pernicious. Let those of the clergy, therefore, who are occupied with the instruction of the multitude, treat plainly this topic of the duties of citizens, so that all may understand and feel the necessity, in political life, of conscientiousness, self restraint, and integrity; for that cannot be lawful in public which is unlawful in private affairs. On this whole subject there are to be found, as you know, in the encyclical letters written by Us from time to time in the course of Our pontificate, many things which Catholics should attend to and observe. In these writings and expositions We have treated of human liberty, of the chief Christian duties, of civil government, and of the Christian constitution of States, drawing Our principles as well from the teaching of the Gospels as from reason. They, then, who wish to be good citizens and discharge their duties faithfully may readily learn from Our Letters the ideal of an upright life. In like manner, let the priests be persistent in keeping before the minds of the people the enactments of the Third Council of Baltimore, particularly those which inculcate the virtue of temperance, the frequent use of the sacraments and the observance of the just laws and institutions of the Republic.

16. Now, with regard to entering societies, extreme care should be taken not to be ensnared by error. And We wish to be understood as referring in a special manner to the working classes, who assuredly have the right to unite in associations for the promotion of their interests; a right acknowledged by the Church and unopposed by nature. But it is very important to take heed with whom they are to associate, lest whilst seeking aid for the improvement of their condition they may be imperilling far weightier interests. The most effectual precaution against this peril is to determine with themselves at no time or in any matter to be parties to the violation of justice. Any society, therefore, which is ruled by and servilely obeys persons who are not steadfast for the right and friendly to religion is capable of being extremely prejudicial to the interests as well of individuals as of the community; beneficial it cannot be. Let this conclusion, therefore, remain firm-to shun not only those associations which have been openly condemned by the judgment of the Church, but those also which, in the opinion of intelligent men, and especially of the bishops, are regarded as suspicious and dangerous.

17. Nay, rather, unless forced by necessity to do otherwise, Catholics ought to prefer to associate with Catholics, a course which will be very conducive to the safeguarding of their faith. As presidents of societies thus formed among themselves, it will be well to appoint either priests or upright laymen of weight and character, guided by whose counsels they should endeavor peacefully to adopt and carry into effect such measures as may seem most advantageous to their interests, keeping in view the rules laid down by Us in Our Encyclical, *Rerum Novarum*. Let them, however, never allow this to escape their memory: that whilst it is proper and desirable to assert and secure the rights of the many, yet this is not to be done by a violation of duty; and that these are very important duties; not to touch what belongs to another; to allow every one to be free in the management of his own affairs; not to hinder any one to dispose of his services when he please and where he please. The scenes of violence and riot which you witnessed last year in your own country sufficiently admonish you that America too is threatened with the audacity and ferocity of the enemies of public order. The state of the times, therefore, bids Catholics to labor for the tranquillity of the commonwealth, and for this purpose to obey the laws, abhor violence, and seek no more than equity or justice permits.

18. Towards these objects much may be contributed by those who have devoted themselves to writing, and in particular by those who are engaged on the daily press. We are aware that already there labor in this field many men of skill and experience, whose diligence demands words of praise rather than of encouragement. Nevertheless, since the thirst for reading and knowledge is so vehement and widespread amongst you, and since, according to circumstances, it can be productive either of good or evil, every effort should be made to increase the number of intelligent and well-disposed writers who take religion for their guide and virtue for their constant companion. And this seems all the more necessary in America, on account of the familiar intercourse and intimacy between Catholics and those who are estranged from the Catholic name, a condition of things which certainly exacts from our people great circumspection and more than ordinary firmness. It is necessary to instruct, admonish, strengthen and urge them on to the pursuit of virtue and to the faithful observance, amid so many occasions of stumbling, of their duties towards the Church. It is, of course, the proper function of the clergy to devote their care and energies to this great work; but the age and the country require that journalists should be equally zealous in this same cause and labor in it to the full extent of their powers. Let them, however, seriously reflect that their writings, if not positively prejudicial to religion, will surely be of slight service to it unless in concord of minds they all seek the same end. They who desire to be of real service to the Church, and with their pens heartily to defend the Catholic cause, should carry on the conflict with perfect unanimity, and, as it were, with serried ranks, for they rather inflict than repel war if they waste their strength by discord. In like manner their work, instead of being profitable and fruitful, becomes injurious and disastrous whenever they presume to call before their tribunal the decisions and acts of bishops, and, casting off due reverence, cavil and find fault; not perceiving how great a disturbance of order, how many evils are thereby produced. Let them, then, be mindful of their duty, and not overstep the proper limits of moderation. The bishops, placed in the lofty position of authority, are to be obeyed, and suitable honor befitting the magnitude and sanctity of their office should be paid them. Now, this reverence, "which it is lawful to no one to neglect," should of necessity be eminently conspicuous and exemplary in Catholic journalists. For journals, naturally circulating far and wide, come daily into the hands of everybody, and exert no small influence upon the opinions and morals of the multitude.(5)

19. We have Ourselves, on frequent occasions, laid down many rules respecting the duties of a good writer; many of which were unanimously inculcated as well by the Third Council of Baltimore as by the archbishops in their meeting at Chicago in the year 1893. Let Catholic writers, therefore, bear impressed on their minds Our teachings on this point as well as yours; and let them resolve that their entire method of writing shall be thereby guided, if they indeed desire, as they ought to desire, to discharge their duty well.

20. Our thoughts now turn to those who dissent from us in matters of Christian faith; and who shall deny that, with not a few of them, dissent is a matter rather of inheritance than of will? How solicitous We are of their salvation, with what ardor of soul We wish that they should be at length restored to the embrace of the Church, the common mother of all, Our Apostolic Epistle, "Praeclara," has in very recent times declared. Nor are we destitute of all hope; for He is present and bath a care whom all things obey and who laid down His life that He might "gather in one the children of God who were dispersed." (*John xi. 52*).

21. Surely we ought not to desert them nor leave them to their fancies; but with mildness and charity draw them to us, using every means of persuasion to induce them to examine closely every part of the Catholic doctrine, and to free themselves from preconceived notions. In this matter, if the first place belongs to the bishops and clergy, the second belongs to the laity, who have it in their power to aid the apostolic efforts of the clergy by the probity of their morals and the integrity of their lives. Great is the force of example; particularly with those who are earnestly seeking the truth, and who, from a certain inborn virtuous disposition, are striving to live an honorable and upright life, to which class very many of your fellow-citizens belong. If the spectacle of Christian virtues exerted the powerful influence over the heathens blinded, as they were, by inveterate superstition, which the records of history attest, shall we think it powerless to eradicate error in the case of those who have been initiated into the Christian religion?

22. Finally, We cannot pass over in silence those whose long-continued unhappy lot implores and demands succor from men of apostolic zeal; We refer to the Indians and the negroes who are to be found within the confines of America, the greatest portion of whom have not yet dispelled the darkness of superstition. How wide a field for cultivation! How great a multitude of human beings to be made partakers of the blessing derived through Jesus Christ!

23. Meanwhile, as a presage of heavenly graces and a testimony of Our benevolence, We most lovingly in the Lord impart to you, Venerable Brethren, and to your clergy and people, Our Apostolic Benediction.

Given at Rome, at St. Peter's, on the feast of the Epiphany, the sixth day of January, 1895, in the seventeenth year of Our Pontificate.

LEO XIII

REFERENCES:

1. *Con. Vat. Sess., iv. c. 3.*
 2. *Cap. Un. Extrav. Comm. De Consuet, 1. 1.*
 3. *S. Gregorius Epis. ad Eulog. Alex. lib.viii. ep. 30.*
 4. *Encyc. Arcanum.*
 5. *Ep. Cognita Nobis ad Archiepp, et Epp.Provinciarum, Taurinen. Mediolanen. et Vercellen, xxv., Jan. an, MDCCCLXXX*
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Magnae Dei Matris. On the Rosary. Pope Leo XIII - 1892

To Our Venerable Brethren, the Patriarchs, Primate, Archbishops, and other Ordinaries in Peace and Communion with the Apostolic See.

As often as the occasion arises to stimulate and intensify the love and veneration of the Christian people for Mary, the great Mother of God, We are filled with wondrous satisfaction and joy, as by a subject which is not only of prime importance in itself and profitable in countless ways, but which also perfectly accords with the inmost sentiments of Our heart. For the holy reverence for Mary which We experienced from Our tenderest years, has grown greater and has taken firmer hold of Our soul with Our advancing age.

2. As time went on, it became more and more evident how deserving of love and honor was she whom God Himself was the first to love, and loved so much more than any other that, after elevating her high above all the rest of His creation and adorning her with His richest gifts, He made her His Mother. The many and splendid proofs of her bounty and beneficence toward us, which We remember with deep gratitude and which move Us to tears, still further encourage and strongly inflame Our filial reverence for her. Throughout the many dreadful events of every kind which the times have brought to pass, always with her have We sought refuge, always to her have We lifted up pleading and confident eyes. And in all the hopes and fears, the joys and sorrows, that We confided to her, the thought was constantly before Us to ask her to assist Us at all times as Our gracious Mother and to obtain this greatest of favors: that We might be able, in return, to show her the heart of a most devoted son.

3. When, then, it came to pass in the secret design of God's providence that We were chosen to fill this Chair of St. Peter and to take the place of the Person of Christ Himself in the Church, worried by the enormous burden of the office and finding no ground for reliance upon Our own strength, We hastened with fervent zeal to implore the divine aid through the maternal intercession of the ever blessed Virgin. Never has Our hope, We are happy to acknowledge, at any time of Our life but more especially since We began to exercise the Supreme Apostolate, failed in the course of events to bear fruit or bring Us comfort. Thus encouraged, Our hope today mounts more confidently than ever to beseech many more and even greater blessings through her favor and mediation, which will profit alike the salvation of Christ's flock and the happy increase of His Church's glory.

4. It is, therefore, a fitting and opportune time, Venerable Brethren, for Us to induce all Our children — exhorting them through you — to plan on celebrating the coming month of October, consecrated to our Lady as the august Queen of the Rosary, with the fervent and wholehearted devotion which the necessities weighing upon Us demand.

5. It is only too plain how many and of what nature are the corrupting agencies by which the wickedness of the world deceitfully strives to weaken and completely uproot from souls their Christian faith and the respect for God's law on which faith is fed and depends for its effectiveness. Already the fields cultivated by our Lord are everywhere turning into a wilderness abounding in ignorance of the Faith, in error and vice, as though blown upon by some hideous pest. And to add to the anguish of this thought, so far from putting a check on such insolent and destructive depravity, or imposing the punishment deserved, they who can and should correct matters seem in many cases, by their indifference or open connivance, to increase the spirit of evil.

6. We have good reason to deplore the public institutions in which the teaching of the sciences and arts is purposely so organized that the name of God is passed over in silence or visited with vituperation; to deplore the license — growing more shameless by the day — of the press in publishing whatever it pleases, and the license of speech in addressing any kind of insult to Christ our God and His Church. And We deplore no less the consequent laxity and apathy in the practice of the Catholic religion which if not quite open apostasy from the Faith, is certainly going to prove an easy road to it, since it is a manner of life having nothing in common with faith. Nobody who ponders this disorder and the surrender of the most

fundamental principles will be astonished if afflicted nations everywhere are groaning under the heavy hand of God's vengeance and stand anxious and trembling in fear of worse calamities.

7. Now, to appease the might of an outraged God and to bring that health of soul so needed by those who are sorely afflicted, there is nothing better than devout and persevering prayer, provided it be joined with a love for and practice of Christian life. And both of these, the spirit of prayer and the practice of Christian life, are best attained through the devotion of the Rosary of Mary.

8. The well-known origin of the Rosary, illustrated in celebrated monuments of which we have made frequent mention, bears witness to its remarkable efficacy. For, in the days when the Albigensian sect, posing as the champion of pure faith and morals, but in reality introducing the worst kind of anarchy and corruption, brought many a nation to its utter ruin, the Church fought against it and the other infamous factions associated with it, not with troops and arms, but chiefly with the power of the most holy Rosary, the devotion which the Mother of God taught to our Father Dominic in order that he might propagate it. By this means the Church triumphed magnificently over every obstacle and provided for the salvation of her children not only in that trial but in others like it afterward, always with the same glorious success. For this reason, now, when human affairs have taken the course which We deplore, bringing affection to the Church and ruin to the State, all of us have the duty to unite our voice in prayer, with like devotion, to the holy Mother of God, beseeching her that we too may rejoice, as we ardently desire, in experiencing the same power of her Rosary.

9. When we have recourse to Mary in prayer, we are having recourse to the Mother of mercy, who is so well disposed toward us that, whatever the necessity that presses upon us especially in attaining eternal life, she is instantly at our side of her own accord, even though she has not been invoked. She dispenses grace with a generous hand from that treasure with which from the beginning she was divinely endowed in fullest abundance that she might be worthy to be the Mother of God. By the fullness of grace which confers on her the most illustrious of her many titles, the Blessed Virgin is infinitely superior to all the hierarchies of men and angels, the one creature who is closest of all to Christ. "It is a great thing in any saint to have grace sufficient for the salvation of many souls; but to have enough to suffice for the salvation of everybody in the world. is the greatest of all; and this is found in Christ and in the Blessed Virgin." [1]

10. It is impossible to say how pleasing and gratifying to her it is when we greet her with the Angelic Salutation, "full of grace"; and in repeating it, fashion these words of praise into ritual crowns for her. For every time we say them, we recall the memory of her exalted dignity and of the Redemption of the human race which God began through her. We likewise bring to mind the divine and everlasting bond which links her with the joys and sorrows, the humiliations and triumphs of Christ in directing and helping mankind to eternal life.

11. It pleased Christ to take upon Himself the Son of Man, and to become thereby our Brother, in order that His mercy to us might be shown most openly; for "it behooved him in all things to be made like unto his brethren that he might become a merciful and faithful high priest before God." [2] Likewise because Mary was chosen to be the Mother of Christ, our Lord and our Brother, the unique prerogative was given her above all other mothers to show her mercy to us and to pour it out upon us. Besides, as we are indebted to Christ for sharing in some way with us the right, which is peculiarly His own, of calling God our Father and possessing Him as such, we are in like manner indebted to Him for His loving generosity in sharing with us the right to call Mary our Mother and to cherish her as such.

12. While nature itself made the name of mother the sweetest of all names and has made motherhood the very model of tender and solicitous love, no tongue is eloquent enough to put in words what every devout soul feels, namely how intense is the flame of affectionate and active charity which glows in Mary, in her who is truly our mother not in a human way but through Christ. Nobody knows and comprehends so well as she everything that concerns us: what helps we need in life; what dangers, public or private, threaten our welfare; what difficulties and evils surround us; above all, how fierce is the fight we wage with ruthless enemies of our salvation. In these and in all other troubles of life her power is most far-reaching. Her desire to use it is most ardent to bring consolation, strength, and help of every kind to children who are dear to her.

13. Accordingly, let us approach Mary confidently, wholeheartedly beseeching her by the bonds of her motherhood which unite her so closely to Jesus and at the same time to us. Let us with deepest devotion invoke her constant aid in the prayer which she herself has indicated and which is most acceptable to her. Then with good reason shall we rest with an easy and joyous mind under the protection of the best of mothers.

14. To this commendation of the Rosary which follows from the very nature of the prayer, We may add that the Rosary offers an easy way to present the chief mysteries of the Christian religion and to impress them upon the mind; and this commendation is one of the most beautiful of all. For it is mainly by faith that a man sets out on the straight and sure path to God and learns to revere in mind and heart His supreme majesty, His sovereignty over the whole of creation, His unsounded power, wisdom, and providence. For he who comes to God must believe that God exists and is a rewarder to those who seek Him. Moreover, because God's eternal Son assumed our humanity and shone before us as the Way, the Truth, and the Life, our faith must include the lofty mysteries of the august Trinity of divine Persons and of the Father's only-begotten Son made Man: "This is eternal life: that they may know thee, the only true God, and Jesus Christ, whom thou hast sent." [3]

15. God gave us a most precious blessing when He gave us faith. By this gift we are not only raised above the level of human things, to contemplate and share in the divine nature, but are also furnished with the means of meriting the rewards of heaven; and therefore the hope is encouraged and strengthened that we shall one day look upon God, not in the shadowy images of His creatures, but in the fullest light, and shall enjoy Him forever as the Supreme Goodness. But the Christian is kept so busy by the various affairs of life and wanders so easily into matters of little importance, that unless he be helped with frequent reminders, the truths which are of first importance and necessity are little by little forgotten; and then faith begins to grow weak and may even perish.

16. To ward off these exceedingly great dangers of ignorance from her children, the Church, which never relaxes her vigilant and diligent care, has been in the habit of looking for the staunchest support of faith in the Rosary of Mary. And indeed in the Rosary, along with the most beautiful and efficacious prayer arranged in an orderly pattern, the chief mysteries of our religion follow one another, as they are brought before our mind for contemplation: first of all the mysteries in which the Word was made flesh and Mary, the inviolate Virgin and Mother, performed her maternal duties for Him with a holy joy; there come then the sorrows, the agony and death of the suffering Christ, the price at which the salvation of our race was accomplished; then follow the mysteries full of His glory; His triumph over death, the Ascension into heaven, the sending of the Holy Spirit, the resplendent brightness of Mary received among the stars, and finally the everlasting glory of all the saints in heaven united with the glory of the Mother and her Son.

17. This uninterrupted sequence of wonderful events the Rosary frequently and perseveringly recalls to the minds of the faithful and presents almost as though they were unfolding before our eyes: and this, flooding the souls of those who devoutly recite it with a sweetness of piety that never grows weary, impresses and stirs them as though they were listening to the very voice of the Blessed Mother explaining the mysteries and conversing with them at length about their salvation.

18. It will not, then, seem too much to say that in places, families, and nations in which the Rosary of Mary retains its ancient honor, the loss of faith through ignorance and vicious error need not be feared.

19. There is still another and not lesser advantage which the Church earnestly seeks for her children from the Rosary, and that is the faithful regulation of their lives and their conduct in keeping with the rules and precepts of their holy religion. For if, as we all know from Holy Scripture, "faith without works is dead." [4] — because faith draws its life from charity and charity flowers forth in a profusion of holy actions — then the Christian will gain nothing for eternal life from his faith unless his life be ordered in accordance with what faith prescribes. "What shall it profit, my brethren, if a man say he hath faith, but hath not works? Shall faith be able to save him?" [5] A man of this sort will incur a much heavier rebuke from Christ the Judge than those who are, unfortunately, ignorant of Christian faith and its teaching: they, unlike the former, who believes one thing and practices another, have some excuse or at least are less blameworthy, because they lack the light of the Gospel.

20. In order therefore that the faith we profess may the better bring forth a harvest of fruits in keeping with its nature, while the mind is dwelling on mysteries of the Rosary the heart is wonderfully enkindled by them to make virtuous resolutions. What an example we have set before us! This shines forth everywhere in our Lord's work of salvation. Almighty God, in the excess of His love for us, takes upon Himself the form of lowly man. He dwells in our midst as one of the multitude, converses with us as a friend, instructs and teaches the way of justice to individuals and to multitudes. In His discourse He is the teacher unexcelled; in the authority of His teaching He is God. To all He shows Himself a doer of good; He relieves the sick of the ills of their bodies and, with paternal compassion, heals the most serious sickness of their souls. Those above all whom sorrow troubles or whom the weight of worry crushes, He comforts with the gentle invitation: "Come to me, all you that labor, and are burdened, and I will refresh you." [6] Then into us, at rest in His embrace, He breathes that mystic fire which He has brought to all men, and benignly imbues us with the meekness and humility of His own heart, with the hope that, by the practice of these virtues, we may share the true and solid peace of which He is the Author: "Learn of me, because I am meek, and humble of heart; and you shall find rest to your souls." [7] For Himself, in return for that light of heavenly wisdom and that stupendous abundance of blessings which only He could merit for mankind, He suffers the hatred of men and their most atrocious insults; and, nailed to the cross, He pours out His blood and yields up His soul, holding it to be the highest glory to beget life in men by His death.

21. It would be utterly impossible for anyone to meditate on and attentively consider these most precious memorials of our loving Redeemer and not have a heart on fire with gratitude to Him. Such is the power of a faith sincerely practiced that, through the light it brings to man's mind and the vigor with which it moves his heart, he will straightway set out in the footsteps of Christ and follow them through every obstacle, making his own a protestation worthy of a St. Paul: "Who then shall separate us from the love of Christ? Shall tribulation? or distress? or famine? or nakedness? or danger? or persecution? or the sword?" [8] "I live, now not I; but Christ liveth in me." [9]

22. But lest we be dismayed by the consciousness of our native weakness and grow faint when confronted with the unattainable example which Christ, who is Man and at the same time God, has given, along with mysteries which portray Him, we have before our eyes for contemplation the mysteries of His most holy Mother.

23. She was born, it is true, of the royal family of David, but she fell heir to none of the wealth and grandeur of her ancestors. She passed her life in obscurity, in a humble town, in a home humbler still, the more content with her retirement and the poverty of her home because they left her freer to lift up her heart to God and to cling to Him closely as the supreme Goodness for which her heart yearned.

24. The Lord is with her whom He has filled with His grace and made blessed. She is designated by the heavenly messenger sent to her as the Virgin from whom, by the power of the Holy Ghost, the expected Savior of nations is to come forth clothed in our humanity. The more she wonders at the sublime dignity and gives thanks to the power and mercy of God, the more does she, conscious of no merit in herself, grow in humility, promptly proclaiming and consecrating herself the handmaid of God even while she becomes His Mother.

25. Her sacred promise was as sacredly kept with a joyous heart; henceforth she leads a life in perpetual union with her son Jesus, sharing with Him His joys and sorrows. It is thus that she will reach a height of glory granted to no other creature, whether human or angelic, because no one will receive a reward for virtue to be compared with hers; it is thus that the crown of the kingdoms of heaven and of earth will await her because she will be the invincible Queen of Martyrs. It is thus that she will be seated in the heavenly city of God by the side of her Son, crowned for all eternity, because she will drink with Him the cup overflowing with sorrow faithfully through all her life, most faithfully on Calvary.

26. In Mary we see how a truly good and provident God has established for us a most suitable example of every virtue. As we look upon her and think about her we are not cast down as though stricken by the overpowering splendor of God's power; but, on the contrary, attracted by the closeness of the common nature we share with her, we strive with greater confidence to imitate her. If we, with her powerful help, should dedicate ourselves wholly and entirely to the undertaking,

we can portray at least an outline of such great virtue and sanctity, and reproducing that perfect conformity of our lives to all God's designs which she possessed in so marvelous a degree, we shall follow her into heaven.

27. Undaunted and full of courage, let us go on with the pilgrimage we have undertaken even though the way be rough and full of obstacle. Amid the vexation and toil let us not cease to hold out suppliant hands to Mary with the words of the Church: "To thee do we send up our sigh mourning and weeping in this valley of tears; turn then, most gracious advocate, thine eyes of mercy toward us. . . Keep our lives all spotless, make our ways secure, till we find in Jesus joys that will endure." [10]

28. Although she was never subject to the frailty and perversity of our nature, Mary we know its condition and is the best and most solicitous of mothers. How willingly will she hasten to our aid when we need her; with what love will she refresh us, and with what strength sustain us. For those of us who follow the journey hallowed by the blood of Christ and by the tears of Mary, our entrance into their company and the enjoyment of their most blessed glory will be certain and easy.

29. Therefore the Rosary of the Blessed Virgin Mary, combining in a convenient and practical form an unexcelled form of prayer, an instrument well adapted to preserve the faith and an illustrious example of perfect virtue, should be often in the hands of the true Christian and be devoutly recited and meditated upon. We address this commendation especially to the Confraternity of the Holy Family which We recently praised and approved. Since the mystery of the hidden life which Christ our Lord long led within the walls of the house in Nazareth is the reason for the existence of this association, that its members may constantly conform themselves to Christian life on the model of the Holy Family established by God Himself, its intimate connection with the Rosary is plain.

30. Especially is this so in the joyful mysteries, which end with the one in which Jesus, after manifesting His wisdom in the temple, came with Mary and Joseph to Nazareth and was subject to them, preparing, as it were, for the other mysteries which are more closely connected with the instruction and the Redemption of mankind. From this all the members may understand that it is their duty to be devotees of the Rosary themselves and to be diligent in propagating devotion to it among others.

31. For Our part, We confirm and ratify the grants of sacred indulgences made in years past in favor of the faithful who spend the month of October in the manner We have prescribed. Because of your authority and zeal, Venerable Brethren, We know that the Catholic people will be fired with devotion and holy emulation in venerating through the Rosary, the Blessed Virgin, Help of Christians.

32. And now let Us bring Our exhortation to a close in the way it began, proclaiming once more and even more openly the devotion we cherish toward the great Mother of God, a devotion both mindful of past blessings and full of joyous hope. We ask the prayers of the Christian people in devout supplication before her altars on behalf of the Church, tormented by such adverse and turbulent times, and on behalf of Ourselves as well. Advanced in age, worn out with labors, fettered by distressingly difficult events with no human help to rely upon, We must yet carry on the government of the Church. Our hope in Mary, powerful and benign Mother, is daily more confirmed and more sweetly consoling. To her intercession We attribute the many and remarkable gifts We have obtained from God; with thanks still more profuse do we attribute the fact that it has been given Us to reach the fiftieth anniversary of Our episcopal consecration.

33. It is, indeed, a great comfort to us, looking back over the long years of Our pastoral charge, troubled as they have been by daily worry, that We are still engaged in ruling the whole Christian flock. During that time We have had, as happens in men's lives and as the mysteries of Christ and Mary illustrate, reasons for joy mixed with reasons for many and bitter sorrows, as well as occasions to glory in gains won for Christ. All of this We, with a mind submissive to God and with a grateful heart, have tried to turn to the good and the honor of the Church. And now — for the rest of Our life will run a course not unlike the past — should new joys come to gladden Our heart, or sorrow to threaten Us, or honors to glory in, We, steadfast in the same heart and mind, yearning only for the heavenly glory which God confers, say with David: "Blessed be the name of the Lord"; [11] Not to us, but to thy name give glory." [12]

34. From Our devoted children, whose filial and affectionate concern for us We know burns bright, We look for heartfelt thanks to God, prayers, and holy aspirations, rather than for congratulations and honors. It will be a special joy to Us if they ask for Us this grace, that all the strength and life that remain to Us, all the authority and grace with which We are invested, may profit the Church, and in the first place bring back into her fold her enemies and those who have wandered from the right way, to whom our voice has this long time been appealing for reconciliation.

35. Upon all of Our dearly beloved children may there flow, from the happiness and joy of Our coming Jubilee, God granting, gifts of justice, peace, prosperity, holiness, and all good things. This, with paternal love, We beg God; this do We exhort in the words of His Holy Scriptures: “Hear me. . . and bud forth as the rose planted by the brooks of waters: Give ye a sweet odor as frankincense. . . Send forth flowers, as the lily, and yield a smell, and bring forth leaves in grace and praise with canticles and bless the Lord in his works. Magnify his name, and give glory to him with the voice of your lips, and with the canticles of your mouths. and with harps. . . With the whole heart and mouth praise ye him, and bless the name of the Lord.”[13]

36. If these plans, so ardently desired, be scoffed at by the wicked who blaspheme that of which they are ignorant, may God mercifully spare them. But that He may give Our hopes His propitious aid through the prayers of the Queen of the Most Holy Rosary, take as a token of divine favor and at the same time as a pledge of Our affection, Venerable Brethren, the Apostolic Benediction, which We, lovingly in the Lord, bestow on each of you, on your clergy, and on your people.

Given at Rome, at St. Peter’s, the eighth of September, 1892, in the fifteenth year of Our Pontificate.

ENDNOTES:

1. *St. Thomas Aquinas, Super Salut. Ang.*

2. *Hebr. 2:17.*

3. *Jn. 17:3.*

4. *James 2:20.*

5. *James 2:14.*

6. *Mt. 11:28.*

7. *Mt. 11:29.*

8. *Rom. 8:35.*

9. *Gal. 2:20.*

10. *Sacred Liturgy.*

11. *Ps. 112:2.*

12. *Ps. 113:1.*

13. *Ecclus. 39:17-20, 41.*

Magni Nobis. On the Catholic University of America. Pope Leo XIII - 1889

To the Archbishops and Bishops of the United States of North America.

Of great joy to us is your zealous regard for the welfare of your dioceses by insuring protection of Catholic piety. We are especially comforted by the bulwark you are erecting for the proper education of clerical and lay youth and instruction in the divine and human sciences related to the Rule of Faith. Your most welcome letter, sent us at the beginning of last year, is truly inspiring wherein you indicate that the construction of the Lyceum or University of Studies in the City of Washington is progressing so felicitously that, due to your diligence, everything will be ready for the teaching of theology this year. From our esteemed brother, John Keane, titular bishop of Jassus and rector of this same University, whom you sent us, we have received with pleasure the statutes and laws of your University which you submitted to our judgment and authority.

The wisdom of your decision is most praiseworthy to commemorate the auspicious centennial of the establishment of the American hierarchy with the opportune dedication of your University.

2. We, on our part, have not delayed to fulfill your desires and have entrusted the constitutions of your University to a committee of cardinals selected from the sacred Christian council, the Propaganda, for examination and evaluation. Now with their decision before us, we happily assent to your requests and with this present letter approve by our authority the laws and statutes of your University and endow it with the rights proper to a lawfully constituted University. We likewise empower your school of higher studies to confer all academic degrees upon those students whose learning has been tested and approved, and also graduate degrees in philosophy, theology and canon law and in those other departments in which the different degrees and doctorates are usually conferred, whenever those faculties will have been established.

3. We desire, furthermore, our beloved son and venerable brothers, that you or competent bishops appointed by you vigilantly superintend the preservation of the correct system of studies and the discipline of students in your academic institution. Since, moreover, the principal See of the United States of North America is in Baltimore, We confer on the Archbishop of Baltimore and his successors the office and authority of chancellor or chief academic controller.

4. It is also Our wish that for a safeguard the traditional course of studies or program of disciplines of your University, and especially insofar as they pertain to philosophy and theology, be presented to this Holy See for examination to insure our consistent and valid approval. In addition, We desire that every department of learning in this same University be so constituted that clerical and lay youth may have equal opportunity to fulfill a novel desire for knowledge. We wish, moreover, that in your program of studies a school of pontifical canon law be set up, for We deem such knowledge very important and particularly in our times.

We urge you all, on the other hand, to be sure that your seminaries, colleges and other Catholic institutions be affiliated with the University as suggested in its statutes, but, however, without impairment of their autonomy.

5. In order that as many as possible may enjoy more abundantly the benefits of the teaching of the University in its various faculties, let these schools of philosophy and theology devotedly serve not only those who have completed their studies according to the decrees of the Third Plenary Council of Baltimore, but also those who wish to begin or continue their studies.

6. Truly, since this great University of higher studies not only brings increased glory to your country, but promises salutary benefits in the propagation of sound doctrine and in the protection of Catholic piety, we are justly confident that the American faithful in their liberality will not disappoint you in bringing to magnificent completion the work they have so generously begun.

7. As the University at Washington is established by this letter, we desire that no other institution of this nature shall be undertaken by anyone without consulting the Apostolic See.

8. We believe that the message of this Our letter is evident proof to you of our sincere solicitude that the glorious progress of the Catholic religion increase daily in your country. We beseech most merciful God from whom comes every good endowment and every perfect gift without variation (Jas 1.17) to grant the prayers of your faithful and bless your project with favorable and happy issue.

9. With best wishes We lovingly impart Our Apostolic Blessing as a testimony of Our sincere love for you, Our beloved son, and you, Our venerable brothers, and the clergy and faithful whom you watch over, as a token of all heavenly gifts.

Given at Rome, at St. Peter's, 7 March, 1889, on the feast of Thomas Aquinas in the twelfth year of Our Pontificate.

Militantis Ecclesiae. On St. Peter Canisius. Pope Leo XIII - 1897

To the Archbishops and Bishops of Austria, Germany, and Switzerland.

1. The interest as well as the honor of the church militant demands that We celebrate frequently with solemn ceremonies the memory of those whose eminent virtue and piety have elevated them to a glorious rank in the church triumphant. These public honors recall their holiness, and this ever-salutary recollection is particularly beneficial in periods of hostility to virtue and faith. This year, by the favor of divine providence, We are permitted to celebrate the third centenary of the death of the great Saint Peter Canisius. Our only desire is to see good men inspired by the same qualities which this man devoted with so much success to the service of Christian society.

2. There exist, in effect, certain analogies between our age and the period in which Canisius lived: a period when the spirit of revolution and looseness of doctrine resulted in a great loss of faith and decline in morals. To deliver youth especially from this double scourge was the goal of this man who, after Boniface, is the second apostle of Germany. He achieved this purpose principally by establishing schools and publishing good books as well as by effective sermons and penetrating debates.

3. Following his example, many of you have energetically used these same weapons against your educated enemies by continually studying all the finest sciences and enthusiastically cultivating the liberal arts in order to defend the honor of religion. You were sustained in this by the desire and approval of the popes whose constant preoccupation has always been to preserve the ancient majesty of the arts and to promote the constant progress of culture. You are aware that Our greatest desire has been to see to the proper education of youth. We have everywhere made all possible provisions to ensure it.

4. We now gladly take advantage of this occasion to present the vigorous leader Peter Canisius as a model to all who fight for Christ in the Church's army. By realizing that they must ally the weapons of knowledge with the weapons of justice, they will be able to defend the faith more vigorously and effectively.

5. We will easily understand how great was the task undertaken by this strong defender of the Catholic faith in the interest of the Church and of society if We consider the situation in Germany at the beginning of the Lutheran revolt. Moral standards had changed and as they continued to worsen, it was easy to fall into error – but this very error hastened the final collapse of morals. The number of those leaving the Catholic faith gradually increased. Soon the poison spread to most of the provinces and infected all classes. Many considered the cause of religion in that realm to be desperate and doubted that any remedy remained to be tried. Indeed it is clear that all would have been lost if God had not intervened with powerful aid.

6. In Germany there still were men of solid faith, remarkable for their knowledge and love of the faith. There were still the leaders of the house of Bavaria and Austria and, at their head, the King of the Romans, Ferdinand I. These men were resolved to preserve and to defend the Catholic faith with all their might. But the greatest new help which God sent to Germany in this period was the Society of Loyola which was formed during this troubled period. Peter Canisius was the first German to enter this society.

7. This is not the place to recall in detail the life of this man, so eminent in sanctity, the zeal with which he labored to restore harmony and union to his country torn by dissension and revolt, the ardor of his public debates with the teachers of error, his inspiring sermons, the persecutions he suffered, the many countries he travelled through, and the difficult missions he undertook in the interest of the faith. However, to return to the weapons of knowledge which we have mentioned: how constantly, readily, wisely, and fitly he employed them! Upon his return from Messina where he went as a teacher of rhetoric, he committed himself to the teaching of the sacred sciences in the academies of Cologne, Ingolstadt, and Vienna. Here he followed the royal road of the most approved learned men of the Christian school and revealed to the Germans the treasures of *scholastic* philosophy. As this philosophy was shunned at that time by the enemies of the faith because it was a great support of Catholic truth, he had it taught publicly in the schools and colleges of the Society of Jesus for whose establishment he had worked so hard.

8. He did not hesitate to descend from the heights of wisdom to the basics of writing. He undertook the instruction of children and even composed elementary writing books and grammars for their use. Indeed just as he often came back from preaching to the courts of kings to address the people, so, after learned writings on dogma or morals, he used to compose pamphlets destined either to strengthen the faith of the people or to arouse and nourish their piety. He had wonderful success in preventing the inexperienced from getting caught in the nets of error. The Summa which he published for this purpose is a compact and tightly-knit work, written in beautiful Latin and not unworthy of the Fathers of the Church. This remarkable work was enthusiastically received by learned men in almost all the countries of Europe. Less voluminous but no less useful were the two famous catechisms which this blessed man wrote for less cultivated minds: one for the religious instruction of children, the other for young men already involved in the study of the arts. These two works had such a great success among Catholics immediately upon publication that almost all professors charged with teaching the basics of the faith had them in hand. They were used not only in the schools as a spiritual milk for the children, but they were also explained publicly in the churches to the benefit of all. Thus, during three centuries Canisius has been regarded as the teacher of Catholics in Germany. In popular speech “knowing Canisius” was synonymous with “preserving the Christian faith.”

9. These details from the life of this great saint indicate clearly enough to all good people the way which they must follow. We know that your nation is particularly famous for the wise and fruitful way in which you dedicate your talent and activity to promoting the greatness of your country and ensuring both public and individual prosperity. But, above all, the wise and virtuous among you should make vigorous efforts for the faith, and they should dedicate all their insight and expressive energy to its glory and defense. For the same purpose they should understand and utilize at once every advance made in the arts and sciences.

10. If there ever existed a period which demanded abundant science and knowledge to defend the Catholic faith, it is assuredly ours in which the rapid progress in all branches of study often furnishes the enemies of the Christian faith with an occasion for attacking it. We must therefore commit the same forces to repel their attack. We must occupy the position first and snatch from their hands the weapons with which they are trying to destroy all links between God and man.

11. Catholics, thus fortified and fittingly instructed, will clearly be able to show that the faith, far from being hostile to human culture, constitutes in fact its apex and summit; that even on points where there is seeming opposition or contradiction, it can be so closely harmonized with philosophy that each enlightens the other; that nature is not the enemy but the companion and helper of religion; finally that the inspiration of religion not only enriches all types of knowledge but also gives literature and the other arts new strength and new life. The splendor and dignity which the sacred sciences draw from the profane sciences derive from the fact that human nature is more affected by teaching which is pleasingly presented. For this reason among nations with a more refined civilization, hardly any confidence is placed in a coarse wisdom, and learned men especially leave aside all that is not imprinted with a certain beauty and charm. “We are indebted to the wise men” no less than “the ignorant,” so we should stand in the battle line with the wise and if the ignorant falter, we should lift them up and strengthen them.

12. This area of activity in the Church has indeed been very wide. As soon as the long slaughter ceased and the Church regained its strength, wise men devoted their talent and their learning to glorifying the faith which had been sealed in the blood of its heroes. First the Fathers worked together at this task with their mighty strength. And in general their learned speech was worthy of the attention of the Greeks and the Romans.

13. Aroused by their teaching and their eloquence, many dedicated all their zeal to sacred studies and amassed such a rich patrimony of Christian wisdom that in every age Catholics have been able to draw weapons from it to destroy ancient errors or to annihilate new myths invented by heresy. No age has dissipated these treasures amassed by learned man, not even the age which was exposed to the ravages of the barbarians, when all lovely things were uncared for and forgotten. Consequently if the ancient wonders produced by human mind and hand, if the things which were once held in great esteem by the Greeks and the Romans have not entirely perished, it must be attributed entirely to the zeal and effort of the Church.

14. Even though the study of the arts and learning sheds so much glory on religion, those who dedicate themselves to these studies should use all their intellectual power and all their efforts to ensure that their knowledge not be selfish and sterile. Learned men should direct their studies to the profit of the Christian community and dedicate their own free time to common pursuits so that their knowledge may not seem an enterprise undertaken haphazardly but one which has practical application. Now such an obligation is especially clear in the instruction of youth, a work which is so important that it requires the greatest part of one's cares and effort.

15. That is why We strongly encourage you to keep the schools in the fullness of the faith or to restore this fullness if necessary, and to bestow your cares on old as well as new schools, not only on primary schools but also on secondary schools and on colleges. As for the rest of the Catholics in your country, they should strive to preserve safe and intact the rights of the parents and those of the Church in the teaching of youth.

16. These are the things to ensure on this point. First, Catholics should not choose mixed schools but have their own schools especially for children. They should choose excellent and reputable teachers for them. For an education in which religion is altered or non-existent is a very dangerous education. We often see both cases occurring in mixed schools. No one should be ready to believe that instruction and piety can be separated with impunity. In effect, if it is true that We cannot exempt ourselves from the duty of religion at any period of life, in private or public affairs, so much the less should this duty be omitted at any age which is thoughtless, in which the spirit is ardent and exposed to so many inducements to evil.

17. To organize teaching in such a way as to remove it from all contact with religion is therefore to corrupt the very seeds of beauty and honor in the soul. It is to prepare, not defenders of the nation, but a plague and a scourge for the human race. Once God is suppressed, what can keep young people dutiful or recall them when they have strayed from the path of virtue and fall into the abyss of vice?

18. Secondly, it is necessary to teach religion to children, but not only at specified times. All their teaching should occur in an atmosphere of Christian piety. If it is otherwise, if this sacred inspiration does not penetrate the spirits of the teachers and of the students, the instruction will produce only little fruit and will often even have seriously harmful consequences. Every discipline has its own dangers and the young people will not know how to avoid them unless certain divine restraints are imposed on their intelligence and their heart. So We must beware that the essential thing, the practice of justice and piety, not be relegated to second place; that youth, restricted to those things alone which are visible, not crush the strength of virtue; that while the teachers carefully spell out the basics and the intricacies of some tiring discipline, they have no concern for the true wisdom whose "beginning is the fear of the Lord" and whose precepts should govern the whole of life. The knowledge of many subjects should always go hand in hand with the care of the spirit. Religion should give shape and direction to all branches of knowledge. Its majesty and sweetness should strike home and inspire the souls of the young.

19. Since the intention of the Church has always been that all types of studies be concerned with the religious formation of youth, it, is necessary that this part of teaching not only have its own place – and a principal place at that – but also that nobody should exercise such a serious office without having been judged suitable and authorized to perform it by the Church.

20. But it is not only in the education of children that religion claims her rights. There was a time when the government of every university (especially the University of Paris) subordinated all branches of study to theology to the extent that nobody was considered to have reached the heights of knowledge unless he had obtained a doctorate in theology. The restorer of the Augustan age, Leo X and after him the other popes, wanted the Roman Athenaeum and the other universities to be like strong fortresses at a period when impious wars raged against the church. Here, under the guidance and the inspiration of Christian wisdom, youth would receive its education. This system of studies which put God and religion in first place produced excellent results. Certainly it ensured that the youth thus educated remained more faithful to their duties. These happy results will be repeated among you if you strive energetically to have the rights of religion respected in your secondary schools, gymnasia, lycaea, and academies.

21. But never forget that disunity of spirit and lack of harmony in action render vain the best intentions and useless all efforts. What can the divided forces of people accomplish against the united attack of our enemies? What good is individual bravery if there is no common tactic?

22. That is why We exhort you to abandon all stubborn controversy, every partisan contention, for these are causes of disunity. Thus everyone should act in harmony to define the Church. They should concentrate their forces and direct them toward the same goal, with the same intention “concerned with preserving unity of spirit in the bond of peace.”[1]

23. The memory of a great saint has persuaded Us to give this advice. May his illustrious example remain fixed in your minds and arouse the love of wisdom which he himself possessed. May this same wisdom always work for the salvation of man and for the defense of the Church’s authority.

24. We are confident, venerable brothers, since this matter is your special concern, that you will find among learned men many helpers to share in the glory of this work. Those to whom Providence has given the noble duty of educating youth will be of most assistance on account of the nature of their work.

25. If they remember the saying of the ancients, that knowledge merits the name of cleverness rather than wisdom when it is separated from justice, or better yet if they meditate on the words of Scripture: “They are vain, those men in whom there is no knowledge of God,”[2] they will learn to use the weapons of knowledge less for their personal gain than for the general good. They can expect their efforts to produce the same fruits as Peter Canisius long ago obtained in his colleges and institutions: obedient young people who are eager to learn and are vigorous who detest the example of the impious, and are equally attracted to knowledge and virtue. When their piety has grown deep, there will practically be no need to fear that their souls will be affected by error or turned away from virtue. It is on them that the Church, on them that society base their fondest hope. They will be the eminent citizens of the future on whose wisdom, prudence, and knowledge will depend both the salvation of the social order and the tranquility of domestic life.

26. In conclusion, let Us offer Our prayers to God who is the Lord of Knowledge and to his Virgin Mother, called the Seat of Wisdom through the intercession of Peter Canisius who served the Church so well by his teaching. May He see fit to answer Our prayers for the growth of the Church and the good of youth. Filled with this hope, We impart to each one of you, venerable brothers, to your clergy and to all your people our apostolic blessing as a pledge of heavenly favors and a testimony of Our paternal good wishes.

Given in Rome at St. Peter’s the first day of August, 1897, the twentieth year of Our Pontificate.

ENDNOTES

1. *Eph 4.3.*
2. *Wis 13.1.*

Mirae Caritatis. On the Holy Eucharist. Pope Leo XIII - 1902

To Our Venerable Brethren, the Patriarchs, Primate, Archbishops, Bishops, and other Local Ordinaries, having Peace and Communion with the Holy See.

Venerable Brethren, Health and Apostolic Benediction.

1. To examine into the nature and to promote the effects of those manifestations of His wondrous love which, like rays of light, stream forth from Jesus Christ-this, as befits Our sacred office, has ever been, and this, with His help, to the last breath of Our life will ever be Our earnest aim and endeavour. For, whereas Our lot has been cast in an age that is bitterly hostile

to justice and truth, we have not failed, as you have been reminded by the Apostolic letter which we recently addressed to you, to do what in us lay, by Our instructions and admonitions, and by such practical measures as seemed best suited for their purpose, to dissipate the contagion of error in its many shapes, and to strengthen the sinews of the Christian life. Among these efforts of Ours there are two in particular, of recent memory, closely related to each other, from the recollection whereof we gather some fruit of comfort, the more seasonable by reason of the many causes of sorrow that weigh us down. One of these is the occasion on which We directed, as a thing most desirable, that the entire human race should be consecrated by a special act to the Sacred Heart of Christ our Redeemer; the other that on which We so urgently exhorted all those who bear the name Christian to cling loyally to Him Who, by divine ordinance, is “the Way, the Truth, and the Life,” not for individuals alone but for every rightly constituted society. And now that same apostolic charity, ever watchful over the vicissitudes of the Church, moves and in a manner compels Us to add one thing more, in order to fill up the measure of what We have already conceived and carried out. This is, to commend to all Christians, more earnestly than heretofore, the all-holy Eucharist, forasmuch as it is a divine gift proceeding from the very Heart of the Redeemer, Who “with desire desireth” this singular mode of union with men, a gift most admirably adapted to be the means whereby the salutary fruits of His redemption may be distributed. Indeed We have not failed in the past, more than once, to use Our authority and to exercise Our zeal in this behalf. It gives Us much pleasure to recall to mind that We have officially approved, and enriched with canonical privileges, not a few institutions and confraternities having for their object the perpetual adoration of the Sacred Host; that We have encouraged the holding of Eucharistic Congresses, the results of which have been as profitable as the attendance at them has been numerous and distinguished; that We have designated as the heavenly patron of these and similar undertakings St. Paschal Baylon, whose devotion to the mystery of the Eucharist was so extraordinary.

2. Accordingly, Venerable Brethren, it has seemed good to Us to address you on certain points connected with this same mystery, for the defence and honour of which the solicitude of the Church has been so constantly engaged, for which Martyrs have given their lives, which has afforded to men of the highest genius a theme to be illustrated by their learning, their eloquence, their skill in all the arts; and this We will do in order to render more clearly evident and more widely known those special characteristics by virtue of which it is so singularly adapted to the needs of these our times. It was towards the close of His mortal life that Christ our Lord left this memorial of His measureless love for men, this powerful means of support “for the life of the world” (St. John vi., 52). And precisely for this reason, We, being so soon to depart from this life, can wish for nothing better than that it may be granted to us to stir up and foster in the hearts of all men the dispositions of mindful gratitude and due devotion towards this wondrous Sacrament, wherein most especially lie, as We hold, the hope and the efficient cause of salvation and of that peace which all men so anxiously seek.

3. Some there are, no doubt, who will express their surprise that for the manifold troubles and grievous afflictions by which our age is harassed We should have determined to seek for remedies and redress in this quarter rather than elsewhere, and in some, perchance, Our words will excite a certain peevish disgust. But this is only the natural result of pride; for when this vice has taken possession of the heart, it is inevitable that Christian faith, which demands a most willing docility, should languish, and that a murky darkness in regard of divine truths should close in upon the mind; so that in the case of many these words should be made good: “Whatever things they know not, they blaspheme” (St. Jude, 10). We, however, so far from being hereby turned aside from the design which We have taken in hand, are on the contrary determined all the more zealously and diligently to hold up the light for the guidance of the well disposed, and, with the help of the united prayers of the faithful, earnestly to implore forgiveness for those who speak evil of holy things.

4. To know with an entire faith what is the excellence of the Most Holy Eucharist is in truth to know what that work is which, in the might of His mercy, God, made man, carried out on behalf of the human race. For as a right faith teaches us to acknowledge and to worship Christ as the sovereign cause of our salvation, since He by His wisdom, His laws, His ordinances, His example, and by the shedding of His blood, made all things new; so the same faith likewise teaches us to acknowledge Him and to worship Him as really present in the Eucharist, as verily abiding through all time in the midst of men, in order that as their Master, their Good Shepherd, their most acceptable Advocate with the Father, He may impart to them of His own inexhaustible abundance the benefits of that redemption which He has accomplished. Now if any one will seriously consider the benefits which flow from the Eucharist he will understand that conspicuous and chief among them

all is that in which the rest, without exception, are included; in a word it is for men the source of life, of that life which best deserves the name. “The bread which I will give is my flesh, for the life of the world” (St. John vi., 52). In more than one way, as We have elsewhere declared, is Christ “the life.” He Himself declared that the reason of His advent among men was this, that He might bring them the assured fulness of a more than merely human life. “I am come that they may have life, and may have it more abundantly” (St. John x., 10). Everyone is aware that no sooner had “the goodness and kindness of God our Saviour appeared” (Tit. iii., 4), than there at once burst forth a certain creative force which issued in a new order of things and pushed through all the veins of society, civil and domestic. Hence arose new relations between man and man; new rights and new duties, public and private; henceforth a new direction was given to government, to education, to the arts; and most important of all, man’s thoughts and energies were turned towards religious truth and the pursuit of holiness. Thus was life communicated to man, a life truly heavenly and divine. And thus we are to account for those expressions which so often occur in Holy Writ, “the tree of life,” “the word of life,” “the book of life,” “the crown of life,” and particularly “the bread of life.”

5. But now, since this life of which We are speaking bears v a definite resemblance to the natural life of man, as the one draws its nourishment and strength from food, so also the other must have its own food whereby it may be sustained and augmented. And here it will be opportune to recall to mind on what occasion and in what manner Christ moved and prepared the hearts of men for the worthy and due reception of the living bread which He was about to give them. No sooner had the rumour spread of the miracle which He had wrought on the shores of the lake of Tiberias, when with the multiplied loaves He fed the multitude, than many forthwith flocked to Him in the hope that they, too, perchance, might be the recipients of like favour. And, just as He had taken occasion from the water which she had drawn from the well to stir up in the Samaritan woman a thirst for that “water which springeth up unto life everlasting” (St. John iv., 14), so now Jesus availed Himself of this opportunity to excite in the minds of the multitude a keen hunger for the bread “which endureth unto life everlasting” (St. John vi., 27). Or, as He was careful to explain to them, was the bread which He promised the same as that heavenly manna which had been given to their fathers during their wanderings in the desert, or again the same as that which, to their amazement, they had recently received from Him; but He was Himself that bread: “I,” said He, “am the bread of life” (St. John vi., 48). And He urges this still further upon them all both by invitation and by precept: “if any man shall eat of this bread, he shall live for ever; and the bread which I will give is my flesh, for the life of the world” (St. John vi., 52). And in these other words He brings home to them the gravity of the precept: “Amen, Amen, I say to you, unless you shall eat the flesh of the Son of Man and drink His blood, you shall not have life in you” (St. John vi., 54). Away then with the widespread but most mischievous error of those who give it as their opinion that the reception of the Eucharist is in a manner reserved for those narrow-minded persons (as they are deemed) who rid themselves of the cares of the world in order to find rest in some kind of professedly religious life. For this gift, than which nothing can be more excellent or more conducive to salvation, is offered to all those, whatever their office or dignity may be, who wish-as every one ought to wish-to foster in themselves that life of divine grace whose goal is the attainment of the life of blessedness with God.

6. Indeed it is greatly to be desired that those men would rightly esteem and would make due provision for life everlasting, whose industry or talents or rank have put it in their power to shape the course of human events. But alas! we see with sorrow that such men too often proudly flatter themselves that they have conferred upon this world as it were a fresh lease of life and prosperity, inasmuch as by their own energetic action they are urging it on to the race for wealth, to a struggle for the possession of commodities which minister to the love of comfort and display. And yet, whithersoever we turn, we see that human society, if it be estranged from God, instead of enjoying that peace in its possessions for which it had sought, is shaken and tossed like one who is in the agony and heat of fever; for while it anxiously strives for prosperity, and trusts to it alone, it is pursuing an object that ever escapes it, clinging to one that ever eludes the grasp. For as men and states alike necessarily have their being from God, so they can do nothing good except in God through Jesus Christ, through whom every best and choicest gift has ever proceeded and proceeds. But the source and chief of all these gifts is the venerable Eucharist, which not only nourishes and sustains that life the desire whereof demands our most strenuous efforts, but also enhances beyond measure that dignity of man of which in these days we hear so much. For what can be more honourable or a more worthy object of desire than to be made, as far as possible, sharers and partakers in the divine nature? Now this is precisely what Christ does for us in the Eucharist, wherein, after having raised man by the operation of His grace to a

supernatural state, he yet more closely associates and unites him with Himself. For there is this difference between the food of the body and that of the soul, that whereas the former is changed into our substance, the latter changes us into its own; so that St. Augustine makes Christ Himself say: “You shall not change Me into yourself as you do the food of your body, but you shall be changed into Me” (*confessions* 1. vii., c. x.).

7. Moreover, in this most admirable Sacrament, which is the chief means whereby men are engrafted on the divine nature, men also find the most efficacious help towards progress in every kind of virtue. And first of all in faith. In all ages faith has been attacked; for although it elevates the human mind by bestowing on it the knowledge of the highest truths, yet because, while it makes known the existence of divine mysteries, it yet leaves in obscurity the mode of their being, it is therefore thought to degrade the intellect. But whereas in past times particular articles of faith have been made by turns the object of attack; the seat of war has since been enlarged and extended, until it has come to this, that men deny altogether that there is anything above and beyond nature. Now nothing can be better adapted to promote a renewal of the strength and fervour of faith in the human mind than the mystery of the Eucharist, the “mystery of faith,” as it has been most appropriately called. For in this one mystery the entire supernatural order, with all its wealth and variety of wonders, is in a manner summed up and contained: “He hath made a remembrance of His wonderful works, a merciful and gracious Lord; He hath given food to them that fear Him” (Psalm cx, 4-5). For whereas God has subordinated the whole supernatural order to the Incarnation of His Word, in virtue whereof salvation has been restored to the human race, according to those words of the Apostle; “He hath purposed...to re-establish all things in Christ, that are in heaven and on earth, in Him” (Eph. i., 9-10), the Eucharist, according to the testimony of the holy Fathers, should be regarded as in a manner a continuation and extension of the Incarnation. For in and by it the substance of the incarnate Word is united with individual men, and the supreme Sacrifice offered on Calvary is in a wondrous manner renewed, as was signified beforehand by Malachy in the words: “In every place there is sacrifice, and there is offered to My name a pure oblation” (Mal. i., 11). And this miracle, itself the very greatest of its kind, is accompanied by innumerable other miracles; for here all the laws of nature are suspended; the whole substance of the bread and wine are changed into the Body and the Blood; the species of bread and wine are sustained by the divine power without the support of any underlying substance; the Body of Christ is present in many places at the same time, that is to say, wherever the Sacrament is consecrated. And in order that human reason may the more willingly pay its homage to this great mystery, there have not been wanting, as an aid to faith, certain prodigies wrought in His honour, both in ancient times and in our own, of which in more than one place there exist public and notable records and memorials. It is plain that by this Sacrament faith is fed, in it the mind finds its nourishment, the objections of rationalists are brought to naught, and abundant light is thrown on the supernatural order.

8. But that decay of faith in divine things of which We have spoken is the effect not only of pride, but also of moral corruption. For if it is true that a strict morality improves the quickness of man’s intellectual powers, and if on the other hand, as the maxims of pagan philosophy and the admonitions of divine wisdom combine to teach us, the keenness of the mind is blunted by bodily pleasures, how much more, in the region of revealed truths, do these same pleasures obscure the light of faith, or even, by the just judgment of God, entirely extinguish it. For these pleasures at the present day an insatiable appetite rages, infecting all classes as with an infectious disease, even from tender years. Yet even for so terrible an evil there is a remedy close at hand in the divine Eucharist. For in the first place it puts a check on lust by increasing charity, according to the words of St. Augustine, who says, speaking of charity, “As it grows, lust diminishes; when it reaches perfection, lust is no more” (*De diversis quaestionibus*, lxxxiii., q. 36). Moreover the most chaste flesh of Jesus keeps down the rebellion of our flesh, as St. Cyril of Alexandria taught, “For Christ abiding in us lulls to sleep the law of the flesh which rages in our members” (Lib. iv., c. ii., in Joan., vi., 57). Then too the special and most pleasant fruit of the Eucharist is that which is signified in the words of the prophet: “What is the good thing of Him,” that is, of Christ, “and what is His beautiful thing, but the corn of the elect and the wine that engendereth virgins” (Zach. ix., 17), producing, in other words, that flower and fruitage of a strong and constant purpose of virginity which, even in an age enervated by luxury, is daily multiplied and spread abroad in the Catholic Church, with those advantages to religion and to human society, wherever it is found, which are plain to see.

9. To this it must be added that by this same Sacrament our hope of everlasting blessedness, based on our trust in the divine assistance, is wonderfully strengthened. For the edge of that longing for happiness which is so deeply rooted in the hearts of all men from their birth is whetted even more and more by the experience of the deceitfulness of earthly goods, by the unjust violence of wicked men, and by all those other afflictions to which mind and body are subject. Now the venerable Sacrament of the Eucharist is both the source and the pledge of blessedness and of glory, and this, not for the soul alone, but for the body also. For it enriches the soul with an abundance of heavenly blessings, and fills it with a sweet joy which far surpasses man's hope and expectations; it sustains him in adversity, strengthens him in the spiritual combat, preserves him for life everlasting, and as a special provision for the journey accompanies him thither. And in the frail and perishable body that divine Host, which is the immortal Body of Christ, implants a principle of resurrection, a seed of immortality, which one day must germinate. That to this source man's soul and body will be indebted for both these boons has been the constant teaching of the Church, which has dutifully reaffirmed the affirmation of Christ: "He that eateth my flesh and drinketh my blood hath everlasting life; and I will raise him up at the last day" (St. John vi., 55).

10. In connection with this matter it is of importance to consider that in the Eucharist, seeing that it was instituted by Christ as "a perpetual memorial of His Passion" (*Opusc. Ivii. Offic. de festo Corporis Christi*), is proclaimed to the Christian the necessity of a salutary selfchastisement. For Jesus said to those first priests of His: "Do this in memory of Me" (Luke xxii, 18); that is to say, do this for the commemoration of My pains, My sorrows, My grievous afflictions, My death upon the Cross. Wherefore this Sacrament is at the same time a Sacrifice, seasonable throughout the entire period of our penance; and it is likewise a standing exhortation to all manner of toil, and a solemn and severe rebuke to those carnal pleasures which some are not ashamed so highly to praise and extol: "As often as ye shall eat this bread, and drink this chalice, ye shall announce the death of the Lord, until He come" (1 Cor. xi., 26).

11. Furthermore, if anyone will diligently examine into the causes of the evils of our day, he will find that they arise from this, that as charity towards God has grown cold, the mutual charity of men among themselves has likewise cooled. Men have forgotten that they are children of God and brethren in Jesus Christ; they care for nothing except their own individual interests; the interests and the rights of others they not only make light of, but often attack and invade. Hence frequent disturbances and strifes between class and class: arrogance, oppression, fraud on the part of the more powerful: misery, envy, and turbulence among the poor. These are evils for which it is in vain to seek a remedy in legislation, in threats of penalties to be incurred, or in any other device of merely human prudence. Our chief care and endeavour ought to be, according to the admonitions which We have more than once given at considerable length, to secure the union of classes in a mutual interchange of dutiful services, a union which, having its origin in God, shall issue in deeds that reflect the true spirit of Jesus Christ and a genuine charity. This charity Christ brought into the world, with it He would have all hearts on fire. For it alone is capable of affording to soul and body alike, even in this life, a foretaste of blessedness; since it restrains man's inordinate self-love, and puts a check on avarice, which "is the root of all evil" (1 Tim. vi., 10). And whereas it is right to uphold all the claims of justice as between the various classes of society, nevertheless it is only with the efficacious aid of charity, which tempers justice, that the "equality" which St. Paul commended (2 Cor. viii., 14), and which is so salutary for human society, can be established and maintained. This then is what Christ intended when he instituted this Venerable Sacrament, namely, by awakening charity towards God to promote mutual charity among men. For the latter, as is plain, is by its very nature rooted in the former, and springs from it by a kind of spontaneous growth. Nor is it possible that there should be any lack of charity among men, or rather it must needs be enkindled and flourish, if men would but ponder well the charity which Christ has shown in this Sacrament. For in it He has not only given a splendid manifestation of His power and wisdom, but "has in a manner poured out the riches of His divine love towards men" (Conc. Trid., Sess. XIII., De Euch. c. ii.). Having before our eyes this noble example set us by Christ, Who bestows on us all that He has assuredly we ought to love and help one another to the utmost, being daily more closely united by the strong bond of brotherhood. Add to this that the outward and visible elements of this Sacrament supply a singularly appropriate stimulus to union. On this topic St. Cyprian writes: "In a word the Lord's sacrifice symbolises the oneness of heart, guaranteed by a persevering and inviolable charity, which should prevail among Christians. For when our Lord calls His Body bread, a substance which is kneaded together out of many grains, He indicates that we His people, whom He sustains, are bound together in close union; and when He speaks of His Blood as wine, in which the juice pressed from many clusters of grapes

is mingled in one fluid, He likewise indicates that we His flock are by the commingling of a multitude of persons made one” (Ep. 96 *ad Magnum* n. 5 (al.6)). In like manner the angelic Doctor, adopting the sentiments of St. Augustine (*Tract. xxxvi., in Joan nn.* 13, 17), writes: “Our Lord has bequeathed to us His Body and Blood under the form of substances in which a multitude of things have been reduced to unity, for one of them, namely bread, consisting as it does of many grains is yet one, and the other, that is to say wine, has its unity of being from the confluent juice of many grapes; and therefore St. Augustine elsewhere says: ‘O Sacrament of mercy, O sign of unity, O bond of charity!’ ” (*Summ. Theol.* P. III., q. Ixxix., a. 1. . All of which is confirmed by the declaration of the Council of Trent that Christ left the Eucharist in His Church “as a symbol of that unity and charity whereby He would have all Christians mutually joined and united. . . a symbol of that one body of which He is Himself the head, and to which He would have us, as members attached by the closest bonds of faith, hope, and charity” (Conc. Trid., Sess. XIII., *De Euchar.*, c. ii.). The same idea had been expressed by St. Paul when he wrote: “For we, being many, are one bread, one body, all we who partake of the one bread” (I Cor. x., 17). Very beautiful and joyful too is the spectacle of Christian brotherhood and social equality which is afforded when men of all conditions, gentle and simple, rich and poor, learned and unlearned, gather round the holy altar, all sharing alike in this heavenly banquet. And if in the records of the Church it is deservedly reckoned to the special credit of its first ages that “the multitude of the believers had but one heart and one soul” (Acts iv., 32), there can be no shadow of doubt that this immense blessing was due to their frequent meetings at the Divine table; for we find it recorded of them: “They were persevering in the doctrine of the Apostles and in the communion of the breaking of bread” (Acts ii., 42).

12. Besides all this, the grace of mutual charity among the living, which derives from the Sacrament of the Eucharist so great an increase of strength, is further extended by virtue of the Sacrifice to all those who are numbered in the Communion of Saints. For the Communion of Saints, as everyone knows, is nothing but the mutual communication of help, expiation, prayers, blessings, among all the faithful, who, whether they have already attained to the heavenly country, or are detained in the purgatorial fire, or are yet exiles here on earth, all enjoy the common franchise of that city whereof Christ is the head, and the constitution is charity. For faith teaches us, that although the venerable Sacrifice may be lawfully offered to God alone, yet it may be celebrated in honour of the saints reigning in heaven with God Who has crowned them, in order that we may gain for ourselves their patronage. And it may also be offered-in accordance with an apostolic tradition-for the purpose of expiating the sins of those of the brethren who, having died in the Lord, have not yet fully paid the penalty of their transgressions.

13. That genuine charity, therefore, which knows how to do and to suffer all things for the salvation and the benefit of all, leaps forth with all the heat and energy of a flame from that most holy Eucharist in which Christ Himself is present and lives, in which He indulges to the utmost. His love towards us, and under the impulse of that divine love ceaselessly renews His Sacrifice. And thus it is not difficult to see whence the arduous labours of apostolic men, and whence those innumerable designs of every kind for the welfare of the human race which have been set on foot among Catholics, derive their origin, their strength, their permanence, their success.

14. These few words on a subject so vast will, we doubt not, prove most helpful to the Christian flock, if you in your zeal, Venerable Brethren, will cause them to be expounded and enforced as time and occasion may serve. But indeed a Sacrament so great and so rich in all manner of blessings can never be extolled as it deserves by human eloquence, nor adequately venerated by the worship of man. This Sacrament, whether as the theme of devout meditation, or as the object of public adoration, or best of all as a food to be received in the utmost purity of conscience, is to be regarded as the centre towards which the spiritual life of a Christian in all its ambit gravitates; for all other forms of devotion, whatsoever they may be, lead up to it, and in it find their point of rest. In this mystery more than in any other that gracious invitation and still more gracious promise of Christ is realised and finds its daily fulfilment: “Come to me all ye that labour and are heavily burdened, and I will refresh you” (St. Matt. xi., 28).

15. In a word this Sacrament is, as it were, the very soul of the Church; and to it the grace of the priesthood is ordered and directed in all its fulness and in each of its successive grades. From the same source the Church draws and has all her strength, all her glory, her every supernatural endowment and adornment, every good thing that is here; wherefore she makes it the chiefest of all her cares to prepare the hearts of the faithful for an intimate union with Christ through the

Sacrament of His Body and Blood, and to draw them thereto. And to this end she strives to promote the veneration of the august mystery by surrounding it with holy ceremonies. To this ceaseless and ever watchful care of the Church or Mother, our attention is drawn by that exhortation which was uttered by the holy Council of Trent, and which is so much to the purpose that for the benefit of the Christian people We here reproduce it in its entirety. “The Holy Synod admonishes, exhorts, asks and implores by the tender mercy of our God, that all and each of those who bear the name of Christian should at last unite and find peace in this sign of unity, in this bond of charity, in this symbol of concord; and that, mindful of the great majesty and singular love of Jesus Christ our Lord, Who gave His precious life as the price of our salvation, and His flesh for our food, they should believe and revere these sacred mysteries of His Body and Blood with such constancy of unwavering faith, with such interior devotion and worshipful piety, that they may be in condition to receive frequently that supersubstantial bread, and that it may be to them the life of their souls and keep their mind in soundness of faith; so that strengthened with its strength they may be enabled after the journey of this sorrowful pilgrimage to reach the heavenly country, there to see and feed upon that bread of angels which here they eat under the sacramental veils” (Conc. Trid., Sess. XXII., c. vi).

16. History bears witness that the virtues of the Christian life have flourished best wherever and whenever the frequent reception of the Eucharist has most prevailed. And on the other hand it is no less certain that in days when men have ceased to care for this heavenly bread, and have lost their appetite for it, the practice of Christian religion has gradually lost its force and vigour. And indeed it was a needful measure of precaution against a complete falling away that Innocent III., in the Council of the Lateran, most strictly enjoined that no Christian should abstain from receiving the communion of the Lord’s Body at least in the solemn paschal season. But it is clear that this precept was imposed with regret, and only as a last resource; for it has always been the desire of the Church that at every Mass some of the faithful should be present and should communicate. “The holy Synod would wish that in every celebration of the Mass some of the faithful should take part, not only by devoutly assisting thereat, but also by the sacramental reception of the Eucharist, in order that they might more abundantly partake of the fruits of this holy Sacrifice” (conc. Trid., Sess. XIII. *de Euchar.* c. viii).

17. Most abundant, assuredly, are the salutary benefits which are stored up in this most venerable mystery, regarded as a Sacrifice; a Sacrifice which the Church is accordingly wont to offer daily “for the salvation of the whole world.” And it is fitting, indeed in this age it is specially important, that by means of the united efforts of the devout, the outward honour and the inward reverence paid to this Sacrifice should be alike increased. Accordingly it is our wish that its manifold excellence may be both more widely known and more attentively considered. There are certain general principles the truth of which can be plainly perceived by the light of reason; for instance, that the dominion of God our Creator and Preserver over all men, whether in their private or in their public life, is supreme and absolute; that our whole being and all that we possess, whether individually or as members of society, comes from the divine bounty; that we on our part are bound to show to God, as our Lord, the highest reverence, and, as He is our greatest benefactor, the deepest gratitude. But how many are there who at the present day acknowledge and discharge these duties with full and exact observance? In no age has the spirit of contumacy and an attitude of defiance towards God been more prevalent than in our own; an age in which that unholy cry of the enemies of Christ: “We will not have this man to rule over us” (Luke xix., 14), makes itself more and more loudly heard, together with the utterance of that wicked purpose: “let us make away with Him” (Jer. xi., II); nor is there any motive by which many are hurried on with more passionate fury, than the desire utterly to banish God not only from the civil government, but from every form of human society. And although men do not everywhere proceed to this extremity of criminal madness, it is a lamentable thing that so many are sunk in oblivion of the divine Majesty and of His favours, and in particular of the salvation wrought for us by Christ. Now a remedy must be found for this wickedness on the one hand, and this sloth on the other, in a general increase among the faithful of fervent devotion towards the Eucharistic Sacrifice, than which nothing can give greater honour, nothing be more pleasing, to God. For it is a divine Victim which is here immolated; and accordingly through this Victim we offer to the most blessed Trinity all that honour which the infinite dignity of the Godhead demands; infinite in value and infinitely acceptable is the gift which we present to the Father in His only-begotten son; so that for His benefits to us we not only signify our gratitude, but actually make an adequate return.

18. Moreover there is another twofold fruit which we may and must derive from this great Sacrifice. The heart is saddened when it considers what a flood of wickedness, the result-as We have said-of forgetfulness and contempt of the divine Majesty, has inundated the world. It is not too much to say that a great part of the human race seems to be calling down upon itself the anger of heaven; though indeed the crop of evils which has grown up here on earth is already ripening to a just judgment. Here then is a motive whereby the faithful may be stirred to a devout and earnest endeavour to appease God the avenger of sin, and to win from Him the help which is so needful in these calamitous times. And they should see that such blessings are to be sought principally by means of this Sacrifice. For it is only in virtue of the death which Christ suffered that men can satisfy, and that most abundantly, the demands of God's justice, and can obtain the plenteous gifts of His clemency. And Christ has willed that the whole virtue of His death, alike for expiation and impetration, should abide in the Eucharist, which is no mere empty commemoration thereof, but a true and wonderful though bloodless and mystical renewal of it.

19. To conclude, we gladly acknowledge that it has been a cause of no small joy to us that during these last years a renewal of love and devotion towards the Sacrament of the Eucharist has, as it seems, begun to show itself in the hearts of the faithful; a fact which encourages us to hope for better times and a more favourable state of affairs. Many and varied, as we said at the commencement, are the expedients which an inventive piety has devised; and worthy of special mention are the confraternities instituted either with the object of carrying out the Eucharistic ritual with greater splendour, or for the perpetual adoration of the venerable Sacrament by day and night, or for the purpose of making reparation for the blasphemies and insults of which it is the object. But neither We nor you, Venerable Brethren, can allow ourselves to rest satisfied with what has hitherto been done; for there remain many things which must be further developed or begun anew, to the end that this most divine of gifts this greatest of mysteries, may be better understood and more worthily honoured and revered, even by those who already take their part in the religious services of the Church. Wherefore, works of this kind which have been already set on foot must be ever more zealously promoted; old undertakings must be revived wherever perchance they may have fallen into decay; for instance, Confraternities of the holy Eucharist, intercessory prayers before the blessed Sacrament exposed for the veneration of the faithful, solemn processions, devout visits to God's tabernacle, and other holy and salutary practices of some kind; nothing must be omitted which a prudent piety may suggest as suitable. But the chief aim of our efforts must be that the frequent reception of the Eucharist may be everywhere revived among Catholic peoples. For this is the lesson which is taught us by the example, already referred to, of the primitive Church, by the decrees of Councils, by the authority of the Fathers and of the holy men in all ages. For the soul, like the body, needs frequent nourishment; and the holy Eucharist provides that food which is best adapted to the support of its life. Accordingly all hostile prejudices, those vain fears to which so many yield, and their specious excuses from abstaining from the Eucharist, must be resolutely put aside; for there is question here of a gift than which none other can be more serviceable to the faithful people, either for the redeeming of time from the tyranny of anxious cares concerning perishable things, or for the renewal of the Christian spirit and perseverance therein. To this end the exhortations and example of all those who occupy a prominent position will powerfully contribute, but most especially the resourceful and diligent zeal of the clergy. For priests, to whom Christ our Redeemer entrusted the office of consecrating and dispensing the mystery of His Body and Blood, can assuredly make no better return for the honour which has been conferred upon them, than by promoting with all their might the glory of his Eucharist, and by inviting and drawing the hearts of men to the health-giving springs of this great Sacrament and Sacrifice, seconding hereby the longings of His most Sacred Heart.

20. May God grant that thus, in accordance with Our earnest desire, the excellent fruits of the Eucharist may daily manifest themselves in greater abundance, to the happy increase of faith, hope, and charity, and of all Christian virtues; and may this turn to the recovery and advantage of the whole body politic; and may the wisdom of God's most provident charity, Who instituted this mystery for all time "for the life of the world," shine forth with an ever brighter light.

21. Encouraged by such hopes as these, Venerable Brethren, We, as a presage of the divine liberality and as a pledge of our own charity, most lovingly bestow on each of you, and on the clergy and flock committed to the care of each, our Apostolic Benediction.

Given at Rome, at St. Peter's on the 28th day of May, being the Vigil of the Solemnity of Corpus Christi, in the year 1902, of Our Pontificate the five and twentieth.

Misericors Dei Filius. Constitution On the Law of the Franciscan third Order secular webfeller - 1883

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LEO BISHOP

SERVANT OF THE SERVANTS OF GOD

As a perpetual remembrance

THE MERCIFUL SON OF GOD, who, having placed a sweet yoke and light burden upon men, has looked to the interests of the life and salvation of all, (and) has left the Church founded by Himself as the heir not only of His power but also of His mercy, to propagate the good deeds brought forth through Him to all the ages of generations with always the same tenor of charity. On that account just as among these, which Jesus Christ did or precepted throughout His life, that gentle wisdom and greatness of unconquered kindness shown forth, so equally among each institute of Christendom [*rei christianae*] a certain wonderful indulgence and leniency stands out, so that plainly even in this very matter the Church may seem to bear the likeness of God, who is Charity (1 John 4:16). Moreover that is the gift most proper to Her maternal piety, to wisely accommodate laws, as much as this can be done, to the times, to morals, yet always using the highest equity in precepting and adapting these. And yet this is accomplished at once with Her custom of charity and wisdom, so that the Church may conjoining the absolute immutability and sempiternity of doctrine with a variety of prudent discipline.

Conforming Our soul and mind with this reasoning in the exercise of the Pontificate, We have reckoned by that judgement of Our office, to the extent that it is fair, to estimate the nature of the times, and to circumspect all things, lest any difficulty deter from the exercise of useful virtues. And now it has pleased Us to carefully weigh according to this norm the Franciscan sodality of the Third Order, which is called secular, and to diligently establish whether or not it be proper for its laws to be tempered in a limited manner because of the changed times.

That remarkable institution of Our Father Francis We have vehemently recommended to the piety of Christians by means of Our Encyclical Letter *Auspicato*, which We issued on September 17th last year. Moreover We issued it with this will and this unique purpose, that as many as possible be called back to the praise of Christian sanctity by Our timely invitation. Certainly the greatest origin both of the evils which press Us and of the dangers, which are feared, is the neglect of virtue by Christians: but men cannot for any reason attend to some of these, and yet disparage others, than by a quickened return privately and publicly to Jesus Christ, who can forever salve those approaching God through Him. (Heb. 7:25) All of the Franciscan institutes have already been set up to care for] the precepts of Jesus Christ: for neither did (their) most holy author intend any other end, than that the Christian life be more diligently exercised in them, as in a certain gymnasium. Truly did the first two Franciscan Orders, formed with the disciplines of great virtues, follow after him more perfectly and divinely: but these belonged to a few, namely to those to whom it was conceded by a gift of God to contend with a certain singular alacrity for the sanctity of the evangelical counsels. However, the Third Order was born fitted to a multitude: and (thus) it proclaims the monuments and reality of the just, integral, and religious morals of a superior age, as much as this is possible.

But We ought to prefer what has been accepted by God, the Author and Helper of good counsels, because the ears of the Christian people were not closed to those Our encouragements. Nay rather, from very many places there was brought forth a lively piety towards Francis of Assisi, and, far and wide, an increased number of those seeking to enter the sodality of the Third Order. On account of which, as an incitement to those running to drink (from its spirit), We have decided to undertake a plan, lest that salutary concourse of souls seem to be able to be impeded or retarded in any degree. And indeed, at first,

We have ascertained that the Rule of the Third Order which Our predecessor, Nicholas IV, approved and confirmed by His Apostolic Constitution *Supra Montemon* August 18 [sic], 1289, does not entirely correspond those times and morals which now prevail. Hence since the duties undertaken cannot be completed without very great trouble and work, it was necessary to commute the very many chapters of its laws on the prayers of the members to this extent: that indeed, it is easily understood, they could not be accomplished without detriment to common discipline.

Then, also, there were other reasons in the same sodality, which claimed Our own attention. Most of all, the Roman Pontiffs, Our Predecessors, already having embraced the Third Order from the time of its birth with the highest benevolence, conceding to the members to be admitted several and sufficiently ample indulgences for the expiation (of their sins). The count of which has proved to be more confused in the course of years: and this is often disputed, whether or not in certain cases it depends upon the Pontifical indulgence, and in what season, or by what kind, it is lawful that it be used. Certainly the desired prudence did not belong to the Apostolic See in this matter: and namely Pope Benedict XIV, in His Constitution *Ad Romanum Pontificem* on March 15, 1751, cared to remove prior doubts; nevertheless as soon as a (new) day began, not a few (more) were added.

Wherefore induced by the thought of disadvantages of this kind, We have appointed several Cardinals of the Holy Roman Church from the pre-existing Council for the Care of Indulgences and Sacred Relics, to review the earlier laws of the Tertiaries with care; likewise to examine all the indulgences and privileges related in the Registry [*commentarium*]: and having employed intelligent judgement, to refer to Us concerning this matter, what they judged to be retained and what to be renewed in accord with present conditions. Having accomplished this business, as commanded, they indeed were the ones to recommend [*auctores fuerunt*] to Us, that it was proper that (such) old laws be bent and accommodated to current [*has recentes*] customs of living, with not a few things unchanged [*immutazione nonnulla*] in certain chapters. But concerning the indulgences (which have been granted), so that no place be left for hesitation, and no cause for danger be protected, they have judged-lest anything come to pass unlawfully-that We decree, according to the example of Benedict XIV-on the condition that all their indulgences, which have heretofore been in force, be revoked and abrogated- that certain others be granted [*facturos*] for the benefit of [*ex*] the entire membership of the same.

Therefore that it be good and fruitful [*felix*], amplify the glory of God, and greatly ignite the studies of piety and of the rest of the virtues, We renew and sanction in this Letter by Our apostolic authority the Law of the Franciscan Third Order, which is called secular, to the extent that it is described below. Nevertheless, having done this, let nothing be thought to have been subtracted from the nature itself of the Order; rather We wish entirely that it continue to remain unchanged and whole. Besides We wish and command that the same members can employ the remissions of punishments, or indulgences, and the privileges, which are recounted in that index below, having preserved each and every [*sublatis penitus universis*] indulgence and privilege, which this Apostolic See at whatever time, and/or in whatever name, and/or form had conceded to the membership of the same in the past [*ante hanc diem*].

THE LAW OF THE OF THE SODALITY OF THE FRANCISCAN THIRD ORDER WHICH IS CALLED SECULAR.

Chapter I

ON ADMISSION, NOVITIATE, PROFESSION.

I. Let it not be licit to admit [cooptari] anyone, except those older than fourteen years, and those (of) good morals, keepers of the peace, and in the first place proven in the sanctity of Catholic profession, and in a visible obedience [spectato obsequio] towards the Roman Church and the Apostolic See.

II. Let wives, except those with the knowledge and consent of (their) husband, not be admitted, unless it seems otherwise to be done, by their priest-spiritual director [*auctore*], the judge of their consciences.

III. Let those admitted [*adlecti*] into the sodality wear, according to custom, the small scapular and one cord: let those who have not worn (these), not enjoy [*careant*] the established privileges and rights [*iuribus*].

IV. Let those men or women who would enter the Third Order, complete one entire [*ipsum*] year: then, having with due ceremony [*rite*] promised the Order, that they will observe the laws [*iura*] of God, be obedient to the word [*dicto*] of the Church; let them each pledge that if they have neglected [*deliquerint*] anything among these, which have been promised [*professi*], that they will satisfy for it (in the future).

Chapter II

ON THE DISCIPLINE OF LIVING.

I. Let members [*sodales*] of the Third Order in every refinement [*cultu*] and apparel [*habitu*], having disdained [*posthabita*] more sumptuous elegance, hold that, which is befitting to each (of them), the rule of moderation.

II. Let them with extreme caution [*perquam caute*] abstain from dances [*choreis*], public spectacles [*ludis*], and the more shameless plays [*scaenis*], likewise from riotous processions [*comissionibus*].

III. Let them frugally use food and drink: and let them neither sit down or rise from the table before having piously and gratefully invoked God.

IV. Having each observed the fast (for the Feast) of the Immaculate Virgin Mary, (as) likewise for (their) Father Francis, on the day before (each) solemnity: they are completely worthy of praise, if besides either the fast on Fridays, or the abstinence from meat on Wednesdays which are ferial days, they observe the ancient disciplines of the Tertiaries.

V. Let those admitted with due ceremony receive the Sacrament of Penance [*expianto*] during each month; likewise let them approach the Divine Table each month.

VI. It is pleasing that the Tertiaries who are members of the Clergy, because they daily recite the Psalms as a duty [*Psalmis dant operam*], be obliged to do nothing else in this regard [*in hoc nomine*]. Let laity, who neither fulfill (the duty of) the canonical (hours), nor the Marian prayers, known popularly as the Little Office of the Blessed Virgin Mary, employ the Lord's Prayer with the Angelic Salutation [i.e. the Hail Mary] and the Glory Be, twelve times each day, except if one's strength does not allow it.

VII. Let each of those to whom the drawing up [*factio*] of a (last will and) testament belongs, make a will in their own time concerning their affairs.

VIII. In family life let them strive to precede the others in (good) example: to promote the arts of piety, and the (very) best things. Let books or daily publications [*diaria*], from which destruction comes to virtue, be feared to be brought into their homes, and let them not permit (these) to be read by those, who are under their authority.

IX. Let them sedulously guard benevolent charity both among themselves and towards outsiders. Let them take care to reconcile discords, wherever they are able.

X. Let them not ever swear an oath, unless necessary. Let them flee from foul speech, (and) from uttering scurrilous jokes. Let them examine their consciences at Vespers, (concerning) whether they have done any such thing: if they have, let them correct the error by doing penance.

XI. Let them daily attend the divine services [*rei divinae*], who can do so in the proper manner [*commode*]. Let them convene at the monthly meetings, which the Prefect has indicated.

XII. Let them contribute in common as they can [*pro facultate*] each one something of his own, from which either the more feeble of the number of the members, especially (those) weakened in strength, may be alleviated, or the dignity of the divine cult may be supplied [*consulatur*].

XIII. Let the Prefects, either themselves go to visit the sick member, or let them send one, who is to fulfill these duties of charity. Let the same, in the danger of death, warn and persuade the sick (member) so that he soon takes care of those things which pertain to the purification [*expiandum*] of the soul.

XIV. Let the members (who are) fellow city-dwellers, guests or hosts [*hospites*] convene at the funeral of a deceased member, and together recite [*adhibeant*] the Marian prayers instituted by Father Dominic, that is the Rosary, a third part for the heavenly solace of the deceased. Likewise let the priests during the divine service [*inter rem divinam*], (and) the laity, if they can, having received the Eucharist, pray piously (and) willingly for the sempiternal peace of (their) departed brother.

Chapter III

ON OFFICES, ON VISITATION, AND ON THE LAW ITSELF.

I. Let the offices be passed on [*deferantur*] to the members called together to the Chapter [*conventum*]. The same shall be once every three years. Let the one who has been removed (from office), lest he protest without just cause, bear it as something to be yawned at [*oscitanter*].

II. Let the Curator, who is called the Visitor, diligently inquire, whether the laws have been sufficiently kept [*salvae leges*]. Therefore it pertains to him [*eius rei*] to go about in his official capacity [*pro potestate*] to the places of the sodalities each year, and so far more frequently, if the matter requests it, and to hold a meeting (at which) the Prefect and all the members have been commanded to be present. If the Visitor recalls anyone to (his) duty by warning (and/or) commanding, or if he has decreed anything against anyone, let the latter accept this modestly, and let the same not refuse [*abnuat*] to pay (the penalty).

III. Let Visitors be picked from the First Order of the Franciscans or from the Third Order Regular, whom the Custodes or Guardians, if they have been asked, will designate. The duty of Visitor shall be forbidden to lay men.

IV. Let the members [*sodales*] (who) are disobedient and noxious be admonished of their duties two and three times: let those who do not obey, be commanded to leave the Order.

V. In these laws if any by chance be delinquent, let them know that they have undertaken no fault in name, except those which are otherwise precepted by divine law and the laws of the Church.

VI. If a grave and just cause prohibits anyone from observing any chapter of this law, it is licit that he be absolved from that part of the law, and that the same chapter be prudently commuted (to another obligation). Of which matter let the faculty and authority over the (afore)said pertain to the ordinary Prefects of the Franciscans both of the First and Third Order, likewise to the Visitors.

The Index of Indulgences and Privileges

Chapter I

ON PLENARY INDULGENCES.

To each of the Tertiaries of both genders, who having purified [*expiati*] themselves by the rite of Christian confession of those things to be let go (in order) to receive the sacred Eucharist, there is the right of qualifying for [*consequendi*] a plenary Indulgence, on the days and under the conditions [*caussis*] which are written below:

I. On the day of admission (to membership).

II. On that day when they each profess the Order for the first time.

III. On that day when they convene for the monthly meeting or Conference, provided that they have visited any Church [*templum*] or oratory [*sacrarium*] for the reason of piety, and have commended Christendom [*rem christianum*] to God in the customary manner [*de more*].

IV. On October 4th, the birthday of (their) Father (and) Standard-bearer, Francis: on August 12th, the birthday of the virgin (and) Standard-bearer, Clare: on August 2nd, the feast of Mary, the Queen of Angels, on account of the basilica dedicated to Her: likewise on that solemn anniversary day of (their) heavenly Saint, in whose church the seat of their sodality has been constituted, provided that they have frequented that church for the reason of piety, and have commended Christendom [*rem christianum*] to God in the customary manner [*de more*].

V. Once each month, on whichever day it pleases, provided that they have visited any church or public oratory for the reason of piety, and have persisted for some time [*aliquandiu*] in beseeching (God) according to the intentions [*ad mentem*] of the Supreme Pontiff.

VI. As often, in zeal for a better life, they have gone on retreat [*secesserint*] for eight continuous days to employ (themselves) in the work of fixed meditations for the soul.

VII. Likewise for those about to die, if they have implored the Holy saving Name of Jesus either in voice, or, if they have lost the ability to speak, in heart [*voluntate*]. Let the same enjoy the same right, if they do not partake in sacred Confession and the Eucharist, (and) have expiated (their) faults with grief of spirit.

VIII. Twice a year, (when) having accepted the Benediction of the reigning [*nomine*] Supreme Pontiff, if they have entreated God for the intentions of the Pontiff for some time: and likewise, in virtue of this very law of entreaty, with them receiving the Absolution for which they appeal, that is the Benediction, through those days which are written below: I. The Nativity of Our Lord Jesus Christ: II. the solemn day of the Paschal Resurrection: III. the solemn day of Pentecost: IV. on the feast of the Most Holy Heart of Jesus: V. likewise of the Immaculate Conception of the Blessed Virgin Mary: VI. of Joseph Her spouse on the 19th day of March: VII. of the Impression of the most holy Stigmata of (their) Father Francis on the 17th day of September: VIII. of Louis, King of the Gauls, the heavenly Patron of the members of the Third Order on the 25th day of August: IX. of Elizabeth of Hungary on the 19th day of November.

IX. Likewise once a month, if any have recited the Our Father, Hail Mary, and Glory Be fifteen times for the safety of Christendom, at the same time according to the intentions of the Supreme Pontiff, let them enjoy every right to expiate the stains on (their) soul, which they enjoy both who for the cause of religion perform [*obeunt*] the stationary supplications in the City (of Rome), and who frequent the Portiuncula, the most holy places in Jerusalem, the shrine of James the Apostle at Compostella.

X. On those days on which are designated the established supplications in the Roman Missal, if the church or oratory, in which according to custom they have commended the Christian community [*sedes*] to God, in the same church or oratory, throughout those very days let them enjoy the most ample right, which the citizens and guests in the City (of Rome) enjoy.

Chapter II

ON PARTIAL INDULGENCES

I. For each of the Tertiaries of either gender, if they have frequented a church or oratory, in which the seat of the sodality has been established, and have supplicated God on behalf of the safety of Christendom on that day the sacred Stigmata were divinely impressed upon (their) Father Francis, likewise on the feast of the saints King Louis, Elisabeth Queen of Portugal,

Elisabeth of Hungary, Margaret of Cortona, and likewise on (any) other twelve days, which each prefers and the Prefect of the Order has approved, let this supplication be as seven years and seven times 40 days of satisfaction.

II. As often as they are present at Mass or the other divine offices, or at the public or private meetings of the members: (when) they have received the needy with hospitality: have reconciled disagreements, or have taken care to reconcile them: have processed in a procession rightly led: have accompanied the August Sacrament, when It is borne about, or, if they were unable to accompany, have, at the sound [*aeris signum*] of the bell, recited the Lord's Prayer with the Angelic Salutation one time: have recited fifteen times the prayer and same salutation for Christendom, or for the souls of the deceased members, to commend them to God: have buried [*extulerunt*] the dead: have returned anyone deviating from their duty: have instructed anyone at all in the precepts of God and the other things necessary for salvation: or have done anything of this kind to anyone, for each and every one of these things, for the reason of each of these things, let one be allowed to expunge thirty days of punishment. Let it be allowed to the Tertiaries, if they prefer, each and all the above said indulgences, whether plenary or partial, to expiate the faults and punishments of the deceased.

Chapter III

ON PRIVILEGES.

I. It is lawful [*fas est*] for the priests of the order of Tertiaries (who) offer at whatever altar, on any three days [*tribus ex qualibet diebus*] of the week, to offer the Holy Sacrifice [*perlitare*], provided that [*modo*] they have not obtained a similar faculty of offering the Holy Sacrifice [*perlitare*] on another day.

II. To perform the sacred (sacrifice) for the souls of the deceased members (who are) to be purified, one shall offer the Holy Sacrifice [*perlitare*] in any place [*ubicumque*] to ask for pardon for (one of) the deceased.

And these things, each and every, as have been decreed above, We will that they be thus firm, stable, and approved in perpetuity: not withstanding the Constitutions, Letters Apostolic, statutes, customs, privileges, and the Our other rules and those of the Apostolic Chancery and whatever things the (are) to the contrary. Therefore let it be licit to no one among men to violate these Our Letters in any manner, or in any part. If anyone, however, dares such a thing whatsoever against these, he will let him know that he has incurred the indignation of the Omnipotent God, and of His blessed Apostles Peter and Paul.

Given in Rome at St. Peter's, in the one thousand eighteen-hundred and third year of the Incarnation of the Lord, on the third day before the Calends of June, in the Sixth Year of Our Pontificate.

C. Card. Sacconi, pro-datary – Th. Card. Mertel

The Seal of the First Curia of Aquila and the Vice-counties.

Signed,

Registered in the Secred Breif

I. Cugnonio.

Nobilissima Gallorum Gens. On the Religious Question in France. Pope Leo XIII - 1884

To Our Venerable Brethren the Archbishops and Bishops in France.

Venerable Brethren, Health and the Apostolic Benediction.

The most noble nation of the French, besides many splendid achievements in peace and war, has deserved from the Catholic Church praise for special services, gratitude for which will never die, and the glory of which will never grow old. Having embraced Christianity at the initiative of its King, Clovis, it was rewarded by this most honorable testimony to its faith and piety, the title of eldest daughter of the Church. From that time, Venerable Brethren, often have your ancestors been the helpers of Providence itself in the performance of great and salutary works, and especially has their valor been illustrated in defending Catholicism throughout the world, in propagating the Christian Faith among barbarous nations, in delivering and protecting the more sacred places in Palestine, so that it is not without cause that the ancient phrase, “Gesta Dei per Francos,” has become proverbial. And thus it has been their happy lot, through faithful devotion to the Catholic cause, to become, as it were, associated with the glories of the Church, and to found many Public and private institutions marked by a singular strength of religious faith, charity, and greatness of soul. And these virtues of your fathers the Roman Pontiffs, Our predecessors, have been accustomed greatly to commend, and, with the favor due to desert, have more than once heaped praises upon the French nation. Great indeed are the commendations which Innocent III. and Gregory IX., those great lights of the Church, awarded to your ancestors; the former, in his letter to the Archbishop of Reims, saying: “We love the Kingdom of France with a kind of special and pre-eminent love, inasmuch as it has always been obedient and devoted to Us and the Apostolic See, before all the other kingdoms of the world;” and the second, in a letter to St. Louis IX., declaring that in the Kingdom of France, “which could never be torn away from its devotion to God and the Church, ecclesiastical liberty has never perished, and Christian faith has never at any time lost its proper vigor; and that for the preservation of these blessings the Kings and subjects of the said kingdom have not hesitated for a moment to shed their blood and expose themselves to many dangers.” And God, who is the Father of nature, from whom States receive on earth the reward of their virtues and good deeds, has conferred much prosperity on France, fame in war, the arts of peace, national glory, and imperial power. And if France, forgetful, as it were, of herself, and neglecting the office conferred on her by God, has sometimes chosen to assume a hostile attitude towards the Church, yet, by a special mercy of God, she has not for long, or as a whole nation, remained in these evil dispositions. And would that she had escaped altogether unhurt from those disasters to religion and the State which times not far distant from our own have brought forth! But when the human mind, filled with the poison of new opinions, had begun, in the pride of an untempered liberty, to reject the authority the Church, its downward course has been rapid and precipitate. For when the mortal poison of false doctrines had penetrated manners and customs themselves, society, to a great extent, came to fall away from Christianity. And in France the propagation of this plague was not a little promoted by certain philosophers in the last century, professors of a foolish wisdom, who set themselves to root up the foundations of Christian truth, and started a system of philosophy calculated the more vehemently to inflame the desires after unlimited license which had been already enkindled. Nor was the help of these wanting whom an impotent hatred of religion binds together in unhallowed bonds, and daily renders more eager in the persecution of Catholics; and whether emulation in this evil work was greater in France than anywhere else, nobody, Venerable Brethren, can be a better judge than yourselves.

2. For these reasons, therefore, the fatherly love We bear to all the nations of the world, and which impelled Us to recall the peoples of Ireland, Spain, and Italy to their duty, when the need arose, by Our letters to their Bishops — has induced Us to turn Our attention and thought to France. The designs of which We have just spoken are injurious, not only to religion, but are also harmful and fatal to the State; for it is impossible that prosperity should follow a State in which the influence of religion is extinguished. The moment man ceases to be in fear of God, he is deprived of the most necessary basis of justice, without which — even in the opinion of the Pagan philosophers — society cannot exist; the authority of rulers will lose its weight, and the laws of the land their force. Selfinterest will weigh more with every man than high principles, and the integrity of rights will be threatened, for the fear of punishment is but a bad guarantee for the fulfillment of duty; those who

rule will easily be led to exceed the proper limits of their authority, and those who obey seduced into sedition and revolt. Moreover, as there is nothing good in nature which is not to be referred to the Divine goodness, every human society which does its utmost to exclude God from its laws and its constitution, rejects the help of this Divine beneficence, and deserve, also, that help should be denied it. Rich, therefore, and powerful as it appears, that society bears within itself the seeds of death, and cannot hope for a lengthy existence. It is, indeed, with Christian peoples as with individuals; it is safety to follow the counsels of God, it is danger to fall away from them; and it often happens that when nations jealously retain their fidelity to God and the Church, they arrive, almost naturally, at the highest pitch of natural prosperity; but that when they fall away from it they perish. These facts are to be found in history; and We could cite to you more recent instances, even in your own country, had We the time to recall the events seen by a previous generation, when the impiety of the mob shook France to its very foundations, and Church and State perished in the same destruction. But, on the other hand, these certain causes of the State's ruin are easily removed, if, in the constitution and ruling of the family and of society, the precepts are observed of the Catholic religion, for these are most eminently fitted to preserve order and the welfare of the State.

3. And first, as regards family life, it is of the highest importance that the offspring of Christian marriages should be thoroughly instructed in the precepts of religion; and that the various studies by which youth is fitted for the world should be joined with that of religion. To divorce these is to wish that youth should be neutral as regards its duties to God; a system of education in itself fallacious, and particularly fatal in tender years, for it opens the door to atheism, and closes it on religion. Christian parents must, therefore, be careful that their children receive religious instruction as soon as they are capable of understanding it; and that nothing may, in the schools they attend, blemish their faith or their morals. Both the Divine and the natural law impose this duty on them, nor can parents on any ground whatever be freed from this obligation. The Church, guardian of the integrity of the Faith — which, in virtue of its authority, deputed from God its Founder, has to call all nations to the knowledge of Christian lore, and which is consequently bound to watch keenly over the teaching and upbringing of the children placed under its authority by baptism — has always expressly condemned mixed or neutral schools; over and over again she has warned parents to be ever on their guard in this most essential point. To obey the Church in this is to obey the requirements of social utility, and to serve in the most excellent manner the common welfare. Those, indeed, whose early days were not enlightened by religious instruction, grow up without any knowledge whatever of the greatest truths, which alone can nourish in man the love of virtue, and repress in him his evil passions; such as, for instance, the ideas of God the Creator, of God the Judge and Avenger, of the rewards and punishments in another life, of the heavenly help offered to us by Jesus Christ of the conscientious and holy fulfillment of our duties. Where these are unknown, all intellectual culture will prove unhealthy; young people, unaccustomed to the fear of God, will not endure the restraint of an upright life, they will not venture even to deny anything to their passions, and will easily be seduced into troubling the State.

4. Next, as regards those most beneficial and real principles relating to civil society and the reciprocal rights and duties of the sacred and the political powers. For, as there are on earth two principal societies, the one civil, the proximate end of which is the temporal and worldly good of the human race; the other religious, whose office it is to lead mankind to that true, heavenly, and everlasting happiness for which we are created; so these are twin powers, both subordinate to the eternal law of nature, and each working for its own ends in matters concerning its own order and domain. But when anything has to be settled which for different reasons and in a different way concerns both powers, necessity and public utility demand that an agreement shall be effected between them, without which an uncertain and unstable condition of things will be the result, totally inconsistent with the peace either of Church or State. When, therefore, a solemn public compact has been made between the sacred and the civil power, then it is as much the interest of the State as it is just that the compact should remain inviolate; because, as each power has services to render to the other, a certain and reciprocal advantage is enjoyed and conferred by each.

5. In France, at the beginning of this century, after the previous public commotions and terrors had subsided, the rulers themselves understood that they could not more effectually relieve the State, wearied with so many ruins, than by the restoration of the Catholic religion. In anticipation of future advantages, Our predecessor, Pius VII., spontaneously acceded to the desire of the First Consul, and acted as indulgently as was consistent with his duty. And when an agreement was

reached as regarded the principal points, the bases were laid, and a safe course marked out for the restoration and gradual establishment of religion. Many prudent regulations, indeed, were made at that and at subsequent times for the safety and honor of the Church. And great were the advantages derived therefrom, which were all the more to be valued in consequence of the state of prostration and oppression into which religion had been brought in France. With the restoration of public dignity to religion, Christian institutions manifestly revived; and it was wonderful what an increase of civil prosperity was the result. For when the State had scarcely emerged from the tempestuous waves and was anxiously looking for firm foundations on which to base tranquillity and public order, it found the very thing which it desired opportunely offered to it by the Catholic Church, so that it was apparent that the idea of effecting an agreement with the latter was the outcome of a prudent mind and a true regard for the people's welfare. Wherefore, if there were no other reasons for it, the same notice which led to the work of pacification being undertaken, ought now to operate for its maintenance. For — now that the desire of innovation has been enkindled everywhere, and in the existing uncertainty as to the future — to sow fresh seeds of discord between the two powers, and by the inter-position of obstacles to fetter or delay the beneficial action of the Church, would be a course void of wisdom and full of peril. And yet we are troubled and grieved to see that perils of this kind are at the present time arising, for certain things opposed to the well-being of the Church have been and are being done, in consequence of the aroused mistrust and hatred of hostile minds against Catholic institutions, which have been wont to represent them as the enemies of the State. We are also no less concerned and anxious at the designs of these who, with the object of dividing the interests of Church and State, would wish to break, more or else rapidly, the salutary compact concluded with the Apostolic See.

6. In this state of affairs We have neglected nothing which the times seemed to call for. Each time that it has appeared necessary to Us, We have ordered our Nuncio to make representations to the rulers of the State, which they declared they received in a spirit disposed to do justice. We Ourselves, on the law being passed for the suppression of the religious orders, made known Our sentiments in a letter addressed to Our dear Son, Cardinal of the Holy Roman Church and Arch-bishop of Paris. Similarly, in a letter of June last, to the President of the Republic, We complained of certain acts injurious to the salvation of souls and infringing the rights of the Church. We have acted in this manner for the double reason that it was the duty of Our Apostolic office, and that we ardently desire that France should preserve, with pious and inviolate fidelity, the religion it received from its fathers and ancestors. In the same manner, with the same firmness and the same steadfastness, We will never cease to defend the Catholic interests of France. In the carrying out of that just and strict duty, You have all, Venerable Brethren, been Our strenuous supporters. Compelled to deplore the lot of the religious orders, You have nevertheless done all that lay in Your power to prevent the fall of those who deserved as well of the State as they had done of the Church. At present, as far as the laws allow, You are applying your most earnest care and attention to procure for youth numerous facilities for a good education, nor are You backward in demonstrating how pernicious to the State itself are the plans which some men entertain against the Church. No one, therefore, will have the right to accuse You of yielding to human considerations or of warring against the established order of things; for, when God's honor, when the salvation of souls are endangered, the duty of your office is to take up the protection and defense of all such matters. Continue, therefore, to fulfill with prudence and firmness, the duties of your episcopal ministry; teaching the precepts of heavenly doctrine, and pointing out to Your people the path to follow amid the great wickedness of the times. There must be a perfect union of mind and will, and where the cause is the same, the mode of action should likewise be the same. See that schools are never wanting in which the young may be carefully imbued with the ideas of the rewards of heaven and of their duties to God; and in which they may obtain accurate knowledge of the Church and learn submission to her teaching, so that they may understand and feel that they should be ready to brave all risks for it.

7. France is rich in instances of eminent men who have not feared to face, for the Christian faith, all misfortunes and even the loss of life. In the social upheaval of which We spoke just now, many men of unconquerable faith were to be met with who maintained the honor of their country with courage and their blood. We see virtue worthily maintaining itself, with God's help, in the midst of snares and perils. The clergy are attached to their duty, and fulfill it with the charity ever ready and apt to help our neighbor, which is proper to the priest. Large numbers of laymen openly and boldly profess the Catholic faith; they rival one another in the multiplication and variety of the testimonies of their devotion to the Holy See: they

provide, at great cost and at great trouble, for the education of youth; and they come forward in aid of public needs with admirable liberality and munificence.

8. All this good, which affords the best hopes for the future of France, must not only be preserved, but increased by united efforts and constant watchfulness. Above all, care must be taken that the ranks of the clergy shall be more and more filled with worthy and capable men. Let the authority of their Bishops be sacred to the priest; let the latter be convinced that their ministry will be neither holy, nor profitable, nor respected, if it be not exercised under the guidance of their Bishops. The prominent laymen also, those devoted to Our common Mother the Church, and who are able to render useful service to the Catholic religion by their word and by their pen, must multiply their efforts in the defense of the Church. To obtain these results, it is an absolute necessity that wills should be in harmony, and the action unanimous. There is certainly nothing more wished for by Our adversaries than dissensions between Catholics, who should avoid nothing with greater care than any disagreement, mindful of the Divine words: "Every kingdom divided against itself shall be made desolate."

9. But if any one is compelled, so that union may be preserved, to renounce his own private opinion, let him do it cheerfully for the common good. Catholic writers must spare no effort to preserve this harmony in all things; let them prefer that which is of general utility to their own private interests. Let them favor common action; let them willingly submit to those "whom the Holy Ghost has set as Bishops to rule over the Church of God;" let them respect their authority and never undertake anything against the will of those they should look on as their leaders in the battle for Catholic interests.

10. Finally, following the invariable custom of the Church in times of difficulty, let all the faithful, under your direction, unceasingly pray and beseech God to look down on France that His mercy may overcome his wrath. The unbridled license of speech and of the press, has many times outraged the Majesty of God; men are not wanting who not only ungratefully repudiate the benefits of Jesus Christ, the Savior of the world, but even go so far in their impiety as to glory in not believing in the existence of God. To Catholics will fall the duty of making reparation by a great spirit of faith and piety for these perverse aberrations of mind and deed, and of publicly proving that they have nothing more at heart than the glory of God, nothing dearer than the religion of their forefathers. Those especially, whose life is passed in more intimate union with God in the cloister, should excite themselves to more and more generous charity, and strive to appease the Lord by their humble prayers, voluntary self-denials, and offering of self. And thus, with the help of the Divine Mercy, we are confident that the strayed will come to repentance. and the name of France will regain its ancient greatness.

11. In all that We have hitherto said, Venerable Brethren, You will see the fatherly love and deep affection which We bear to the whole of France. We doubt not that this testimony of Our most keen anxiety will tend to strengthen and tighten the necessary bond between France and the Holy See—a union which has ever been at all times a source of mutual, numerous, and important advantages. — Gladdened with this thought, Venerable Brethren, We implore for You and your faithful the greatest abundance of heavenly graces; and We grant You most lovingly in the Lord as a pledge and testimony of Our especial good-will, to You and to the whole of France, the Apostolic Benediction.

Given at Rome, at St. Peter's the 8th day of February, 1884, in the sixth year of Our Pontificate.

Octobri Mense. On the Rosary. Pope Leo XIII - 1891

To Our Venerable Brethren the Patriarchs, Primate, Archbishops, Bishops, and other Ordinaries having Grace and Communion with the Apostolic See.

Venerable Brethren, Greeting and Apostolic Benediction.

At the coming of the month of October, dedicated and consecrated as it is to the Blessed Virgin of the Rosary, we recall with satisfaction the instant exhortations which in preceding years We addressed to you, venerable brethren, desiring, as

We did, that the faithful, urged by your authority and by your zeal, should redouble their piety towards the august Mother of God, the mighty helper of Christians, and should pray to her throughout the month, invoking her by that most holy rite of the Rosary which the Church, especially in the passage of difficult times, has ever used for the accomplishment of all desires. This year once again do We publish Our wishes, once again do We encourage you by the same exhortations. We are persuaded to this in love for the Church, whose sufferings, far from mitigating, increase daily in number and in gravity. Universal and well-known are the evils we deplore: war made upon the sacred dogmas which the Church holds and transmits; derision cast upon the integrity of that Christian morality which she has in keeping; enmity declared, with the impudence of audacity and with criminal malice, against the very Christ, as though the Divine work of Redemption itself were to be destroyed from its foundation — that work which, indeed, no adverse power shall ever utterly abolish or destroy.

2. No new events are these in the career of the Church militant. Jesus foretold them to His disciples. That she may teach men the truth and may guide them to eternal salvation, she must enter upon a daily war; and throughout the course of ages she has fought, even to martyrdom, rejoicing and glorifying herself in nothing more than in the occasion of signing her cause with her Founder's blood, the sure and certain pledge of the victory whereof she holds the promise. Nevertheless we must not conceal the profound sadness with which this necessity of constant war afflicts the righteous. It is indeed a cause of great sorrow that so many should be deterred and led astray by error and enmity to God; that so many should be indifferent to all forms of religion, and should finally become estranged from faith; that so many Catholics should be such in name only, and should pay to religion no honor or worship. And still sadder and more beset with anxieties grows the soul at the thought of the fruitful source of most manifold evils existing in the organization of States that allow no place to the Church, and that oppose her championship of holy virtue. This is truly a terrible manifestation of the just vengeance of God, Who allows blindness of soul to darken upon the nations that forsake Him. These are evils that cry aloud, that cry of themselves with a daily increasing voice. It is absolutely necessary that the Catholic voice should also call to God with unwearied instance, "without ceasing;"[1] that the Faithful should pray not only in their own homes, but in public, gathered together under the sacred roof; that they should beseech urgently the all-foreseeing God to deliver the Church from evil men[2] and to bring back the troubled nations to good sense and reason, by the light and love of Christ.

3. Wonderful and beyond hope or belief is this. The world goes on its laborious way, proud of its riches, of its power, of its arms, of its genius; the Church goes onward along the course of ages with an even step, trusting in God only, to Whom, day and night, she lifts her eyes and her suppliant hands. Even though in her prudence she neglects not the human aid which Providence and the times afford her, not in these does she put her trust, which rests in prayer, in supplication, in the invocation of God. Thus it is that she renews her vital breath; the diligence of her prayer has caused her, in her aloofness from worldly things and in her continual union with the Divine will, to live the tranquil and peaceful life of Our very Lord Jesus Christ; being herself the image of Christ, Whose happy and perpetual joy was hardly marred by the horror of the torments He endured for us. This important doctrine of Christian wisdom has been ever believed and practiced by Christians worthy of the name. Their prayers rise to God eagerly and more frequently when the cunning and the violence of the perverse afflict the Church and her supreme Pastor. Of this the faithful of the Church in the East gave an example that should be offered to the imitation of posterity. Peter, Vicar of Jesus Christ, and first Pontiff of the Church, had been cast into prison, loaded with chains by the guilty Herod, and left for certain death. None could carry him help or snatch him from the peril. But there was the certain help that fervent prayer wins from God. The Church, as the sacred story tells us, made prayer without ceasing to God for him;[3] and the greater was the fear of a misfortune, the greater was the fervor of all who prayed to God. After the granting of their desires the miracle stood revealed; and Christians still celebrate with a joyous gratitude the marvel of the deliverance of Peter. Christ has given us a still more memorable instance, a Divine instance, so that the Church might be formed not upon his precepts only, but upon His example also. During His whole life He had given Himself to frequent and fervent prayer, and in the supreme hours in the Garden of Gethsemane, when His soul was filled with bitterness and sorrow unto death, He prayed to His Father and prayed repeatedly.[4] It was not for Himself that He prayed thus, for He feared nothing and needed nothing, being God; He prayed for us, for His Church, whose prayers and future tears He already then accepted with joy, to give them back in mercies.

4. But since the salvation of our race was accomplished by the mystery of the Cross, and since the Church, dispenser of that salvation after the triumph of Christ, was founded upon earth and instituted, Providence established a new order for a new people. The consideration of the Divine counsels is united to the great sentiment of religion. The Eternal Son of God, about to take upon Him our nature for the saving and ennobling of man, and about to consummate thus a mystical union between Himself and all mankind, did not accomplish His design without adding there the free consent of the elect Mother, who represented in some sort all human kind, according to the illustrious and just opinion of St. Thomas, who says that the Annunciation was effected with the consent of the Virgin standing in the place of humanity.[5] With equal truth may it be also affirmed that, by the will of God, Mary is the intermediary through whom is distributed unto us this immense treasure of mercies gathered by God, for mercy and truth were created by Jesus Christ.[6] Thus as no man goeth to the Father but by the Son, so no man goeth to Christ but by His Mother. How great are the goodness and mercy revealed in this design of God! What a correspondence with the frailty of man! We believe in the infinite goodness of the Most High, and we rejoice in it; we believe also in His justice and we fear it. We adore the beloved Savior, lavish of His blood and of His life; we dread the inexorable Judge. Thus do those whose actions have disturbed their consciences need an intercessor mighty in favor with God, merciful enough not to reject the cause of the desperate, merciful enough to lift up again towards hope in the divine mercy the afflicted and the broken down. Mary is this glorious intermediary; she is the mighty Mother of the Almighty; but-what is still sweeter — she is gentle, extreme in tenderness, of a limitless loving-kindness. As such God gave her to us. Having chosen her for the Mother of His only begotten Son, He taught her all a mother's feeling that breathes nothing but pardon and love. Such Christ desired she should be, for He consented to be subject to Mary and to obey her as a son a mother. Such He proclaimed her from the cross when he entrusted to her care and love the whole of the race of man in the person of His disciple John. Such, finally, she proves herself by her courage in gathering in the heritage of the enormous labors of her Son, and in accepting the charge of her maternal duties towards us all.

5. The design of this most dear mercy, realized by God in Mary and confirmed by the testament of Christ, was comprehended at the beginning, and accepted with the utmost joy by the Holy Apostles and the earliest believers. It was the counsel and teaching of the venerable Fathers of the Church. All the nations of the Christian age received it with one mind; and even when literature and tradition are silent there is a voice that breaks from every Christian breast and speaks with all eloquence. No other reason is needed that that of a Divine faith which, by a powerful and most pleasant impulse, persuades us towards Mary. Nothing is more natural, nothing more desirable than to seek a refuge in the protection and in the loyalty of her to whom we may confess our designs and our actions, our innocence and our repentance, our torments and our joys, our prayers and our desires — all our affairs. All men, moreover, are filled with the hope and confidence that petitions which might be received with less favor from the lips of unworthy men, God will accept when they are recommended by the most Holy Mother, and will grant with all favors. The truth and the sweetness of these thoughts bring to the soul an unspeakable comfort; but they inspire all the more compassion for those who, being without Divine faith, honor not Mary and have her not for their mother; for those also who, holding Christian faith, dare to accuse of excess the devotion to Mary, thereby sorely wounding filial piety.

6. This storm of evils, in the midst of which the Church struggles so strenuously, reveals to all her pious children the holy duty whereto they are bound to pray to God with instance, and the manner in which they may give to their prayers the greater power. Faithful to the religious example of our fathers, let us have recourse to Mary, our holy Sovereign. Let us entreat, let us beseech, with one heart, Mary, the Mother of Jesus Christ, our Mother. "Show thyself to be a mother; cause our prayers to be accepted by Him Who, born for us, consented to be thy Son." [7]

7. Now, among the several rites and manners of paying honor to the Blessed Mary, some are to be preferred, inasmuch as we know them to be most powerful and most pleasing to our Mother; and for this reason we specially mention by name and recommend the Rosary. The common language has given the name of corona to this manner of prayer, which recalls to our minds the great mysteries of Jesus and Mary united in joys, sorrows, and triumphs. The contemplation of these august mysteries, contemplated in their order, affords to faithful souls a wonderful confirmation of faith, protection against the disease of error, and increase of the strength of the soul. The soul and memory of him who thus prays, enlightened by faith, are drawn towards these mysteries by the sweetest devotion, are absorbed therein and are surprised before the work of the

Redemption of mankind, achieved at such a price and by events so great. The soul is filled with gratitude and love before these proofs of Divine love; its hope becomes enlarged and its desire is increased for those things which Christ has prepared for such as have united themselves to Him in imitation of His example and in participation in His sufferings. The prayer is composed of words proceeding from God Himself, from the Archangel Gabriel, and from the Church; full of praise and of high desires; and it is renewed and continued in an order at once fixed and various; its fruits are ever new and sweet.

8. Moreover, we may well believe that the Queen of Heaven herself has granted an especial efficacy to this mode of supplication, for it was by her command and counsel that the devotion was begun and spread abroad by the holy Patriarch Dominic as a most potent weapon against the enemies of the faith at an epoch not, indeed, unlike our own, of great danger to our holy religion. The heresy of the Albigenses had in effect, one while covertly, another while openly, overrun many countries, and this most vile offspring of the Manicheans, whose deadly errors it reproduced, were the cause in stirring up against the Church the most bitter animosity and a virulent persecution. There seemed to be no human hope of opposing this fanatical and most pernicious sect when timely succor came from on high through the instrument of Mary's Rosary. Thus under the favor of the powerful Virgin, the glorious vanquisher of all heresies, the forces of the wicked were destroyed and dispersed, and faith issued forth unharmed and more shining than before. All manner of similar instances are widely recorded, and both ancient and modern history furnish remarkable proofs of nations saved from perils and winning benedictions therefrom. There is another signal argument in favor of this devotion, inasmuch as from the very moment of its institution it was immediately encouraged and put into most frequent practice by all classes of society. In truth, the piety of the Christian people honors, by many titles and in multiform ways, the Divine Mother, who, alone most admirable among all creatures, shines resplendent in unspeakable glory. But this title of the Rosary, this mode of prayer which seems to contain, as it were, a final pledge of affection, and to sum up in itself the honor due to Our Lady, has always been highly cherished and widely used in private and in public, in homes and in families, in the meetings of confraternities, at the dedication of shrines, and in solemn processions; for there has seemed to be no better means of conducting sacred solemnities, or of obtaining protection and favors.

9. Nor may we permit to pass unnoticed the especial Providence of God displayed in this devotion; for through the lapse of time religious fervor has sometimes seemed to diminish in certain nations, and even this pious method of prayer has fallen into disuse; but piety and devotion have again flourished and become vigorous in a most marvelous manner, when, either through the grave situation of the commonwealth or through some pressing public necessity, general recourse has been had — more to this than to even other means of obtaining help — to the Rosary, whereby it has been reestablished to its place of honor on the altars. But there is no need to seek for examples of this power in a past age, since we have in the present a signal instance of it. In these times — so troublous (as we have said before) for the Church, and so heartrending for ourselves — set as We are by the Divine will at the helm, it is still given Us to note with admiration the great zeal and fervor with which Mary's Rosary is honored and recited in every place and nation of the Catholic world. And this circumstance, which assuredly is to be attributed to the Divine action and direction upon men, rather than to the wisdom and efforts of individuals, strengthens and consoles Our heart, filling Us with great hope for the ultimate and most glorious triumph of the Church under the auspices of Mary.

10. But there are some who, whilst they honestly agree with what We have said, yet because their hopes — especially as regard the peace and tranquillity of the Church — have not yet been fulfilled, nay, rather because troubles seem to augment, have ceased to pray with diligence and fervor, in a fit of discouragement. Let these look into themselves and labor that the prayers they address to God may be made in a proper spirit, according to the precept of our Lord Jesus Christ. And if there be such, let them reflect how unworthy and how wrong it is to wish to assign to Almighty God the time and the manner of giving His assistance, since He owes nothing to us, and when He hearkens to our supplications and crowns our merits, He only crowns His own innumerable benefits;[8] and when He complies least with our wishes it is as a good father towards his children, having pity on their childishness and consulting their advantage. But as regards the prayers which we join to the suffrages of the heavenly citizens, and offer humbly to God to obtain His mercy for the Church, they are always favorably received and heard, and either obtain for the Church great and imperishable benefits, or their influence is temporarily withheld for a time of greater need. In truth, to these supplications is added an immense weight and grace — the prayers

and merits of Christ Our Lord, Who has loved the Church and has delivered Himself up for her to sanctify her . . . so that He should be glorified in her.[9] He is her Sovereign Head, holy, innocent, always living to make intercession for us, on whose prayers and supplication we can always by divine authority rely. As for what concerns the exterior and temporal prosperity of the Church, it is evident that she has to cope with most malicious and powerful adversaries. Too often has she suffered at their hands the abolition of her rights, the diminution and oppression of her liberties, scorn and affronts to her authority, and every conceivable outrage. And if in their wickedness her enemies have not accomplished all the injury they had resolved upon and striven to do, they nevertheless seem to go on unchecked. But, despite them the Church, amidst all these conflicts, will always stand out and increase in greatness and glory. Nor can human reason rightly understand why evil, apparently so dominant, should yet be so restricted as regards its results; whilst the Church, driven into straits, comes forth glorious and triumphant. And she ever remains more steadfast in virtue because she draws men to the acquisition of the ultimate good. And since this is her mission, her prayers must have much power to effect the end and purpose of God's providential and merciful designs towards men. Thus, when men pray with and through the Church, they at length obtain what Almighty God has designed from all eternity to bestow upon mankind.[10] The subtlety of the human intelligence fails now to grasp the high designs of Providence; but the time will come when, through the goodness of God, causes and effects will be made clear, and the marvelous power and utility of prayer will be shown forth. Then it will be seen how many in the midst of a corrupt age have kept themselves pure and inviolate from all concupiscence of the flesh and the spirit, working out their sanctification in the fear of God;[11] how others, when exposed to the danger of temptation, have without delay restrained themselves gaining new strength for virtue from the peril itself; how others, having fallen, have been seized with the ardent desire to be restored to the embraces of a compassionate God. Therefore, with these reflections before them, We beseech all again and again not to yield to the deceits of the old enemy, nor for any cause whatsoever to cease from the duty of prayer. Let their prayers be persevering, let them pray without intermission; let their first care be to supplicate for the sovereign good—the eternal salvation of the whole world, and the safety of the Church. Then they may ask from God other benefits for the use and comfort of life, returning thanks always, whether their desires are granted or refused, as to a most indulgent father. Finally, may they converse with God with the greatest piety and devotion according to the example of the Saints, and that of our Most Holy Master and Redeemer, with great cries and tears.[12]

11. Our fatherly solicitude urges Us to implore of God, the Giver of all good gifts, not merely the spirit of prayer, but also that of holy penance for all the sons of the Church. And whilst We make this most earnest supplication, We exhort all and each one to the practice with equal fervor of both these virtues combined. Thus prayer fortifies the soul, makes it strong for noble endeavors, leads it up to divine things: penance enables us to overcome ourselves, especially our bodies — most inveterate enemies of reason and the evangelical law. And it is very clear that these virtues unite well with each other, assist each other mutually, and have the same object, namely, to detach man born for heaven from perishable objects, and to raise him up to heavenly commerce with God. On the other hand, the mind that is excited by passions and enervated by pleasure is insensible to the delights of heavenly things, and makes cold and neglectful prayers quite unworthy of being accepted by God. We have before Our eyes examples of the penance of holy men whose prayers and supplications were consequently most pleasing to God, and even obtained miracles. They governed and kept assiduously in subjection their minds and hearts and wills. They accepted with the greatest joy and humility the doctrines of Christ and the teachings of His Church. Their unique desire was to advance in the science of God; nor had their actions any other object than the increase of His glory. They restrained most severely their passions, treated their bodies rudely and harshly, abstaining from even permitted pleasures through love of virtue. And therefore most deservedly could they have said with the Apostle Paul, our conversation is in Heaven:[13] hence the potent efficacy of their prayers in appeasing and in supplicating the Divine Majesty. It is clear that not every one is obliged or able to attain to these heights; nevertheless, each one should correct his life and morals in his own measure in satisfaction to the Divine justice: for it is to those who have endured voluntary sufferings in this life that the reward of virtue is vouchsafed. Moreover, when in the mystical body of Christ, which is the Church, all the members are united and flourish, it results, according to St. Paul, that the joy or pain of one member is shared by all the rest, so that if one of the brethren in Christ is suffering in mind or body the others come to his help and succor him as far as in them lies. The members are solicitous in regard of each other, and if one member suffer all the members suffer in sympathy, and if one member rejoice all the others rejoice also. But you are the body of Christ, members of one body.[14] But in this illustration of charity, following the example of Christ, Who in the immensity of His love gave up His life to redeem us

from sin, paying Himself the penalties incurred by others, in this is the great bond of perfection by which the faithful are closely united with the heavenly citizens and with God. Above all, acts of holy penance are so numerous and varied and extend over such a wide range, that each one may exercise them frequently with a cheerful and ready will without serious or painful effort.

12. And now, venerable brethren, your remarkable and exalted piety towards the Most Holy Mother of God, and your charity and solicitude for the Christian flock, are full of abundant promise: Our heart is full of desire for those wondrous fruits which, on many occasions, the devotion of Catholic people to Mary has brought forth; already We enjoy them deeply and abundantly in anticipation. At your exhortation and under your direction, therefore, the faithful, especially during this ensuing month, will assemble around the solemn altars of this august Queen and most benign Mother, and weave and offer to her, like devoted children, the mystic garland so pleasing to her of the Rosary. All the privileges and indulgences We have herein before conceded are confirmed and ratified.[15]

13. How grateful and magnificent a spectacle to see in the cities, and towns, and villages, on land and sea — wherever the Catholic faith has penetrated — many hundreds of thousands of pious people uniting their praises and prayers with one voice and heart at every moment of the day, saluting Mary, invoking Mary, hoping everything through Mary. Through her may all the faithful strive to obtain from her Divine Son that the nations plunged in error may return to the Christian teaching and precepts, in which is the foundation of the public safety and the source of peace and true happiness. Through her may they steadfastly endeavor for that most desirable of all blessings, the restoration of the liberty of our Mother, the Church, and the tranquil possession of her rights — rights which have no other object than the careful direction of men's dearest interests, from the exercise of which individuals and nations have never suffered injury, but have derived, in all time, numerous and most precious benefits.

14. And for you, venerable brethren, through the intercession of the Queen of the Most Holy Rosary, We pray Almighty God to grant you heavenly gifts, and greater and more abundant strength, and aid to accomplish the charge of your pastoral office. As a pledge of which We most lovingly bestow upon you and upon the clergy and people committed to your care, the Apostolic Benediction.

Given at Rome, St. Peter's, the 22nd day of September, 1891, in the fourteenth year of Our Pontificate.

ENDNOTES:

1. *Thes* 5.17.

2. *2 Thes* 3.2.

3. *Acts* 12.5.

4. *Lk* 22.44.

5. *III. q. xxx, a. 1.*

6. *Jn* 1.17.

7. *Ex sacr. liturg.*

8. *S. August. Epi CXCIV al 106 Sixtum, c. v., n 19.*

9. *Eph* 5.25-27.

10. *S. Th. II-II, q LXXXIII, a. 2, ex S. G. reg. M.*

11. *2 Cor* 7.1.

12. *Heb* 5.7.

13. *Phil.* 3.20.

14. *I Cor* 12 25-27.

15. *Cf. ep. encycl. "Supremi Apostolatus officio" (September 1, 1893); ep. encycl. "Supriore anno" (August 30, 1884); decree S. R. C. "Inter plurimos" (August 20, 1885); ep. encycl. "Quamquam pluries" (August 15, 1889).*

Officio Sanctissimo. On the Church in Bavaria. Pope Leo XIII - 1887

To Our Venerable Brethren the Archbishops and Bishops of Bavaria.

Venerable Brethren, Health and Apostolic Benediction.

Urged on by the most sacred duty of Our Apostolic office, We have striven earnestly and for a long time, as you yourselves know, that the affairs of the Catholic Church in Prussia should be somewhat improved, and, having been restored to a position of dignity, they should flourish with their former, and more than their former, honor. Which endeavors and labors of Ours have by God's aid and assistance so far succeeded that We have appeased former strife, and are filled with hope that the liberty of the Catholic name may be enjoyed there fully and in peace. But now it is Our desire to turn Our thoughts and cares with great earnestness towards the Bavarians. Not indeed because we think that the state of religion is the same in Bavaria as it was in Prussia, but We will and desire, that in that Kingdom also, which glories in the profession of the Catholic Faith received from its forefathers and ancestors, sundry inconveniences which militate against the liberty of the Catholic Church may be speedily abolished. That We may accomplish so salutary a desire, We wish to try every expedient which others may give, and to bring to bear upon it without delay the authority and aid We ourselves possess. And We also especially call upon you, O Venerable Brethren, and upon all those in Bavaria who by your operation have become Our dear children, that in whatever may seem to appertain to the care and propagation of the faith and of religion in your country, We may communicate with you so far as is in Our power, giving you counsel concerning them and confidently urging them on the rulers of the State.

2. In the sacred records of Bavaria are many circumstances, but We recall things unknown to you, concerning which the Church and the State may unite in a common joy. For the Christian faith, from the time when its divine seed was sown in the bosom of your country by the care and great diligence of the holy Abbot Severinus, who stands out as the apostle of the country between the Danube and the Alps, and of other preachers of the gospel, sent forth and fixed its roots so deeply that thenceforward it has never been utterly eradicated either by the barbarity of superstition or the revolution and change of public affairs. Wherefore it came to pass about the end of the seventh century, that when Rupert, the holy Bishop of Worms, at the invitation of Theodore, Duke of Bavaria, went forth to stir up and increase the Christian faith in those parts, he found indeed, many, both professors of the faith and others desirous of embracing it, even in the midst of superstition. But that most excellent Prince Theodore himself, inflamed by zeal for the faith, undertook a journey to Rome, and prostrate at the Tombs of the Holy Apostles and, at the feet of the august Vicar of Jesus Christ, first afforded a most noble example of piety and of the union of Bavaria with this Apostolic See, which other excellent princes afterwards religiously followed. At the same time Cardinal Martinianus, Bishop of Sabina, was sent as legate to Bavaria by the Holy Pontiff Gregory II., who brought aid and assistance in Catholic affairs, with whom were associated Georgius and Dorotheus, both Cardinals of the Roman Church. Not long afterwards Corbinianus, Bishop of Munich, a man renowned for his holiness of life and contempt of the world, who confirmed and increased the effect of the apostolic labors of Rupert by an equal amount of labors, set out to visit the Sovereign Pontiff at Rome.

3. But he to whom beyond others praise is certainly due, in that he nourished and cherished the faith in Bavaria, is St. Boniface, the Archbishop of Mayence, who also is celebrated in an undying and most trustworthy account as the father of Christian Germany, its Apostle and Martyr. He fulfilled the office of legate to the Roman Pontiffs Gregory the Second and Third, and Zachary, in whose favor he stood high, and in their name and by their authority he divided the country of Bavaria into dioceses, and thus, having constituted a regular hierarchy, handed on the faith which had been planted there to future generations. St. Gregory II., writing to Boniface himself, says: "The field of the Lord, which was lying waste, and had grown unfruitful through infidelity with the thorns of thistles, being tilled by the ploughshare of Thy doctrine, has received the seed of the word and brought forth an abundant harvest of faithfulness." (Ep. xiii. ad Bonifacium — cfr. Labbeurm Collect. Conc. v., viii.) From that time the religion of the Bavarians remained safe and sure through all changes in civil affairs, although in course of time very sharply tried. For indeed there ensued those broils and contentions of the empire against the priesthood which were so bitter, enduring, and destructive; in these, however, there was more to rejoice than to

sadden the Church in Bavaria. For with the most perfect unity they stood by Gregory XI., the lawful Pontiff, the unbridled violence of the contenders moving them to neither side, and in vain threatening them, and what was very trying, a long time afterwards, being in no way moved either by the power or attacks of the followers of Novatus, they always religiously observed the integrity of their faith and their ancient alliance with the Roman Church. Which courage and firmness of your fathers is to be the more lauded because this new sect had brought into subjection nearly all their neighbors. Indeed to the Bavarians who lived in those unhappy times are very applicable the words of merited praise contained in a letter to their rulers which the above named Gregory II. had addressed long before to the Catholics of Thuringia, who had been imbued with the Christian faith by St. Boniface. “Acknowledging the constancy of your firm faith in Christ, which is well known to Us, since when the pagans endeavored to force you into an idolatrous worship, you replied in the fullness of your faith that you would rather die than violate that faith in Christ which you had once for all received; filled with all joy We give thanks as is right to our God and Redeemer, the Giver of all good things, by the assistance of Whose grace we desire to raise you to still better and greater things, that for the strengthening of the intention of your faith you may cleave with earnest minds to the Holy Apostolic See, and so far as the needs of our holy religion demand you may receive consolation from this Holy Apostolic See so well remembered by you as the spiritual mother of all the faithful, as indeed it is fitting that the joint heirs of a kingdom should receive from their royal parent. (Ep. v. Ad optimates Thuring — cfe. Labbeum, ib.)

4. But although the grace of Our merciful God which in former times preserved and most graciously embraced your nation, bids Us to argue well, and be of good hope for the future, nevertheless We ought to strive, so far as lies in Our power, to do that which will be most efficacious in healing the wounds which Our religion may have received, or in warding them off while still threatening us, so that Our holy Christian doctrine and code of morals may daily spread and bear fruit more largely. This We do not say as though the Catholic faith were in want of greater and less timid defenders among you, for We know well, Venerable Brethren, that you, together with the larger and better part both of those in sacred orders and others, are by no means idly callous to the contests and dangers with which your Church is surrounded, therefore, as Our predecessor, Pius IX., in his most loving letters addressed to the Bishops of Bavaria, (Litt. Nihil Nobis gratius, 20 Feb. 1851) praised in the highest manner the great earnestness they displayed in preserving the sacred rights of the Church, so We also freely and openly give well-deserved praise to each one of those who have bravely undertaken and carried out the defense of their ancestral faith. But when Our provident God allows His Church to be vexed with grievous storms, He himself justly demands from Us dispositions and powers more prepared to assist her. But you, O Venerable Brethren, each one equally with Us, behold with grief the strange and unhappy times upon which the Church has fallen; you were amongst the first to notice the conditions in which you are placed, and the difficulties with which you have to contend. Wherefore you know by experience that your office has greater duties than formerly, and that to perform them well you ought to strive very earnestly for watchfulness, diligence, strength, and Christian prudence.

5. And firstly We urge and exhort you concerning the preparation and welfare of the clergy. For the clergy are like an army, which, as they obey the laws and perform their duties so that they may be of service to the Christian multitude under the authority of the bishops, will bring honor and stability to public affairs in proportion to their number and discipline. Wherefore this has always been the first care of the Church that she should choose and bring up to the priesthood those young men, whose dispositions and desires afford a hope that they will persevere in the ministry of the Church (Conc. Trid., Sess. xxiii., de reform cxviii.), and again, that the young men should have been educated from their early years in piety and religion, before evil habits have gained possession of them as young men, (Conc. Trid., Sess. xxiii., de reform cxviii.), and for them she founded proper seats of training and seminaries, and laid down rules full of wisdom, especially in the holy Council of Trent (ibid.), so that this college of the ministers of God might be a perpetual seminary (ibid.). In several places indeed, certain laws are in force which, if they do not stop, yet hinder the clergy in their training and discipline. We deem that it behoves Us now as at other times openly to speak Our mind on this matter, which is of the greatest possible interest, and to preserve the holy law of the Church inviolate by every means in Our power. For indeed the Church, as a body, which is by its nature perfect, has an inalienable right of ordering and instructing its own forces, hurtful to none, helpful to many in that kingdom of peace which Jesus Christ founded upon earth for the salvation of the human race.

6. The clergy, however, will fulfill the duties committed to their charge fully and as a whole when, by the care of the bishops such a disposition of mind and intention has been brought about in the sacred seminaries as the dignity of the Christian priesthood and the natural change of times and manners require; they ought, indeed, to surpass others in the excellence of their teaching, and, which is the chief thing, in great reputation for virtue, so that they may attract the minds of men to it and lead them to its observance.

7. It is necessary that Christian wisdom, which abounds in a wonderful light, should shine before the eyes of all, so that the darkness of ignorance, which is the greatest enemy to religion, having been dispelled, the truth may shine forth far and wide, and happily reign. Nay more, it behoves that those manifold errors be refuted and dispelled which, taking their rise either in ignorance or wickedness or prejudiced opinions, perversely call away the minds of men from Catholic truth, and engender a certain hatred of it in their dispositions. This great duty, which is “to exhort in sound doctrine and to convince the gainsayers” (Ep. Tit. i., 9), belongs to the order of priests, who hold it legitimately, imposed by Christ our Lord when He sent them forth to teach all nations, by His divine power, “going into the whole world preach the gospel to every creature” (Mar. xvi. 15), equally plainly as the bishops, chosen in place of the apostles, are set over the Church of God, the priests are their assistants. If ever these duties have been fully and perfectly carried out it was in the first ages of our religion and in the following centuries during that great struggle with heathen tyranny which raged for so long a time, whence the priestly band and the most holy order of Fathers and Doctors whose wisdom and eloquence will be ever held in memory and admiration, obtained their great glory. For indeed Christian doctrine deeply treated of by them, fully explained, and most valiantly maintained, by that means spread forth the more its truth and divine excellence. On the other hand appeared the doctrine of the heathens, confuted and despised even by the unlearned, as having no consistency, full of absurdities, useless. But in vain did the adversaries try to arrest and stop that course of Catholic wisdom; in vain did they seek objections from the schools of Greek philosophy, especially from those of Plato and Aristotle, with high-sounding words indeed. For our champions, declining not even that kind of contest, applied themselves to the learning and study of the heathen philosophers; having examined with the greatest diligence what each one of them had professed, they took these things into consideration one by one; they examined them, they compared them; many things were rejected or corrected by them; not a few were justly approved of and accepted; they also discovered and established by them, that those things which are proved to be false by human reason and intelligence, are in the same manner opposed to Christian doctrine, so that he who withstands and opposes this doctrine, of necessity equally withstands and opposes reason. Contests of this kind were entered into by our fathers, and splendid victories obtained, and these were achieved, not only by the virtue and arms of faith, but also by the aid of human reason; which indeed, guided by the light of divine wisdom, entered boldly upon the path of truth, from ignorance of many things, and as it were out of a forest of errors. This admirable agreement and consent of the faith with reason, although it has been honored by the learned works of many, yet as it were built up in one edifice and shown at one view, shines forth especially in that work of St. Augustine, *De Civitate Dei*, and equally in the *Summa* of St. Thomas Aquinas, in which books, indeed, are contained whatever things were deeply thought out and considered by wise men, and in them we may seek for the beginnings and fount of that eminent school of learning called Christian theology. The memory of such illustrious examples should be remembered and cherished by the clergy, since in many ways ancient weapons are being sharpened by our adversaries, and nearly the same old battles are to be re-fought. Thus only the heathen formerly objected to the Christian religion, that they should not be led away from the ancient and accustomed rites of their divinities, but now the most iniquitous endeavor of wicked men contend that they should eradicate from Christian people all divine and most necessary teaching connected with Our holy faith, and that they may use them worse than the heathen, and may involve them in the greatest misery, namely, the subversion and contempt of all faith and religion. Of which impure plague, than which none is more detestable, those were the founders who attributed to man that by the light of nature each one could know and judge concerning doctrine divinely revealed by virtue of his own reason and judgment, and that there was no necessity to submit to the authority of the Church and the Roman Pontiff, whose sole right it is, by divine command and appointment to be the guardian of that doctrine, to hand it on and to judge truly concerning it. Thence the way easily opened, though to them it lay open most miserably, for denying and discarding all things and the powers of man: then insolently denying that there was any authority which emanated from God or even that there was a God, they at length lapsed into absurd theories of Idealism and Materialism. But this prostitution of the highest things, those who are named Rationalists

or Naturalists do not hesitate to call by the false name of scientific and social progress, which in truth is nothing less than the destruction and ruin of both.

8. Thus, indeed, Venerable Brethren, you may know and see why and in what way the younger members of the Church ought to be instructed in higher doctrines that they perform their duties with ease and utility at the present time. That these may be thoroughly grounded and accomplished in the study of humanities they should not enter upon the study of sacred theology before having undergone a preparation in philosophy. We mean that deep and real philosophy, the investigator of the loftiest problems, the best patron of truth: by virtue of which they themselves will not be tossed about nor carried away “by every wind of doctrine, by the wickedness of men, by the craftiness by which they lie in wait to deceive” (Ephes. iv. 14), and will enable them to give to other doctrines the aid of truth, by the discussion and refutation of captious and deceptive theories. With this object we have already advised that the works of the great Aquinas should be in their hands, and should be constantly and carefully explained; and We have often laid stress upon the same thing with solemn words; and We believe that the best fruits are thence received by the clergy, and We shall confidently look for fruits still more excellent and abundant. Indeed, the method of the Angelic Doctor is admirably adapted for training minds, wonderfully fitted for use in making comments, in philosophizing, in discoursing forcibly and incontrovertibly: for it shows clearly each subject connected one with another in a continuous series, all however joined together and fitting into each other, all leading to the highest principles; then it raises one to the contemplation of God, Who is the efficient cause and strength and highest type of all things, to Whom finally all philosophy and man himself, such as he is, ought to be referred. Thus truly the knowledge of things are held together, as they are admirably shown, so also are they most firmly established by St. Thomas; by conflict with which knowledge, as the ancient sects of errors have entirely disappeared, so the new, unlike them rather in name and kind than in fact, as soon as they have put forth their heads fall, laid low by the same blows, as indeed many of Our writers have shown. Truly human reason desires to penetrate freely into the hidden and secret knowledge of things, nor can it do otherwise, but with Aquinas for Our author and master it does this more quickly and freely because it does it safely without any danger of passing over the boundaries of truth. For neither can you rightly call that liberty which gathers and scatters opinions according to its own will and pleasure, nay rather it is to be reputed the vilest license, Lying, and false science, a disgrace and slavery of the mind. He indeed is the true Doctor who walks within the confines of truth, who not only never differs from God, the Head and Fount of all truth, but is always strictly in accordance with Him and always follows Him when disclosing His secrets in any manner; who no less piously listens to the Roman Pontiff when speaking, reverses in him the divine authority and fully holds that “submission to the Roman Pontiff is necessary to salvation.” (Opusc. contra errores Groecorum.) In his school, therefore, let the cleric be brought up and exercised both in philosophy and theology: for he will then be learned and strong as the mightiest to fight the sacred combats.

9 But it is scarcely possible to express how great is the utility of the light of doctrine which shines from the clergy, and is poured among the different orders of Christian people, if indeed it shines as it were from a beacon of virtue. For in the precepts which tend to the correction of men’s morals, the acts of their masters are of more avail than their precepts, nor will any easily feel confidence when dealing with one whose deeds do not accord with his words and precepts. We turn Our eyes and minds to Jesus Christ; who, as He is the truth, has taught Us what We ought to believe, as He is the life and way, has offered Himself to Us a perfect example, how We should lead a good life and eagerly seek after Our final good. He Himself desired His disciples to be ordered and perfected after His own pattern, “so let your light shine,” that is in doctrine “before men, that they may see your good works,” not differing from the principles of your doctrine “and glorify your Father Who is in heaven” (Mat. v. 16.), having combined together the doctrine and excellence of the gospel which He committed to them to preach. It is right that those precepts should be divine by which the life of priests is ordered and directed. Above all it is necessary that they persuade themselves and have it almost written in their minds, that they are now no longer in the companionship of God, and though passing their time in the communion of the world, still live the life of Christ our Lord. Who if they really live by Him and in Him, will in no way seek “those things which are their own,” but will be entirely taken up with “those things which belong to Jesus Christ” (Philipp. ii. 21), nor will they receive the empty favor of men, but will seek after the solid favor of God; they will, moreover, abstain from and abhor these lower and contemptible things, and industriously trying to become rich in heavenly blessings, will generously and gladly pour them forth, as is the part of holy charity; further, they will never permit themselves to oppose or prefer their own to the judgment and will of the bishops,

but by obeying and giving way to them as bearing the person of Christ, they will obtain most happily in the Lord's vineyard abundance of most choice fruit which will remain with them forever. But whosoever severs himself in thought or will from his shepherd and from the chief of shepherds, the Roman Pontiff, is in no way joined to Christ, "he that heareth you heareth Me, and he that despiseth you despiseth Me" (Luke x. 16). but whosoever is separated from Christ scatters rather than gathers together — whence, moreover, is evident the kind and measure of consideration due to men who are placed in positions of public authority. For it is by no means intended that any one should desire to deny or derogate from their rights; rather those are to be diligently observed by other citizens, and especially carefully by priests: "Render to Caesar the things which are Caesar's." (Matt. xxii. 21.) For those functions are most noble and honorable which God the highest lord and ruler has imposed upon men who are princes, that, by counsel, reason, and all care of justice they should govern, preserve, and increase the state. Wherefore let the clergy carefully attend to and perform every duty as citizens, not after the manner of one who is servile, but of one who holds them in reverence, on account of religion, not on account of fear; at the same time with due observance, maintaining their own dignity, being both citizens and priests of God. But if it should happen that the civil power should invade the rights of God and of His Church, then let a marked example be set by priests, as every Christian man ought to persevere in the path of duty during times of religious trouble; let him bear many things in silence, with unstained virtue; let him be cautious in bearing evil deeds, nor let him ever assent or consent to the wicked in any matter; but if it be a question of choice which he should do, whether the laws of God were to be broken or men pleased let him freely use that memorable and most dignified answer of the Apostles: "We ought to obey God rather than men." (Acts v. 29.)

10. To this, as it were foreshadowed type of educating young men destined to sacred ends, it is Our desire and right that We should add what appertains to youth in general: for We are exceedingly anxious as to its education, that it should be rightly and very fully carried out, both as regards mental culture and training the disposition. The Church has always cherished the age of youth in her maternal embrace, for its guardianship she has most lovingly undertaken many labors and prepared many aids for it; among which is the foundation of many orders of religious men which might train young people in science and learning, and might especially inculcate Christian wisdom and virtue. Under such auspices it would come to pass that piety towards God would easily imbue their tender minds, after which the duty of man towards himself, his neighbor, and his country having been duly set before them, there is every hope that they would bring forth fruit in due season. There is therefore a just cause of grief to the Church when she sees her little ones torn away from her at the tenderest age and forced into schools where either the knowledge of God is passed over in silence, or but a maimed and perverted idea of it taught; where there is nothing to stem the torrent of error, no faith in divine revelation, no place where the truth may defend itself. But truly, to forbid the Catholic Church to use her influence in the abodes of science and literature, is most injurious, since the duty of teaching religion, that subject indeed, which no man careful of his eternal salvation can neglect, has been given by God to His Church, but to no other society of men has it been given, nor can any other association take it for itself, she therefore claims it as her undoubted right, and complains when it is neglected.

11. Further We must beware, and the greatest care should be taken, that in schools which have either wholly or partially cast aside the authority of the Church, the young should incur no danger nor receive any injury to their Catholic faith or good morals. In which indeed the skill of the clergy and other good men will be of great avail, both if they exert themselves that the knowledge of religion should not only not be driven out of those schools where it exists, but should occupy its due place, and be taught by competent teachers of known ability; and if also they could find and put into operation any other safeguards, by which that knowledge may be imparted to their scholars incorrupt and satisfactorily. The counsel and co-operation of the heads of families will also be of use, wherefore there is need of warning and exhorting them as far as lies in Our power most earnestly, that they should consider what great and holy duties God has imposed upon them with respect to the education of their children, that they may know their religion and be of good behavior, serving God religiously; but that they themselves act wrongly if they commit their children at a docile and guileless age to the care of questionable teachers. In these duties, which devolve upon them with the procreation of their children, let the heads of families know that there are the same rights inherent both by nature and justice, and that they ate of such a kind that no one can free himself from them, since it is impossible by any human power to be dispensed from those duties which man owes to God. Let, then, parents consider well that they have a great responsibility to bear in the education of their children, and a still greater one

in bringing them up to look for a better and more perfect life, that of the soul, which when they are themselves unable to superintend, it is their part to procure the aid of others, so that their children may hear and receive that knowledge of religion which is necessary for every man from approved teachers. Now, indeed, there is not infrequently a most excellent example of piety and munificence, in that where there are no public schools open except those which are called “neutral,” Catholics have opened certain establishments of their own at great labor and expense and maintain them with an equal zeal. It is greatly to be wished that these excellent and safe refuges of youth should be established more and more where the necessities of circumstances or places require. Nor must We pass over in silence the fact that the Christian education of youth redounds greatly to the advantage of the State itself. Indeed, numberless and very great losses are to be feared for that State in which the method and discipline of education is devoid of religion or, what is worse, is opposed to it. For immediately that supreme and divine rule is laid aside and despised, by whose admonition we are commanded to reverence the authority of God and in reliance upon the same God, to hold all His teachings with the most assured faith, there is a tendency of human science to fall into most grievous errors especially those of materialism and rationalism. Hence it follows that each man is allowed to follow his own judgment and inclination as to what he understands, and still more as to what he does, and forthwith the public authority of those in power is weakened and destroyed: for it would be wonderful indeed if those obeyed and endured the rule of man, who entertain the baneful opinion that they are in no way bound by the governance and rule of God. For once destroy the foundations on which all authority rests and the bond of human society is loosened and destroyed, there will be no State; a tyranny full of violence and cunning will take possession of all things. But surely can any State by reliance upon its own powers ward off so great a calamity? Can any State do so while refusing the aid of the Church? Can any State do so when absolutely opposing the Church? The matter stands open and clear to every prudent person. Prudence in affairs of State itself demands that their part in teaching and educating the young should be left to the bishops and clergy, and great care should be taken that the most noble duty of instructing others should not be left in the hands of those who are either careless and lax in their religion or openly averse to the Church. What, however, would be still more intolerable would be that men of this character should be selected as professors of religious knowledge, which is the most important of all.

12. It is likewise a matter of extreme importance, Venerable Brethren, that you should warn and guard your flocks against the dangers arising from the contagion of Freemasonry. We have in a special Encyclical Letter shown how full of evil and danger to the State is this sect of darkness, and We have pointed out means to contract and destroy its influence. The faithful can never be sufficiently warned against this wicked faction, for although from the very beginning it conceived a deep hatred against the Catholic Church, and has ever since increased and inflamed it, its enmity is not always openly displayed, but more often exercises itself in an underhand and hypocritical way, especially among the young, who inexperienced and wanting in wisdom, are sadly ensnared by its deceits often concealed by appearances of piety and charity. As to being cautious in regard to those outside the Catholic faith, keep to what the Church prescribes, so that intercourse with them or the depravity of their doctrines may not become a source of danger to a Christian people. We know and regret, as you do, that Our power to ward off such dangers does not equal Our zeal and Our desire to do so; nevertheless We do not think it useless to excite your pastoral solicitude and to stimulate at the same time the activity of Catholics, so that our united efforts may turn aside, or at least lessen obstacles set in the way of Our common desires. And We exhort you in the words of Our predecessor Leo the Great: “Be full of pious zeal for religion, and let the anxiety of all the faithful be aroused against the most cruel enemies of souls.” (Serm. xv. c. 6). Therefore throwing off their torpid neglect let all good persons embrace the cause of religion and of the Church as their own, and let them fight faithfully and constantly on her behalf. Too often the wicked are confirmed in their wickedness and their power for evil, and win the day by the sluggishness and timidity of good persons. The efforts and zeal of Catholics have not indeed always the effect intended and to be expected; but at heart they serve to restrain the enemy and at the same time to encourage the feeble and timid, even without counting the advantages gained from the satisfaction of having fulfilled a duty. Moreover, We are not ready to admit that the zeal and activity of Catholics cannot attain their end if properly guided and with perseverance. For it ever has chanced and will happen that enterprises most surrounded with difficulties end happily, provided, as We have said they are carried out with courageous energy, guided and aided by Christian prudence. And indeed truth, naturally desired by all men, will sooner or later win men’s minds. Truth may be tried and oppressed by intellectual troubles and diseases, but it can never be destroyed. All that has gone before seems to apply in a special way to Bavaria. For by God’s grace, since it ranks among Catholic kingdoms, it must keep and nourish rather than accept that Divine faith which it received from its forefather. Moreover, they who in

the people's name make laws to govern the kingdom are mostly Catholics, as are also many of its citizens and inhabitants, and therefore We doubt not they will aid with their utmost strength the Church, their mother, in her many trials. If all unite their efforts as energetically and actively as they ought, there will, by God's grace, be reason to rejoice at the happy results of their zeal. We recommend to all such union, for as there is nothing so baneful as discord, there is concord of spirit, when in united force they are brought to bear for some common purpose. Effectively the laws give Catholics an easy way of seeking to amend the condition and order of the State and to desire and will a constitution which, if not favorable and well-intentioned towards the Church, shall at least, as justice requires, be not harshly hostile. It would be unjust to accuse or blame any one amongst us who has recourse to such means, for those means, used by the enemies of Catholicity to obtain and to extort, as it were, from rulers laws inimical to civil and religious freedom, may surely be used by Catholics in an honorable manner for the interests of religion and in defense of the property, privileges, and right divinely granted to the Catholic Church, and that ought to be respected with all honor by rulers and subjects alike.

13. Of the rights of the Church that it is Our duty everywhere and always to maintain and defend against all injustice, the first is certainly that of enjoying the full freedom of action she may need in working for the salvation of souls. This is a divine liberty, having as its author the only Son of God, Who by shedding of blood, gave birth to the Church Who established it until the end c. time, and chose Himself to be its Head. This liberty is so essential to the Church, a perfect and divine institution, that they who attack this liberty at the same time offend against God and their duty. For as We have elsewhere more than once shown, God established His Church to protect and distribute what is of supreme good to souls, by their nature superior to all others, and to bring men, by means of faith and grace, to a new life in Jesus Christ, a life that ensures eternal salvation. Since the character and rights of any society are fixed by its reason for existing and by the end it aims at, in accordance with the terms of its existence, and conformably with its object, it naturally follows that the Church is a society as distinct from civil society as their reason for existence and ends are different; it follows that she is an indispensable society, for all mankind, since all are called a Christian life, and so they who refuse to enter it, or leave it are separated forever from life eternal; and it is a society eminently independent, and above all others, because of the excellence of the heavenly and immortal blessings towards which it tends. But an essentially free institution requires, as all may see, freedom to use the means necessary for its operations. The Church therefore needs, as proper and necessary means, the power of handing down Christian doctrine, of giving the Sacraments, of exercising divine worship, of regulating and ruling all ecclesiastical discipline, with which gifts and offices God willed that His Church should be invested and strengthened, and by an admirable providence willed too that She alone should possess. To Her alone has He given in charge all He has revealed to men and established as sole interpreter, judge, and mistress, most wise and infallible, of the truth, whose precepts states as well as individuals must hear and accept. It is equally certain the He has given the Church full freedom to judge and decide as to the things that may best suit Her ends. Wherefore it is unjustly that the civil powers take offense at the freedom of the Church, since the principle of civil and religious power is one and the same, namely, God. Therefore there can be no discord between them, nor mutual obstacles nor encroachments, for God cannot be at variance with Himself, and there cannot be conflict between His works; rather there is between them a marvelous harmony of causes and effects. It is clear likewise that when the Catholic Church, obeying Her Master's will, carries far and wide her standard among nations, she does not invade the territory of the civil power, and interferes with it in no way, but, on the contrary, protects and guards those nations, just as the Christian law does not cloud the light of human reason but adds to its brilliancy by turning it aside from falsities into which human nature easily falls, or in opening to it a newer and wider intellectual horizon.

14. In regard to Bavaria arrangements were made between the Holy See and that country, which were ratified and made binding by reciprocal treaties. Although the Holy See granted great concessions in making a convention touching its rights, nevertheless in its wonted manner it has religiously kept the whole of these arrangements, and has never done anything that might give rise to conflict. Wherefore it is earnestly to be hoped that they may be faithfully kept on both sides, not only according to the letter, but according to the spirit in which they were made. Once indeed this harmony was broken, but a decree of Maximilian I. restored it, and Maximilian II. confirmed it in a fair and just manner by sanctioning some opportune modifications. These modifications have, however, We know, been lately abrogated. We, nevertheless, on account of the religious prudence of the prince who governs the kingdom of Bavaria, are confident that he who inherits the rank and faith of the Maximilians, will himself safeguard Catholic interests by removing obstacles that bar their way, and that he will favor

their development. Consequently, the Catholics, who form the majority of the people, and whose love of country and respect for authority are conspicuous, if they see that in a matter of such moment, their desires are taken into account and satisfied, will increase their love and respect for a prince, as sons for their father, and, following his counsels for the welfare and honor of the kingdom, they will fulfill them to the uttermost limits of their power.

15. Such, Venerable Brothers, is what the duty of Our Apostolic office compels Us to say to you. It only remains to implore in common and with assurance, the help of God, and to this end, let us take as Our intercessors, the ever Glorious Virgin Mary and the heavenly patrons of Bavaria, so that He may hear our united prayers and graciously grant to the Church peace and freedom, and that, thanks to Him, Bavaria may enjoy glory and prosperity daily increasing. As a promise of these heavenly favors, and in witness of Our special goodwill, We earnestly bestow on you, Venerable Brothers, to you, the clergy and people confided to your care, the Apostolic Blessing.

Given at Rome, at St. Peter's, the 22nd day of December, in the year MDCCCLXXXVII., the tenth of Our Pontificate.

Omnibus Compertum. On Unity Among the Greek. Pope Leo XIII - 1900

To the Greek Melchite Patriarch, Archbishops, and Bishops.

1. Everybody knows very well, venerable brothers, that at the beginning of Our pontificate, We gave Our affectionate attention to the Christian peoples of the East. In addition, in several acts which We published, especially in the constitution *Orientalium*, We have made many timely declarations designed to bind these peoples more closely to the See of Peter and to encourage the reconciliation of dissidents. We have since found other occasions to show effectively Our good will toward Eastern Catholics. Nothing has been more precious, more sacred to Us than arousing the ardor and the richness of faith in those who are in communion with the Apostolic See so that they strive to achieve the same glory and excellence by imitating the example of their ancestors.

2. Among all the Eastern churches, We bestow, and have always bestowed, a special affection on the illustrious nation and patriarchate of the Greek Melchites of Antioch. To recall only a few brief items, you know very well that, in the year 1882, We founded a seminary for the Greek Melchites in the city of Jerusalem and placed the White Fathers in charge. In addition at Our own expense, We see to the education of many young men of the same Greek Melchite nation at the college of St. Athanasius in Rome that they may draw Catholic truth right from its very source and become accustomed by its presence to honor and love the center of unity which God has placed in the Apostolic See. Finally in 1894, as can be seen in the same constitution *Orientalium*, We conferred on the Greek Melchite patriarch jurisdiction over all the faithful of the same rite who live within the borders of the Turkish empire.

3. We are glad to state that the religious exertion of your Order has kept pace with the paternal good will which We have shown toward the Greek Melchite nation both by the zeal which you show in fulfilling your ministry, called on as you are to bear a portion of Our cares, and by the diligence with which you provide for the wellbeing of the flock entrusted to your care. But even though the commemoration of all those matters involves the praise of your Order, We cannot, however, hide the sadness We felt when We learned that certain minor disagreements had recently risen among you. With the favor and the help of God's grace, We have been able to appease such a disagreement. For when you came to Rome last month and complied with Our exhortations with a laudable docility, peace and harmony were immediately restored.

4. Now to consolidate this agreement, We think We should make three statements in particular in this letter.

I. Concerning the rights, privileges, duties, and prerogatives of the patriarch, We wish that nothing be taken away from them nor be decreased; but at the same time, We strongly ask Our venerable brother, the patriarch of Antioch, to show a fitting respect for and to embrace with fraternal charity the bishops of his nation "whom the Holy Spirit has placed in charge of

the Church of God,” in conformity with the precept of St. Peter, the prince of the apostles: “Be not as masters among your people, but from the heart become an example for the flock.”⁶ That is also what the beautiful words of St. Bernard express: “May love accomplish more than power.”

II. We also remind all the bishops of the same nation that they owe homage and deference to the patriarch We have praised. They should show him the submission that is due him as their legitimate superior. If some controversy arises between them, they should humbly submit it first of all to the judgment of the patriarch. If it turns out that the question cannot be resolved, it should be respectfully referred to the Holy See.

III. To prevent future contestations of rights, it would be most effective to convene a plenary Council. That is why, as We have already recommended to you on other occasions, We prescribe it for you now by this letter. The Council should be convened as soon as possible. The following matters should be discussed: the rights of the patriarch and of the bishops; the correct administration of the faithful; the discipline of the clergy, monastic orders, and other religious institutions; the needs of missions; the beauty of divine worship; the sacred liturgy; and other related matters which should be considered with prudent care to ensure the greater glory of God and to increase the honor of the Greek Melchite church. As the other Eastern churches have drawn great profit from the meeting of their national council in arranging their affairs and in restoring ecclesiastical discipline, so We can rightly promise magnificent results for your church from the com position and promulgation of written laws.

5. Now, before bringing this letter to a close, We urge and beseech you from the bottom of Our heart that, linked more closely by the bonds of charity as each day passes, “You strive with all humility and gentleness to preserve the unity of the spirit in the bond of peace.” None of you is unaware of how much harmony of spirit, heart, and opinion affects the good of the whole Church and assists in the reconciliation of dissidents. For this reason, venerable brothers, We have the certain hope that you will destroy the seeds of dissension at their roots, deferring with gladness to these paternal admonitions, to these desires, to these demands which We formulate and thus complete Our joy and acquit yourselves of all aspects of your solemn duty for the perfection of the saints in the building up of the body of Christ. Be assured that Our fixed intention is to give every assistance which can contribute to the greater good of the Greek Melchite Church.

Meanwhile, in the humility of Our heart, We pray and beseech God to generously bestow His heavenly gifts on you. As a sign of divine protection and as a testimony of the great love We have for you in the Lord, We very affectionately bestow Our apostolic blessing on you, venerable brothers, on all your clergy, and on all the Greek Melchite faithful laity.

Given at Rome, at St. Peter’s on the 21st of July 1900, the twenty-third year of Our Pontificate.

ENDNOTES

1. *I Pt 5.3.*

Orientalium Dignitas. On the Churches of the East. Pope Leo XIII – 1894

The Churches of the East are worthy of the glory and reverence that they hold throughout the whole of Christendom in virtue of those extremely ancient, singular memorials that they have bequeathed to us. For it was in that part of the world that the first actions for the redemption of the human race began, in accord with the all-kind plan of God. They swiftly gave forth their yield: there flowered in first blush the glories of preaching the True Faith to the nations, of martyrdom, and of holiness. They gave us the first joys of the fruits of salvation. From them has come a wondrously grand and powerful flood of benefits upon the other peoples of the world, no matter how far-flung. When blessed Peter, the Prince of the Apostles, intended to cast down the manifold wickedness of error and vice, in accord with the will of Heaven, he brought the light of divine Truth, the Gospel of peace, freedom in Christ to the metropolis of the Gentiles.

It has most especially been the habit of the Roman Church, the head of all the Churches, to render to the Churches of the East a great degree of honor and love in remembrance of the Apostles, to rejoice in her turn in their faithful obedience. Amidst changing and difficult times, she has never failed in any way in farsightedness and acts of kindness to sustain them against the forces that would strike them again and again, to hold fast to those that were overwhelmed, to call back those in discord with her. Nor was it the last expression of her watchfulness that she guard and preserve in them whole and entire forever the customs and distinct forms for administering the sacraments that she had declared legitimate in her wise jurisdiction. Examples of this are the many decisions of Our Predecessors, in the first place Pius IX of happy memory, promulgated in their own pontifical acts or through documents issuing from the Sacred Congregation for the Propagation of the Faith. We ourselves have felt the prompting of no lesser zeal. At the very beginning of Our Pontificate, We turned eyes full of love towards the Christian nations of the East. We made haste, in fact, to direct Our solicitude to alleviating their state of want. We then saw the beginning of other opportunities for bearing witness to Our feelings of kind regard and expressing them in deeds. But nothing was nor is more important, nothing more sacred than to kindle the ardor, to elicit fruitfulness in the Faith in those souls in union with the Apostolic See, so that they shine forth as renewed proofs of the excellence and glory of their ancestors.

It has been possible to offer these Churches some assistance. We have founded in this very City a college for the formation of Armenian and Maronite clergy, likewise at Plovdiv and Edirne for those of the Bulgarian rite. We have decreed the construction of the Leonianum in Athens. We have fostered in larger measure the Seminary of St. Anne that was begun for the instruction of the Greek Melkite clergy in Jerusalem. Our activity includes increasing the number of Syrian students in the Urbanianum, restoring the Athanasianum for the Greeks to its pristine condition. This is the institute that Gregory XIII, its generous founder, wisely wished built. From it have issued men of great renown. We ardently wish – now all the more intensely – that We shall be able to cause and see with Our own eyes more activity of this and like type. God willing, We shall bring this plan long considered to completion by a unique letter of appeal to all leaders and peoples of the world, calling them to blessed unity in the divine Faith. Clearly, out of all the Christian nations that have been torn away from Us, We have striven to call out to the Christians of the East in the first place, to exhort them, to beseech them with the most heartfelt and paternal love.

We have begun to have hope, We are fostering it because its realization would be a great cause for joy, and, it is a fact, We are pursuing more strenuously this work so profitable for the salvation of many. Our goal is to discharge to the utmost degree whatever may be hoped for from the prudent direction of the Apostolic See. The reasons for rivalry and suspicion must be removed; then the fullest energies can be marshaled for reconciliation. We consider this of paramount importance to preserving the integrity proper to the discipline of the Eastern Churches. For Our part, We have ever rendered extreme attention and concern for this endeavor. In this vein, We have already given instructions for establishing schools to form young clerics of their nationalities. We shall give a like instruction for erecting other institutes. In them the students will cultivate their rites with the greatest devotion, observe them, and have full knowledge of their usages. In point of fact there is more importance than can be believed in preserving the Eastern rites. Their antiquity is august, it is what gives nobility to the different rites, it is a brilliant jewel for the whole Church, it confirms the God-given unity of the Catholic Faith.

For that very reason, even as her Apostolic origin is all the more proven especially by these Churches of the East, at the selfsame moment there shines out and is made manifest these Churches' original, complete unity with the Roman Church. Nothing else, perhaps, is so breathtakingly effective for illustrating the mark of Catholicity in God's Church than that striking sight of differing forms of ceremonies and noble examples of the tongues of the ancient past – made all the more noble by their use by the Apostles and Fathers – rendering their submission to the Church. This is almost an image of that most excellent submission that was rendered to the newly-born Christ, the divine Founder of the Church, when the Magi were drawn from the different regions of the East and came to adore Him¹.

At this place it is opportune to notice the fact that the sacred rites, although not instituted specifically for proving the truth of the dogmas of the Catholic Faith incontrovertibly, are effectively the living voice of Catholic Truth, the oft-sounded expression of it. For that very reason the true Church of Christ, even as she shows great zeal to guard inviolate those forms of divine worship – since they are hallowed and are not to be changed – sometimes grants or permits something novel in

the performance of them in certain instances. This she does especially when they are in conformity with their venerable antiquity. By this means, her vitality does not appear ever-aging; she stands out more wondrously as the very Bride of Christ whom the wisdom of the Holy Fathers recognized in prefigurement in the words of David: The queen stood at your right hand arrayed in apparel embroidered with spun gold she is clothed with embroidery of diverse figures and spun gold fringe².

Inasmuch as this diversity of liturgical form and discipline of the Eastern Churches is approved in law, besides its other merits, it has redounded tremendously to the glory and usefulness of the Church. They ought not figure any less as subjects of Our charge. So much is this the case that it is in the best interest of all that their discipline not haphazardly borrow anything that would be ill-suited from Western ministers of the Gospel whom love for Christ compels to go to those peoples. The decisions that Our illustrious Predecessor Benedict XIV in his wisdom and foresight decreed in the Constitution of 24 December 1743 remain in force. This constitution was addressed as a letter to the Greek Melkite Patriarch of Antioch and to all the Bishops of that rite subject to him. The truth is that in the long course of time, given that the state of affairs has changed in those regions, that Latin rite missionaries and institutes have multiplied there as well, it now happens that some of the special concerns of the Apostolic See on the new conditions should be set out.

Frequently in recent years We recognized that this would be very useful: Our Venerable Brethren, the Patriarchs in the East, confirmed Our desires in very similar terms more than once in correspondence. That the result of this deliberation might be made more plain and intelligible and that well-suited, far-sighted plans be defined, We thought it well to invite those same Patriarchs to Rome and confer with them over what they might advise. Then We convened in Our presence a meeting with them that was well attended by some of Our beloved sons, the Cardinals of the Holy Roman Church, to deliberate on this matter. After weighing carefully and with due reflection all those matters that were put forward and discussed in conference, We resolved to make more explicit and far-reaching certain of the measures set out in the Constitution of Benedict XIV that would be more in keeping with the new state of affairs prevailing in these nations. For the execution of this, We single out this directive from among them as their fundamental condition for success: Latin rite priests are to be sent to those regions by the Apostolic See only for the purpose of assisting or helping the Patriarchs or Bishops there. The former are to be careful not to use the faculties granted them for acting in a way prejudicial to the Patriarchs or Bishops or for reducing the number of their subjects³. By the force of these laws, evidently, the duties of the Latin clergy are to be kept within their proper limits in their relations with the Eastern rite hierarchy.

Inasmuch as the following protocols have seemed proper to ordain and sanction in Our Lord, by Our Apostolic Authority We do declare now that it is Our will and decree that the aforesaid decree of Benedict XIV originally promulgated respecting the Greek Melkites, now apply globally to all the faithful of any Eastern rite whatever.

- Any Latin rite missionary, whether of the secular or religious clergy, who induces with his advice or assistance any Eastern rite faithful to transfer to the Latin rite, will be deposed and excluded from his benefice in addition to the *ipso facto* suspension *a divinis* and other punishments that he will incur as imposed in the aforesaid Constitution *Demandatam*. That this decree stand fixed and lasting We order a copy of it be posted openly in the churches of the Latin rite.
- When an Eastern Patriarch lacks a priest of his own rite to whom he may entrust the spiritual governance of his own subjects, a pastor of another rite may undertake the care of those parishioners. He is to consecrate the same species, i.e., azyme or leavened bread, that the parishioners' rite employs. Priests of an Eastern rite are to be preferred. To the faithful it is granted to receive Communion in any rite, not only in those locales where there is no church or priest of their own rite – as in the decree of the Sacred Congregation for the Propagation of the Faith of 18 August 1893 – but also, when owing to the great distance of a church of their own rite, they are unable to assist except with serious inconvenience. In this case the judgment belongs to the Ordinary. This principle remains unchanged: One who receives Communion in another rite, even for a long time, is not on that account to be considered to have changed his rite. As regards all other obligations, he continues to be subject to the pastor of his parish.

- Latin rite societies of religious men that are engaged in the education of the young in the East, if they have a large number of Eastern rite students in their institute, are to consult with the Patriarch and provide for the benefit of these students in their institute a priest of the same rite for the celebration of the Sacred Synaxis, that is, the Sacrifice of the Mass, for the teaching of catechism in their native tongue, and explaining their ritual. At the least, they are to obtain such a priest to fulfill these duties on Sundays and holy days of obligation. For this reason, We decree that any privileges that students of an Eastern rite follow the Latin rite in these institutes that these societies may enjoy, even those deserving special mention, are removed. The institutes' directors may employ religious discretion regarding the keeping of the fasts prescribed. Like provisions are to be made for day students. They must be sent back or induced to attend their own parish churches, unless it seem appropriate that they be admitted to the same sacred rites as the boarding students.
- The same provisions are to be applied to the fullest degree possible in institutes of religious women dedicated to the education of girls in convents or schools. But if any change in these provisions seems beneficial, owing to particular conditions or circumstances, they are not to be enacted before the Patriarch give his assent and it be ratified by the Apostolic See.
- New schools or religious houses of the Latin rite for either gender are not to be opened in future except by a grant of a petition to the Apostolic See.
 1. It is not lawful for Latin or Eastern rite priests to give absolution, either in churches of their own rite or those of another rite, in cases that are reserved to the subject's Ordinary, unless the faculty has been granted by them. We entirely revoke any privilege to the contrary of these prescriptions, even one worthy of specific mention.
- Any person of an Eastern rite who has transferred to the Latin rite, even when this has been authorized by Pontifical rescript, shall be permitted to return to his original rite, upon petitioning the Apostolic See.
- A woman of the Latin rite who marries a man of an Eastern rite, and likewise a woman of an Eastern rite who marries a man of the Latin rite, has the freedom to transfer to her husband's rite at the beginning of or any time during their marriage. When the marriage bond is ended, she will have the power to resume her former rite.
- Anyone of an Eastern rite that resides outside the patriarchal territory will be under the administration of the Latin clergy; he shall, however, remain reckoned as belonging to his own rite. By means of this, neither length of time nor any other reason shall in any way alter his being subject to his Patriarch once he return to his territory.
- It is not lawful for any Latin rite Order or Religious Institute for either gender to receive into their society anyone of an Eastern rite who will not have first presented testimonial letters of his own Ordinary.
- If any community, family, or person from among the dissidents come to Catholic unity but make it almost a necessary condition that they embrace the Latin rite, they may remain bound to the obligations of this rite for the time being. It will remain, however, in their power at any time in the future to return to their native Catholic rite. If such a condition not be interposed, but the community, family, or person is under the administration of Latin rite priests because of a lack of ones of an Eastern rite, they are to be restored to the practice of their proper rite as soon as there are enough Eastern rite priests.
- Any cases whatever for a matrimonial or other ecclesiastical tribunal over which an appeal be made to the Apostolic See, are in no way to be decided by the Apostolic Delegates except they be expressly authorized. All such cases are to be referred to the Sacred Congregation for the Propagation of the Faith.
- We have granted to the Greek Melkite Patriarch jurisdiction also over those faithful of the same rite who reside within the Ottoman Empire.

Besides these specific precautions and regulations of law, as We touched on above, We have the greatest concern that seminaries, schools, and institutes of all types be built in more advantageous locales in the East, and most especially those for the priestly formation of native men in their own ancestral rite to help their own people. We have resolved upon this course of action; it is difficult to say with just how much zeal and devotion We hope to attempt it, to advance it, relying greatly, as We do, upon the support and resources of Catholics.

We recently made clear in an encyclical letter that We issued last year on the erection of colleges for clergy in East India, that the efforts of indigenous priests, since they direct them in ways more congruent with their Churches' particular situation and undertake them more avidly, will be more fruitful than those of foreigners.

Thus in future, steps having definitively been taken for the sacred instruction of youths, distinction in theological and biblical studies will increase among Eastern rite Catholics. Their erudition in ancient languages will be just as strong as their aptitude for modern ones. Their perceptiveness in doctrine and scholarship, in which the Fathers and their writers overflowed, will more broadly advance the common good. From this most desired outcome may arise in the end an increased knowledge of the truths of the faith among the Catholic priesthood.

They may then commend to others their own bright example of integral knowledge, and Our dissident brethren may seek out more readily the embrace of their Mother, the Church. If then the clerical orders unite their spirits, their zeal, their energies in true fraternal charity, with God's grace and guidance, the most auspicious day will quickly arrive when, as all are come together to the unity of the faith and of the deep knowledge of the Son of God; thereby, fully and completely, the whole body (being closely joined and knit together through every joint of the system according to the functioning in due measure of each single part) derives its increase to the building up of itself in love⁴. Doubtless, she alone can exult in being the true Church of Christ, in whom the one body and one Spirit⁵ subsist.

Assuredly, Our Venerable Brethren, the Patriarchs, Archbishops, and Bishops of whatever Eastern Catholic rite will undertake with all reverence and obedience each and every of these Our decrees in virtue of that piety that they manifest for the Apostle's Chair and for Ourselves, as also in virtue of their solicitude for their own Churches. In their zeal they will cause their complete observance by those whom these decrees concern. The abundance of fruits that may thereby then rightfully and with certainty be expected will come forth especially from the labor of those who represent Our Person throughout the Christian East. It is Our will that the Apostolic Delegates respect with due reverence the traditions established by the ancestors of these nations as a highly esteemed prize.

They are to pay suitable honor to the authority of the Patriarchs, and take pains that this honor be given. In the conduct of their duties with them, they will follow the Apostle's counsel: Anticipate one another with honor⁶. They are to act with enthusiasm and good will for the bishops, clergy, and people, recalling in themselves that spirit with which the Apostle John conducted himself when he gave the Apocalypse to the seven Churches that are in Asia, greeting them: Grace be to you and peace from him who is and who was and who is to come⁷.

In every course of action let them show themselves true heralds and peacemakers of holy unity between the Eastern Churches and the Roman Church, which is the center of unity and charity. In accord with what We herein exhort and command, Latin rite priests who go to these excellent labors in the regions of the East for the eternal salvation of souls are to display like sentiments, conduct themselves in like fashion. God will truly give abundant increase to those who toil religiously in obedience to the Roman Pontiff.

Therefore, whatever We have determined, declared, and sanctioned in this letter, We will and command to be kept inviolate by all to whom they pertain; these prescriptions cannot be stigmatized, called into dispute, nor infringed for any reason, excuse, or pretext, including one arising from privilege. They have full and complete force, notwithstanding any Apostolic constitutions, even those issued in general and provincial councils, any statutes, customs, and prescriptions confirmed by Apostolic rescript or any other writ. We specifically and expressly modify and will to be modified all laws according to the sense of the foregoing letter just as if they had been emended in this letter word by word, as well as all other acts whatever

of a contrary intention. It is Our will that copies of this Letter be printed, subscribed by Our Notary and once sealed by this person constituted for this ecclesiastical dignity have the same authority as this Letter would when presented.

Given at Rome, at St. Peter's, the thirtieth of November, in the year of Our Lord's Incarnation one thousand eight hundred ninety-four, the seventeenth of Our Pontificate.

1. *Mt 2.2.*
2. *Ps 44:14-15.*
3. *Const. Demandatam, 13.*
4. *Eph. 4:13, 16.*
5. *Eph. 4:4.*
6. *Rom. 12:10.*
7. *Rev. 1:4.*

ENGLISH TRANSLATION: Edward Stickland, 1996.as found in The Vatican and the Eastern Christian Churches: Papal Encyclicals and Documents concerning the Eastern Churches. Volume. Eastern Christian Publications: Fairfax, Virginia, 1996; pp. 179-189.

Pastoralis. On Religious Union. Pope Leo XIII - 1891

To Our Beloved Sons, Joseph Sebastian, S.R.E. Cardinal Netto, Patriarch of Lisbon, Americo S.R.E. Cardinal Dos Santos Silva, Bishop of Oporto; and to Our Venerable Brethren Antony, Archbishop of Braga, and to the other Archbishops and Bishops of Portugal.

Beloved Sons, Venerable Brethren: Health and the Apostolic Benediction.

The noble Congress lately held at Braga, the news of which a very welcome letter on the part of those who were present conveyed to Us at its completion, has given another proof of the Pastoral watchfulness wherewith you devote your efforts to the preservation and strengthening of religion. In reading that letter We were delighted both with the solicitous zeal of the Bishop of the diocese where the Congress was received — one who was the chief founder of the movement, and presided over it to successful issues-and with the piety and energy of the Bishops who were associated with him or had sent worthy representatives to the Congress, and with the notable gathering of men chosen carefully from the clergy and laity, pre-eminent in learning, virtue, and authority. “That Congress was the more gratifying to Us on account of the admirable unanimity of principle in the determination of such decisions as would most powerfully work for the prosperity of the Church and the progress of Catholicity. Nor will We conceal that, beside the resolutions which were opportunely carried by unanimous consent as peculiarly appropriate to the time and the place, those propositions which expressed the devoted sentiment and zeal of the members towards the Apostolic See, to the effect that due honor should ever be paid to its dignity, and that no title of its majesty or its rights should be reft from it, brought to Us no little comfort.

2. We are indeed of good hope that the resolutions which were agreed upon at that Congress, so long as they are observed with care and perseverance, will effect a plentiful harvest of fruitfulness; but We and Ourselves compelled to observe that a rich field still remains that demands your labor and your industry. Wherefore, although quite recently We addressed you by letter on the Catholic position and its needs in Portugal, and of the course to be pursued for their most convenient accomplishment, nevertheless We are induced to add to that letter some words which We hold fitting to communicate to you, lest, since an occasion for writing to you has occurred, We should seem to be wanting in duty.

3. You must be aware, beloved sons, Venerable Brethren, of the truth which was perfectly appreciated at the Congress of Braga, that it has come to pass that the faith itself is among many in danger, and that every effort must be made, that, through ignorance or indifference, it should not fall and fail from souls, but rather that it should take deep root in hearts and should bring forth in good works and the practice of virtue a glad and plentiful sweetness of perfect fruits. Strife must be made against the attempts of the enemies of truth, lest the evil stain which drops from their bad example and their widely

disseminated teaching should spread more and more. Many wounds are to be healed which the dishonest toil of such men, and the unhappiness of the times, have struck in the flocks committed to your care, many ruins are to be built up, many hardships still oppress the souls of the faithful, which — though haply it is impossible to destroy them — may at least be lightened.

4. These needs which, as We have said, demand your care and your industry, will be more fully and more suitably attended to if day by day the concord between the Bishops is strengthened, and if their work is made more cooperative in remedying the needs of clergy and laity, in taking counsel and in making such decisions as shall seem to align best with the common good, both for the particular requirements of separate dioceses, and for those that reach farther and rise higher, with which the prosperity and the weal of the whole people are associated. The convenience of a stricter bond of union between the Bishops did not escape the prudence of those who met at Braga. Wherefore those resolutions of that great Congress were the most gratifying to Us which recommended the founding of such a bond, through which the faithful look for ampler and lasting benefits from those rulers who are their directors and their guides.

5. Now to achieve this permanent and perfect union nothing is more effective than the custom already practiced in other countries, that besides the Congresses at which the laity assist (such as the Congress of Braga) there should be every year special meetings of the Bishops, a custom which you have at heart, and which We greatly desire to see introduced among you, since the benefits accruing by its means to religion are made evident by the manifold and constant testimony of experience. For from the habit of such Congresses there first follows, as we have said, a notable unanimity and compactness of strength, which of itself is potent to bring great designs to successful issues; moreover, the hearts of the Bishops are more keenly moved to action, confidence is confirmed, and minds are enlightened by common counsel and the light of wisdom shining from one to another. In addition to this, by these Conferences, the way is in a manner prepared both for diocesan and for provincial Synods, and for the meeting of the National Council, for the holding of which We rejoice to know that you are anxious, since Our long experience of the advantage to be gained therefrom strongly approves of it, and the prescriptions of the sacred canons commend it in a marked manner. Moreover, from the Annual Congresses of Bishops, of which We speak, this great benefit also flows, that the laity, moved to greater zeal by new impulses, resolve to walk in the paths set for them, themselves to hold meetings, to join in council, and by a union of strength to strive for the common cause of religion, and in obedience to their pastors to perform sedulously those duties which they accept from their teachings and exhortations. Nor in your annual assemblies will you find that there is lack of matter whereunto to devote your zeal and your energy. For beyond the special business of the separate dioceses, which can more easily be furthered under the light of a shared experience, the ordering of those works which are most effective for rousing the zeal of the priesthood already laboring in the Lord's vineyard, and for the education of students who will one day have to shine in the house of God with the light of solid wisdom, with the merit of a true ecclesiastical spirit, with every sacerdotal virtue—this will afford a large field of work to your prudence and your common deliberations. Another matter which will require your fatherly watchfulness will be the diligent inquiry into the means of best filling the mind of the people with the rudiments of faith, of directing their morals, of circulating writings which sow the seed of true faith and make for virtue, of setting a-foot works which shall pour out the benefits of charity and of securing that those already founded shall be confirmed in new strength. Finally, a very important subject of your debates will consist in the opportunity afforded to you of founding and affiliating religious societies in Portugal, the interests of which We rejoiced to see that all who met at Braea had deeply at heart. For these sodalities not only contribute as it were auxiliary forces to the clergy who follow in your dioceses the sacred army of Christ, but also — this is of crucial importance — they will supply apostolic men for the work of the holy missions in countries subject to the dominion of Portugal in lands beyond the seas. The fulfillment of this function will work both for the prosperity of Christ's kingdom on earth, and for the glory and honor of the Portuguese name. In truth your rulers and your ancestry have obtained a deathless glory in that they carried to the vast regions discovered by them the light of gospel truth, together with a higher civilization, under the favor and assistance of the Apostolic See. But that the strength and glory of these noble beginnings may still remain and may never fail from that ancient stability and splendor, there is need that they be upheld by the unwavering care and support of eminent men, who filled with the Divine Spirit and ever vigilant against the hostile attacks of heretics, shall devote all their zeal, all their energy, that the benefits which have flowed out of Portugal into these countries may, so far from waning, flourish with the infusion of a fresh strength. It will be the duty of

such men to effect that they who already believe in God may be increased in faith; that they whose faith is strong may practice the ideals of honorable living, religious worship, diligence in duty's fulfillment; lastly, that they who still lie in darkness may be brought to the knowledge of the true God and to the light of the Gospel.

6. Now the religious associations whose members, in the judgment of prudent men (to which the experience of all time testifies) have fulfilled this ministry of salvation no less gladly than laboriously, will be able to supply many men burning with holy zeal. For the rule and discipline of the societies to which they belong, as well as the virtue of each trained in constant exercise, is likeliest to produce men efficient before all others for such work as this.

7. We are indeed persuaded that the Portuguese Government lending a favorable hearing to your counsels, and judging at their highest value those benefits which come before all others, will of its own accord abolish all the obstacles that block the way to the liberty of those societies, and will lend its aid to further your endeavors which are directed to this end, that the Catholic religion may flourish and grow strong with its ancestral glory, in Portugal and in all the lands subjected to her sway.

8. We are the more easily persuaded of this, inasmuch as none can be ignorant, since it is known fully to you, what are Our desires and prayers in this matter. Moreover, while they are connected with the good of religion, they no less work for the solid prosperity of the Portuguese nation. For this gift, this possession, was granted to the Church by her Divine Founder, that she should be in the common society of men a bond of peace and the guardian of salvation. Wherefore the Church in no way weakens the power of those who rule the State, rather she supports and strengthens it, in conferring on the laws that spring from this power the sanction of religion, in reckoning among the obligations laid upon mankind by God a due reverence for authority, in warning citizens to refrain from sedition and all disturbance in the State, in teaching all to practice virtue, and conscientiously to fulfill the duties that belong to their condition in life. Therefore is the Church the pinnacle of morality, and by her salutary discipline she trains citizens to be upright, honorable, patriotic, faithful and very steadfast to duty, to be such men in fine as stand for an immovable foundation in the public ordering of the State, and as give to it an unconquerable strength for the achievement of every noble and high ideal. Therefore is it to the State's high advantage to leave to the Church that liberty of action which she demands of right, and to prepare a friendly path where she may be able to touch far lands with her beneficial powers, and to employ all the gifts of her endowment for the common good.

9. Now although this doctrine is applicable to all nations, most specially does it affect the Portuguese, among whom the influence of the Catholic religion in training the character and disposition of men, in fostering the studies of science, letters, and arts, in kindling the soul to every civic and military virtue, has been so great, even so that she seems as it were the mother and nurse given from on High to bring forth and train whatever gentleness, dignity, and glory shone out in that race.

10. On this subject We have treated more fully in the recorded Encyclical letter which lately We addressed to you; what is important to recall at present is that the power of religion should suffer no darkening, because those doctrines which the Church, under God, teaches, are restrained by no limits of time and place, but are bound up with the salvation and comfort of all people. This is the reason why those high benefits and strong safeguards, which she brought of old time to your noble nation, she is still ready to bring for the advancement of your prosperity and your fame. And particularly at this unhappy time, when weakness of spirit so abounds that the highest principles upon which the order and tranquillity of human society depend are boldly attacked, nay are brought even to totter, none can be ignorant how necessary is the observance of religion and those holy counsels and teachings which religion enforces.

11. It is the unanimous agreement of all principled and honorable men, that there is no remedy more efficacious and potent against the evils by which Our age is oppressed, and against the perils in store, than the Catholic doctrine, if it be received whole and incorrupt, and if mankind walk in that way of life which its practice demands.

12. Wherefore We do not doubt, beloved sons, Venerable Brethren, that you will, with your well-known pastoral zeal, hasten with strength and constancy of spirit to set your hands to the work we have commended to you. Thus will it be your high praise and just congratulation that in your labors you were able to deserve most nobly of the religion which you uphold so

well, and of your country and your race, for whom you, no less than Ourselves, greatly desire an unbroken tranquillity and a lease of perfect prosperity.

13. Meantime, praying God to fill you with His good gifts and graciously to favor your designs, We grant lovingly in the Lord the Apostolic Benediction, in witness of Our fatherly affection, to you and to the clergy and faithful entrusted to your care.

Given at Rome, at St. Peter's, June 25, 1891, in the 14th year of Our Pontificate.

Pastoralis Officii. On the Morality of Dueling. Pope Leo XIII - 1891

To the Archbishops and Bishops of the German Empire and Austria-Hungary.

Mindful of your pastoral duty and moved by your love of neighbor, you wrote to me last year concerning the frequent practice among your people of a private, individual contest called dueling. You indicate, not without grief, that even Catholics customarily engage in this type of combat. At the same time your request that We, too, attempt to dissuade men from this manner of error. It is indeed a deadly error and not restricted to your country, but has spread so far that practically no people can be found free from the contagion of the evil. Hence, We praise your zeal. It is clearly known what Christian philosophy, certainly in agreement with natural reason, prescribes in this matter; nevertheless, because the vicious custom of dueling is being encouraged with greatest forgetfulness of Christian precepts, it will be expedient to briefly review these rules.

2. Clearly, divine law, both that which is known by the light of reason and that which is revealed in Sacred Scripture, strictly forbids anyone, outside of public cause, to kill or wound a man unless compelled to do so in self-defense. Those, moreover, who provoke a private combat or accept one when challenged, deliberately and unnecessarily intend to take a life or at least wound an adversary. Furthermore, divine law prohibits anyone from risking his life rashly, exposing himself to grave and evident danger when not constrained by duty or generous charity. In the very nature of the duel, there is plainly blind temerity and contempt for life. There can be, therefore, no obscurity or doubt in anyone's mind that those who engage in battle privately and singly take upon themselves a double guilt, that of another's destruction and the deliberate risk of their own lives. Finally, there is hardly any pestilence more deadly to the discipline of civil society and perverse to the just order of the state than that license be given to citizens to defend their own rights privately and singly and avenge their honor which they believe has been violated.

3. The Church is the protectress and guardian not only of truth, but also of justice and honor, in the union of which public peace and order are held together; therefore it has vehemently condemned and taken pains to punish with the gravest penalties possible those guilty of private combat. The constitutions of Our predecessor Alexander III, inserted in the books of canon law, condemn and solemnly denounce these private disputes. The Council of Trent punishes with singular and severe penalties those who engage in these contests or in any way participate in them. Indeed, above all other punishments it brands these persons with disgrace; expelled from the bosom of the Church, they are judged unworthy of the honor of ecclesiastical burial if they die in the struggle. Our predecessor Benedict XIV in his constitution of November 10, 1752, "Detestabilem," explained in fuller detail the Tridentine sanctions. In most recent times, Pius IX in his apostolic letter, which opens with "Apostolicae Sedis" and reduces the number of "latae sententiae" censures, clearly declares that not only those who contend in the duel incur ecclesiastical penalties, but also those who are called "patrinos," seconds, and likewise witnesses and accomplices.

4. The wisdom of these regulations is more evident as one examines the absurd justification or excuses for the inhuman custom of dueling. The generally held argument that this sort of struggle washes away, as it were, the stains that calumny or insult has brought upon the honor of citizens surely can deceive no one but a madman. Even if the challenger of a duel is

the victor, all reasonable persons will admit that the outcome simply proves he is the better man in strength or in handling a weapon, not the better man in honor. But if he falls in the combat, does he not prove by the same token how absurd is this way of protecting his honor? Few there are, we believe, who commit this crime deceived by erroneous opinion. It is, to be sure, the desire of revenge that impels passionate and arrogant men to seek satisfaction. God commands all men to love each other in brotherly love and forbids them to ever violate anyone; he condemns revenge as a deadly sin and reserves to himself the right of expiation. If people could restrain their passion and submit to God, they would easily abandon the monstrous custom of dueling.

5. Fear is not a just excuse for those who accept the challenge of a duel. They are afraid that they will be publicly disgraced as cowards if they refuse. Now if the duties of mankind are measured by the false opinions of the multitude, not by the eternal norms of rectitude and justice, there would be no natural distinction between honorable actions and disgraceful deeds. The pagan philosophers themselves both knew and taught that the fallacious judgments of the masses must be spurned by a courageous and steadfast man. It is rather a just and holy fear which prevents a man from committing murder and makes him solicitous of his own safety and that of his brothers. Truly, he who disdains the worthless judgments of the mob, who prefers to undergo the scourging of insults rather than abandon duty in any matter, proves himself to be of a far greater and exalted spirit than he who rushes to arms when provoked by an affront. Yes, indeed, if he wants to be judged rightly, he is the one in whom solid virtue shines forth. The fortitude is truly called virtue, and its companion is a glory, that is neither counterfeit nor deceptive. Virtue in a good man exists in accordance with reason, and unless virtue rests on the judgment of God's approval, all glory is vain.

6. Lastly, the baseness of dueling is so evident, that in our time, despite the approval and patronage of many, legislators have felt bound to repress it by public authority and published penalties. What is so perverse and destructive in this case is that the written laws for the most part are evaded in substance and in deed; and this often happens with the knowledge and silence of those whose duty it is to punish the guilty and see to it that the laws are enforced. Thus it happens that frequently duels are fought and go unpunished, mocking the law.

7. Absurd, certainly, and unworthy of a sensible man is the belief of those who think that civilians are to be prevented from these contests, yet recommend that they be permitted to the military because, they maintain, such experience sharpens military valor. Now, in the first place, honorable deeds and disgraceful acts are essentially different; in no way can they be changed to their opposites by the different status of persons. Indeed, men in whatever condition of life are equally bound by natural and divine law. The reason, moreover, for such a concession for the military would have to be sought in public benefit which could never be so great so as to silence the voice of natural and divine law. What about the obvious deficiency in this rationale of public advantage? Assuredly, the incentives to military courage aim at better preparing the state against the enemy. Can this be accomplished by the practice of a custom that by its very nature causes the death of one of the individual parties of the country's defense whenever dissension arises among the soldiers for which, indeed, occasions are by no means rare?

8. Finally, the new age which boasts of far excelling previous ages in a more civilized culture and refinement of manners is wont to consider older institutions of little value and too often reject whatever differs from the character of the new elegance. Why is it that in its great zeal for civilization, it does not repudiate the base remnants of an uncouth age and foreign barbarism that we know as the custom of dueling?

9. It will be your duty, venerable brothers, to impress diligently upon the minds of your people these points which I have briefly touched upon, that they not rashly follow false notions concerning dueling, nor allow themselves to be carried away by the judgments of shallow men. Take particular care that youth at the right time understand that the Church's position on dueling is in agreement with natural philosophy. Indeed, just as in other countries Catholics in the prime of youth voluntarily and faithfully refuse to endorse dishonorable associations, in like manner, we are extending to Catholic youth the opportunity to make the same agreement among themselves and pledge that at no time and under no condition will they engage in a duel.

10. We humbly pray God that he strengthen our common efforts with divine grace and that He kindly grant what We desire for public welfare, for the integrity of morals and for Christian life. Affectionately in the Lord, we impart the Apostolic Blessing, Venerable Brothers, in protection of truly divine favors and as a witness of Our good will.

Given at Rome at the See of St. Peter, September 12, 1891, in the fourteenth year of Our Pontificate.

Paternae. On the Education of the Clergy. Pope Leo XIII - 1899

To the Archbishops and Bishops of Brazil. Venerable Brothers, Greetings and Apostolic Benediction.

1. We rejoice that the fruit of Our paternal concern for your nation has been great, due especially to your efforts. Clinging to Our instructions in the apostolic letter which We gave on July 2, 1894, you have labored to arouse piety in the laity and to revive the old discipline in the clergy. Nor are We ignorant of how great an effort you expended to preserve the safety and rights of the religious societies which have come forth from the old religious communities of your region in order to recall them to their pristine glory. Clerics from Europe are profitably associated with these societies. The noble ardor of these European brothers was not inhibited by the long voyage, nor by the inclemency of the weather, nor by the difference in customs. In addition, many groups founded recently were summoned by your zeal to establish or to govern colleges, to engage in missions, or to perform other functions of the priestly ministry for which the number of your clergy scarcely sufficed. It must be a great consolation to you that your seminaries have increased in number and have been improved.

2. These happy beginnings and the progress realized up to now inspire Us to hope that the time is not far away when your hierarchy, already enlarged by Us, will respond with greater growth. We base Our hope on your proven zeal and your well-known diligence and on the Brazilian people themselves, who are inclined to piety both by character and by custom.

3. However, there are some things which are so important for the progress of the Catholic religion that it does not suffice to mention them only once; they demand to be recalled and recommended often. Such is the concern for establishing seminaries, to the condition of which the future fortunes of the Church are intimately joined. Therefore, in setting up their discipline, that which some bishops have already performed should be your highest priority: that the aspirants to the priesthood should live in special houses called “seminaries” with their own rules and laws. The houses for young people destined for civil life, can be called episcopal colleges. Experience indicates that mixed seminaries do not respond effectively to the plan and the wisdom of the Church. This common life with the laity is the principal reason clerics abandon their vocation. We should accustom future clerics from an early age to bear the yoke of the Lord, to find time for spiritual exercises, to be devoted to their sacred duties, and to conform themselves to the example of the priestly life. Therefore, they should be protected from dangers, separated from everything worldly, and educated according to the rules set forth by Saint Charles Borromeo just as We see accomplished in the major seminaries of Europe.

4. In order to avoid dangers, vacations in the country should be provided for these students, but they should not return to their homes. Many bad examples lie in wait for the unwary, especially in settlements where the families of workers are crowded together. Thus, these young men, inclined toward youthful desires, may be either turned away from their undertaking or they, as future priests, may become a stumbling block to the people. We recommend this system to you which has already been tried with good results by several bishops. We ask that you improve the protection of the young clergy in the future by a law commonly agreed upon.

5. It is also Our desire, as We have already told you, that effort should be devoted to publishing and distributing Catholic newspapers since at the present time the people form their opinions and draw their moral guidelines from no other source than from the daily reading of such newspapers. It is with regret that We see these weapons cast down among good people since these are drawn from the hands of the impious and lead to the ruin of faith and morals. Therefore, the style of your

newspapers should be sharpened and the literary expression aroused so that frivolity may give way to truth and the minds of men may gradually follow the voice of right reason.

6. Joined to the advantage of the religious press is another advantage, that which results from the access of Catholics to public office and from their admission to the legislative assemblies. For the word is no less powerful than the pen; influence and authority can serve the good cause as well as the written word. It would even be appropriate to send men in holy orders to these legislative assemblies.

7. But they should beware lest the effort made toward this end be so great that they seem to be motivated more by miserable ambition and blind partisanship than by love of the Catholic cause. What is more undignified than that clerics engage in struggle, and by their administration of the State introduce sedition and discord, the most pernicious things for the State? And what if, following bad counsel, they continually oppose the established authority?

8. The only result of such behavior is a great scandal for the people and a source of ill-feeling toward the clergy. Civil power should be exercised with moderation; every suspicion of ambition should be avoided; public offices should be won prudently, and no deviation should be made from true obedience to the supreme authority.

9. It pleases Us to encourage those arts by which the Christian cause may be promoted among you. May your resources not be less than your good will and may the realization of your excellent plans not be hindered by the lack of money! Contrary to the past, the public treasury no longer provides money for you, for the canons, for the seminaries, for the priests, or for the construction of churches. That leaves you only one resource: the charity of the people. Nonetheless, the custom of the Brazilian people offers great hope in this matter; they are always ready to be generous, especially when this results in obtaining the favors of the Church. We have already praised them in Our letter mentioned above in which We said that We command nothing concerning the endowment of the poorest of the new dioceses; We have confidence in the piety and the faith of the Brazilians that they will not abandon their bishops.

10. We would place before you as an example the liberality with which the Catholics of North America come to the aid of their numerous bishops, their Catholic colleges, schools, and other religious institutions, but your nation abounds in similar, magnificent examples. We have not forgotten how many splendid churches your ancestors constructed, how many monasteries they endowed, and what great monuments of Christian piety and kindness they left for you.

11. There are many ways to come to the aid of the Church. The most useful, in Our opinion, is to establish in each diocese a fund to which the faithful can contribute an annual offering collected by men and women selected from the more noble families, under the orders and direction of the priests. These people should also be the principal givers. They will accomplish this best if they give something from their assured income which is often very considerable, and if from their uncertain income they impose on themselves a contribution like a tax.

12. Another aid, no less important, can be furnished to poor bishops by the monasteries and the pious associations which have a surplus. These associations would contribute more to the common good if they gave the sum of money which some of them are accustomed to spend on public shows to the diocesan fund.

13. Finally, if the wealthier of the faithful want to follow the laudable custom of their ancestors and to exercise their kindness by making provision in their wills for religious associations or other pious groups, We strongly encourage them to bequeath a portion of their fortune to the bishops so that the bishops, provided with resources, might guard the interests of the Church and their own dignity.

14. We have promoted your cause, Venerable Brothers. The injustices of the age compel even Us to have recourse to Peter's pence constantly. Take courage in the thought that you can have confidence in God "because He Himself takes care of Us."¹ Keep in mind these words of the Apostle: "He who provides seed for the sower and bread for the eater will provide in abundance; He will multiply the seed you sow and increase the yield of your righteousness."²

15. May the priests and people at whose head the Holy Spirit placed you as bishops keep before their eyes the liberality of the first Christians who “were of one heart and one mind”³ who, more concerned for the society of the Church than for their own fortune, “sold their property, brought the price, and placed it at the feet of the apostles.”⁴ May they remember the words of Paul with which We shall conclude: “We beg you, brothers, respect those among you whose task it is to exercise authority in the Lord and admonish you; esteem them with the greatest love because of their work.”⁵

16. Meanwhile, as a pledge of heavenly blessings and as a sign of Our good will, We affectionately give Our apostolic blessing to you, venerable brothers, to your clergy, and to your people.

Given in Rome, at St. Peter’s on the eighteenth day of September in the year 1899, the twenty-second year of Our pontificate.

ENDNOTES

1. *1 Pt 5.7.*
 2. *2 Cor 9.10.*
 3. *Acts 4.32.*
 4. *Acts 4.34-35.*
 5. *1 Thes 5.12-13.*
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Pergrata. On the Church in Portugal. Pope Leo XIII - 1886

To the Bishops of Portugal.

Venerable Brethren, Greetings and Apostolic Benediction.

Your gratifying joint letter was received last month. It gave convincing evidence that you and your people are aware of Our most recent agreement with the kingdom of Portugal, and that you approve of it and expect that it will greatly benefit the common good. What was proposed to Us in all these negotiations was that the privileges which the Roman Pontiffs had given to your kings, who have supported the Catholic cause, might be preserved for the prestige of the empire, and at the same time that the Christian interests of the Indians be better provided for. We seem to have partly achieved this purpose, and We have confidence that We will achieve it all with the gift and the blessing of God. Therefore, considering this most desirable outcome, We look to the future not prophetically but with a firm hope that the Christian name in your Portugal will continue to flourish for the common good and grow greater from day to day.

2. We shall be the first to strive that the final outcome will fully justify Our hope. May God be propitious! Without doubt We shall find great assistance in the prudence and vigilance of your bishops, in the skillful support of the clergy, and in the good will of the Portuguese people. Indeed in a cause so noble and fruitful, the cooperation of all the men ruling the state will be at hand. We have no doubt that they will assist Us with their impartial wisdom, as We have recently had proof, and that they will continue to do so. And this the more because zeal for the Catholic faith and the tradition of Church service is not unusual in Portugal nor of recent origin, but is long-standing and renowned.

3. Though Portugal is located at the extremity of the Spanish peninsula and hemmed in by narrow boundaries, your renowned kings, have nevertheless extended their empire into Africa, Asia, and Oceania. Thus Portugal yields to none of the more distinguished nations and even excels many. — Where did they find the strength equal to the magnitude of their undertakings? If one is to judge them in truth, it was from their love of religion. For in their dangerous expeditions to barbarous nations, they were inspired, as can often be proven, to serve Christ before their own advantage or glory, to spread the Christian religion before extending their empire. Together with the visible image of the wounds of Jesus Christ, which was the popular flag of the nation, your ancestors had the holy cross on their galleys. In battle they were devout and confident that they would win noble victories whose glory would remain, not so much by arms as by the cross.—Their piety was

particularly evident when the kings of Portugal diligently sought out apostolic men from other nations, men to follow in the footsteps of St. Francis Xavier. More than once these men were given the authority of Apostolic Nuncios by the Roman Pontiffs. It was most unusual and will forever accrue to the praise of your ancestors that their leaders brought the light of the Christian faith to the most remote peoples and so merited well of the Apostolic See.

4. Nor was there ever a time when Our predecessors failed to give evidence of gratitude to your nation. An excellent proof of this is the unusual insignia given to your kings. We often recall the great things that have been accomplished by a nation comparatively small, and exult to use the Portuguese as an example to illustrate the great power of religion and piety. At the same time We are deeply moved by feelings of admiration and benevolence. So let it be. Recently We showed Our paternal benevolence when We arbitrated in the controversy concerning the East India matter. We treated Portugal as liberally as the nature of Our office permitted. Since it is just for equals to receive and return good will, We expect much from the friendly government of that state. We are confident that they will not only use the greatest care in carrying out what was agreed upon, but that they will work together with Us and in consultation with you to repair the damage which the Church suffered there.

5. And the damage is significant, especially if We consider the condition of your clergy and of the religious orders, whose downfall has affected not only the Church but the state as well. We have seen a dearth of prudent and strenuous helpers, who would have labored to shape the habits of the people, to educate the youth, and to train the colonists themselves in a Christian way of life. Today especially with the great need for sacred missions in the interior of Africa, We feel this loss.

6. Now if We consider the sources of these evils, We conclude that the desire for impiety, which grew so greatly during the preceding century, was not primary, even though it penetrated your minds too as by the contagion of disease and by its presence gave rise to serious problems. Nevertheless those who maintain that greater harm was done by internal discord in the conduct of political parties and by the upheavals of seditious mobs seem close to the truth. For no force could extinguish and no means could shake the belief and the ancient faith in the Roman Pontiff of the Portuguese people. In the very midst of the storms in your state, your people always held that concord with the Church is the great beginning on which Christian states ought to be ruled. For this reason the holy bond of religious unity not only remained unbroken, but by the authority and consent of the law, this bond afforded the foundation for political regulation. These consoling facts show that the Catholic cause can be easily strengthened with suitable remedies. Good seeds are still alive; when in constancy of mind and concord they have matured the will, they will produce an abundance of the desired fruit.

7. Those who are at the head of the government and whose cooperation is so necessary to heal the wounds of the Church easily understand that, just as Portugal attained great glory from the strength and blessings of the Catholic religion, so too the Church provides the only speedy elimination of the causes of evil. The state must always be governed under the leadership and guidance of this same religion. If this is done wisely, then the government will conform to the genius, the character, and the will of the people. For the Catholic faith is the legitimate religion of Portugal. Therefore it is entirely fitting that it be defended by the protection of the law and the authority of the state officials, and that its safety, continuance, and honor be publicly assured. Let its freedom and action legitimately lie in the political as well as ecclesiastical Power. All should be convinced of what daily experience confirms, that far from opposing the civil power by invidious rivalry, the Church aids the safety of the citizens and public tranquillity.

8. On the other hand, those ecclesiastical authorities should realize that the rulers of the state can and ought to trust them; nor should the ecclesiastical rulers accept a cause, such as retaining laws, which the interests of the Church do not want retained. Suspicion and lack of trust often result from the rivalry of political parties. This you know well from experience. Surely the greatest duty of Catholic men and especially of clerics is never to support a cause or to offer an opinion if it conflicts with the faith of the Church or counteracts the preservation of its rights. Everyone may hold his own opinion in purely political matters and defend it honestly and legitimately, provided it is not contrary to religion or justice. Yet those, if there are any, who do not distinguish clearly between what is holy and what is merely civil, commit a pernicious error which lends the name of religion to a political party.

9. Therefore if prudence and moderation are used, not only will there be no room for suspicion, but that unity of Catholics which We so vehemently desire will be strengthened. If it was more difficult formerly to obtain this unity, the reason was perhaps too many, surely more than was reasonable, tenaciously clung to their opinions and never for any reason retreated from their partisan position. These positions, though they cannot be criticized if kept within bounds, nevertheless greatly impede the attainment of the unanimity so greatly desired.

10. Therefore cultivate a salutary union of minds, prudently removing any and all obstacles. You will succeed better by putting all your concerns together and acting not individually, but as a group, in matters of such great importance. In the first place therefore it seems that you need timely communications and the selection of a group of councilors. That this will aptly achieve your purpose you can hardly deny, especially if you consider the norms proposed and prescribed by the Apostolic See to deal with such matters, i. e., Our Encyclical letters about the Christian regulation of the state.

11. For the rest We shall not mention in detail everything which requires suitable remedies, particularly since these matters are better understood by those of you whom the force of the difficulties especially oppresses. Nor shall We mention those matters that require action by the civil power in order that the Catholic cause may receive the just consideration it deserves. The government cannot doubt Our paternal interest nor your compliance with civil law; thus it is proper to trust that it will give full weight to Our and your good will. It will then strive to restore a Church afflicted with so many evils to its due degree of liberty and dignity. As for Us, as Our duty demands, We shall always be prepared to act in ecclesiastical affairs and to decide with common consent what is most appropriate. We are also prepared to gladly accept good and just conditions.

12. But there are some significant things which your diligence must cure one by one. The first matter is the shortage of priests caused by an insufficiency of seminaries. As a result neither the Christian instruction of the faithful nor the administration of the sacraments has received proper care. Now, however, by the blessing of divine Providence each diocese has its own seminary; where the seminaries have not yet been restored, We hope that they will be shortly. Here then is the means of supplying a body of priests, provided the learning of the candidates is such as reason demands. We entrust this matter to you, as We respect your prudence and wisdom. However lest you should lack Our advice in this matter, consider as addressed to yourselves what We have prescribed a short time ago to the bishops of Hungary:

13. “In the education of clerics two elements are essential: learning for the development of the mind and virtue for the perfection of the soul. To the humanistic curriculum by which youths are educated must be added sacred and canonical studies. Care must be taken that their content is sound, entirely pure, and in full harmony with the documents of the Church; today especially the style must be forceful and eloquent, so that he may be able to exhort . . . and to refute those who contradict. — Holiness of life without which knowledge puffs up and does not edify, consists not only in good and honorable habits, but also in that body of sacerdotal virtues which makes good priests exemplars of Jesus Christ the eternal High Priest. . . . In these institutions take care that the men appointed as teachers be men of sound doctrine and good morals, men to whom you can entrust a matter of such great importance. Choose rectors and spiritual directors who are outstanding for prudence, counsel, and experience. The common life and discipline should be so arranged by your authority that the students will never offend against piety; furthermore there should be an abundance of all aids which nourish piety, so that the seminarians may make daily progress in acquiring the virtues proper to the sacerdotal state.”

14. Moreover your vigilance for your priests must be great and even singular, so that the smaller the number of workers, the greater their zeal in cultivating the vineyard of the Lord. The words of the Gospel, the harvest is indeed great, seem to apply literally to you, since the people of Portugal have always loved religious instruction; they receive it eagerly when they perceive in the priests, their teachers, the embellishments of virtue and the reputation for learning. It is marvelous how fruitful the future work of the clergy will be in instructing the people, but especially the youth, when that work is crowned with dignity and zeal. Good example is the best means of cultivating in men the love of virtue. For this reason let all priests take care not only that nothing is noted in them which is at variance with their office and the rules of their state, but also that the holiness of their lives and morals may shine forth, like a lamp on a lampstand, giving light to all in the house.

15. A third problem which should engage your continuous care concerns the printed material that is published either daily or at stated intervals. You know the times, venerable brethren: on the one hand men are consumed with an insatiable passion for reading; on the other an enormous amount of bad literature is freely disseminated. Given these facts it is impossible to estimate how much harm is done to good morals, what destruction daily threatens the integrity of religion. Therefore by exhortation, by admonition, by every possible means continue to call men back from such fountains of corruption and lead them to salutary waters. It will be a great help if by your initiative and leadership daily papers are published, under the patronage of truth, virtue, and religion, to offset these poisonous evils. Now an admonition for authors who by an honest and holy determination combine the love of writing with a love and zeal for the Catholic cause. If they really want their works to be fruitful and worthy of praise, let them remember what is required of those who engage in controversy for a good cause. In writing they must exercise the greatest care to be moderate and prudent, but above all loving. Love is the mother and companion of all the other virtues. You can see that fickle suspicion and rash accusations are detrimental indeed to fraternal love. From this you can understand the injustice of those who, in favoring one political party, do not hesitate in matters of religion to accuse others of unorthodoxy. They do this only because they belong to another party, as though orthodox Catholic faith is necessarily the prerogative of this or that political party.

16. We commend all which We have either warned against or commanded to your authority, which all whom you govern must respect and accept. This applies especially to priests who are, subject to you in their private and public lives, whether they are engaged in the duties of the sacred ministry or in teaching in the schools. They never cease to be under the authority of the bishops. And just as they are obliged to lead others to the beauty of virtue by their example, so too must they lead others to obedience and the submission due to episcopal authority.

17. That everything may proceed prosperously according to Our desire, We ask for heavenly assistance. First of all let us approach that perennial font of divine grace, the holy Heart of our Savior Jesus Christ, devotion to whom is both primary and ancient with you. We implore the patronage of the Immaculate Virgin Mother of God, under whose special guardianship the kingdom of Portugal boasts to be. Finally we ask for the intercession of St. Elizabeth, the most holy of royal and saintly women, and of all the holy martyrs who in the first days of the Church established or propagated Christianity in Portugal.

18. Meanwhile, as proof of Our good will and as a promise of heavenly gifts, We grant you, your clergy, and all your people most affectionately Our Apostolic Blessing in the Lord.

Given at Rome, at St. Peter's, September 14, 1886, in the ninth year of Our Pontificate.

Permoti Nos. On Social Conditions in Belgium. Pope Leo XIII - 1895

To the Bishops of Belgium.

1. As we experience a special friendship for your nation, and in response to the request of many of its citizens, We have directed particular attention to a serious matter for Belgian Catholics. You know well, of course, to what We are referring: the social question. The burning discussions of this question among them have troubled their minds to such an extent that it clearly calls for attention and alleviation from Us.

2. The question is intrinsically very difficult and, in your country, it is bound up with greater problems. Still, We have not refused to address it, and particularly considering that it is necessarily connected with religion and the duty of Our office. For in this area of instruction also it has pleased us to impart the teachings of Christian wisdom in a way suited to the age and its ways. And it is pleasant to recall that these statements have yielded significant benefits both for individuals and for states, and that these results grow greater than expected as the days go by. These good fruits have been produced among Belgian Catholics as well, for their promptness to give support to instructions of this kind was extraordinary; still, these fruits were not as great as were justly expected, considering the special character of the country and the people. The

hindrance in this case is known well enough. For, while moved by good intentions, they insist wrongly on consulting others on these matters. As a result, the many benefits they seek do not occur, and furthermore, discord among the Catholics flourishes.

3. We find this disagreement among Belgian Catholics extremely hard to bear, novel as it is, and ill-omened. For prior to this, their mutual agreement always produced salutary effects. Their unity was, of course, clearly evident in the debate on the schools – to mention a recent occurrence. For on that occasion, Catholics of every class were effectively bound together; it was mainly because of this that the affair turned out well, to the dignity of religion and the safety of the young.

4. And now, your flocks are on the point of incurring dangerous losses both individually and as a group because they are disunited and pursuing different objectives; you see how ripe the time is for laying a healing hand on these troubled events. We strongly support your efforts to restore and strengthen concord. The great reverence in which your faithful hold you indicates that you will be successful. To this end, We suggest that you gather together for a congress as soon as it can be arranged. By sharing your views at that congress, you will be able to study in fuller detail the extent of the question, and to consider better means of settling it.

5. This question cannot be regarded from one standpoint only. It is indeed concerned with external goods, but it is preeminently concerned with religion and morals. It is also directly connected with the civil constitution of the laws, so that in the last analysis, it has a broad reference to the rights and duties of all classes. Further more, when we apply the evangelical principles of justice and charity to this question and to the conduct of life, the manifold interests of private individuals are necessarily affected. And to these considerations must be added certain conditions of business and industry, of workers and owners which are specifically peculiar to Belgium.

6. These difficult problems, for which your judgment and attentiveness must find solutions, are of great importance and We shall not leave you without Our proposals in the present affair. In this way after the conclusion of the congress, it will be less laborious and less dangerous for you to decide, each one of you in your own diocese, on remedies and stabilizing action suited to the people and the districts. Still you should, with the help of suitable citizens, apply these measures in such a way that they may have a similar effect nationwide. The action undertaken by Catholics starting from the same points and traveling as far as possible along the same paths should be observed everywhere to be one and the same action. Consequently this action should be honest, vigorous, and productive. To facilitate this, Catholics must urgently wish for and pursue only those goals which are seen quite truly to lead to the common good, in preference to their own personal opinions and interests. This would ensure: 1) that religion excels in its own function and spreads its power, a power which brings safety to civil, domestic, and economic affairs as well, in a wonderful way; 2) that by uniting public authority and freedom in a Christian manner, the kingdom remains unharmed by sedition and protected by tranquility; 3) that the good institutions of the state, especially the schools of the young, are promoted and improved; 4) that commerce and crafts are improved, especially by the help of those societies, each with its own particular purpose, which abound in your country and which it is desirable to develop further with religion as leader and support. Nor is it a matter of small importance to ensure that 5) the supreme counsels of God be accepted with the modesty which is obviously their due. Since God has ordered that different classes exist in the human race, but that among those classes an equality deriving from their friendly cooperation also exists, workers should in no way abandon their respect for and trust in their employers, and the employers should treat their workers with just kindness and prudent care.

7. These are the main constituents of the common good whose acquisition must be the goal of our efforts. From this good comes real alleviation to solace the condition of mortal life and from it too derives merits for heavenly life. If Catholics persist in loving with greater zeal the order taught by this Christian wisdom and in strengthening it by their example, the outcome which is hoped for will more readily come to pass. When this happens, those who strayed from the path, deceived either by wrong opinion or by false appearances, would on regaining their senses seek the protection and guidance of the Church. Surely no Catholic who truly loves his religion and his country will refuse to accept your decisions. They realize every improvement contributes to stability and leads to greater benefits if it is introduced gradually and moderately.

8. In the meantime, the present situation is so serious that a remedy for it should not be delayed. That remedy should begin with the calming of men's minds. Therefore, Venerable Brothers, address the Catholics in Our name and warn them to refrain completely from all controversy and argumentation on these issues, whether at meetings or in newspapers and similar publications. More especially, urge them to stop blaming each other, and not to anticipate the judgment of the lawful government. Then let them all with united brotherly minds strive with you to devote their greatest attention and effort to achieving their goal. The clergy should lead the way since it is especially characteristic of them to be wary in the face of novel opinions, to soothe and unite men's minds in the name of religion, and to recall the duties of Christian citizens.

9. We have long embraced the noble Belgian nation with Our special love and care, and Belgium in turn, enlivened by the ancestral religion, has offered Us many evidences of obedience and loving devotion. So there is little doubt that Our Catholic sons will receive and carry out religiously these exhortations and commands with a will equal to Our purpose in issuing them.

10. For they will certainly never allow their discord to lessen and destroy imprudently that public regard for their religion which their concord has long fostered and which many a country envies them.

11. Let them rather act in the closest concert in order to oppose all their plans and strength to the wickedness of *Socialism*, which very clearly will cause evils and great losses. For it is constantly and in every way exerting itself violently against religion and the state; it is striving every day to throw both divine and human laws into confusion and to destroy the good works of evangelical providence. Our voice has been raised often and vehemently against this great calamity, as the commands and warnings which We gave in the Letter *Rerum Novarum* sufficiently testify. So to this purpose all good men should direct their minds to the exclusion of factional interests. They should uphold the sacred order of God and of their country without doubt, in their legitimate fight on behalf of Christian truth, justice, and charity. For it is from this order that public safety and happiness spring.

12. It is only right for Us to be willing to rest Our trust and expectation in these matters on your deliberation and ingenuity in particular. Therefore, while We beseech for you the ample helps of divine aid, We most lovingly impart to you yourselves and to the clergy and people of each one of you the Apostolic blessing.

Given in Rome at St. Peter's, 10 July 1895, in the eighteenth year of Our pontificate.

Praeclara Gratulationis Publicae. The Reunion of Christendom. Pope Leo XIII - 1894

*To Our Venerable Brethren, all Patriarchs, Primates, Archbishops and Bishops of the Catholic World
In Grace and Communion with the Apostolic See*

Venerable Brethren, Health and Apostolic Benediction,

The splendid tokens of public rejoicing which have come to Us from all sides in the whole course of last year, to commemorate Our Episcopal Jubilee, and which were lately crowned by the remarkable devotion of the Spanish Nation, have afforded Us special joy, inasmuch as the Unity of the Church and the admirable adhesion of her members to the Sovereign Pontiff have shone forth in this perfect agreement of concurring sentiments. During those days it seemed as if the Catholic world, forgetful of everything else, had centered its gaze and all its thoughts upon the Vatican.

The special missions sent by Kings and Princes, the many Pilgrimages, the letters We received so full of affectionate feeling, the Sacred Services—everything clearly brought out the fact that all Catholics are of one mind and of one heart in their veneration for the Apostolic See. And this was all the more pleasing and agreeable to Us, that it is entirely in conformity with Our intent and with Our endeavors. For, indeed, well acquainted with Our times, and mindful of the duties of Our Ministry, We have constantly sought during the whole course of Our Pontificate and striven, as far as it was possible, by

teaching and action, to bind every Nation and people more closely to Us, and make manifest everywhere the salutary influence of the See of Rome. Therefore, do We most earnestly offer thanks in the first place to the goodness of God, by whose help and bounty We have been preserved to attain Our great age; and then, next, to all the Princes and Rulers, to the Bishops and Clergy, and to as many as have co-operated by such repeated tokens of Piety and Reverence to Honor Our Character and Office, while affording Us personally such seasonable consolation.

A great deal, however, has been wanting to the entire fullness of that consolation. Amidst these very manifestations of public joy and Reverence Our thoughts went out towards the immense multitude of those who are strangers to the gladness that filled all Catholic hearts: some because they lie in absolute ignorance of the Gospel; others because they dissent from the Catholic belief, though they bear the name of Christians.

This thought has been, and is, a source of deep concern to Us; for it is impossible to think of such a large portion of mankind deviating, as it were, from the right path, as they move away from Us, and not experience a sentiment of innermost grief.

But since We hold upon this earth the place of God Almighty, Who will have all men to be saved and to come to the knowledge of the Truth, and now that Our advanced age and the bitterness of anxious cares urge Us on towards the end common to every mortal, We feel drawn to follow the example of Our Redeemer and Master, Jesus Christ, Who, when about to return to Heaven, implored of God, His Father, in earnest Prayer, that His Disciples and followers should be of one mind and of one heart: I pray . . . that they all may be one, as Thou Father in Me, and I in Thee: that they also may be one in Us. And as this Divine Prayer and Supplication does not include only the souls who then believed in Jesus Christ, but also every one of those who were henceforth to believe in Him, this Prayer holds out to Us no indifferent reason for confidently expressing Our hopes, and for making all possible endeavors in order that the men of every race and clime should be called and moved to embrace the Unity of Divine Faith.

Pressed on to Our intent by Charity, that hastens fastest there where the need is greatest, We direct Our first thoughts to those most unfortunate of all nations who have never received the light of the Gospel, or who, after having possessed it, have lost it through neglect or the vicissitudes of time: Hence do they ignore God, and live in the depths of error. Now, as all salvation comes from Jesus Christ—for there is no other Name under Heaven given to men whereby we must be saved—Our ardent desire is that the most Holy Name of Jesus should rapidly pervade and fill every land.

And here, indeed, is a duty which the Church, faithful to the Divine Mission entrusted to her, has never neglected. What has been the object of her labors for more than nineteen centuries? Is there any other work she has undertaken with greater zeal and constancy than that of bringing the nations of the earth to the Truth and Principles of Christianity? Today, as ever, by Our Authority, the Heralds of the Gospel constantly cross the seas to reach the farthest corners of the earth; and We Pray God daily that in His goodness He may deign to increase the number of His Ministers who are really worthy of this Apostolate, and who are ready to Sacrifice their convenience, their health, and their very life, if need be, in order to extend the frontiers of the Kingdom of Christ.

Do Thou, above all, O Savior and Father of mankind, Christ Jesus, hasten and do not delay to bring about what Thou didst once promise to do—that when lifted up from the earth Thou wouldst draw all things to Thyself. Come, then, at last, and manifest Thyself to the immense multitude of souls who have not felt, as yet, the ineffable Blessings which Thou hast earned for men with Thy Blood; rouse those who are sitting in darkness and in the shadow of death, that, enlightened by the rays of Thy Wisdom and Virtue, in Thee and by Thee “they may be made perfect in one.”

As We consider the Mystery of this Unity We see before Us all the countries which have long since passed, by the Mercy of God, from timeworn error to the wisdom of the Gospel. Nor could We, indeed, recall anything more pleasing or better calculated to extol the work of Divine Providence than the memory of the days of yore, when the Faith that had come down from Heaven was looked upon as the common inheritance of one and all; when civilized nations, separated by distance, character and habits, in spite of frequent disagreements and warfare on other points, were united by Christian Faith in all that concerned Religion. The recollection of that time causes Us to regret all the more deeply that as the ages rolled by the

waves of suspicion and hatred arose, and great and flourishing nations were dragged away, in an evil hour, from the bosom of the Roman Church. In spite of that, however, We trust in the Mercy of God's Almighty Power, in Him Who alone can fix the hour of His benefits and Who has Power to incline man's will as He pleases; and We turn to those same nations, exhorting and beseeching them with Fatherly love to put an end to their dissensions and return again to Unity.

First of all, then, We cast an affectionate look upon the East, from whence in the beginning came forth the salvation of the world. Yes, and the yearning desire of Our heart bids us conceive and hope that the day is not far distant when the Eastern Churches, so illustrious in their ancient faith and glorious past, will return to the fold they have abandoned. We hope it all the more, that the distance separating them from Us is not so great: nay, with some few exceptions, we agree so entirely on other heads that, in defense of the Catholic Faith, we often have recourse to reasons and testimony borrowed from the teaching, the Rites, and Customs of the East.

The Principal subject of contention is the Primacy of the Roman Pontiff. But let them look back to the early years of their existence, let them consider the sentiments entertained by their forefathers, and examine what the oldest Traditions testify, and it will, indeed, become evident to them that Christ's Divine Utterance, Thou art Peter, and upon this rock I will build My Church, has undoubtedly been realized in the Roman Pontiffs. Many of these latter in the first gates of the Church were chosen from the East, and foremost among them Anacletus, Evaristus, Anicetus, Eleutherius, Zosimus, and Agatho; and of these a great number, after Governing the Church in Wisdom and Sanctity, Consecrated their Ministry with the shedding of their blood. The time, the reasons, the promoters of the unfortunate division, are well known. Before the day when man separated what God had joined together, the name of the Apostolic See was held in Reverence by all the nations of the Christian world: and the East, like the West, agreed without hesitation in its obedience to the Pontiff of Rome, as the Legitimate Successor of St. Peter, and, therefore, the Vicar of Christ here on earth.

And, accordingly, if we refer to the beginning of the dissension, we shall see that Photius himself was careful to send his advocates to Rome on the matters that concerned him; and Pope Nicholas I sent his Legates to Constantinople from the Eternal City, without the slightest opposition, "in order to examine the case of Ignatius the Patriarch with all diligence, and to bring back to the Apostolic See a full and accurate report"; so that the history of the whole negotiation is a manifest Confirmation of the Primacy of the Roman See with which the dissension then began. Finally, in two great Councils, the second of Lyons and that of Florence, Latins and Greeks, as is notorious, easily agreed, and all unanimously proclaimed as Dogma the Supreme Power of the Roman Pontiffs.

We have recalled those things intentionally, for they constitute an invitation to peace and reconciliation; and with all the more reason that in Our own days it would seem as if there were a more conciliatory spirit towards Catholics on the part of the Eastern Churches, and even some degree of kindly feeling. To mention an instance, those sentiments were lately made manifest when some of Our faithful travelled to the East on a Holy Enterprise, and received so many proofs of courtesy and good-will.

Therefore, Our mouth is open to you, to you all of Greek or other Oriental Rites who are separated from the Catholic Church, We earnestly desire that each and every one of you should meditate upon the words, so full of gravity and love, addressed by Bessarion to your forefathers: "What answer shall we give to God when He comes to ask why we have separated from our Brethren: to Him Who, to unite us and bring us into One Fold, came down from Heaven, was Incarnate, and was Crucified? What will our defense be in the eyes of posterity? Oh, my Venerable Fathers, we must not suffer this to be, we must not entertain this thought, we must not thus so ill provide for ourselves and for our Brethren."

Weigh carefully in your minds and before God the nature of Our request. It is not for any human motive, but impelled by Divine Charity and a desire for the salvation of all, that We advise the reconciliation and union with the Church of Rome; and We mean a perfect and complete union, such as could not subsist in any way if nothing else was brought about but a certain kind of agreement in the Tenets of Belief and an intercourse of Fraternal love. The True Union between Christians is that which Jesus Christ, the Author of the Church, instituted and desired, and which consists in a Unity of Faith and Unity of Government.

Nor is there any reason for you to fear on that account that We or any of Our Successors will ever diminish your rights, the privileges of your Patriarchs, or the established Ritual of any one of your Churches. It has been and always will be the intent and Tradition of the Apostolic See, to make a large allowance, in all that is right and good, for the primitive Traditions and special customs of every nation. On the contrary, if you re-establish Union with Us, you will see how, by God's bounty, the glory and dignity of your Churches will be remarkably increased. May God, then, in His goodness, hear the Prayer that you yourselves address to Him: "Make the schisms of the Churches cease," and "Assemble those who are dispersed, bring back those who err, and unite them to Thy Holy Catholic and Apostolic Church." May you thus return to that one Holy Faith which has been handed down both to Us and to you from time immemorial; which your forefathers preserved untainted, and which was enhanced by the rival splendor of the Virtues, the great genius, and the sublime learning of St. Athanasius and St. Basil, St. Gregory of Nazianzum and St. John Chrysostom, the two Saints who bore the name of Cyril, and so many other great men whose glory belongs as a common inheritance to the East and to the West.

Suffer that We should address you more particularly, nations of the Slavonic race, you whose glorious name and deeds are attested by many an ancient record. You know full well how much the Slavs are indebted to the merits of St. Cyril and St. Methodius, to whose memory We Ourselves have rendered due honor only a few years ago. Their virtues and their labors were to great numbers of your race the source of civilization and salvation. And hence the admirable interchange, which existed for so long between the Slavonic nations and the Pontiffs of Rome, of favors on the one side and of filial devotion on the other. If in unhappy times many of your forefathers were separated from the Faith of Rome, consider now what priceless benefits a return of Unity would bring to you. The Church is anxious to welcome you also to her arms, that she may give you manifold aids to salvation, prosperity, and grandeur.

With no less affection do We now look upon the nations who, at a more recent date, were separated from the Roman Church by an extraordinary revolution of things and circumstances. Let them forget the various events of times gone by, let them raise their thoughts far above all that is human, and seeking only truth and salvation, reflect within their hearts upon the Church as it was constituted by Christ. If they will but compare that Church with their own communions, and consider what the actual state of Religion is in these, they will easily acknowledge that, forgetful of their early history, they have drifted away, on many and important points, into the novelty of various errors; nor will they deny that of what may be called the Patrimony of Truth, which the authors of those innovations carried away with them in their desertion, there now scarcely remains to them any article of belief that is really certain and supported by Authority.

Nay, more, things have already come to such a pass that many do not even hesitate to root up the very Foundation upon which alone rests all Religion, and the hope of men, to wit, the Divine Nature of Jesus Christ, Our Savior. And again, whereas formerly they used to assert that the books of the Old and the New Testament were written under the inspiration of God, they now deny them that Authority; this, indeed, was an inevitable consequence when they granted to all the right of private interpretation. Hence, too, the acceptance of individual conscience as the sole guide and rule of conduct to the exclusion of any other: hence those conflicting opinions and numerous sects that fall away so often into the doctrines of Naturalism and Rationalism.

Therefore it is, that having lost all hope of an agreement in their persuasions, they now proclaim and recommend a union of brotherly love. And rightly, too, no doubt, for we should all be united by the bond of mutual Charity. Our Lord Jesus Christ enjoined it most emphatically, and wished that this love of one another should be the mark of His Disciples. But how can hearts be united in perfect Charity where minds do not agree in Faith?

It is on this account that many of those We allude to men of sound judgment and seeking after Truth, have looked to the Catholic Church for the sure way of salvation; for they clearly understand that they could never be united to Jesus Christ, as their Head if they were not members of His Body, which is the Church; nor really acquire the True Christian Faith if they rejected the Legitimate teaching confided to Peter and his Successors. Such men as these have recognized in the Church of Rome the Form and Image of the True Church, which is clearly made manifest by the Marks that God, her Author, placed upon her: and not a few who were possessed with penetrating judgment and a special talent for historical research, have

shown forth in their remarkable writings the uninterrupted succession of the Church. of Rome from the Apostles, the integrity of her Doctrine, and the consistency of her Rule and Discipline.

With the example of such men before you, Our heart appeals to you even more than Our words: to you, Our Brethren, who for three centuries and more differ from Us on Christian Faith; and to you all likewise, who in later times, for any reason whatsoever, have turned away from Us: Let us all meet in the Unity of Faith and of the Knowledge of the Son of God. Suffer that We should invite you to the Unity which has ever existed in the Catholic Church and can never fail; suffer that We should lovingly hold out Our hand to you. The Church, as the common mother of all, has long been calling you back to her; the Catholics of the world await you with brotherly love, that you may render Holy Worship to God together with us, united in perfect Charity Worship to God together with us, united in perfect charity by the profession of one Gospel, One Faith and One Hope.

To complete the harmony of this most desired unity, it remains for Us to address all those throughout the world whose salvation has long been the object of Our thoughts and watchful cares; We mean Catholics, whom the profession of the Roman Faith, while it renders them obedient to the Apostolic See, preserves in Union with Jesus Christ. There is no need to exhort them to True and Holy Unity, since through the Divine Goodness they already possess it; nevertheless, they must be admonished, lest under pressure of the growing perils on all sides around them, through negligence or indolence they should lose this great Blessing of God. For this purpose, let them take this Rule of thought and action, as the occasion may require, from those instructions which at other times We have addressed to Catholic people, either collectively or individually; and above all, let them lay down for themselves as a Supreme Law, to yield obedience in all things to the teaching and Authority of the Church, in no narrow or mistrustful spirit, but with their whole soul and promptitude of will.

On this account let them consider how injurious to Christian Unity is that error, which in various forms of opinion has oft-times obscured, nay, even destroyed the True Character and idea of the Church. For by the Will and Ordinance of God, its Founder, it is a Society perfect in its kind, whose Office and Mission it is to school mankind in the Precepts and Teachings of the Gospel, and by safeguarding the integrity of Morals and the exercise of Christian Virtue, to lead men to that happiness which is held out to every one in Heaven. And since it is, as we have said, a perfect Society, therefore it is endowed with a living Power and efficacy which is not derived from any external source, but in virtue of the Ordinance of God and its own Constitution, inherent in its very nature; for the same reason it has an inborn Power of making Laws, and Justice requires that in its exercise it should be dependent on no one; it must likewise have freedom in other matters appertaining to its rights.

But this freedom is not of a kind to occasion rivalry or envy, for the Church does not covet Power, nor is she urged on by any selfish desire; but this one thing she does wish, this only does she seek, to preserve amongst men the duties which Virtue imposes, and by this means and in this way to provide for their everlasting welfare. Therefore is she wont to be yielding and indulgent as a mother; yes, it not infrequently happens that in making large concessions to the exigencies of States, she refrains from the exercise of her own rights, as the compacts often concluded with civil governments abundantly testify.

Nothing is more foreign to her disposition than to encroach on the rights of civil power; but the civil power in its turn must respect the rights of the Church, and beware of arrogating them in any degree to itself. Now, what is the ruling spirit of the times when actual events and circumstances are taken into account? No other than this: it has been the fashion to regard the Church with suspicion, to despise and hate and spitefully calumniate her; and, more intolerable still, men strive with might and main to bring her under the sway of civil governments. Hence it is that her property has been plundered and her liberty curtailed: hence again, that the training of her Priesthood has been beset with difficulties; that laws of exceptional rigor have been passed against her Clergy; that Religious Orders, those excellent safeguards of Christianity, have been suppressed and placed under a ban; in a word, the principles and practice of the regalists have been renewed with increased virulence.

Such a policy is a violation of the most Sacred Rights of the Church, and it breeds enormous evils to States, for the very reason that it is in open conflict with the Purposes of God. When God, in His most Wise Providence, placed over human society both temporal and Spiritual Authority, He intended them to remain distinct indeed, but by no means disconnected

and at war with each other. On the contrary, both the Will of God and the common weal of human society imperatively require that the civil power should be in accord with the Ecclesiastical in its Rule and Administration.

Hence the State has its own peculiar rights and duties, the Church likewise has hers; but it is necessary that each should be united with the other in the bonds of concord. Thus will it come about that the close mutual relations of Church and State will be freed from the present turmoil, which for manifold reasons is ill-advised and most distressing to all well-disposed persons; furthermore, it will be brought to pass that, without confusion or separation of the peculiar interests of each, the people will render to Caesar the things that are Caesar's, and to God the things that are God's.

There is likewise a great danger threatening unity on the part of that association which goes by the name of Freemasons, whose fatal influence for a long time past oppresses Catholic nations in particular. Favored by the agitations of the times, and waxing insolent in its power and resources and success, it strains every nerve to consolidate its sway and enlarge its sphere. It has already sallied forth from its hiding-places, where it hatched its plots, into the throng of cities, and as if to defy the Almighty, has set up its throne in this very city of Rome, the Capital of the Catholic world. But what is most disastrous is, that wherever it has set its foot it penetrates into all ranks and departments of the commonwealth, in the hope of obtaining at last supreme control. This is, indeed, a great calamity: for its depraved principles and iniquitous designs are well known. Under the pretence of vindicating the rights of man and of reconstituting society, it attacks Christianity; it rejects revealed Doctrine, denounces practices of Piety, the Divine Sacraments, and every Sacred thing as superstition; it strives to eliminate the Christian Character from Marriage and the family and the education of youth, and from every form of instruction, whether public or private, and to root out from the minds of men all respect for Authority, whether human or Divine. On its own part, it preaches the worship of nature, and maintains that by the principles of nature are truth and probity and justice to be measured and regulated. In this way, as is quite evident, man is being driven to adopt customs and habits of life akin to those of the heathen, only more corrupt in proportion as the incentives to sin are more numerous.

Although We have spoken on this subject in the strongest terms before, yet We are led by Our Apostolic watchfulness to urge it once more, and We repeat Our warning again and again, that in face of such an eminent peril, no precaution, howsoever great, can be looked upon as sufficient. May God in His Mercy bring to naught their impious designs; nevertheless, let all Christians know and understand that the shameful yoke of Freemasonry must be shaken off once and for all; and let them be the first to shake it off who are most galled by its oppression—the men of Italy and of France. With what weapons and by what method this may best be done We Ourselves have already pointed out: the victory cannot be doubtful to those who trust in that Leader Whose Divine Words still remain in all their force: I have overcome the world.

Were this twofold danger averted, and government and States restored to the Unity of Faith, it is wonderful what efficacious remedies for evils and abundant store of benefits would ensue. We will touch upon the principal ones.

The first regards the Dignity and Office of the Church. She would receive that Honor which is her due and she would go on her way, free from envy and strong in her liberty, as the Minister of Gospel Truth and Grace to the notable welfare of States. For as she has been given by God as a Teacher and Guide to the human race, she can contribute assistance which is peculiarly adapted to direct even the most radical transformations of time to the common good, to solve the most complicated questions, and to promote uprightness and justice, which are the most solid foundations of the commonwealth.

Moreover there would be a marked increase of union among the nations, a thing most desirable to ward off the horrors of war.

We behold the condition of Europe. For many years past peace has been rather an appearance than a reality. Possessed with mutual suspicions, almost all the nations are vying with one another in equipping themselves with military armaments. Inexperienced youths are removed from paternal direction and control, to be thrown amid the dangers of the soldier's life; robust young men are taken from agriculture or ennobling studies or trade of the arts to be put under arms. Hence the treasures of States are exhausted by the enormous expenditure, the national resources are frittered away, and private fortunes impaired; and this, as it were, armed peace, which now prevails, cannot last much longer. Can this be the normal condition

of human society? Yet we cannot escape from this situation, and obtain True Peace, except by the aid of Jesus Christ. For to repress ambition and covetousness and envy—the chief instigators of war—nothing is more fitted than the Christian Virtues and, in particular, the Virtue of Justice; for, by its exercise, both the law of nations and the faith of treaties may be maintained inviolate, and the bonds of brotherhood continue unbroken, if men are but convinced that Justice exalteth a nation.

As in its external relations, so in the internal life of the State itself, the Christian Virtues will provide a guarantee of the commonweal much more sure and stronger far than any which laws or armies can afford. For there is no one who does not see that the dangers to public security and order are daily on the increase, since seditious societies continue to conspire for the overthrow and ruin of States, as the frequency of their atrocious outrages testifies.

There are two questions, forsooth—the one called the social, and the other the political question—which are discussed with the greatest vehemence. Both of them, without doubt, are of the last importance, and, though praiseworthy efforts have been put forth, in studies and measures and experiments for their wise and just solution, yet nothing could contribute more to this purpose than that the minds of men in general should be imbued with right sentiments of duty from the internal principle of Christian Faith. We treated expressly of the social question in this sense a short time ago, from the standpoint of principles drawn from the Gospel and natural reason.

As regards the political question, which aims at reconciling liberty with Authority—two things which many confound in theory, and separate too widely in practice—most efficient aid may be derived from the Christian Philosophy. For, when this point has been settled and recognized by common agreement, that, whatsoever the form of government, the Authority is from God, reason at once perceives that in some there is a Legitimate right to command, in others the corresponding duty to obey, and that without prejudice to their dignity, since obedience is rendered to God rather than to man; and God has denounced the most rigorous judgment against those in Authority, if they fail to represent Him with uprightness and justice. Then the liberty of the individual can afford ground of suspicion or envy to no one; since, without injury to any, his conduct will be guided by Truth and rectitude and whatever is allied to public order. Lastly, if it be considered what influence is possessed by the Church, the mother of and peacemaker between rulers and peoples, whose mission it is to help them both with her Authority and Counsel, then it will be most manifest how much it concerns the commonweal that all nations should resolve to unite in the same belief and the same profession of the Christian Faith.

With these thoughts in Our mind and ancient yearnings in Our heart, We see from afar what would be the new order of things that would arise upon the earth, and nothing could be sweeter to Us than the contemplation of the benefits that would flow from it. It can hardly be imagined what immediate and rapid progress would be made all over the earth, in all manner of greatness and prosperity, with the establishment of tranquility and peace, the promotion of studies, the founding and the multiplying on Christian lines according to Our directions, of associations for the cultivators of soil, for workmen and tradesmen, through whose agency rapacious usury would be put down, and a large field opened up for useful labors.

And these abundant benefits would not be confined within the limits of civilized nations, but, like an overcharged river, would flow far and wide. It must be remembered, as we observed at the outset, that an immense number of races have been waiting, all through the long ages, to receive the light of Truth and civilization. Most certainly, the counsels of God with regard to the eternal salvation of peoples are far removed above the understanding of man; yet if miserable superstition still prevails in so many parts of the world, the blame must be attributed in no small measure to Religious dissensions. For, as far as it is given to human reason to judge from the nature of events, this seems without doubt to be the mission assigned by God to Europe, to go on by degrees carrying Christian civilization to every portion of the earth. The beginnings and first growth of this great work, which sprang from the labors of former centuries, were rapidly receiving large development, when all of a sudden the discord of the sixteenth century broke out. Christendom was torn with quarrels and dissensions, Europe exhausted with contests and wars, and the Sacred Mission felt the baneful influence of the times. While the causes of dissension still remain, what wonder is it that so large a portion of mankind is held enthralled with barbarous customs and insane rites?

Let us one and all, then, for the sake of the common welfare, labor with equal assiduity to restore the ancient concord. In order to bring about this concord, and spread abroad the benefits of the Christian Revelation, the present is the most seasonable time; for never before have the sentiments of human brotherhood penetrated so deeply into the souls of men, and never in any age has man been seen to seek out his fellowmen more eagerly in order to know them better and to help them. Immense tracts of land and sea are traversed with incredible rapidity, and thus extraordinary advantages are afforded not only for commerce and scientific investigations but also for the propagation of the Word of God from the rising of the sun to the going down of the same.

We are well aware of the long labors involved in the restoration of that order of things which We desire; and it may be that there are those who consider that We are far too sanguine and look for things that are rather to be wished for than expected. But we unhesitatingly place all Our hope and confidence in the Savior of mankind, Jesus Christ, well remembering what great things have been achieved in times past by the folly of the Cross and its preaching, to the astonishment and confusion of the wisdom of the world. We beg of Princes and Rulers of States, appealing to their statesmanship and earnest solicitude for the people, to weigh Our Counsels in the balance of Truth and second them with their Authority and favor. If only a portion of the looked-for results should come about, it will cause no inconsiderable boon in the general decadence, when the intolerable evils of the present day bring with them the dread of further evils in days to come.

The last years of the past century left Europe worn out with disasters and panic-stricken with the turmoils of revolution. And why should not our present century, which is now hastening to its close, by a reversion of circumstances bequeath to mankind the pledges of concord, with the prospects of the great benefits which are bound up in the Unity of the Christian Faith?

May God, Who is rich in Mercy, and in Whose Power are the times and moments, grant Our wishes and desires, and in His great Goodness, hasten the fulfillment of that Divine Promise of Jesus Christ: There will be One Fold and One Shepherd.

As a pledge of these Heavenly Gifts, and in witness of Our good will to you, Venerable Brothers, and to the Clergy and people committed to each of you, We most lovingly grant in the Lord the Apostolic Benediction.

Providentissimus Deus. On the Study of Holy Scripture. Pope Leo XIII - 1893

To Our Venerable Brethren, All Patriarchs, Primates, Archbishops, and Bishops of the Catholic World, in Grace and Communion with the Apostolic See.

Venerable Brethren, Health and Apostolic Benediction.

The God of all Providence, Who in the adorable designs of His love at first elevated the human race to the participation of the Divine nature, and afterwards delivered it from universal guilt and ruin, restoring it to its primitive dignity, has in consequence bestowed upon man a splendid gift and safeguard — making known to him, by supernatural means, the hidden mysteries of His Divinity, His wisdom and His mercy. For although in Divine revelation there are contained some things which are not beyond the reach of unassisted reason, and which are made the objects of such revelation in order “that all may come to know them with facility, certainty, and safety from error, yet not on this account can supernatural Revelation be said to be absolutely necessary; it is only necessary because God has ordained man to a supernatural end.”¹ This supernatural revelation, according to the belief of the universal Church, is contained both in unwritten Tradition, and in written Books, which are therefore called sacred and canonical because, “being written under the inspiration of the Holy Ghost, they have God for their author and as such have been delivered to the Church.”² This belief has been perpetually held and professed by the Church in regard to the Books of both Testaments; and there are well-known documents of the gravest kind, coming down to us from the earliest times, which proclaim that God, Who spoke first by the Prophets, then by His own mouth, and lastly by the Apostles, composed also the Canonical Scriptures,³ and that these are His own oracles

and words⁴ — a Letter, written by our heavenly Father, and transmitted by the sacred writers to the human race in its pilgrimage so far from its heavenly country.⁵ If, then, such and so great is the excellence and the dignity of the Scriptures, that God Himself has composed them, and that they treat of God's marvelous mysteries, counsels and works, it follows that the branch of sacred Theology which is concerned with the defense and elucidation of these divine Books must be excellent and useful in the highest degree.

2. Now We, who by the help of God, and not without fruit, have by frequent Letters and exhortation endeavored to promote other branches of study which seemed capable of advancing the glory of God and contributing to the salvation of souls, have for a long time cherished the desire to give an impulse to the noble science of Holy Scripture, and to impart to Scripture study a direction suitable to the needs of the present day. The solicitude of the Apostolic office naturally urges, and even compels us, not only to desire that this grand source of Catholic revelation should be made safely and abundantly accessible to the flock of Jesus Christ, but also not to suffer any attempt to defile or corrupt it, either on the part of those who impiously and openly assail the Scriptures, or of those who are led astray into fallacious and imprudent novelties. We are not ignorant, indeed, Venerable Brethren, that there are not a few Catholics, men of talent and learning, who do devote themselves with ardor to the defense of the sacred writings and to making them better known and understood. But whilst giving to these the commendation they deserve, We cannot but earnestly exhort others also, from whose skill and piety and learning we have a right to expect good results, to give themselves to the same most praiseworthy work. It is Our wish and fervent desire to see an increase in the number of the approved and persevering laborers in the cause of Holy Scripture; and more especially that those whom Divine Grace has called to Holy Orders, should, day-by-day, as their state demands, display greater diligence and industry in reading, meditating, and explaining it.

3. Among the reasons for which the Holy Scripture is so worthy of commendation — in addition to its own excellence and to the homage which we owe to God's Word — the chief of all is, the innumerable benefits of which it is the source; according to the infallible testimony of the Holy Ghost Himself, who says: "All Scripture, inspired of God, is profitable to teach, to reprove, to correct, to instruct in justice, that the man of God may be perfect, furnished to every good work."⁶ That such was the purpose of God in giving the Scripture of men is shown by the example of Christ our Lord and of His Apostles. For He Himself Who "obtained authority by miracles, merited belief by authority, and by belief drew to Himself the multitude"⁷ was accustomed in the exercise of His Divine Mission, to appeal to the Scriptures. He uses them at times to prove that He is sent by God, and is God Himself. From them He cites instructions for His disciples and confirmation of His doctrine. He vindicates them from the calumnies of objectors; he quotes them against Sadducees and Pharisees, and retorts from them upon Satan himself when he dares to tempt Him. At the close of His life His utterances are from Holy Scripture, and it is the Scripture that He expounds to His disciples after His resurrection, until He ascends to the glory of His Father. Faithful to His precepts, the Apostles, although He Himself granted "signs and wonders to be done by their hands"⁸ nevertheless used with the greatest effect the sacred writings, in order to persuade the nations everywhere of the wisdom of Christianity, to conquer the obstinacy of the Jews, and to suppress the outbreak of heresy. This is plainly seen in their discourses, especially in those of St. Peter: these were often little less than a series of citations from the Old Testament supporting in the strongest manner the new dispensation. We find the same thing in the Gospels of St. Matthew and St. John and in the Catholic Epistles; and most remarkably of all in the words of him who "boasts that he learned the law at the feet of Gamaliel, in order that, being armed with spiritual weapons, he might afterwards say with confidence, 'The arms of our warfare are not carnal but mighty unto God.'⁹ Let all, therefore, especially the novices of the ecclesiastical army, understand how deeply the sacred Books should be esteemed, and with what eagerness and reverence they should approach this great arsenal of heavenly arms. For those whose duty it is to handle Catholic doctrine before the learned or the unlearned will nowhere find more ample matter or more abundant exhortation, whether on the subject of God, the supreme Good and the all-perfect Being, or of the works which display His Glory and His love. Nowhere is there anything more full or more express on the subject of the Savior of the world than is to be found in the whole range of the Bible. As St. Jerome says, "To be ignorant of the Scripture is not to know Christ."¹⁰ In its pages His Image stands out, living and breathing; diffusing everywhere around consolation in trouble, encouragement to virtue and attraction to the love of God. And as to the Church, her institutions, her nature, her office, and her gifts, we find in Holy Scripture so many references and so many ready and convincing arguments, that as St. Jerome again most truly says: "A man who is well grounded in the testimonies of the

Scripture is the bulwark of the Church.”¹¹ And if we come to morality and discipline, an apostolic man finds in the sacred writings abundant and excellent assistance; most holy precepts, gentle and strong exhortation, splendid examples of every virtue, and finally the promise of eternal reward and the threat of eternal punishment, uttered in terms of solemn import, in God’s name and in God’s own words.

4. And it is this peculiar and singular power of Holy Scripture, arising from the inspiration of the Holy Ghost, which gives authority to the sacred orator, fills him with apostolic liberty of speech, and communicates force and power to his eloquence. For those who infuse into their efforts the spirit and strength of the Word of God, speak “not in word only but in power also, and in the Holy Ghost, and in much fulness.”¹² Hence those preachers are foolish and improvident who, in speaking of religion and proclaiming the things of God, use no words but those of human science and human prudence, trusting to their own reasonings rather than to those of God. Their discourses may be brilliant and fine, but they must be feeble and they must be cold, for they are without the fire of the utterance of God¹³ and they must fall far short of that mighty power which the speech of God possesses: “for the Word of God is living and effectual, and more piercing than any two-edged sword; and reaching unto the division of the soul and the spirit.”¹⁴ But, indeed, all those who have a right to speak are agreed that there is in the Holy Scripture an eloquence that is wonderfully varied and rich, and worthy of great themes. This St. Augustine thoroughly understood and has abundantly set forth.¹⁵ This also is confirmed by the best preachers of all ages, who have gratefully acknowledged that they owed their repute chiefly to the assiduous use of the Bible, and to devout meditation on its pages.

5. The Holy Fathers well knew all this by practical experience, and they never cease to extol the sacred Scripture and its fruits. In innumerable passages of their writings we find them applying to it such phrases as “an inexhaustible treasury of heavenly doctrine,”¹⁶ or “an overflowing fountain of salvation,”¹⁷ or putting it before us as fertile pastures and beautiful gardens in which the flock of the Lord is marvelously refreshed and delighted.¹⁸ Let us listen to the words of St. Jerome. in his Epistle to Nepotian: “Often read the divine Scriptures; yea, let holy reading be always in thy hand; study that which thou thyself must preach. . . Let the speech of the priest be ever seasoned with Scriptural reading.”¹⁹ St. Gregory the Great, than whom no one has more admirably described the pastoral office, writes in the same sense: “Those,” he says, “who are zealous in the work of preaching must never cease the study of the written word of God.”²⁰ St. Augustine, however, warns us that “vainly does the preacher utter the Word of God exteriorly unless he listens to it interiorly;”²¹ and St. Gregory instructs sacred orators “first to find in Holy Scripture the knowledge of themselves, and then to carry it to others, lest in reproofing others they forget themselves.”²² Admonitions such as these had, indeed, been uttered long before by the Apostolic voice which had learnt its lesson from Christ Himself, Who “began to do and teach.” It was not to Timothy alone, but to the whole order of the clergy, that the command was addressed: “Take heed to thyself and to doctrine; be earnest in them. For in doing this thou shalt both save thyself and them that hear thee.”²³ For the saving and for the perfection of ourselves and of others there is at hand the very best of help in the Holy Scriptures, as the Book of Psalms, among others, so constantly insists; but those only will find it who bring to this divine reading not only docility and attention, but also piety and an innocent life. For the Sacred Scripture is not like other books. Dictated by the Holy Ghost, it contains things of the deepest importance, which in many instances are most difficult and obscure. To understand and explain such things there is always required the “coming”²⁴ of the same Holy Spirit; that is to say, His light and His grace; and these, as the Royal Psalmist so frequently insists, are to be sought by humble prayer and guarded by holiness of life.

6. It is in this that the watchful care of the Church shines forth conspicuously. By admirable laws and regulations, she has always shown herself solicitous that “the celestial treasure of the Sacred Books, so bountifully bestowed upon man by the Holy Spirit, should not lie neglected.”²⁵ She has prescribed that a considerable portion of them shall be read and piously reflected upon by all her ministers in the daily office of the sacred psalmody. She has ordered that in Cathedral Churches, in monasteries, and in other convents in which study can conveniently be pursued, they shall be expounded and interpreted by capable men; and she has strictly commanded that her children shall be fed with the saving words of the Gospel at least on Sundays and solemn feasts.²⁶ Moreover, it is owing to the wisdom and exertions of the Church that there has always been continued from century to century that cultivation of Holy Scripture which has been so remarkable and has borne such ample fruit.

7. And here, in order to strengthen Our teaching and Our exhortations, it is well to recall how, from the beginning of Christianity, all who have been renowned for holiness of life and sacred learning have given their deep and constant attention to Holy Scripture. If we consider the immediate disciples of the Apostles, St. Clement of Rome, St. Ignatius of Antioch, St. Polycarp — or the apologists, such as St. Justin and St. Irenaeus, we find that in their letters and their books, whether in defense of the Catholic Faith or in its commendation, they draw faith, strength, and unction from the Word of God. When there arose, in various Sees, Catechetical and Theological schools, of which the most celebrated were those of Alexandria and of Antioch, there was little taught in those schools but what was contained in the reading, the interpretation and the defense of the divine written word. From them came forth numbers of Fathers and writers whose laborious studies and admirable writings have justly merited for the three following centuries the appellation of the golden age of biblical exegesis. In the Eastern Church, the greatest name of all is Origen — a man remarkable alike for penetration of genius and for persevering labor; from whose numerous works and his great Hexapla almost all have drawn that came after him. Others who have widened the field of this science may also be named, as especially eminent; thus, Alexandria could boast of St. Clement and St. Cyril; Palestine, of Eusebius and the other St. Cyril; Cappadocia, of St. Basil the Great and the two St. Gregories. of Nazianzus and Nyssa; Antioch, of St. John Chrysostom, in whom the science of Scripture was rivaled by the splendor of his eloquence. In the Western Church there were many names as great: Tertullian, St. Cyprian, St. Hilary, St. Ambrose, St. Leo the Great, St. Gregory the Great; most famous of all, St. Augustine and St. Jerome, of whom the former was so marvelously acute in penetrating the sense of God's Word and so fertile in the use that he made of it for the promotion of the Catholic truth, and the latter has received from the Church, by reason of his pre-eminent knowledge of Scripture and his labors in promoting its use, the name of the "great Doctor."²⁷ From this period down to the eleventh century, although Biblical studies did not flourish with the same vigor and the same fruitfulness as before, yet they did flourish, and principally by the instrumentality of the clergy. It was their care and solicitude that selected the best and most useful things that the ancients had left, arranged them in order, and published them with additions of their own — as did S. Isidore of Seville, Venerable Bede, and Alcuin, among the most prominent; it was they who illustrated the sacred pages with "glosses" or short commentaries, as we see in Walafrid Strabo and St. Anselm of Laon, or expended fresh labor in securing their integrity, as did St. Peter Damian and Blessed Lanfranc. In the twelfth century many took up with great success the allegorical exposition of Scripture. In this kind, St. Bernard is pre-eminent; and his writings, it may be said, are Scripture all through. With the age of the scholastics came fresh and welcome progress in the study of the Bible. That the scholastics were solicitous about the genuineness of the Latin version is evident from the *Correctoria Biblica*, or lists of emendations, which they have left. But they expended their labors and industry chiefly on interpretation and explanation. To them we owe the accurate and clear distinction, such as had not been given before, of the various senses of the sacred words; the assignment of the value of each "sense" in theology; the division of books into parts, and the summaries of the various parts; the investigation of the objects of the writers; the demonstration of the connection of sentence with sentence, and clause with clause; all of which is calculated to throw much light on the more obscure passages of the sacred volume. The valuable work of the scholastics in Holy Scripture is seen in their theological treatises and in their Scripture commentaries; and in this respect the greatest name among them all is St. Thomas of Aquin.

8. When our predecessor, Clement V., established chairs of Oriental literature in the Roman College and in the principal Universities of Europe, Catholics began to make more accurate investigation on the original text of the Bible, as well as on the Latin version. The revival amongst us of Greek learning, and, much more, the happy invention of the art of printing, gave a strong impetus to Biblical studies. In a brief space of time, innumerable editions, especially of the Vulgate, poured from the press and were diffused throughout the Catholic world; so honored and loved was Holy Scripture during that very period against which the enemies of the Church direct their calumnies. Nor must we forget how many learned men there were, chiefly among the religious orders, who did excellent work for the Bible between the Council of Vienne and that of Trent; men who, by the employment of modern means and appliances, and by the tribute of their own genius and learning, not only added to the rich stores of ancient times, but prepared the way for the succeeding century, the century which followed the Council of Trent, when it almost seemed that the great age of the Fathers had returned. For it is well known, and We recall it with pleasure, that Our predecessors from Pius IV. to Clement VIII. caused to be prepared the celebrated editions of the Vulgate and the Septuagint, which, having been published by the command and authority of Sixtus V. and of the same Clement, are now in common use. At this time, moreover, were carefully brought out various other ancient

versions of the Bible, and the Polyglots of Antwerp and of Paris, most important for the investigation of the true meaning of the text; nor is there any one Book of either Testament which did not find more than one expositor, nor any grave question which did not profitably exercise the ability of many inquirers, among whom there are not a few — more especially of those who made most use of the Fathers — who have acquired great reputation. From that time downwards the labor and solicitude of Catholics has never been wanting; for, as time went on, eminent scholars have carried on Biblical study with success, and have defended Holy Scripture against rationalism with the same weapons of philology and kindred sciences with which it had been attacked. The calm and fair consideration of what has been said will clearly show that the Church has never failed in taking due measures to bring the Scriptures within reach of her children, and that she has ever held fast and exercised profitably that guardianship conferred upon her by Almighty God for the protection and glory of His Holy Word; so that she has never required, nor does she now require, any stimulation from without.

9. We must now, Venerable Brethren, as our purpose demands, impart to you such counsels as seem best suited for carrying on successfully the study of Biblical science.

10. But first it must be clearly understood whom we have to oppose and contend against, and what are their tactics and their arms. In earlier times the contest was chiefly with those who, relying on private judgment and repudiating the divine traditions and teaching office of the Church, held the Scriptures to be the one source of revelation and the final appeal in matters of Faith. Now, we have to meet the Rationalists, true children and inheritors of the older heretics, who, trusting in their turn to their own way of thinking, have rejected even the scraps and remnants of Christian belief which had been handed down to them. They deny that there is any such thing as revelation or inspiration, or Holy Scripture at all; they see, instead, only the forgeries and the falsehoods of men; they set down the Scripture narratives as stupid fables and lying stories: the prophecies and the oracles of God are to them either predictions made up after the event or forecasts formed by the light of nature; the miracles and the wonders of God's power are not what they are said to be, but the startling effects of natural law, or else mere tricks and myths; and the Apostolic Gospels and writings are not the work of the Apostles at all. These detestable errors, whereby they think they destroy the truth of the divine Books, are obtruded on the world as the peremptory pronouncements of a certain newly-invented "free science;" a science, however, which is so far from final that they are perpetually modifying and supplementing it. And there are some of them who, notwithstanding their impious opinions and utterances about God, and Christ, the Gospels and the rest of Holy Scripture, would fain be considered both theologians and Christians and men of the Gospel, and who attempt to disguise by such honorable names their rashness and their pride. To them we must add not a few professors of other sciences who approve their views and give them assistance, and are urged to attack the Bible by a similar intolerance of revelation. And it is deplorable to see these attacks growing every day more numerous and more severe. It is sometimes men of learning and judgment who are assailed; but these have little difficulty in defending themselves from evil consequences. The efforts and the arts of the enemy are chiefly directed against the more ignorant masses of the people. They diffuse their deadly poison by means of books, pamphlets, and newspapers; they spread it by addresses and by conversation; they are found everywhere; and they are in possession of numerous schools, taken by violence from the Church, in which, by ridicule and scurrilous jesting, they pervert the credulous and unformed minds of the young to the contempt of Holy Scripture. Should not these things, Venerable Brethren, stir up and set on fire the heart of every Pastor, so that to this "knowledge, falsely so called,"²⁸ may be opposed the ancient and true science which the Church, through the Apostles, has received from Christ, and that Holy Scripture may find the champions that are needed in so momentous a battle?

11. Let our first care, then be to see that in Seminaries and Academical institutions the study of Holy Scripture be placed on such a footing as its own importance and the circumstances of the time demand. With this view, the first thing which requires attention is the wise choice of Professors. Teachers of Sacred Scripture are not to be appointed at hap-hazard out of the crowd; but they must be men whose character and fitness are proved by their love of, and their long familiarity with, the Bible, and by suitable learning and study.

12. It is a matter of equal importance to provide in time for a continuous succession of such teachers; and it will be well, wherever this can be done, to select young men of good promise who have successfully accomplished their theological course, and to set them apart exclusively for Holy Scripture, affording them facilities for full and complete studies.

Professors thus chosen and thus prepared may enter with confidence on the task that is appointed for them; and that they may carry out their work well and profitably, let them take heed to the instructions We now proceed to give.

13. At the commencement of a course of Holy Scripture let the Professor strive earnestly to form the judgment of the young beginners so as to train them equally to defend the sacred writings and to penetrate their meaning. This is the object of the treatise which is called “Introduction.” Here the student is taught how to prove the integrity and authority of the Bible, how to investigate and ascertain its true sense, and how to meet and refute objections. It is needless to insist upon the importance of making these preliminary studies in an orderly and thorough fashion, with the accompaniment and assistance of Theology; for the whole subsequent course must rest on the foundation thus laid and make use of the light thus acquired. Next, the teacher will turn his earnest attention to that more fruitful division of Scripture science which has to do with Interpretation; wherein is imparted the method of using the word of God for the advantage of religion and piety. We recognize without hesitation that neither the extent of the matter nor the time at disposal allows each single Book of the Bible to be separately gone through. But the teaching should result in a definite and ascertained method of interpretation — and therefore the Professor should equally avoid the mistake of giving a mere taste of every Book, and of dwelling at too great length on a part of one Book. If most schools cannot do what is done in the large institutions — that is, take the students through the whole of one or two Books continuously and with a certain development — yet at least those parts which are selected should be treated with suitable fullness; in such a way that the students may learn from the sample that is thus put before them to love and use the remainder of the sacred Book during the whole of their lives. The Professor, following the tradition of antiquity, will make use of the Vulgate as his text; for the Council of Trent decreed that “in public lectures, disputations, preaching, and exposition,”²⁹ the Vulgate is the “authentic” version; and this is the existing custom of the Church. At the same time, the other versions which Christian antiquity has approved, should not be neglected, more especially the more ancient MSS. For although the meaning of the Hebrew and Greek is substantially rendered by the Vulgate, nevertheless wherever there may be ambiguity or want of clearness, the “examination of older tongues,”³⁰ to quote St. Augustine, will be useful and advantageous. But in this matter we need hardly say that the greatest prudence is required, for the “office of a commentator,” as St. Jerome says, “is to set forth not what he himself would prefer, but what his author says.”³¹ The question of “readings” having been, when necessary, carefully discussed, the next thing is to investigate and expound the meaning. And the first counsel to be given is this: That the more our adversaries contend to the contrary, so much the more solicitously should we adhere to the received and approved canons of interpretation. Hence, whilst weighing the meanings of words, the connection of ideas, the parallelism of passages, and the like, we should by all means make use of such illustrations as can be drawn from apposite erudition of an external sort; but this should be done with caution, so as not to bestow on questions of this kind more labor and time than are spent on the Sacred Books themselves, and not to overload the minds of the students with a mass of information that will be rather a hindrance than a help.

14. The Professor may now safely pass on to the use of Scripture in matters of Theology. On this head it must be observed that in addition to the usual reasons which make ancient writings more or less difficult to understand, there are some which are peculiar to the Bible. For the language of the Bible is employed to express, under the inspiration of the Holy Ghost, many things which are beyond the power and scope of the reason of man — that is to say, divine mysteries and all that is related to them. There is sometimes in such passages a fullness and a hidden depth of meaning which the letter hardly expresses and which the laws of interpretation hardly warrant. Moreover, the literal sense itself frequently admits other senses, adapted to illustrate dogma or to confirm morality. Wherefore it must be recognized that the sacred writings are wrapt in a certain religious obscurity, and that no one can enter into their interior without a guide³²; God so disposing, as the Holy Fathers commonly teach, in order that men may investigate them with greater ardor and earnestness, and that what is attained with difficulty may sink more deeply into the mind and heart; and, most of all, that they may understand that God has delivered the Holy Scriptures to the Church, and that in reading and making use of His Word, they must follow the Church as their guide and their teacher. St. Irenaeus long since laid down, that where the charismata of God were, there the truth was to be learnt, and that Holy Scripture was safely interpreted by those who had the Apostolic succession.³³ His teaching, and that of other Holy Fathers, is taken up by the Council of the Vatican, which, in renewing the decree of Trent declares its “mind” to be this — that “in things of faith and morals, belonging to the building up of Christian doctrine, that is to be considered the true sense of Holy Scripture which has been held and is held by our Holy Mother the Church, whose

place it is to judge of the true sense and interpretation of the Scriptures; and therefore that it is permitted to no one to interpret Holy Scripture against such sense or also against the unanimous agreement of the Fathers.”³⁴ By this most wise decree the Church by no means prevents or restrains the pursuit of Biblical science, but rather protects it from error, and largely assists its real progress. A wide field is still left open to the private student, in which his hermeneutical skill may display itself with signal effect and to the advantage of the Church. On the one hand, in those passages of Holy Scripture which have not as yet received a certain and definitive interpretation, such labors may, in the benignant providence of God, prepare for and bring to maturity the judgment of the Church; on the other, in passages already defined, the private student may do work equally valuable, either by setting them forth more clearly to the flock and more skillfully to scholars, or by defending them more powerfully from hostile attack. Wherefore the first and dearest object of the Catholic commentator should be to interpret those passages which have received an authentic interpretation either from the sacred writers themselves, under the inspiration of the Holy Ghost (as in many places of the New Testament), or from the Church, under the assistance of the same Holy Spirit, whether by her solemn judgment or her ordinary and universal magisterium³⁵ — to interpret these passages in that identical sense, and to prove, by all the resources of science, that sound hermeneutical laws admit of no other interpretation. In the other passages, the analogy of faith should be followed, and Catholic doctrine, as authoritatively proposed by the Church, should be held as the supreme law; for, seeing that the same God is the author both of the Sacred Books and of the doctrine committed to the Church, it is clearly impossible that any teaching can by legitimate means be extracted from the former, which shall in any respect be at variance with the latter. Hence it follows that all interpretation is foolish and false which either makes the sacred writers disagree one with another, or is opposed to the doctrine of the Church. The Professor of Holy Scripture, therefore, amongst other recommendations, must be well acquainted with the whole circle of Theology and deeply read in the commentaries of the Holy Fathers and Doctors, and other interpreters of mark.³⁶ This is inculcated by St. Jerome, and still more frequently by St. Augustine, who thus justly complains: “If there is no branch of teaching, however humble and easy to learn, which does not require a master, what can be a greater sign of rashness and pride than to refuse to study the Books of the divine mysteries by the help of those who have interpreted them?”³⁷ The other Fathers have said the same, and have confirmed it by their example, for they “endeavored to acquire the understanding of the Holy Scriptures not by their own lights and ideas, but from the writings and authority of the ancients, who in their turn, as we know, received the rule of interpretation in direct line from the Apostles.”³⁸ The Holy Fathers “to whom, after the Apostles, the Church owes its growth — who have planted, watered, built, governed, and cherished it,”³⁹ the Holy Fathers, We say, are of supreme authority, whenever they all interpret in one and the same manner any text of the Bible, as pertaining to the doctrine of faith or morals; for their unanimity clearly evinces that such interpretation has come down from the Apostles as a matter of Catholic faith. The opinion of the Fathers is also of very great weight when they treat of these matters in their capacity of doctors, unofficially; not only because they excel in their knowledge of revealed doctrine and in their acquaintance with many things which are useful in understanding the apostolic Books, but because they are men of eminent sanctity and of ardent zeal for the truth, on whom God has bestowed a more ample measure of His light. Wherefore the expositor should make it his duty to follow their footsteps with all reverence, and to use their labors with intelligent appreciation.

15. But he must not on that account consider that it is forbidden, when just cause exists, to push inquiry and exposition beyond what the Fathers have done; provided he carefully observes the rule so wisely laid down by St. Augustine — not to depart from the literal and obvious sense, except only where reason makes it untenable or necessity requires;⁴⁰ a rule to which it is the more necessary to adhere strictly in these times, when the thirst for novelty and unrestrained freedom of thought make the danger of error most real and proximate. Neither should those passages be neglected which the Fathers have understood in an allegorical or figurative sense, more especially when such interpretation is justified by the literal, and when it rests on the authority of many. For this method of interpretation has been received by the Church from the Apostles, and has been approved by her own practice, as the holy Liturgy attests; although it is true that the holy Fathers did not thereby pretend directly to demonstrate dogmas of faith, but used it as a means of promoting virtue and piety, such as, by their own experience, they knew to be most valuable. The authority of other Catholic interpreters is not so great; but the study of Scripture has always continued to advance in the Church, and, therefore, these commentaries also have their own honorable place, and are serviceable in many ways for the refutation of assailants and the explanation of difficulties. But it is most unbecoming to pass by, in ignorance or contempt, the excellent work which Catholics have left in abundance, and

to have recourse to the works of non-Catholics — and to seek in them, to the detriment of sound doctrine and often to the peril of faith, the explanation of passages on which Catholics long ago have successfully employed their talent and their labor. For although the studies of non-Catholics, used with prudence, may sometimes be of use to the Catholic student, he should, nevertheless, bear well in mind — as the Fathers also teach in numerous passages⁴¹ — that the sense of Holy Scripture can nowhere be found incorrupt out side of the Church, and cannot be expected to be found in writers who, being without the true faith, only gnaw the bark of the Sacred Scripture, and never attain its pith.

16. Most desirable is it, and most essential, that the whole teaching of Theology should be pervaded and animated by the use of the divine Word of God. This is what the Fathers and the greatest theologians of all ages have desired and reduced to practice. It was chiefly out of the Sacred Writings that they endeavored to proclaim and establish the Articles of Faith and the truths therewith connected, and it was in them, together with divine Tradition, that they found the refutation of heretical error, and the reasonableness, the true meaning, and the mutual relation of the truths of Catholicism. Nor will any one wonder at this who considers that the Sacred Books hold such an eminent position among the sources of revelation that without their assiduous study and use, Theology cannot be placed on its true footing, or treated as its dignity demands. For although it is right and proper that students in academies and schools should be chiefly exercised in acquiring a scientific knowledge of dogma, by means of reasoning from the Articles of Faith to their consequences, according to the rules of approved and sound philosophy — nevertheless the judicious and instructed theologian will by no means pass by that method of doctrinal demonstration which draws its proof from the authority of the Bible; “for (Theology) does not receive her first principles from any other science, but immediately from God by revelation. And, therefore, she does not receive of other sciences as from a superior, but uses them as her inferiors or handmaids.”⁴² It is this view of doctrinal teaching which is laid down and recommended by the prince of theologians, St. Thomas of Aquinas;⁴³ who, moreover, shows — such being the essential character of Christian Theology — how she can defend her own principles against attack: “If the adversary,” he says, “do but grant any portion of the divine revelation, we have an argument against him; thus, against a heretic we can employ Scripture authority, and against those who deny one article, we can use another. But if our opponent reject divine revelation entirely, there is then no way left to prove the Article of Faith by reasoning; we can only solve the difficulties which are raised against them.”⁴⁴ Care must be taken, then, that beginners approach the study of the Bible well prepared and furnished; otherwise, just hopes will be frustrated, or, perchance, what is worse, they will unthinkingly risk the danger of error, falling an easy prey to the sophisms and labored erudition of the Rationalists. The best preparation will be a conscientious application to philosophy and theology under the guidance of St. Thomas of Aquin, and a thorough training therein — as We ourselves have elsewhere pointed out and directed. By this means, both in Biblical studies and in that part of Theology which is called positive, they will pursue the right path and make satisfactory progress.

17. To prove, to expound, to illustrate Catholic Doctrine by the legitimate and skillful interpretation of the Bible, is much; but there is a second part of the subject of equal importance and equal difficulty — the maintenance in the strongest possible way of its full authority. This cannot be done completely or satisfactorily except by means of the living and proper magisterium of the Church. The Church, “by reason of her wonderful propagation, her distinguished sanctity and inexhaustible fecundity in good, her Catholic unity, and her unshaken stability, is herself a great and perpetual motive of credibility, and an unassailable testimony to her own Divine mission.”⁴⁵ But since the divine and infallible magisterium of the Church rests also on the authority of Holy Scripture, the first thing to be done is to vindicate the trustworthiness of the sacred records at least as human documents, from which can be clearly proved, as from primitive and authentic testimony, the Divinity and the mission of Christ our Lord, the institution of a hierarchical Church and the primacy of Peter and his successors. It is most desirable, therefore, that there should be numerous members of the clergy well prepared to enter upon a contest of this nature, and to repulse hostile assaults, chiefly trusting in that armor of God recommended by the Apostle,⁴⁶ but also not unaccustomed to modern methods of attack. This is beautifully alluded to by St. John Chrysostom, when describing the duties of priests: “We must use every endeavor that the ‘Word of God may dwell in us abundantly’⁴⁷ and not merely for one kind of fight must we be prepared — for the contest is many-sided and the enemy is of every sort; and they do not all use the same weapons nor make their onset in the same way. Wherefore it is needful that the man who has to contend against all should be acquainted with the engines and the arts of all — that he should be at once archer and slinger, commandant and officer, general and private soldier, foot-soldier and horseman, skilled in sea-fight and in siege;

for unless he knows every trick and turn of war, the devil is well able, if only a single door be left open, to get in his fierce bands and carry off the sheep.”⁴⁸ The sophisms of the enemy and his manifold arts of attack we have already touched upon. Let us now say a word of advice on the means of defense. The first means is the study of the Oriental languages and of the art of criticism. These two acquirements are in these days held in high estimation, and therefore the clergy, by making themselves more or less fully acquainted with them as time and place may demand, will the better be able to discharge their office with becoming credit; for they must make themselves “all to all,”⁴⁹ always “ready to satisfy every one that asketh them a reason for the hope that is in them.”⁵⁰ Hence it is most proper that Professors of Sacred Scripture and theologians should master those tongues in which the sacred Books were originally written; and it would be well that Church students also should cultivate them, more especially those who aspire to academic degrees. And endeavors should be made to establish in all academic institutions — as has already been laudably done in many — chairs of the other ancient languages, especially the Semitic, and of subjects connected therewith, for the benefit principally of those who are intended to profess sacred literature. These latter, with a similar object in view, should make themselves well and thoroughly acquainted with the art of true criticism. There has arisen, to the great detriment of religion, an inept method, dignified by the name of the “higher criticism,” which pretends to judge of the origin, integrity and authority of each Book from internal indications alone. It is clear, on the other hand, that in historical questions, such as the origin and the handing down of writings, the witness of history is of primary importance, and that historical investigation should be made with the utmost care; and that in this matter internal evidence is seldom of great value, except as confirmation. To look upon it in any other light will be to open the door to many evil consequences. It will make the enemies of religion much more bold and confident in attacking and mangling the Sacred Books; and this vaunted “higher criticism” will resolve itself into the reflection of the bias and the prejudice of the critics. It will not throw on the Scripture the light which is sought, or prove of any advantage to doctrine; it will only give rise to disagreement and dissension, those sure notes of error, which the critics in question so plentifully exhibit in their own persons; and seeing that most of them are tainted with false philosophy and rationalism, it must lead to the elimination from the sacred writings of all prophecy and miracle, and of everything else that is outside the natural order.

18. In the second place, we have to contend against those who, making an evil use of physical science, minutely scrutinize the Sacred Book in order to detect the writers in a mistake, and to take occasion to vilify its contents. Attacks of this kind, bearing as they do on matters of sensible experience, are peculiarly dangerous to the masses, and also to the young who are beginning their literary studies; for the young, if they lose their reverence for the Holy Scripture on one or more points, are easily led to give up believing in it altogether. It need not be pointed out how the nature of science, just as it is so admirably adapted to show forth the glory of the Great Creator, provided it be taught as it should be, so if it be perversely imparted to the youthful intelligence, it may prove most fatal in destroying the principles of true philosophy and in the corruption of morality. Hence to the Professor of Sacred Scripture a knowledge of natural science will be of very great assistance in detecting such attacks on the Sacred Books, and in refuting them. There can never, indeed, be any real discrepancy between the theologian and the physicist, as long as each confines himself within his own lines, and both are careful, as St. Augustine warns us, “not to make rash assertions, or to assert what is not known as known.”⁵¹ If dissension should arise between them, here is the rule also laid down by St. Augustine, for the theologian: “Whatever they can really demonstrate to be true of physical nature, we must show to be capable of reconciliation with our Scriptures; and whatever they assert in their treatises which is contrary to these Scriptures of ours, that is to Catholic faith, we must either prove it as well as we can to be entirely false, or at all events we must, without the smallest hesitation, believe it to be so.”⁵² To understand how just is the rule here formulated we must remember, first, that the sacred writers, or to speak more accurately, the Holy Ghost “Who spoke by them, did not intend to teach men these things (that is to say, the essential nature of the things of the visible universe), things in no way profitable unto salvation.”⁵³ Hence they did not seek to penetrate the secrets of nature, but rather described and dealt with things in more or less figurative language, or in terms which were commonly used at the time and which in many instances are in daily use at this day, even by the most eminent men of science. Ordinary speech primarily and properly describes what comes under the senses; and somewhat in the same way the sacred writers — as the Angelic Doctor also reminds us — “went by what sensibly appeared,”⁵⁴ or put down what God, speaking to men, signified, in the way men could understand and were accustomed to.

19. The unshrinking defense of the Holy Scripture, however, does not require that we should equally uphold all the opinions which each of the Fathers or the more recent interpreters have put forth in explaining it; for it may be that, in commenting on passages where physical matters occur, they have sometimes expressed the ideas of their own times, and thus made statements which in these days have been abandoned as incorrect. Hence, in their interpretations, we must carefully note what they lay down as belonging to faith, or as intimately connected with faith — what they are unanimous in. For “in those things which do not come under the obligation of faith, the Saints were at liberty to hold divergent opinions, just as we ourselves are,”⁵⁵ according to the saying of St. Thomas. And in another place he says most admirably: “When philosophers are agreed upon a point, and it is not contrary to our faith, it is safer, in my opinion, neither to lay down such a point as a dogma of faith, even though it is perhaps so presented by the philosophers, nor to reject it as against faith, lest we thus give to the wise of this world an occasion of despising our faith.”⁵⁶ The Catholic interpreter, although he should show that those facts of natural science which investigators affirm to be now quite certain are not contrary to the Scripture rightly explained, must nevertheless always bear in mind, that much which has been held and proved as certain has afterwards been called in question and rejected. And if writers on physics travel outside the boundaries of their own branch, and carry their erroneous teaching into the domain of philosophy, let them be handed over to philosophers for refutation.

20. The principles here laid down will apply to cognate sciences, and especially to History. It is a lamentable fact that there are many who with great labor carry out and publish investigations on the monuments of antiquity, the manners and institutions of nations and other illustrative subjects, and whose chief purpose in all this is too often to find mistakes in the sacred writings and so to shake and weaken their authority. Some of these writers display not only extreme hostility, but the greatest unfairness; in their eyes a profane book or ancient document is accepted without hesitation, whilst the Scripture, if they only find in it a suspicion of error, is set down with the slightest possible discussion as quite untrustworthy. It is true, no doubt, that copyists have made mistakes in the text of the Bible; this question, when it arises, should be carefully considered on its merits, and the fact not too easily admitted, but only in those passages where the proof is clear. It may also happen that the sense of a passage remains ambiguous, and in this case good hermeneutical methods will greatly assist in clearing up the obscurity. But it is absolutely wrong and forbidden, either to narrow inspiration to certain parts only of Holy Scripture, or to admit that the sacred writer has erred. For the system of those who, in order to rid themselves of these difficulties, do not hesitate to concede that divine inspiration regards the things of faith and morals, and nothing beyond, because (as they wrongly think) in a question of the truth or falsehood of a passage, we should consider not so much what God has said as the reason and purpose which He had in mind in saying it — this system cannot be tolerated. For all the books which the Church receives as sacred and canonical, are written wholly and entirely, with all their parts, at the dictation of the Holy Ghost; and so far is it from being possible that any error can co-exist with inspiration, that inspiration not only is essentially incompatible with error, but excludes and rejects it as absolutely and necessarily as it is impossible that God Himself, the supreme Truth, can utter that which is not true. This is the ancient and unchanging faith of the Church, solemnly defined in the Councils of Florence and of Trent, and finally confirmed and more expressly formulated by the Council of the Vatican. These are the words of the last: “The Books of the Old and New Testament, whole and entire, with all their parts, as enumerated in the decree of the same Council (Trent) and in the ancient Latin Vulgate, are to be received as sacred and canonical. And the Church holds them as sacred and canonical, not because, having been composed by human industry, they were afterwards approved by her authority; nor only because they contain revelation without error; but because, having been written under the inspiration of the Holy Ghost, they have God for their author.”⁵⁷ Hence, because the Holy Ghost employed men as His instruments, we cannot therefore say that it was these inspired instruments who, perchance, have fallen into error, and not the primary author. For, by supernatural power, He so moved and impelled them to write — He was so present to them — that the things which He ordered, and those only, they, first, rightly understood, then willed faithfully to write down, and finally expressed in apt words and with infallible truth. Otherwise, it could not be said that He was the Author of the entire Scripture. Such has always been the persuasion of the Fathers. “Therefore,” says St. Augustine, “since they wrote the things which He showed and uttered to them, it cannot be pretended that He is not the writer; for His members executed what their Head dictated.”⁵⁸ And St. Gregory the Great thus pronounces: “Most superfluous it is to inquire who wrote these things — we loyally believe the Holy Ghost to be the Author of the book. He wrote it Who dictated it for writing; He wrote it Who inspired its execution.”⁵⁹

21. It follows that those who maintain that an error is possible in any genuine passage of the sacred writings, either pervert the Catholic notion of inspiration, or make God the author of such error. And so emphatically were all the Fathers and Doctors agreed that the divine writings, as left by the hagiographers, are free from all error, that they labored earnestly, with no less skill than reverence, to reconcile with each other those numerous passages which seem at variance — the very passages which in great measure have been taken up by the “higher criticism;” for they were unanimous in laying it down, that those writings, in their entirety and in all their parts were equally from the afflatus of Almighty God, and that God, speaking by the sacred writers, could not set down anything but what was true. The words of St. Augustine to St. Jerome may sum up what they taught: “On my part I confess to your charity that it is only to those Books of Scripture which are now called canonical that I have learned to pay such honor and reverence as to believe most firmly that none of their writers has fallen into any error. And if in these Books I meet anything which seems contrary to truth, I shall not hesitate to conclude either that the text is faulty, or that the translator has not expressed the meaning of the passage, or that I myself do not understand.”⁶⁰

22. But to undertake fully and perfectly, and with all the weapons of the best science, the defense of the Holy Bible is far more than can be looked for from the exertions of commentators and theologians alone. It is an enterprise in which we have a right to expect the co-operation of all those Catholics who have acquired reputation in any branch of learning whatever. As in the past, so at the present time, the Church is never without the graceful support of her accomplished children; may their services to the Faith grow and increase! For there is nothing which We believe to be more needful than that truth should find defenders more powerful and more numerous than the enemies it has to face; nor is there anything which is better calculated to impress the masses with respect for truth than to see it boldly proclaimed by learned and distinguished men. Moreover, the bitter tongues of objectors will be silenced, or at least they will not dare to insist so shamelessly that faith is the enemy of science, when they see that scientific men of eminence in their profession show towards faith the most marked honor and respect. Seeing, then, that those can do so much for the advantage of religion on whom the goodness of Almighty God has bestowed, together with the grace of the faith, great natural talent, let such men, in this bitter conflict of which the Holy Scripture is the object, select each of them the branch of study most suitable to his circumstances, and endeavor to excel therein, and thus be prepared to repulse with credit and distinction the assaults on the Word of God. And it is Our pleasing duty to give deserved praise to a work which certain Catholics have taken up — that is to say, the formation of societies and the contribution of considerable sums of money, for the purpose of supplying studious and learned men with every kind of help and assistance in carrying out complete studies. Truly an excellent fashion of investing money, and well-suited to the times in which we live! The less hope of public patronage there is for Catholic study, the more ready and the more abundant should be the liberality of private persons — those to whom God has given riches thus willingly making use of their means to safeguard the treasure of His revealed doctrine.

23. In order that all these endeavors and exertions may really prove advantageous to the cause of the Bible, let scholars keep steadfastly to the principles which We have in this Letter laid down. Let them loyally hold that God, the Creator and Ruler of all things, is also the Author of the Scriptures — and that therefore nothing can be proved either by physical science or archaeology which can really contradict the Scriptures. If, then, apparent contradiction be met with, every effort should be made to remove it. Judicious theologians and commentators should be consulted as to what is the true or most probable meaning of the passage in discussion, and the hostile arguments should be carefully weighed. Even if the difficulty is after all not cleared up and the discrepancy seems to remain, the contest must not be abandoned; truth cannot contradict truth, and we may be sure that some mistake has been made either in the interpretation of the sacred words, or in the polemical discussion itself; and if no such mistake can be detected, we must then suspend judgment for the time being. There have been objections without number perseveringly directed against the Scripture for many a long year, which have been proved to be futile and are now never heard of; and not unfrequently interpretations have been placed on certain passages of Scripture (not belonging to the rule of faith or morals) which have been rectified by more careful investigations. As time goes on, mistaken views die and disappear; but “truth remaineth and groweth stronger for ever and ever.”⁶¹ Wherefore, as no one should be so presumptuous as to think that he understands the whole of the Scripture, in which St. Augustine himself confessed that there was more that he did not know, than that he knew,⁶² so, if he should come upon anything that seems incapable of solution, he must take to heart the cautious rule of the same holy Doctor: “It is better even to be oppressed by

unknown but useful signs, than to interpret them uselessly and thus to throw off the yoke only to be caught in the trap of error.”⁶³

25. Such, Venerable Brethren, are the admonitions and the instructions which, by the help of God, We have thought it well, at the present moment, to offer to you on the study of Holy Scripture. It will now be your province to see that what we have said be observed and put in practice with all due reverence and exactness; that so, we may prove our gratitude to God for the communication to man of the Words of his Wisdom, and that all the good results so much to be desired may be realized, especially as they affect the training of the students of the Church, which is our own great solicitude and the Church’s hope. Exert yourselves with willing alacrity, and use your authority and your persuasion in order that these studies may be held in just regard and may flourish, in Seminaries and in the educational Institutions which are under your jurisdiction. Let them flourish in completeness and in happy success, under the direction of the Church, in accordance with the salutary teaching and example of the Holy Fathers and the laudable traditions of antiquity; and, as time goes on, let them be widened and extended as the interests and glory of truth may require — the interest of that Catholic Truth which comes from above, the never-failing source of man’s salvation. Finally, We admonish with paternal love all students and ministers of the Church always to approach the Sacred Writings with reverence and piety; for it is impossible to attain to the profitable understanding thereof unless the arrogance of “earthly” science be laid aside, and there be excited in the heart the holy desire for that wisdom “which is from above.” In this way the intelligence which is once admitted to these sacred studies, and thereby illuminated and strengthened, will acquire a marvelous facility in detecting and avoiding the fallacies of human science, and in gathering and using for eternal salvation all that is valuable and precious; whilst at the same time the heart will grow warm, and will strive with ardent longing to advance in virtue and in divine love. “Blessed are they who examine His testimonies; they shall seek Him with their whole heart.”⁶⁴

26. And now, filled with hope in the divine assistance, and trusting to your pastoral solicitude — as a pledge of heavenly grace and a sign of Our special goodwill — to you all, and to the Clergy and the whole flock entrusted to you, We lovingly impart in Our Lord the Apostolic Benediction.

Given at St. Peter’s, at Rome, the 18th day of November, 1893, the eighteenth year of Our Pontificate.

REFERENCES:

1. *Conc. Vat. sess. iii. cap. ii. de revel.*
2. *Ibid.*
3. *S. Aug. de civ. dei xi., 3.*
4. *S. Clem. Rom. I ad. Cor. 45; S. Polycarp. ad Phil. 7; S. Iren. c haer. ii. 28, 2.*
5. *S. Chrys. in Gen. hom. 2, 2; S. Aug. in Ps. xxx., serm., 2, I; S. Greg. M. ad Theod. ep. iv., 31.*
6. *2 Tim. iii., 16-17.*
7. *S. Aug. de util. cred. xiv. 32.*
8. *Act xiv., 3.*
9. *St. Hieron. de stud. Script. ad. Paulin. ep. Iiii. 3.*
10. *In Isiam Prol.*
11. *In Isaiam liv., 12.*
12. *i Thess. i., 5.*
13. *Jerem. xxiii., 29.*
14. *Hebr. iv., 12.*
15. *De doct. Chr. iv., 6, 7.*
16. *S. Chrys. in Gen. Hom. xxi., 2; Hom. Ix., 3; S. Aug. de Disc. Christ., ii.*
17. *S. Athan. ep. fest. xxxix.*
18. *S. Aug. serm. xxvi., 24; S. Ambr. in Ps. cxviii., serm. xix, 2.*
19. *S. Hier. de vita cleric. ad Nepot.*
20. *S. Greg. M., Regul. past. ii., 11 (al. 22); Moral. xviii., 26 (al. 14).*
21. *S. Aug. serm. clxxix., 1.*
22. *S. Greg. M. Regul. past., iii., 24 (al. 48).*

23. *i Tim. iv., 16.*
24. *S. Hier. in Mic. i., 10.*
25. *Conc. Trid. sess. v. decret. de reform, 1.*
26. *Ibid. 1-2.*
27. *See the Collect on his feast, September 30.*
28. *I Tim. vi., 20.*
29. *Sess. iv., decret. de edit. et usu sacr. libror.*
30. *De doct. chr. iii., 4.*
31. *Ad Pammachium.*
32. *S. Hier. ad Paulin. de studio Script. ep. Iiii., 4.*
33. *C. haer. iv., 26, S.*
34. *Sess. iii., cap. ii., de revel.; cf Conc. Trid. sess. iv. decret de edit. et usu sacr. libror.*
35. *Conc. Vat. sess. iii., cap. ii., de fide.*
36. *Ibid. 6, 7.*
37. *Ad Honorat. de util. cred. xvii., 35.*
38. *Rufinus Hist eccl. ii., 9.*
39. *S. Aug. c. Julian. ii, 10, 37.*
40. *De Gen. ad litt. 1, viii., c. 7, 13.*
41. *Cfr. Clem. Alex. Strom. vii., 16; Orig. de princ. iv., 8; in Levit. hom. 4, 8; Tertull. de praescr. 15, seqq.; S. Hilar. Pict. in Matth. 13, 1.*
42. *S. Greg. M. Moral xx., 9 (al. 11).*
43. *Summ. theol. p. i., q. i., a. 5 ad 2.*
44. *Ibid. a. 8.*
45. *Conc. Vat. sess. iii., c. iii. de fide.*
46. *Eph. vi., 13, seqq.*
47. *Cfr., Coloss. iii., 16.*
48. *De sacerdotio iv., 4.*
49. *I Cor. ix., 22.*
50. *I Peter iii., 15.*
51. *In Gen. op. imperf ix., 30.*
52. *De Gen. ad litt., i., 21, 41.*
53. *S. Aug. ib. ii., 9, 20.*
54. *Summa theol. p. 1, q. Ixx., a. 1, ad 3.*
55. *In Sent. ii., Dist. q. i., a. 3.*
56. *Opusc. x.*
57. *Sess. iii., c. ii., de Rev.*
58. *De consensu Evangel. 1. 1, c. 35.*
59. *Praef in Job, n. 2.*
60. *Ep. Ixxxii., i. et crebrius alibi.*
61. *3 Esdr. iv., 38.*
62. *ad lanuar. ep. Iv., 21.*
63. *De doct. chr. iii., 9, 18.*
64. *Ps. xviii., 2*

Quae Ad Nos. On the Church in Bohemia and Moravia. Pope Leo XIII - 1902

To Cardinal Skrbensky, Archbishop of Prague and to the Other Archbishops and Bishops of Bohemia and Moravia.

1. The notices which daily come to Us about the state of your dioceses and the departure of large numbers from the rites and practices of Catholicism cause Us great sorrow and grief. Certainly We do not doubt that you strenuously apply every argument to repair the misfortunes of the flock entrusted to you and to prevent losses from becoming worse with each day. If the enemies of the faith spare neither labor nor money, and strain with all their might to destroy your flock, you, whom Christ wished to be Pastors, must not be idle; you must use every available means to defend your flock. However, the

magnitude of the danger persuades Us to goad the willing. We know, to be sure, that not all of your dioceses are in the same circumstances with regard to the security of the faith; therefore the same means of assistance for preserving the faith cannot be applied everywhere. However, since the danger is a common one, and it is a common fatherland which calls for defense, We think that the very best resolution would be for you to communicate with each other and with united opinion to provide for what must be accomplished and what must be avoided. Therefore it is Our wish that all of you Bishops of Bohemia and Moravia hold a meeting as soon as possible to deliberate concerning the defense of the faith among your countrymen. Naturally you will see to it that the nature of the deliberations and decisions which take place be referred to Us so that they may be sanctioned by the apostolic approval. Moreover, We do not wish to let this opportunity go by without commending to you again most strenuously that you take care to extirpate totally the partisan zeal which causes the holy clergy among you to be split apart; this divides and enervates the forces of those whose union is greatly needed, now especially, for the defense of the faith. May the aid of divine grace be with you in these tasks. As a token of Our love receive the Apostolic Blessing which We most lovingly in the Lord impart to you and your flock.

Given in Rome at St. Peter's, 22 November 1902, in the 25th year of Our Pontificate.

Quam Aerumnosa. On Italian Immigrants. Pope Leo XIII - 1888

To Our Venerable Brothers the Archbishops and Bishops of America.

Venerable Brethren, Greeting and the Apostolic Blessing.

How sad and fraught with trouble is the state of those who yearly emigrate in bodies to America for the means of living is so well known to you that there is no need of Us to speak of it at length. For the evils which press about them are witnessed by you close at hand, and more than once in your letters to Us, many of you have mournfully referred to the matter. It is, indeed, piteous that so many unhappy sons of Italy, driven by want to seek another land, should encounter ills greater than those from which they would fly. And it often happens that to the toils of every kind by which their physical life is wasted, is added the far more wretched ruin of their souls. The very first voyage of the emigrants is full of perils and hardships, for they fall for the most part into the hands of avaricious traders, whose slaves they in a manner are, and thrown together by droves in the narrow spaces of the ships, with but slight clothing, they are gradually driven into depraved habits. When they reach the lands for which they are destined, ignorant as they are of the language and the place, and hired out for daily labor, they fall into the hands of the dishonest, and into the snares of those more powerful men to whom they enslave themselves. Even those who by their industry are able to provide the wherewithal of life by continually mixing with men who value everything by profit and worldly advantage, they learn to toss aside by degrees the high aspirations of humanity and to live the life of those who place all their hopes and desires upon this world. Then the troubles of ambition are on all sides in their path, and the deceits of sects, which in these countries are widespread in their hostility to religion, pull down many into the path that points to ruin.

2. Among all these evils, however, that is by far the most calamitous which, among so many men, and in so wide and difficult a country, renders it not as easy as it should be to obtain the saving assistance of God's servants who are unable to speak to them the word of life in the Italian tongue, to administer the sacraments, or to uphold by the aids whereby the soul is raised to the desire of heavenly things, and the life of the spirit is strengthened and nourished. Hence in many places very few are consoled by a priest in death, and many are deprived of baptism at birth; and there are many whose marriage is not blessed by the lawful ceremonies of the Church, and hence a young generation is born like their fathers, and on every side by man's forgetfulness Christian morality is killed and all that is most wicked grows rank.

3. Considering these things with care, and sorrowing over the wretchedness of so many men, whom We saw to be wandering like sheep on steep and difficult places without a shepherd, and at the same time calling to mind the charity and teaching of the Eternal Father, We considered it to be Our duty to hasten, with all the help in Our power, to prepare healthy pastures,

and by every possible exertion to advance their salvation and their good. And We did so with the greater goodwill because the love for men who spring from the same race as ourselves makes Us more zealous for their benefit, and We had the certain hope that your zeal and assistance would never be wanting to Us. Wherefore We ordained that in the Sacred Council of Propaganda this matter should be discussed, and We issued commands that when the remedies had been carefully inquired into and well weighed, by means of which these evils might be crushed, or a least alleviated, the most opportune should be laid before Us, both questions being at the same time carefully considered, namely, the salvation of souls and the lessening of the material distress of the emigrants as far as possible. Moreover, as the principal cause of the growing ill lay in this, that these unhappy men were without the help of a priestly ministry by means of which the grace of heaven is given and increased, We determined to send from Italy to that land many priests to console their countrymen in their own tongue, to teach the faith and the obligations of the Christian life, which were unknown or neglected, to administer to them the saving sacraments, to spread among the rising generation religion and charity — in fine to help all of every class, by word and work, and to assist them by all the duties of the priestly office. And for the fuller and more convenient accomplishment of this, We founded, by Our letter of December 15th, last year, sealed by the seal of the Fisherman, the Apostolic College of Priests in the Episcopal See of Placentia, under the care of the Venerable Brother John Baptist, Bishop of Placentia, in which ecclesiastics, stimulated by Christ's love, might be practiced in those duties and that discipline by which they might well and worthily fulfill Christ's mission among the scattered sons of Italy, and become fit dispensers of God's mysteries.

4. Among the students of this college, which We wish to be considered a seminary for God's ministers for the assistance of Italians dwelling in America, We desire youths born of Italian parents even in your country to be received, provided they are called and desire to fulfill the Lord's ministry, so that when they have become priests they may go forth, under your pastoral authority, to fulfill all the duties of the Apostolic ministry as far as there is need for it. Nor do We doubt that these will be received by you with fatherly affection, and will obtain the necessary faculties for the sacred ministry to their countrymen, to exercise them under the instruction of the parish priest; behold they come to you as helpers, that, under the authority of each of you in whose diocese they are working, they may give their best aid in the holy warfare. In truth, in the beginning their help will not be so large as the needs of the occasion demand, nor will it be possible, from the numbers and necessities of the faithful, to appoint priests in separate remote districts for the cure of souls. Wherefore We consider it the wisest course that, in the dioceses where the Italians are most numerous, there should be communities of priests who may go forth and journey in the surrounding districts and arrange touring missions. But on what system or in what special places this can be done, it will be for your prudence to decide. All these things which We considered to be a duty of our Apostolic care We have commanded to be made known to you by this letter. But if any one of you shall learn — either by his own instinct and judgment or from the united counsel of brethren—anything in addition which We may do for the comfort and profit of these men, you will be doing a favor to Us if you make it known to the Sacred Council of Propaganda.

5. And from this work which We have undertaken for the good of many souls deprived of every consolation of the Catholic religion, We promise the most abundant fruits, especially if, as We trust, We are assisted in its growth by the zeal and assistance of those of the faithful whose means equal their piety. Moreover, We pray to the good God Who wishes all to be saved and to arrive at the knowledge of truth, that He may look graciously upon those beginnings, and may give a successful increase; and We very lovingly grant the Apostolic Blessing as a pledge of Our most devoted affection to you, Venerable Brethren, and to all the Clergy and Faithful whom you rule.

Given at Rome at St. Peters, December 10th, 1888. The 11th year of Our Pontificate.

Quam Religiosa. On Civil Marriage Law. Pope Leo XIII - 1898

To the Bishops of Peru.

1. The great religious persistence with which Peru adhered to the Catholic faith is a praiseworthy distinction for that illustrious country. This same nation is united with Us and with the Apostolic See through allegiance and choice. A number of things show this, among which are the prayers addressed to Us to support the holy missions in the remotest districts of that land. Priests and religious are needed, men whose devotion and piety would be nourished by skill and zeal for daily growth. We remember with pleasure that a large group of Catholics from the entire country met two years ago in the capital of Peru, knowledgeable and virtuous men distinguished by their position and wealth. From this group a certain new and joyful spiritual love burst forth. Without hesitation they zealously promoted the faith of their fathers, and with reverence and love they followed this See of Peter in public discussions. Venerable brothers, We have never avoided any opportunity to show Our singular good will toward Peru with increased encouragement and open proof of Our benevolence. There are many things We do not want to pass by, among which is this: Peru has attained much dignity and authority from the honors and special privileges attributed by the Apostolic See to its bishop. These distinctions fill Us with a certain hope that in whatever manner your ancestors carried out their wonderful work, from this moment on the leaders of Peru might employ as much effort on behalf of these matters. Furthermore, We hope that they will fully approve everything which their steadfastness in defending the Catholic faith has lawfully conferred on them.

2. It is with sorrow that We view the recently disseminated law in Peru. Under the appearance of regulating the marriage of non-Catholics, it introduced in effect, what is called a civil marriage, even though that law does not affect people of all conditions. What is more, putting aside the authority of the Church, a civil ceremony is permitted for mixed marriages whenever the Holy See, for serious reasons and for the eternal salvation of the Christian family, would consider it inappropriate to exempt anyone from the law forbidding marriage between those of different faiths.

3. We were seriously upset by these events, which have been perpetrated in violation of the obedience due to Our dignity and to the authority divinely invested in Our supreme ministry. We urge you to preserve safe and sound the Catholic teaching on marriage and assure the preservation of the Peruvian faithful.

4. We are concerned about the whole Christian flock, as Our apostolic duties require, for We have given frequent instruction concerning the sanctity of marriage. Jesus Christ, the author of the new covenant, translated the duty of nature into sacraments, and this duty cannot be divorced from religion and immersed in worldly affairs. Preceded by sacred rite, it can bring about a more tranquil and happy life for the spouses, strengthen family harmony, raise children more correctly, and suitably provide for the welfare of its community. Indeed, We have treated this matter in greater detail in Our apostolic letter *Arcanum divinae sapientiae consilium*. In that letter We wanted to remind the faithful of the vigilant cares which the Church has shown for preserving the honor and sanctity of marriage, for the Church is the best guardian and avenger of mankind. We also reminded the civil authorities of what matters they could rightfully regulate. It is not necessary for Us to bring each of these examples to your attention. It is, however, relevant to mention again that the leaders of the state have authority in human affairs which led to marriage and generally concern civil matters. However, in the truly Christian marriage, they have no authority, for this matter should be left to the jurisdiction of the Church, which is not established by men. If the marriage contract is properly performed – that is, as Christ established it – then they will be able to see if anything which pertains to civil law might follow. It is Catholic teaching that the dignity of the sacrament adds to the marriage of Christians; nobody can depart from this without losing faith. For that reason, these matters should be governed by the divine authority of the Church alone. No marriage can be considered firmly ratified unless it is joined according to Church law and discipline. It is easy to understand from this that wherever the Tridentine law of the chapter *Tametsi*[1] would have been correctly promulgated, then any marriage contracted against its prescription should be considered null and void. That Tridentine law was not only promulgated in Peru, but it has been enforced for a long time and faithfully observed. Therefore, the Apostolic See strongly desires to keep this teaching.

5. Venerable Brothers, instruct the flock entrusted to your care more clearly and fully, so they do not remain unaware of any part of this serious matter, which greatly concerns the eternal salvation of many of them. We also want you to use your authority and advice to influence those who are empowered to make laws in Peru. Enter into their favor, so they consider the example of the Catholic people. The courage of the blessed citizens Turibius and Rose, great examples of virtue, comes to mind here. Publicly restore both mind and will, so that they never depart from the Church's precepts in making laws, which, if correctly observed, will bring about the natural happiness of the people. They should promise that they will not allow the recent decree to stand unchanged. They should also promise that civil marriage laws will contain nothing contrary to the teaching of the Church.

6. Meanwhile, filled with the hope of divine assistance and confident in your zeal and skill, We lovingly bestow Our apostolic blessing as a pledge of heavenly gifts and as a sign of Our special good wishes for you, Venerable Brothers, and for all the clergy and people entrusted to each of you.

ENDNOTES

1. *Session 24, de ref. matrim., chap. 1.*

Quamquam Pluries. On Devotion to St. Joseph. Pope Leo XIII - 1889

To Our Venerable Brethren the Patriarchs, Primate, Archbishops, and other Ordinaries, in Peace and Union With Holy See.

Although We have already many times ordered special prayers to be offered up in the whole world, that the interests of Catholicism might be insistently recommended to God, none will deem it matter for surprise that We consider the present moment an opportune one for again inculcating the same duty. During periods of stress and trial — chiefly when every lawlessness of act seems permitted to the powers of darkness — it has been the custom in the Church to plead with special fervor and perseverance to God, her author and protector, by recourse to the intercession of the saints — and chiefly of the Blessed Virgin, Mother of God — whose patronage has ever been the most efficacious. The fruit of these pious prayers and of the confidence reposed in the Divine goodness, has always, sooner or later, been made apparent. Now, Venerable Brethren, you know the times in which we live; they are scarcely less deplorable for the Christian religion than the worst days, which in time past were most full of misery to the Church. We see faith, the root of all the Christian virtues, lessening in many souls; we see charity growing cold; the young generation daily growing in depravity of morals and views; the Church of Jesus Christ attacked on every side by open force or by craft; a relentless war waged against the Sovereign Pontiff; and the very foundations of religion undermined with a boldness which waxes daily in intensity. These things are, indeed, so much a matter of notoriety that it is needless for Us to expatiate on the depths to which society has sunk in these days, or on the designs which now agitate the minds of men. In circumstances so unhappy and troublous, human remedies are insufficient, and it becomes necessary, as a sole resource, to beg for assistance from the Divine power.

2. This is the reason why We have considered it necessary to turn to the Christian people and urge them to implore, with increased zeal and constancy, the aid of Almighty God. At this proximity of the month of October, which We have already consecrated to the Virgin Mary, under the title of Our Lady of the Rosary, We earnestly exhort the faithful to perform the exercises of this month with, if possible, even more piety and constancy than heretofore. We know that there is sure help in the maternal goodness of the Virgin, and We are very certain that We shall never vainly place Our trust in her. If, on innumerable occasions, she has displayed her power in aid of the Christian world, why should We doubt that she will now renew the assistance of her power and favor, if humble and constant prayers are offered up on all sides to her? Nay, We rather believe that her intervention will be the more marvelous as she has permitted Us to pray to her, for so long a time, with special appeals. But We entertain another object, which, according to your wont, Venerable Brethren, you will advance with fervor. That God may be more favorable to Our prayers, and that He may come with bounty and promptitude to the aid of His Church, We judge it of deep utility for the Christian people, continually to invoke with great piety and trust,

together with the Virgin-Mother of God, her chaste Spouse, the Blessed Joseph; and We regard it as most certain that this will be most pleasing to the Virgin herself. On the subject of this devotion, of which We speak publicly for the first time today, We know without doubt that not only is the people inclined to it, but that it is already established, and is advancing to full growth. We have seen the devotion to St. Joseph, which in past times the Roman Pontiffs have developed and gradually increased, grow into greater proportions in Our time, particularly after Pius IX., of happy memory, Our predecessor, proclaimed, yielding to the request of a large number of bishops, this holy patriarch the patron of the Catholic Church. And as, moreover, it is of high importance that the devotion to St. Joseph should engraft itself upon the daily pious practices of Catholics, We desire that the Christian people should be urged to it above all by Our words and authority.

3. The special motives for which St. Joseph has been proclaimed Patron of the Church, and from which the Church looks for singular benefit from his patronage and protection, are that Joseph was the spouse of Mary and that he was reputed the Father of Jesus Christ. From these sources have sprung his dignity, his holiness, his glory. In truth, the dignity of the Mother of God is so lofty that naught created can rank above it. But as Joseph has been united to the Blessed Virgin by the ties of marriage, it may not be doubted that he approached nearer than any to the eminent dignity by which the Mother of God surpasses so nobly all created natures. For marriage is the most intimate of all unions which from its essence imparts a community of gifts between those that by it are joined together. Thus in giving Joseph the Blessed Virgin as spouse, God appointed him to be not only her life's companion, the witness of her maidenhood, the protector of her honor, but also, by virtue of the conjugal tie, a participator in her sublime dignity. And Joseph shines among all mankind by the most august dignity, since by divine will, he was the guardian of the Son of God and reputed as His father among men. Hence it came about that the Word of God was humbly subject to Joseph, that He obeyed him, and that He rendered to him all those offices that children are bound to render to their parents. From this two-fold dignity flowed the obligation which nature lays upon the head of families, so that Joseph became the guardian, the administrator, and the legal defender of the divine house whose chief he was. And during the whole course of his life he fulfilled those charges and those duties. He set himself to protect with a mighty love and a daily solicitude his spouse and the Divine Infant; regularly by his work he earned what was necessary for the one and the other for nourishment and clothing; he guarded from death the Child threatened by a monarch's jealousy, and found for Him a refuge; in the miseries of the journey and in the bitternesses of exile he was ever the companion, the assistance, and the upholder of the Virgin and of Jesus. Now the divine house which Joseph ruled with the authority of a father, contained within its limits the scarce-born Church. From the same fact that the most holy Virgin is the mother of Jesus Christ is she the mother of all Christians whom she bore on Mount Calvary amid the supreme throes of the Redemption; Jesus Christ is, in a manner, the firstborn of Christians, who by the adoption and Redemption are his brothers. And for such reasons the Blessed Patriarch looks upon the multitude of Christians who make up the Church as confided specially to his trust — this limitless family spread over the earth, over which, because he is the spouse of Mary and the Father of Jesus Christ he holds, as it were, a paternal authority. It is, then, natural and worthy that as the Blessed Joseph ministered to all the needs of the family at Nazareth and girt it about with his protection, he should now cover with the cloak of his heavenly patronage and defend the Church of Jesus Christ.

4. You well understand, Venerable Brethren that these considerations are confirmed by the opinion held by a large number of the Fathers, to which the sacred liturgy gives its sanction, that the Joseph of ancient times, son of the patriarch Jacob, was the type of St. Joseph, and the former by his glory prefigured the greatness of the future guardian of the Holy Family. And in truth, beyond the fact that the same name — a point the significance of which has never been denied — was given to each, you well know the points of likeness that exist between them; namely, that the first Joseph won the favor and especial goodwill of his master, and that through Joseph's administration his household came to prosperity and wealth; that (still more important) he presided over the kingdom with great power, and, in a time when the harvests failed, he provided for all the needs of the Egyptians with so much wisdom that the King decreed to him the title "Savior of the world." Thus it is that We may prefigure the new in the old patriarch. And as the first caused the prosperity of his master's domestic interests and at the same time rendered great services to the whole kingdom, so the second, destined to be the guardian of the Christian religion, should be regarded as the protector and defender of the Church, which is truly the house of the Lord and the kingdom of God on earth. These are the reasons why men of every rank and country should fly to the trust and guard of the blessed Joseph. Fathers of families find in Joseph the best personification of paternal solicitude and vigilance; spouses a

perfect example of love, of peace, and of conjugal fidelity; virgins at the same time find in him the model and protector of virginal integrity. The noble of birth will learn of Joseph how to guard their dignity even in misfortune; the rich will understand, by his lessons, what are the goods most to be desired and won at the price of their labor. As to workmen, artisans, and persons of lesser degree, their recourse to Joseph is a special right, and his example is for their particular imitation. For Joseph, of royal blood, united by marriage to the greatest and holiest of women, reputed the father of the Son of God, passed his life in labor, and won by the toil of the artisan the needful support of his family. It is, then, true that the condition of the lowly has nothing shameful in it, and the work of the laborer is not only not dishonoring, but can, if virtue be joined to it, be singularly ennobled. Joseph, content with his slight possessions, bore the trials consequent on a fortune so slender, with greatness of soul, in imitation of his Son, who having put on the form of a slave, being the Lord of life, subjected himself of his own free-will to the spoliation and loss of everything.

5. Through these considerations, the poor and those who live by the labor of their hands should be of good heart and learn to be just. If they win the right of emerging from poverty and obtaining a better rank by lawful means, reason and justice uphold them in changing the order established, in the first instance, for them by the Providence of God. But recourse to force and struggles by seditious paths to obtain such ends are madnesses which only aggravate the evil which they aim to suppress. Let the poor, then, if they would be wise, trust not to the promises of seditious men, but rather to the example and patronage of the Blessed Joseph, and to the maternal charity of the Church, which each day takes an increasing compassion on their lot.

6. This is the reason why — trusting much to your zeal and episcopal authority, Venerable Brethren, and not doubting that the good and pious faithful will run beyond the mere letter of the law — We prescribe that during the whole month of October, at the recitation of the Rosary, for which We have already legislated, a prayer to St. Joseph be added, the formula of which will be sent with this letter, and that this custom should be repeated every year. To those who recite this prayer, We grant for each time an indulgence of seven years and seven Lents. It is a salutary practice and very praiseworthy, already established in some countries, to consecrate the month of March to the honor of the holy Patriarch by daily exercises of piety. Where this custom cannot be easily established, it is at least desirable, that before the feast-day, in the principal church of each parish, a “triduo” of prayer be celebrated. In those lands where the 19th of March — the Feast of St. Joseph — is not a Festival of Obligation, We exhort the faithful to sanctify it as far as possible by private pious practices, in honor of their heavenly patron, as though it were a day of Obligation.

7. And in token of heavenly favors, and in witness of Our good-will, We grant most lovingly in the Lord, to you, Venerable Brethren, to your clergy and to your people, the Apostolic blessing.

Given from the Vatican, August 15th, 1889, the 11th year of Our Pontificate.

Quarto Abeunte Saeculo. On Christopher Columbus. Pope Leo XIII - 1892

ON THE COLUMBUS QUADRICENTENNIAL

To Our Venerable Brethren, the Archbishops and Bishops of Spain, Italy, and the two Americas.

Now that four centuries have sped since a Ligurian first, under God’s guidance, touched shores unknown beyond the Atlantic, the whole world is eager to celebrate the memory of the event, and glorify its author. Nor could a worthier reason be found where through zeal should be kindled. For the exploit is in itself the highest and grandest which any age has ever seen accomplished by man; and he who achieved it, for the greatness of his mind and heart, can be compared to but few in the history of humanity. By his toil another world emerged from the unsearched bosom of the ocean: hundreds of thousands of mortals have, from a state of blindness, been raised to the common level of the human race, reclaimed from savagery to gentleness and humanity; and, greatest of all, by the acquisition of those blessings of which Jesus Christ is the author, they

have been recalled from destruction to eternal life. Europe, indeed, overpowered at the time by the novelty and strangeness of the discovery, presently came to recognize what was due to Columbus, when, through the numerous colonies shipped to America, through the constant intercourse and interchange of business and the ocean-trade, an incredible addition was made to our knowledge of nature, and to the commonwealth; whilst at the same time the prestige of the European name was marvelously increased. Therefore, amidst so lavish a display of honor, so unanimous a tribute of congratulations, it is fitting that the Church should not be altogether silent; since she, by custom and precedent, willingly approves and endeavors to forward whatsoever she see, and wherever she see it, that is honorable and praiseworthy. It is true she reserves her special and greatest honors for virtues that most signally proclaim a high morality, for these are directly associated with the salvation of souls; but she does not, therefore, despise or lightly estimate virtues of other kinds. On the contrary, she has ever highly favored and held in honor those who have deserved well of men in civil society, and have thus attained a lasting name among posterity. For God, indeed, is especially wonderful in his Saints — “*mirabilis in Sanctis suis;*” but the impress of His Divine virtue also appears in those who shine with excellent power of mind and spirit, since high intellect and greatness of spirit can be the property of men only through their parent and creator, God.

2. But there is, besides, another reason, a unique one, why We consider that this immortal achievement should be recalled by Us with memorial words. For Columbus is ours; since if a little consideration be given to the particular reason of his design in exploring the “*mare tenebrosum,*” and also the manner in which he endeavored to execute the design, it is indubitable that the Catholic faith was the strongest motive for the inception and prosecution of the design; so that for this reason also the whole human race owes not a little to the Church.

3. For we have the record of not a few brave and experienced men, both before and after Christopher Columbus, who with stubbornness and zeal explored unknown lands and seas yet more unknown. And the memory of these, man, mindful of benefits, rightly holds, and will hold in honor; because they advanced the ends of knowledge and humanity, and increased the common prosperity of the race, not by light labor, but by supreme exertion, often accompanied by great dangers. But there is, nevertheless, between these and him of whom we speak, a generous difference. He was distinguished by this unique note, that in his work of traversing and retraversing immense tracts of ocean, he looked for a something greater and higher than did these others. We say not that he was unmoved by perfectly honorable aspirations after knowledge, and deserving well of human society; nor did he despise glory, which is a most engrossing ideal to great souls; nor did he altogether scorn a hope of advantages to himself; but to him far before all these human considerations was the consideration of his ancient faith, which questionless dowered him with strength of mind and will, and often strengthened and consoled him in the midst of the greatest difficulties. This view and aim is known to have possessed his mind above all; namely, to open a way for the Gospel over new lands and seas.

4. This, indeed, may seem of small likelihood to such as confine their whole thought and care to the evidence of the senses, and refuse to look for anything higher. But great intellects, on the contrary, are usually wont to cherish higher ideals; for they, of all men, are most excellently fitted to receive the intuitions and breathings of Divine faith. Columbus certainly had joined to the study of nature the study of religion, and had trained his mind on the teachings that well up from the most intimate depths of the Catholic faith. For this reason, when he learned from the lessons of astronomy and the record of the ancients, that there were great tracts of land lying towards the West, beyond the limits of the known world, lands hitherto explored by no man, he saw in spirit a mighty multitude, cloaked in miserable darkness, given over to evil rites, and the superstitious worship of vain gods. Miserable it is to live in a barbarous state and with savage manners: but more miserable to lack the knowledge of that which is highest, and to dwell in ignorance of the one true God. Considering these things, therefore, in his mind, he sought first of all to extend the Christian name and the benefits of Christian charity to the West, as is abundantly proved by the history of the whole undertaking. For when he first petitioned Ferdinand and Isabella, the Sovereigns of Spain, for fear lest they should be reluctant to encourage the undertaking, he clearly explained its object: “That their glory would grow to immortality, if they resolved to carry the name and doctrine of Jesus Christ into regions so distant.” And in no long time having obtained his desires, he bears witness: “That he implores of God that, through His Divine aid and grace, the Sovereigns may continue steadfast in their desire to fill these new missionary shores with the truths of the Gospel.” He hastens to seek missionaries from Pope Alexander VI, through a letter in which this sentence

occurs: “I trust that, by God’s help, I may spread the Holy Name and Gospel of Jesus Christ as widely as may be.” He was carried away, as we think, with joy, when on his first return from the Indies he wrote to Raphael Sanchez: “That to God should be rendered immortal thanks, Who had brought his labors such prosperous issues; that Jesus Christ rejoices and triumphs on earth no less than in Heaven, at the approaching salvation of nations innumerable, who were before hastening to destruction.” And if he moved Ferdinand and Isabella to decree that only Catholic Christians should be suffered to approach the New World and trade with the natives, he brought forward as reason, “that he sought nothing from his enterprise and endeavor but the increase and glory of the Christian religion.” And this was well known to Isabella, who better than any had understood the great man’s mind; indeed it is evident that it had been clearly laid before that most pious, masculine-minded, and great-souled woman. For she had declared of Columbus that he would boldly thrust himself upon the vast ocean, “to achieve a most signal thing, for the sake of the Divine glory.” And to Columbus himself, on his second return, she writes: “That the expenses she had incurred, and was about to incur, for the Indian expeditions, had been well bestowed; for thence would ensure a spreading of Catholicism.”

5. In truth, except for a Divine cause, whence was he to draw constancy and strength of mind to bear those sufferings which to the last he was obliged to endure? We allude to the adverse opinions of the learned, the rebuffs of the great, the storms of a raging ocean, and those assiduous vigils by which he more than once lost the use of his sight. Then in addition were fights with savages, the infidelity of friends and companions, criminal conspiracies, the perfidy of the envious, and the calumnies of detractors. He must needs have succumbed under labors so vast and overwhelming if he had not been sustained by the consciousness of a nobler aim, which he knew would bring much glory to the Christian name, and salvation to an infinite multitude. And in contrast with his achievement the circumstances of the time show with wonderful effect. Columbus threw open America at the time when a great storm was about to break over the Church. As far, therefore, as it is lawful for man to divine from events the ways of Divine Providence, he seemed to have truly been born, by a singular provision of God, to remedy those losses which were awaiting the Catholic Church on the side of Europe.

6. To persuade the Indian people to Christianity was, indeed, the duty and work of the Church, and upon that duty she entered from the beginning, and continued, and still continues, to pursue in continuous charity, reaching finally the furthest limits of Patagonia. Columbus resolved to go before and prepare the ways for the Gospel, and, deeply absorbed in this idea, gave all his energies to it, attempting hardly anything without religion for his guide and piety for his companion. We mention what is indeed well known, but is also characteristic of the man’s mind and soul. For being compelled by the Portuguese and Genoese to leave his object unachieved, when he had reached Spain, within the wall of a Religious house he matured his great design of meditated exploration, having for confidant and adviser a Religious — a disciple of Francis of Assisi. Being at length about to depart for the sea, he attended to all that which concerned the welfare of his soul on the eve of his enterprise. He implored the Queen of Heaven to assist his efforts and direct his course; and he ordered that no sail should be hoisted until the name of the Trinity had been invoked. When he had put out to sea, and the waves were now growing tempestuous, and the sailors were filled with terror, he kept a tranquil constancy of mind, relying on God. The very names he gave to the newly discovered islands tell the purposes of the man. At each disembarkation he offered up prayers to Almighty God, nor did he take possession save “in the Name of Jesus Christ.” Upon whatsoever shores he might be driven, his first act was to set upon the shore the standard of the holy Cross: and the name of the Divine Redeemer, which he had so often sung on the open sea to the sound of the murmuring waves, he conferred upon the new islands. Thus at Hispaniola he began to build from the ruins of the temple, and all popular celebrations were preceded by the most sacred ceremonies .

7. This, then, was the object, this the end Columbus had in view in traversing such a vast extent of land and water to discover those countries hitherto uncultivated and inaccessible, but which, afterwards, as we have seen, have made such rapid strides in civilization and wealth and fame. And in truth the magnitude of the undertaking, as well as the importance and variety of the benefits that arose from it, call for some fitting and honorable commemoration of it among men. And, above all, it is fitting that we should confess and celebrate in an especial manner the will and designs of the Eternal Wisdom, under whose guidance the discoverer of the New World placed himself with a devotion so touching.

8. In order, therefore, that the commemoration of Columbus may be worthily observed, religion must give her assistance to the secular ceremonies. And as at the time of the first news of the discovery public thanksgiving was offered by the command

of the Sovereign Pontiff to Almighty God, so now we have resolved to act in like manner in celebrating the anniversary of this auspicious event.

9. We decree, therefore, that on October 12, or on the following Sunday, if the Ordinary should prefer it, in all the Cathedral churches and convent chapels throughout Spain, Italy, and the two Americas, after the office of the day there shall be celebrated a Solemn Mass of the Most Holy Trinity. Moreover, besides the above mentioned countries, We feel assured that the other nations, prompted to it by the counsel of their bishops will likewise join in the celebration, since it is fitting that an event from which all have derived benefit should be piously and gratefully commemorated by all.

10. Meanwhile, as a pledge of heavenly favors and of Our own paternal goodwill, we lovingly bestow the Apostolic Benediction in Our Lord upon you, Venerable Brethren, and upon your clergy and people.

Given at Rome, from St. Peter's, on the 16th day of July, 1892, in the fifteenth year of Our Pontificate.

Quod Anniversarius. On His Sacerdotal Jubilee. Pope Leo XIII - 1888

To Our Venerable Brethren the Patriarchs, Primate, Archbishops, and Bishops of the Whole World in Favor and Communion with the Apostolic See

Venerable Brethren, Health and Apostolic Benediction.

We return thanks as is meet, to the sovereign goodness of God, Whose will and providential wish governs the whole of men's lives, that the fiftieth anniversary of Our priesthood has shown upon the Church. Moreover, the wonderful unanimity of hearts displayed in the tokens of respect, the liberal gifts, the public manifestations of readiness, is such as He alone could have inspired, on Whom entirely depends the spirits, the wills, and the hearts of men, and who rules and directs events for the glory of the Christian religion.

2. It is indeed a wonderful and memorable event, whereby the enemies of the Church, in spite of themselves, whether they desire it or not, see with their own eyes that the Church maintains her divine life, and the virtue with which she is endowed from heaven; this indeed makes them feel that the impious strive in vain when they rage and plan foolish attacks against the Lord and against His Christ.

3. In order that the memory of this heavenly benefit may be continued, and that its utility may be spread as far and wide as possible, We have laid open the treasures of heavenly graces to all the flock committed to Our care. We have not been wanting in imploring the succors of divine mercy in favor of those who are outside the ark of salvation whereby We hope to obtain that all nations and all peoples, united in the faith by the bond of charity may soon form one flock under one shepherd. This is what We have asked of Our Lord Jesus Christ in Our supplications on the occasion of the late solemn canonizations.

4. For lifting up Our eyes towards the Church triumphant We have solemnly decreed and accorded on the one hand the supreme honor of the Saints; on the other the title of Blessed, to those Christian heroes, the examination of whose sublime virtues and miracles have been happily concluded according to due rights of law, so that the heavenly Jerusalem may be joined in a communion of the same joy with those who still pursue on earth the pilgrimage which is to lead them to God.

5. But by the help of God, in order that We may crown this joy, We desire to fulfill, as far as lays in Our power, Our apostolic duty of charity by extending the plenitude of Our infinite spiritual treasures to those beloved children of the Church who, having died the death of the just, have quitted this world of strife with the sign of faith, and are branches of the mystical vine, though they cannot enter into everlasting rest until they have paid the uttermost farthing which they owe to the avenging justice of God.

6. We are moved to this both by the pious desires of Catholics to whom We know that Our resolution will be especially grateful, and by the fearful tortures which the souls of the departed suffer, but We are also animated by the custom of the Church, which, amidst the most joyous solemnities of the year, fails not to make a holy and salutary commemoration of the dead that they may be delivered from their sins.

7. Therefore, since it is certain by the doctrine of the Catholic Church, that the souls detained in purgatory are benefited by the prayers of the faithful, and especially by the august Sacrifice of the Altar, We think we can give them no more useful and desirable pledge of Our love than by everywhere increasing the offering of the pure oblation of the Most Holy Sacrifice of Our Divine Mediator, for the extinction of their pain. We therefore decree, with all the necessary dispensations and indulgences, the last Sunday of next September as a day of ample expiation on which will be celebrated by Ourselves, and equally by each of Our brethren the Patriarchs, Archbishops, and Bishops, and also by other prelates exercising jurisdiction in a diocese, each in his own church, whether patriarchal, metropolitan, or cathedral, a special Mass for the Dead with the greatest solemnity possible, and according to the rite ordered in the Missal for the Commemoration of all Souls.

We desire also that this should take place in the same manner in all parish and collegiate churches, both of the secular and regular clergy, and by all priests generally, provided that they do not omit the proper office of the Mass for the day where it is obligatory.

9. As to the faithful, We strenuously exhort them after Sacramental confession devoutly to partake of the Bread of Angels for the benefit of the souls in purgatory. We grant by Our Apostolic authority a plenary indulgence to be gained by such of the faithful, applicable to the dead, and the favor of a privileged altar to all those who, as has been said before, say Mass.

10. Thus those pious souls who expiate the remainder of their sins amidst such tortures will receive a special and opportune consolation, thanks to the life giving Victim which the Universal Church united to her visible head, and animated with a like spirit of charity, will offer to God that He may admit them to the dwelling of His consolation, to light and eternal peace.

11. In the meanwhile, Venerable Brethren, We affectionately grant you in the Lord as a pledge of celestial gifts, the Apostolic Benediction, to you and to all the clergy and people committed to your charge.

Given at St. Peter's, at Rome, at the solemnity of Easter, in the year 1888, the eleventh of our Pontificate.

Quod Apostolici Muneris. On Socialism. Pope Leo XIII - 1878

To the Patriarchs, Primes, Archbishops, and Bishops of the Catholic World in Grace and Communion with the Apostolic See.

At the very beginning of Our pontificate, as the nature of Our apostolic office demanded, we hastened to point out in an encyclical letter addressed to you, venerable brethren, the deadly plague that is creeping into the very fibers of human society and leading it on to the verge of destruction; at the same time We pointed out also the most effectual remedies by which society might be restored and might escape from the very serious dangers which threaten it. But the evils which We then deplored have so rapidly increased that We are again compelled to address you, as though we heard the voice of the prophet ringing in Our ears: "Cry, cease not, lift up thy voice like a trumpet." [1] You understand, venerable brethren, that We speak of that sect of men who, under various and almost barbarous names, are called socialists, communists, or nihilists, and who, spread over all the world, and bound together by the closest ties in a wicked confederacy, no longer seek the shelter of secret meetings, but, openly and boldly marching forth in the light of day, strive to bring to a head what they have long been planning — the overthrow of all civil society whatsoever.

Surely these are they who, as the sacred Scriptures testify, "Defile the flesh, despise dominion and blaspheme majesty." [2] They leave nothing untouched or whole which by both human and divine laws has been wisely decreed for the health and

beauty of life. They refuse obedience to the higher powers, to whom, according to the admonition of the Apostle, every soul ought to be subject, and who derive the right of governing from God; and they proclaim the absolute equality of all men in rights and duties. They debase the natural union of man and woman, which is held sacred even among barbarous peoples; and its bond, by which the family is chiefly held together, they weaken, or even deliver up to lust. Lured, in fine, by the greed of present goods, which is “the root of all evils which some coveting have erred from the faith,”[3] they assail the right of property sanctioned by natural law; and by a scheme of horrible wickedness, while they seem desirous of caring for the needs and satisfying the desires of all men, they strive to seize and hold in common whatever has been acquired either by title of lawful inheritance, or by labor of brain and hands, or by thrift in one’s mode of life. These are the startling theories they utter in their meetings, set forth in their pamphlets, and scatter abroad in a cloud of journals and tracts. Wherefore, the revered majesty and power of kings has won such fierce hatred from their seditious people that disloyal traitors, impatient of all restraint, have more than once within a short period raised their arms in impious attempt against the lives of their own sovereigns.

2. But the boldness of these bad men, which day by day more and more threatens civil society with destruction, and strikes the souls of all with anxiety and fear, finds its cause and origin in those poisonous doctrines which, spread abroad in former times among the people, like evil seed bore in due time such fatal fruit. For you know, venerable brethren, that that most deadly war which from the sixteenth century down has been waged by innovators against the Catholic faith, and which has grown in intensity up to today, had for its object to subvert all revelation, and overthrow the supernatural order, that thus the way might be opened for the discoveries, or rather the hallucinations, of reason alone. This kind of error, which falsely usurps to itself the name of reason, as it lures and whets the natural appetite that is in man of excelling, and gives loose rein to unlawful desires of every kind, has easily penetrated not only the minds of a great multitude of men but to a wide extent civil society, also. Hence, by a new species of impiety, unheard of even among the heathen nations, states have been constituted without any count at all of God or of the order established by him; it has been given out that public authority neither derives its principles, nor its majesty, nor its power of governing from God, but rather from the multitude, which, thinking itself absolved from all divine sanction, bows only to such laws as it shall have made at its own will. The supernatural truths of faith having been assailed and cast out as though hostile to reason, the very Author and Redeemer of the human race has been slowly and little by little banished from the universities, the Lyceums and gymnasia — in a word, from every public institution. In fine, the rewards and punishments of a future and eternal life having been handed over to oblivion, the ardent desire of happiness has been limited to the bounds of the present. Such doctrines as these having been scattered far and wide, so great a license of thought and action having sprung up on all sides, it is no matter for surprise that men of the lowest class, weary of their wretched home or workshop, are eager to attack the homes and fortunes of the rich; it is no matter for surprise that already there exists no sense of security either in public or private life, and that the human race should have advanced to the very verge of final dissolution.

3. But the supreme pastors of the Church, on whom the duty falls of guarding the Lord’s flock from the snares of the enemy, have striven in time to ward off the danger and provide for the safety of the faithful. For, as soon as the secret societies began to be formed, in whose bosom the seeds of the errors which we have already mentioned were even then being nourished, the Roman Pontiffs Clement XII and Benedict XIV did not fail to unmask the evil counsels of the sects, and to warn the faithful of the whole globe against the ruin which would be wrought. Later on again, when a licentious sort of liberty was attributed to man by a set of men who gloried in the name of philosophers,[4] and a new right, as they call it, against the natural and divine law began to be framed and sanctioned, Pope Pius VI, of happy memory, at once exposed in public documents the guile and falsehood of their doctrines, and at the same time foretold with apostolic foresight the ruin into which the people so miserably deceived would be dragged. But, as no adequate precaution was taken to prevent their evil teachings from leading the people more and more astray, and lest they should be allowed to escape in the public statutes of States, Popes Pius VII and Leo XII condemned by anathema the secret sects,[5] and again warned society of the danger which threatened them. Finally, all have witnessed with what solemn words and great firmness and constancy of soul our glorious predecessor, Pius IX, of happy memory, both in his allocutions and in his encyclical letters addressed to the bishops of all the world, fought now against the wicked attempts of the sects, now openly by name against the pest of socialism, which was already making headway.

4. But it is to be lamented that those to whom has been committed the guardianship of the public weal, deceived by the wiles of wicked men and terrified by their threats, have looked upon the Church with a suspicious and even hostile eye, not perceiving that the attempts of the sects would be vain if the doctrine of the Catholic Church and the authority of the Roman Pontiffs had always survived, with the honor that belongs to them, among princes and peoples. For, “the church of the living God, which is the pillar and ground of truth,”[6] hands down those doctrines and precepts whose special object is the safety and peace of society and the uprooting of the evil growth of socialism.

5. For, indeed, although the socialists, stealing the very Gospel itself with a view to deceive more easily the unwary, have been accustomed to distort it so as to suit their own purposes, nevertheless so great is the difference between their depraved teachings and the most pure doctrine of Christ that none greater could exist: “for what participation hath justice with injustice or what fellowship hath light with darkness?”[7] Their habit, as we have intimated, is always to maintain that nature has made all men equal, and that, therefore, neither honor nor respect is due to majesty, nor obedience to laws, unless, perhaps, to those sanctioned by their own good pleasure. But, on the contrary, in accordance with the teachings of the Gospel, the equality of men consists in this: that all, having inherited the same nature, are called to the same most high dignity of the sons of God, and that, as one and the same end is set before all, each one is to be judged by the same law and will receive punishment or reward according to his deserts. The inequality of rights and of power proceeds from the very Author of nature, “from whom all paternity in heaven and earth is named.”[8] But the minds of princes and their subjects are, according to Catholic doctrine and precepts, bound up one with the other in such a manner, by mutual duties and rights, that the thirst for power is restrained and the rational ground of obedience made easy, firm, and noble.

6. Assuredly, the Church wisely inculcates the apostolic precept on the mass of men: “There is no power but from God; and those that are, are ordained of God. Therefore he that resisteth the power resisteth the ordinance of God. And they that resist purchase to themselves damnation.” And again she admonishes those “subject by necessity” to be so “not only for wrath but also for conscience’ sake,” and to render “to all men their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honor to whom honor.”[9] For, He who created and governs all things has, in His wise providence, appointed that the things which are lowest should attain their ends by those which are intermediate, and these again by the highest. Thus, as even in the kingdom of heaven He hath willed that the choirs of angels be distinct and some subject to others, and also in the Church has instituted various orders and a diversity of offices, so that all are not apostles or doctors or pastors,[10] so also has He appointed that there should be various orders in civil society, differing indignity, rights, and power, whereby the State, like the Church, should be one body, consisting of many members, some nobler than others, but all necessary to each other and solicitous for the common good.

7. But that rulers may use the power conceded to them to save and not to destroy, the Church of Christ seasonably warns even princes that the sentence of the Supreme Judge overhangs them, and, adopting the words of divine wisdom, calls upon all in the name of God: “Give ear, you that rule the people, and that please yourselves in multitudes of nations; for power is given you by the Lord, and strength by the Most High, who will examine your works, and search out your thoughts.... For a most severe judgment shall be for them that bear rule.... For God will not except any man’s person, neither will he stand in awe of any man’s greatness, for he hath made the little and the great; and he hath equally care of all. But a greater punishment is ready for the more mighty.”[11] And if at any time it happen that the power of the State is rashly and tyrannically wielded by princes, the teaching of the Catholic church does not allow an insurrection on private authority against them, lest public order be only the more disturbed, and lest society take greater hurt therefrom. And when affairs come to such a pass that there is no other hope of safety, she teaches that relief may be hastened by the merits of Christian patience and by earnest prayers to God. But, if the will of legislators and princes shall have sanctioned or commanded anything repugnant to the divine or natural law, the dignity and duty of the Christian name, as well as the judgment of the Apostle, urge that “God is to be obeyed rather than man.”[12]

8. Even family life itself, which is the cornerstone of all society and government, necessarily feels and experiences the salutary power of the Church, which redounds to the right ordering and preservation of every State and kingdom. For you know, venerable brethren, that the foundation of this society rests first of all in the indissoluble union of man and wife according to the necessity of natural law, and is completed in the mutual rights and duties of parents and children, masters

and servants. You know also that the doctrines of socialism strive almost completely to dissolve this union; since, that stability which is imparted to it by religious wedlock being lost, it follows that the power of the father over his own children, and the duties of the children toward their parents, must be greatly weakened. But the Church, on the contrary, teaches that “marriage, honorable in all,”[13] which God himself instituted in the very beginning of the world, and made indissoluble for the propagation and preservation of the human species, has become still more binding and more holy through Christ, who raised it to the dignity of a sacrament, and chose to use it as the figure of His own union with the Church.

Wherefore, as the Apostle has it,[14] as Christ is the head of the Church, so is the man the head of the woman; and as the Church is subject to Christ, who embraces her with a most chaste and undying love, so also should wives be subject to their husbands, and be loved by them in turn with a faithful and constant affection. In like manner does the Church temper the use of parental and domestic authority, that it may tend to hold children and servants to their duty, without going beyond bounds. For, according to Catholic teaching, the authority of our heavenly Father and Lord is imparted to parents and masters, whose authority, therefore, not only takes its origin and force from Him, but also borrows its nature and character. Hence, the Apostle exhorts children to “obey their parents in the Lord, and honor their father and mother, which is the first commandment with promise”:[15] and he admonishes parents: “And you, fathers, provoke not your children to anger, but bring them up in the discipline and correction of the Lord.”[16] Again, the apostle enjoins the divine precept on servants and masters, exhorting the former to be “obedient to their lords according to the flesh of Christ . . . with a good will serving, as to the Lord”; and the latter, to “forbear threatenings, knowing that the Lord of all is in heaven, and there is no respect of persons with God.”[17] If only all these matters were faithfully observed according to the divine will by all on whom they are enjoined, most assuredly every family would be a figure of the heavenly home, and the wonderful blessings there begotten would not confine themselves to the households alone, but would scatter their riches abroad through the nations.

9. But Catholic wisdom, sustained by the precepts of natural and divine law, provides with especial care for public and private tranquillity in its doctrines and teachings regarding the duty of government and the distribution of the goods which are necessary for life and use. For, while the socialists would destroy the “right” of property, alleging it to be a human invention altogether opposed to the inborn equality of man, and, claiming a community of goods, argue that poverty should not be peaceably endured, and that the property and privileges of the rich may be rightly invaded, the Church, with much greater wisdom and good sense, recognizes the inequality among men, who are born with different powers of body and mind, inequality in actual possession, also, and holds that the right of property and of ownership, which springs from nature itself, must not be touched and stands inviolate. For she knows that stealing and robbery were forbidden in so special a manner by God, the Author and Defender of right, that He would not allow man even to desire what belonged to another, and that thieves and despoilers, no less than adulterers and idolaters, are shut out from the Kingdom of Heaven. But not the less on this account does our holy Mother not neglect the care of the poor or omit to provide for their necessities; but, rather, drawing them to her with a mother’s embrace, and knowing that they bear the person of Christ Himself, who regards the smallest gift to the poor as a benefit conferred on Himself, holds them in great honor. She does all she can to help them; she provides homes and hospitals where they may be received, nourished, and cared for all the world over and watches over these. She is constantly pressing on the rich that most grave precept to give what remains to the poor; and she holds over their heads the divine sentence that unless they succor the needy they will be repaid by eternal torments. In fine, she does all she can to relieve and comfort the poor, either by holding up to them the example of Christ, “who being rich became poor for our sake,[18] or by reminding them of his own words, wherein he pronounced the poor blessed and bade them hope for the reward of eternal bliss. But who does not see that this is the best method of arranging the old struggle between the rich and poor? For, as the very evidence of facts and events shows, if this method is rejected or disregarded, one of two things must occur: either the greater portion of the human race will fall back into the vile condition of slavery which so long prevailed among the pagan nations, or human society must continue to be disturbed by constant eruptions, to be disgraced by rapine and strife, as we have had sad witness even in recent times.

10. These things being so, then, venerable brethren, as at the beginning of Our pontificate We, on whom the guidance of the whole Church now lies, pointed out a place of refuge to the peoples and the princes tossed about by the fury of the tempest, so now, moved by the extreme peril that is on them, We again lift up Our voice, and beseech them again and again for their

own safety's sake as well as that of their people to welcome and give ear to the Church which has had such wonderful influence on the public prosperity of kingdoms, and to recognize that political and religious affairs are so closely united that what is taken from the spiritual weakens the loyalty of subjects and the majesty of the government. And since they know that the Church of Christ has such power to ward off the plague of socialism as cannot be found in human laws, in the mandates of magistrates, or in the force of armies, let them restore that Church to the condition and liberty in which she may exert her healing force for the benefit of all society.

11. But you, venerable brethren, who know the origin and the drift of these gathering evils, strive with all your force of soul to implant the Catholic teaching deep in the minds of all. Strive that all may have the habit of clinging to God with filial love and revering His divinity from their tenderest years; that they may respect the majesty of princes and of laws; that they may restrain their passions and stand fast by the order which God has established in civil and domestic society. Moreover, labor hard that the children of the Catholic Church neither join nor favor in any way whatsoever this abominable sect; let them show, on the contrary, by noble deeds and right dealing in all things, how well and happily human society would hold together were each member to shine as an example of right doing and of virtue. In fine, as the recruits of socialism are especially sought among artisans and workmen, who, tired, perhaps, of labor, are more easily allured by the hope of riches and the promise of wealth, it is well to encourage societies of artisans and workmen which, constituted under the guardianship of religion, may tend to make all associates contented with their lot and move them to a quiet and peaceful life.

12. Venerable brethren, may He who is the beginning and end of every good work inspire your and Our endeavors. And, indeed, the very thought of these days, in which the anniversary of our Lord's birth is solemnly observed, moves us to hope for speedy help. For the new life which Christ at His birth brought to a world already aging and steeped in the very depths of wickedness He bids us also to hope for, and the peace which He then announced by the angels to men He has promised to us also. For the Lord's "hand is not shortened that he cannot save, neither is his ear heavy that he cannot hear." [19] In these most auspicious days, then, venerable brethren, wishing all joy and happiness to you and to the faithful of your churches, We earnestly pray the Giver of all good that again "there may appear unto men the goodness and kindness of God our Saviour," [20] who brought us out of the power of our most deadly enemy into the most noble dignity of the sons of God. And that We may the sooner and more fully gain our wish, do you, venerable brethren, join with Us in lifting up your fervent prayers to God and beg the intercession of the Blessed and Immaculate Virgin Mary, and of Joseph her spouse, and of the blessed Apostles Peter and Paul, in whose prayers We have the greatest confidence. And in the meanwhile We impart to you, with the inmost affection of the heart, and to your clergy and faithful people, the apostolic benediction as an augury of the divine gifts.

Given at St. Peter's, in Rome, on the twenty-eighth day of December, 1878, in the first year of Our pontificate.

REFERENCES:

1. *Isa. 58:1.*
2. *Jude 8.*
3. *I Tim. 6:10.*
4. *See above, p. 155, note 2.*
5. *On Freemasonry, Humanum genus.*
6. *I Tim. 3:15.*
7. *2 Cor. 6:14.*
8. *Eph. 3:15.*
9. *Rom. 13:5, 7.*
10. *I Cor. 12:28.*
11. *Wisd. 6:3-4, 8-9.*
12. *Acts 5:29.*
13. *Heb. 13:4.*
14. *Eph. 5:23.*

15. *Eph. 6:1-2.*
 16. *Eph. 6:4.*
 17. *Eph. 6:5-9.*
 18. *2 Cor.8:9.*
 19. *Isa. 59:1.*
 20. *Titus 3:4.*
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Quod Auctoritate. Proclaiming a Jubilee. Pope Leo XIII - 1885

To Our Venerable Brethren the Patriarchs, Primate, Archbishops, Bishops, and other Local Ordinaries, in the Grace and Communion of the Apostolic See.

Venerable Brethren, Health and Apostolic Benediction.

That which We, by the Apostolic authority, have more than once decreed, that an extraordinary year of Jubilee should be kept throughout the whole Christian world, and the treasures of heavenly gifts, the dispensation of which is in Our power, should be thrown open to the faithful — that with the favor of God We have determined to decree for the ensuing year. The advantages of this step will not escape you, Venerable Brethren, who are so familiar with the spirit of the age and the temper of the time, but there is a special reason now which makes Our decision seem more than usually opportune. In view of the fact that in Our recent Encyclical Letter We pointed out how important it is that the States should conform as closely as possible to truth and the Christian ideal, it will easily be understood how fitting it is that We should now use every effort to excite men, or to lead them back to the practice of Christian virtues. For a State is what the lives of the people make it: and just as the excellence of a ship or a house is dependent upon the good quality and the right adjustment of its component parts, so, unless the individual citizens lead good lives, the State cannot keep in the path of virtue, and without offending. Civil government and those things which constitute the public life of a country come into existence and perish by the act of men; and men almost always succeed in stamping the image of their opinions and their lives upon their public institutions. In order therefore that Our teaching may sink into men's minds, and what is the great thing, actually govern their daily lives, an attempt must be made to bring them to think and act like Christians, not less in public than in private.

2. And in this matter effort is the more needful because perils everywhere abound. The great virtues of our forefathers have in large measure disappeared; the most violent passions have claimed a freer indulgence; the madness of opinion which knows no restraint, or at least no effective restraint, every day extends further; of those whose principles are sound there are many who, through a misplaced timidity, are frightened, and have not the courage even to speak out their opinions boldly, far less to translate them into deeds; everywhere the worst examples are affecting public morals; wicked societies which We ourselves have denounced before now, skilled in all evil arts, are doing their best to lead the people astray, and as far as they are able, to withdraw them from God, their duty, and Christianity.

3. Amid these many and pressing evils, which are the more serious because they are already of long duration, nothing must be left undone by Us which can afford any hope of relief. With this purpose, and in this hope, We proclaim a sacred Jubilee to all those who have their salvation at heart, and need to be reminded and exhorted to raise their thoughts, now busied with worldly matters, to the contemplation of heavenly things. And this with a gain not merely to the individuals themselves, but to the whole future well-being of the commonwealth, because in proportion as individual citizens advance along the path of perfection, there is a corresponding increase in the general rectitude and probity, in the public life and morals of the nation.

4. But you will observe, Venerable Brethren, that success will largely depend upon your industry and zeal, as it will be needful to prepare the people properly and carefully if they are to reap the fruits which are to be placed before them. We commit it to your judgment and prudence to place this matter in the hands of priests whom you may select, that by discourses fitted to the capacity of the crowd they may instruct them, and above all exhort them to that penance which, according to St. Augustine, consists in “the daily chastisement of the good and the faithful followers of Christ in which we strike our

breasts, saying ‘forgive us our sins.’”¹ With good reason We mention here in the first place that part of penance which consists of the voluntary punishment of the body. You know the temper of the times — how many there are who love to live delicately and shrink from whatever requires manhood and generosity; who, when ailments come, discover in them sufficient reasons for not obeying the salutary laws of the Church, thinking the burden laid upon them more than they can bear, when they are told to abstain from certain kinds of food or to fast during a few days in the year. It is not to be wondered at if, weakened by these habits of indulgence, they gradually give themselves up body and soul to the more imperious passions. It is therefore necessary to recall to the paths of moderation those who have fallen or who are likely to fall through this sort of effeminacy. Therefore those who speak to the people should lay it down persistently and clearly that according not only to the law of the Gospel, but even to the dictates of natural reason, a man is bound to govern himself and keep his passions under strict control, and moreover, that sin cannot be expiated except by penance. That the virtue of which We have spoken may be durable, it will be prudent to put it in some sort under the safeguard and protection of a stable institution; you know well, venerable brothers, to what We allude; We mean that you should continue each one in his own diocese to protect and propagate the Third Order, called the Secular Order, of the Franciscan Friars. To keep up the spirit of penance in the Christian multitude nothing is more effectual than the example and the grace of the Patriarch Francis of Assisi, who combined with the greatest innocence of life so much zeal for mortification that the image of Jesus Christ crucified was not less visible in his life and conduct than in the signs which were supernaturally impressed upon him. The laws of his Order, which We have modified for the times, are as light to bear as they are effectual for the practice of Christian virtue.

5. In the second place, as every hope of safety lies in the protection and succor of our Heavenly Father in the midst of so great private and public necessities, We would earnestly desire to see confidence united with the revival of an assiduous zeal in prayer. In every great crisis of Christendom, and every time the Church was afflicted by evils within or dangers without, our forefathers, with their eyes lifted to Heaven in supplication, taught us how and when we should seek for the light of our souls, for the strength of virtue, and for help suited to the need. For deeply engraved upon men’s minds were these precepts of Jesus Christ: “Ask and it shall be given you;”² “We ought always to pray and not to faint.”³ And with this teaching the word of the Apostle corresponds: “Pray without ceasing;”⁴ “I desire, therefore, first of all that supplications, prayers, intercessions, and thanksgivings be made for all men.”⁵ Upon which subject St. John Chrysostom has left us this saying, not less true than ingenious, in the form of a comparison: “Even as man, who comes into the light of day naked and wanting all things, has been endowed by nature with hands to procure for himself all the necessaries of life; so in supernatural things, seeing that of himself he can do nothing, he has received from God the faculty of prayer, that he may use it wisely for the obtaining of all that is needful to his salvation.”

6. From all this, Venerable Brethren, each one of you may gather how agreeable to Us and how commendable is the zeal with which at Our suggestion you have spread the devotion to the Most Holy Rosary, especially in these last years. Nor can We pass over the popular piety which has almost everywhere been excited by this method of prayer. Now you must watch with the greatest care that this devotion be practiced with even greater and greater fervor, and that it be persevered in without failing. And if We insist upon this exhortation, as We have already done several times, not one of you will be surprised, for you understand how important it is that this habit of the Rosary of Mary should flourish among Christians. And you are perfectly aware that this is a part and a beautiful form of that spirit of prayer of which we speak, and that it is at once admirably suited to our times, easy to practice, and fruitful in results. But as the first and the chief fruit of the Jubilee must be, as We have already pointed out, amendment of life and progress in virtue, We deem especially necessary the avoidance of that evil which We have not neglected to point out in Our past Encyclicals. We allude to those internal, and, as it were, domestic dissensions among some of ourselves; dissensions of which it is hardly possible to say how much they break or relax the bonds of charity, to the great detriment of souls. If We recall this to you once more, Venerable Brethren, who are the guardians of ecclesiastical discipline and of mutual charity, it is that We desire to see your watchfulness and your authority always directed to the prevention of so great an evil. By your warnings, your exhortations, your reproaches, urge all “to keep the unity of spirit in the bond of peace,” induce the authors of the dissensions, if such there be, to return to their duty by the consideration which they should ever keep in mind that the only-begotten Son of God, even at the approach of His last torments, asked nothing more urgently of His Father than the mutual love of those who believed, or should believe, in Him, “that they may all be one, even as Thou, Father, art in Me, and I in Thee, that they also may be one in Us.”⁶

7. Relying, therefore, on the mercy of the omnipotent God, and the authority of the Blessed Apostles St. Peter and St. Paul, and making use of that power of binding and loosing which our Lord has given to Us, though unworthy of it, We grant under the form of a General Jubilee a plenary indulgence to all the faithful of both sexes upon this condition and subject to this obligation, that during the coming year of 1886 they perform the things mentioned below.

8. The citizens and inhabitants of Rome must pay two visits to the Lateran, the Vatican, and the Liberian Basilicas, and pray there for some time to God according to Our intentions for the well-being and the exaltation of the Church, for the rooting out of all heresy, and for the conversion of all who are in error, and in accordance with Our intentions pour out prayers to God that concord may reign among Christian princes, and that peace and unity may be the lot of all the faithful. They must also fast for two days, only using the food usually allowed in times of penance, in addition to the forty days of Lent and other days set aside by the Church as fast days. They must also, after having properly confessed their sins, receive Holy Communion, and, in accordance with the advice of their confessor, give an alms, each according to his means, to the furthering of some work likely to promote the propagation and increase of the Catholic Church. Each may choose the object he prefers; but We think it well especially to name two, towards which assistance may be given with the greatest advantage; and of these each is an object which in many places is in need of help and aid, and fruitful in advantage, not less for the State than for the Church, We mean the Primary schools for boys and the Seminaries for the Clergy.

9. Those who reside outside Rome, in whatever part of the world they may live, must pay two visits at prescribed intervals to three churches to be appointed by you, Venerable Brethren, your Vicars or Officials, on your or their command, by those who have the charge of souls; or three visits if there are only two churches, or six visits if there is only one; and also must comply with all the conditions already laid down above. This indulgence may be applied by way of suffrage to the souls who have departed this life joined in charity with God. We give you power to reduce the number of the visits according to your judgment to certain churches in the case of chapters, congregations, as well secular as regular, communities, confraternities, universities, and colleges where the visits are made in procession.

10. Sailors and travelers may obtain the indulgence upon their return home, or their arrival at some fixed station, by visiting six times the principal church, or the parish church of the district, and complying with the other conditions which We have already laid down. In the case of regulars of either sex, and even in the case of persons belonging to enclosed orders, and also in the case of all others, whether ecclesiastical or lay, who are prevented either because they are in prison, or through infirmity, or any other good reason, from fulfilling the above conditions, or some of them, the confessor has power to commute for other pious works, and also has power to dispense from Communion children who have not yet made their First Communion. Moreover, We grant to all and each of the faithful, both lay and ecclesiastic, secular and regular, of whatever order and institute, and even of those which ought to be specially named, that they should choose for the purpose of the Jubilee any approved confessor they like; nuns, novices, and other women living in the cloister may avail themselves of this power provided the confessor chosen is approved for nuns. To confessors upon this occasion, and while the time of this Jubilee lasts, We grant all the faculties which were granted by Our Letters Apostolic of February 15th, 1879, beginning with the words *Pontifices maximi*; always excepting the things which were excepted in those Letters.

11. Finally let all do their best to gain the graces of heaven during this time by a special devotion to the great Mother of God. For We wish this Jubilee to be placed under the patronage of the Most Holy Rosary of the Virgin; and with her assistance We are confident that there will be many whose souls, set free by the cleansing away of the stains of sin, will be renewed by faith and piety and justice, not only to the hope of eternal salvation, but also as an earnest of a more peaceful time.

12. As a pledge of heavenly graces and a witness to Our fatherly goodwill towards you, We give from the bottom of Our heart the Apostolic Benediction to you and your Clergy, and the whole people committed to your care and watchfulness.

Given in Rome, at St. Peter's, on the twenty-second day of December, in the year 1885, the eighth of Our Pontificate.

ENDNOTES:

1. *Ep. 108.*
 2. *Mt vii, 7.*
 3. *Lk xviii, 1.*
 4. *1 Th v, 17.*
 5. *1 Tim ii, 1.*
 6. *Jn xvii, 21.*
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Quod Multum. On the Liberty of the Church. Pope Leo XIII - 1886

To the Bishops of Hungary.

Venerable Brothers, Greetings and Apostolic Benediction.

We have long and ardently desired an opportunity to address you with an apostolic letter. Just as We have addressed the bishops of many other nations, We desire to inform you of Our plans, which concern the prosperity of the Christian cause and the salvation of the Hungarian nation. These days present Us with an excellent opportunity, since Hungary is celebrating the liberation, two centuries ago, of Budapest. — That victory will stand out forever in the memory of the Hungarian people. It was granted to your ancestors, because of their strength and perseverance, to recapture their capital city, which for a century and a half had been occupied by their enemies. That the grace and memory of this divine blessing might remain, Pope Innocent XI justly decreed a celebration throughout all Christendom in honor of St. Stephen, the first of your apostolic kings, on the second day of September, the anniversary of this great event. Moreover it is wellknown that the Apostolic See took a significant part in the almost spontaneous victory three years before over the same foe at Vienna. This victory, rightly attributed in great part to the apostolic efforts of Pope Innocent, began the decline of the influence of the Mohammedans in Europe.—Besides, even before that age and under similar circumstances, Our predecessors assisted the Hungarian forces with counsel, aid, money, and treaties. From Callistus III to Innocent XI, many Roman Pontiffs are recorded whose names deserve to be honored for their activity in such affairs. Let Clement VIII serve as an example. When Stregan and Vincentgraz were liberated from the domination of the Turks, the highest councils of the kingdom decreed that public thanks be given to him for he alone had come to their aid opportunely at a time when the situation was almost beyond hope.—Therefore, just as the Apostolic See never failed the people of Hungary whenever they had to fight the enemies of religion and Christian morality, so now, when happy memories inspire the people, We gladly join you in sharing their joy. Taking into account the differing conditions of time, We desire to confirm the people in their profession of the Catholic faith and also to assist them in warding off common dangers. In this way We shall serve the public good.

2. Hungary herself knows that no gift of God either to individuals or to nations is greater than to receive by His grace the Catholic faith, and having received it, to keep it with perseverance. This gift contains an abundance of other gifts by means of which individual persons receive both eternal happiness in heaven and greatness and prosperity for their state on earth. When Stephen first clearly grasped this truth, he asked God for nothing more vehemently, indeed he labored for nothing more energetically and consistently, than to obtain the Catholic faith for his whole kingdom and to establish it on a firm foundation from the very beginning. Therefore very early he began a change of studies and offices among the Roman bishops, the kings, and the people of Hungary which future ages did not abolish. Stephen founded and built a kingdom, but received his crown only from the Roman Pontiff, for he wanted to offer his kingdom to the Apostolic See. He established many Episcopal Sees, endowing munificently, and founding piously. Accompanying these many good works was the good pleasure and indulgence of the Apostolic See in many matters altogether singular. From his faith and piety, this holy king drew the light of counsel and the best norms for ruling his kingdom. He acquired his strength from diligence in prayer, by which he put down the evil plots of public enemies and returned as victor from the attacks of his foes. — Thus under the auspices of religion, your state was born. Under the same guardian and leader, you have come at quick march not only to maturity, but also to the strength of empire and the glory of your name. Hungary has kept holy and inviolate the faith received from her king and parent as an inheritance, and this despite the great difficulties of the times, when neighboring

nations were drawn from the bosom of the Church by pernicious error. Faith, obedience and devotion to the Apostolic See have remained constant in kings, bishops, and all the people. In turn We see the predilection and paternal benevolence of the Roman Pontiffs for the Hungarian people confirmed by many testimonies. Today after many centuries and many events, the original intimate friendship remains, by the blessing of God. The virtues of your ancestors are by no means lacking in their descendants. There are many laudable and fruitful labors of the episcopate: relief in calamities, zealous defense of the rights of the Church, and your constant and courageous determination to preserve the Catholic faith.

3. When We recall these things, Our soul is filled with joy. To you and to the people of Hungary, We gladly pay the tribute of praise for things well done. — But We cannot remain silent. Everyonee knows how inimical to virtue these times are and how the Church is attacked. We have much to fear amid such dangers, lest a shaken faith languish even where it has taken strong and deep roots. It is enough to recall rationalism and naturalism, those deadly sources of evil whose teachings are everywhere freely distributed. We must then add the many allurements to corruption: the opposition to or open defection from the Church by public officials, the bold obstinacy of secret societies, here and there a curriculum for the education of youth without regard for God. — And if ever, then surely now is the time to realize not only how appropriate, but entirely necessary the Catholic religion is for public safety and tranquillity. Daily experience proves to what lengths they who fear no authority nor have ever restrained their passions will go to undermine the state. Indeed, everyone knows what they intend, what means they employ, and with what perseverance they labor. The mightiest empires and the most flourishing states are compelled to contend almost every hour with such societies of men, joined together in unity of intention and likeness of deeds. Thus, the public safety is always in danger. Against such audacity of evil men, a good plan has been perfected in some places, that the authority of magistrates and the force of laws be well prepared.

4. Nevertheless to restrain the danger of socialism there is only one genuinely effective means, in the absence of which the fear of punishment has little weight to discourage offenders. It is that citizens should be thoroughly educated in religion, and restrained by respect for and love of the Church. For the Church as parent and teacher is the holy guardian of religion, moral integrity, and virtue. All who follow the precepts of the Gospel religiously and entirely are, by this very fact, far from the suspicion of socialism. For religion commands us to worship and fear God and to submit to and obey legitimate authority. It forbids anyone to act seditiously and demands for everyone the security of his possessions and rights. It furthermore commands those who have wealth to come graciously to the aid of the poor. Religion aids the needy with all the works of charity and consoles those who suffer loss, enkindling in them the hope of the greatest eternal blessings which will be in proportion to the labor endured and the length of that labor.—Therefore those who rule the states will do nothing wiser and more opportune than to recognize that religion influences the people despite all obstacles and recalls them to virtue and uprightness of character through her teachings. To distrust the Church or hold it suspect is, in the first place, unjust, and in the second, profits no one except the enemies of civil discipline and those bent on destruction.

5. By the blessing of God great civil unrest and the gathering of fearsome mobs, which have occurred elsewhere, have been spared the people of Hungary. But threatening dangers force all of us to strive by daily zeal to assure that the name of religion flourishes there and that honor endures in its Christian institutions. — For this reason the Church should enjoy full and integral freedom in the whole kingdom of Hungary as it did in former times, and this for the common good. As for Us, We are most anxious that those things which conflict with the rights of the Church, diminish its liberty of action, and impede the profession of the faith be removed from the laws. To attain this end both We and you must constantly labor, as far as We legally can and as so many illustrious men have already done. Meanwhile, as long as these laws remain, it is your duty to see to it that they injure the common security as little as possible and to admonish the citizens what they have to do in this matter. We shall mention some statutes which seem more injurious than others.

6. To embrace religion is a most serious duty, which is not to be restricted by age. No age is unfit for the kingdom of God. As everyone knows this, so he ought to act without delay, for from the will to act is born the right to act for everyone, which cannot be violated without the greatest injury. Therefore, if pastors of souls are forced to make a choice in the matter, they must choose to endure the penalties prescribed by civil law rather than provoke the wrath of an avenging God.

7. You must labor, venerable brothers, that Catholic teaching about the sanctity, oneness, and perpetuity of matrimony takes firm root in souls. Remind the faithful frequently that the marriage of Christians is subject solely to ecclesiastical authority. Remind them also what the Church thinks and teaches concerning so called civil marriage and with what mind and heart Catholic people should obey such laws. Further remind them that even for the gravest of reasons it is not permitted to enter into marriage with Christians who are not Catholics; those who do so without the authority and indulgence of the Church sin before God and the Church. Since these issues are so vital, all who have a concern in this matter should most diligently see to it, as far as they can, that no one sins here for any reason. For in this especially, obedience to the Church is necessarily bound to the public interest. This is the reason why the beginnings and best principles of civil life depend in great part on domestic society, so that the peace and prosperity of the state result in large part from marriage. Nor can marriage succeed except under the care of God and the Church. Deprived of such care and entered upon contrary to the will of God, matrimony is reduced to the service of various passions, is deprived of necessary heavenly aids, and is despoiled of that common life which is of greatest concern to man, i.e., religion. Of necessity it produces bitter fruit, to the great harm of the family and of the state. For this reason We must commend those Catholic men who, when the legislative assembly of Hungary was asked two years ago whether it would consider the marriage of Christians with Jews valid, rejected the proposal unanimously and freely and succeeded in having the old marriage law retained. Their vote received the approval of the vast majority of people from all parts of Hungary, proving with admirable testimony that the people thought and felt as they did. May there be like consent and similar constancy whenever the Catholic cause is in controversy, for then victory will be at hand. At least civil life will be more vigorous and fruitful when languor and sloth have been banished, for these are the means by which the enemies of the Christian name certainly wish to stupefy all Catholic virtue.

8. Nor will less profit accrue to the state if the education of youth is wisely and rightly provided for from the beginning. Such are the times and customs that too many people with too much effort strive to keep studious youth away from the vigilance of the Church and the salutary virtue of religion. Schools called neuter, mixed, and lay are popular and sought out here and there, doubtless with the intention that the students grow up ignorant of all things holy and of all religious concerns. Since this evil is more widespread and greater than its remedies, we see a progeny growing up uninterested in spiritual goods, without religion and often impious. Keep so great a calamity out of Hungary with all your energy! The education of youth from childhood in Christian habits and Christian wisdom is today of the greatest possible concern not only to the Church, but also to the state. All who are truly wise understand this. That is why We see many Catholic men in many places who are deeply concerned about the proper upbringing of youth, devoting special and constant effort to this matter, undismayed by the greatness of the labor or by the cost. We also know of many in Hungary who are working toward the same goal with similar proposals. Permit Us nevertheless to rouse your episcopal zeal even more. -In this grave situation, We desire that in the public education of youth, that part be reserved to the Church which has been divinely assigned to it. All We can do is to exhort you to deal vigorously with this matter. Meanwhile continue to admonish fathers again and again not to permit their children to study and learn so as to threaten injury to their Catholic faith. At the same time see to it that the schools which are under your or the clergy's direction be commendable for their soundness of doctrine and the uprightness of their teachers. This is to be understood not only of primary schools, but also of those of higher learning.

9. With God-fearing generosity, and especially with the liberal contributions of your kings and bishops, many noble institutions devoted to the study of letters have been established. The memory of Cardinal Pazmany, Archbishop of Esztergom, is still alive among you, not only as the founder of the Catholic University at Budapest, but also as its generous patron. It is inspiring to recall that he undertook so great a work out of the pure and sincere motive of advancing the Catholic religion. King Ferdinand II confirmed this when he said of its purpose that the truth of the Catholic religion would remain unshaken where it flourished; where weakened, it would be strengthened, and divine worship would be propagated everywhere. We realize how diligently you have labored to ensure that these excellent centers of study retain their original nature, the kind that their founders intended, namely that they remain Catholic Institutions. Their household, administration, and faculty are entirely under the control of the Church and the bishops. Therefore We exhort you to continue to encourage this noble and excellent venture. And you will succeed because of the goodness of the Apostolic King and the prudent men in charge of the government; also, what has been given to non-Catholic communities will not be denied to the Catholic Church. — If the tenor of the times demands that some new institutions are to be founded or old ones expanded, We have

no doubt that you will imitate the example of your fathers and their devotion to religion. In fact We have received reports that you are already planning a school for the training of teachers; this is an excellent plan, one worthy of your wisdom and virtue. That you may accomplish it quickly with the Lord's help is Our prayer and exhortation.

10. If the education of all youth in general contributes a great deal to the true welfare of the state, this is much more true of the education of those aiming at ordination. To this matter you must give special attention; it should occupy the greater portion of your vigils and labors, since the youths destined for orders are the hope and, as it were, the incomplete form of future priests. You surely know how much the reputation of the Church and the eternal salvation of her people depend on priests. — In the education of clerics, two elements are absolutely necessary: learning for the development of the mind and virtue for the perfection of the spirit. To the ordinary humanistic subjects in which youths are educated must be added Sacred and Canonical studies. Care must be taken that their content is sound and everywhere pure, in full harmony with the documents of the Church and eloquent, so that the priest may be able to exhort . . . even those who contradict. — Holiness of life, without which knowledge puffs up and does not edify, consists not only in good and honorable habits, but also in that group of sacerdotal virtues which makes good priests exemplars of Jesus Christ, the eternal High Priest. For this purpose there are sacred seminaries. You have some for youths preparing for the priesthood and others for the education of seminarians, all of them well-founded. Choose teachers and spiritual directors for these institutions thoughtfully. They should be men of sound doctrine and good morals, men to whom you can confidently entrust a matter of such great importance. Choose rectors and spiritual guides who are outstanding in prudence, counsel, and experience. The common life and discipline should be so arranged by your authority that not only will the students never offend against piety, but that there will be an abundance of all aids which nourish piety. The students should thus be encouraged to make daily progress in acquiring the sacerdotal virtues. Your industrious and diligent labors in the education of priests will bear much desirable fruit, making your episcopal office easier to administer and producing a richer profit for all.

11. But it is necessary that your paternal care extend further, namely to the assistance of priests in the exercise of their duties. Skillfully and sweetly, as becomes your love, see to it that they are not exposed to worldly temptations and that they are not led by selfish desires or concern for secular affairs. See to it that they excel in virtue, providing an example of deeds well-done. Further, see to it that they never fail in their devotion to prayer and that they approach the sacred mysteries spotlessly. When supported and strengthened by these defenses, they will gladly fulfill their daily sacred duties and fittingly turn to the studious cultivation of the spirits of their people, especially by the ministry of word and sacraments. — But to renew the strength of soul which human weakness does not allow to flourish constantly, nothing seems more effective than that they retire from time to time to meditation, devoting all of their time solely to God and themselves. This is the custom in other places and has proven very successful. Furthermore you will easily and spontaneously get to know the talents and the habits of individual priests as you go about administering your dioceses. You will also learn what you have to do by way of prohibition in this matter, and what evils have to be eradicated. To do this and to save ecclesiastical discipline from violation, you must use the just severity of canon law where necessary. All must understand that both the priesthood and the various grades of dignity are no more than a reward for useful labors. For this reason they are reserved for those who have served the Church, who have labored in the care of souls, and who are distinguished for their learning and the holiness of their lives.

12. When the clergy is distinguished by these virtues, the people will profit in no small measure, since they love the Church, are very devoted to the ancestral religion, and easily and willingly submit to the directives of their pastors. — However you must never fail to make sure that the integrity of Catholic doctrine is preserved in the people and that Evangelical discipline is retained in their actions, life and character. Let frequent sacred retreats for the care of souls be undertaken. To direct this work, choose men of tried virtue, animated by the spirit of Christ, and inflamed with love of neighbor. — Well-written pamphlets to guard against errors or to extirpate them should be widely disseminated. They must be in accord with the truth and encourage virtue. Some societies have already taken up this laudable proposal, with fruitful results. We wish therefore that their number increase and that their success continue from day to day. — Another thing We wish all of you to do, but especially those of you who excel in learning, dignity, and authority, is that in both private and public life, you be solicitous for the good name of religion. Let the cause of the Church be more vigorously prosecuted under your leadership. Let all

present and future institutions founded to promote the Catholic cause be willingly aided and increased. — In like manner you must oppose certain false opinions, perversely proposed to safeguard each one's dignity, but which are entirely contrary to the precepts and faith of Christian customs and which open the door to many pernicious and criminal acts. — Finally you must assiduously and vehemently oppose improper organizations, particularly those which We have mentioned in our encyclicals to other places, whose contagion must be averted by every means. In this matter, We desire that you exercise care in proportion to their number, power, and resources.

13. Urged by Our love, this is what We have to prescribe for you, venerable brethren, and which We trust will be accepted by the whole nation of Hungary with prompt obedience. — The fact that your forefathers triumphed so magnificently over bitter foes at Budapest was not solely due to their warlike fortitude, but also to the strength of religion. Just as in the beginning religion gave birth to the strength and authority of a great empire, so it also promises for the future prosperity at home and glory abroad. All of these things, whether they are for your honor or for your advantage, We desire for you, and We pray that you obtain them with the assistance and under the patronage of the Blessed Virgin, Mother of God. The kingdom of Hungary has been consecrated to her and received its name from her. For the same reason We earnestly ask the aid of St. Stephen, who has blessed your kingdom with every kind of gift for its glory and growth. We have the certain hope that he will look down from heaven and guard you with his strong patronage.

14. Relying on this hope, venerable brothers, We impart to you individually, to the clergy, and to all your people, as a sign of heavenly gifts and a proof of Our paternal good will, Our apostolic benediction.

Given at Rome at St. Peter's, August 22, 1886, in the ninth year of Our pontificate.

Quod Votis. On the Proposed Catholic University. Pope Leo XIII - 1902

To Our Beloved Sons Anthony Joseph Cardinal Gruscha, Archbishop of Vienna; George Cardinal Kopp, Bishop of Wroclaw, Leo Cardinal De Skrbensky, Archbishop of Prague; John Cardinal Puzyna, Bishop of Cracow; and the Other Venerable Brother Archbishops and Bishops of Austria.

Beloved Sons and Venerable Brothers, Greetings and the Apostolic Blessing.

1. With great joy you now announce that the object of the wishes of your predecessors, which has been worked on for many years, is speeding to its happy conclusion. For whatever is required for founding a Catholic University is all but at hand; it is your consensus that the finishing touches can now be applied to setting up this great Institution of learning. We have had to wait for it longer than We might have hoped, but its completion has come about at a proper and fitting time. Accordingly, We freely and with full approbation assent to your plans, which in themselves are commendable. We wish to point out explicitly in writing our great joy at this news, since We encourage holy sets of learning to be established and enlarged everywhere. Moreover, We declare this also to add an incentive to your faithful to hasten the conclusion of so great an enterprise. As for the details, We confide them to you; We have no doubts of the generosity and approval of those for whose advantage the desired University will come into existence. As soon as the details that pertain to this Institution are ready, the Sacred Congregation of Studies should communicate them to us: for their task is to inform Us of these affairs and to use their mandated power of setting standards for Catholic Institutions of learning according to the norms of the Sacred Canons.

2. Meanwhile We testify to each one of You Our happy and benevolent sentiments, and We beseech divine favor on the work undertaken, and bestow the Apostolic blessing on all of you.

Given in Rome at St. Peter's, 30 April 1902, in the 25th year of Our Pontificate.

Quum Diuturnum. On the Latin American Bishops' Plenary Council. Pope Leo XIII - 1898

To the Bishops of Latin America.

1. As We remember the long course of Our pontificate, We are conscious that We have always endeavored to strengthen and extend Christ's kingdom among your peoples. You still remember with gratitude what We have already done for you with the help of God, venerable brothers. Your zealous efforts have ensured that Our deeds and planning were not in vain.

2. But now We want to give you a new proof of Our regard for you, something We have wanted to do for a long time. Since the time of the solemn celebration of the fourth centenary of the discovery of America, We have diligently sought a way to provide for the common interests of Latin America which comprises more than half of the New World. And We foresaw that this could best be done if all you bishops from these regions came together for consultation at Our invitation and under Our authority. We knew that by comparing ideas and sharing the wisdom which each of you has derived from experience, you will be perfectly able to ensure that the unity of Church discipline is preserved among your peoples who are united by racial affinity; that morals worthy of the profession of the Catholic faith flourish; and that thus, by the concerted efforts of good citizens, the Church publicly prospers.

3. What greatly contributed to the realization of Our plan was that on being asked for your opinion, you welcomed Our proposal with great approval. As the time approached to make the idea a reality, We gave you the choice of location for this meeting. Most of you indicated that you would prefer to meet in Rome, especially since it would be easier for the majority of you to come here than to go to some distant American city on account of the difficulties of travel in your own country. We could only give our complete approval to this declaration of your opinions which was no light indication of your love for the Apostolic See. However, We are bothered that Our present circumstances do not allow Us to treat you with all the liberality and honor We would like when you stay in Rome.

4. Consequently, We have already given orders to the Sacred Congregation, which is in charge of interpreting the decrees of the Council of Trent, to convoke an assembly of all the bishops of Latin American countries next year in Rome and to prescribe in due time, the rules which will govern this meeting.

5. In the meantime, venerable brothers, We give you very affectionately Our apostolic blessing as a pledge of heavenly favors and as a witness of Our good will to you, to the clergy, and to the people entrusted to your care.

Given at Rome, at St. Peter's on the very day of the birth of Our Lord Jesus Christ, 1898, in the twenty-first year of Our Pontificate.

Reputantiubus. On the Language Question in Bohemia. Pope Leo XIII - 1901

To Our Venerable Brothers Theodore, Archbishop of Olomouc, and the Archbishops and Bishops of Bohemia and Moravia.

1. As We reflect often on the condition of your churches, it seems to Us that at this moment nearly everywhere everything is full of fear, full of concern. However, this situation is more serious in your case because, while Catholicism is exposed to the hatred and cunning of external enemies, domestic issues also divide it. For while heretics both openly and covertly endeavor to spread error among the faithful, seeds of discord grow daily among Catholics themselves-the surest means to hinder strength and break down constancy.

2. Surely the strongest grounds for dissension, especially in Bohemia, are to be found in the languages which each person, according to his origin, employs. For it is implanted by nature that everyone wishes to preserve the language inherited from his ancestors.

3. To be sure, We have decided to refrain from settling this controversy. Indeed one cannot find fault with the preservation of one's ancestral tongue, if it is kept within defined limits. However, what is valid for other private rights, must be held to apply here also: namely, that the common good of the nation must not suffer from their preservation. It is, therefore, the task of those who are in charge of the state to preserve intact the rights of individuals, in such a way that the common good of the nation be secured and allowed to flourish.

4. As far as We are concerned, Our duty admonishes Us to take constant care that religion, which is the chief good of souls and the source of all other goods, not be endangered by controversies of this nature.

5. Therefore we earnestly exhort your faithful, although of various regions and tongues, to preserve that far more excellent kinship which is born from the communion of faith and common sacraments. For whoever are baptized in Christ, have one Lord and one faith; they are one body and one spirit, insofar as they are called to one hope. It would be truly disgraceful that those who are bound together by so many holy ties and are seeking the same city in heaven should be torn apart by earthly reasons, rivaling with one another, as the Apostle says, and hating one another. Therefore, that kinship of souls which comes from Christ must constantly be inculcated in the faithful and all partiality must be eradicated. "For greater indeed is the paternity of Christ than that of blood: for the fraternity of blood touches the likeness only of the body; the fraternity of Christ, however, conveys unanimity of heart and spirit, as is written: One was the heart and one the spirit of the multitude of believers . "[1]

6. In this matter the holy clergy should surpass in example all others. Indeed, it is at variance with their office to mingle in such dissensions. If they should reside in places inhabited by people of different races or languages, unless they abstain from any appearance of contention, they may easily incur hatred and dislike from both sides. Nothing could be more detrimental to the exercise of their sacred function than this. The faithful, to be sure, should recognize in fact and practice that the ministers of the Church are concerned only with the eternal affairs of souls and do not seek what is theirs, but only what is Christ's.

7. If, then, it is well known to all alike that the disciples of Christ are recognized by the love that they have for one another, the holy clergy must observe this same love mutually among themselves far more. For not only are they thought, and deservedly so, to have drunk much more deeply from the charity of Christ, but also because each one of them, in addressing the faithful, ought to be able to use the words of the Apostle, "Be imitators of me, as I am of Christ." [2]

8. We can easily admit that this is very difficult in practice, unless the elements of discord are erased from their souls at an early time when they, who aspire to the clerical state, are formed in our seminaries. Therefore, you must diligently see to it that the students in seminaries early learn to love one another in a fraternal love and from a genuine heart, as those born not from a corruptible seed but an incorruptible one through the word of the living God. [3] Should arguments break out, restrain them strongly and do not allow them to persist in any way; thus those who are destined for the clergy, if they cannot be of one language because of different places of origin, still may certainly be of one heart and one spirit.

9. From this union of wills, indeed, which must be conspicuous in the clerical order, as we have already intimated, this advantage among others will follow: that the ministers of the sacraments will more efficaciously warn the faithful not to exceed the limits in preserving and vindicating the rights proper to each race, or by excessive partisanship not to do violence to justice and overlook the common advantages of the state. For we think that this, according to the circumstances of your various regions, should be the principal task of priests, to exhort the faithful, in season and out, to love one another; they should warn them constantly that he is not worthy of the name of Christian who does not fulfill in spirit and action the new command given by Christ that we love one another as He has loved us.

10. Certainly, he does not fulfill it, who thinks that charity pertains only to those who are related in tongue or race. For if, as Christ says, you love those who love you, do not the publicans do so? and if you salute your brothers only, do not the pagans do so? [4] For to be sure a characteristic of Christian charity is that it extends equally to all; for, as the Apostle warns, there is no distinction between Jew and Greek, for there is the same Lord of all, rich to all who invoke him. [5]

11. May God, who is Love, kindly grant that all be united in their thoughts and in their convictions, thinking the same and having no contention; grant that in humility they may think each other better than themselves, each not looking to his own interests, but to those of others.

12. May the Apostolic blessing, which we grant most lovingly in the Lord, to you, Venerable Brothers, and the faithful committed to each of you, be a token of this and also of Our benevolence.

Given in Rome at St. Peter's, 20 August 1901, in the 24th year of Our Pontificate.

ENDNOTES

1. *St. Maximus, among the sermons of St. Augustine, 100.*
2. *Phil 3.17.*
3. *Pt 1.22 f.*
4. *Mt 5.46 f.*
5. *Rom 10.12.*
6. *Phil 2.4.*

Rerum Novarum. On Capital and Labor. Pope Leo XIII - 1891

To Our Venerable Brethren the Patriarchs, Primate, Archbishops, Bishops, and other Ordinaries of Places having Peace and Communion with the Apostolic See.

That the spirit of revolutionary change, which has long been disturbing the nations of the world, should have passed beyond the sphere of politics and made its influence felt in the cognate sphere of practical economics is not surprising. The elements of the conflict now raging are unmistakable, in the vast expansion of industrial pursuits and the marvelous discoveries of science; in the changed relations between masters and workmen; in the enormous fortunes of some few individuals, and the utter poverty of the masses; in the increased self-reliance and closer mutual combination of the working classes; as also, finally, in the prevailing moral degeneracy. The momentous gravity of the state of things now obtaining fills every mind with painful apprehension; wise men are discussing it; practical men are proposing schemes; popular meetings, legislatures, and rulers of nations are all busied with it — actually there is no question which has taken a deeper hold on the public mind.

2. Therefore, venerable brethren, as on former occasions when it seemed opportune to refute false teaching, We have addressed you in the interests of the Church and of the common weal, and have issued letters bearing on political power, human liberty, the Christian constitution of the State, and like matters, so have We thought it expedient now to speak on the condition of the working classes.[1] It is a subject on which We have already touched more than once, incidentally. But in the present letter, the responsibility of the apostolic office urges Us to treat the question of set purpose and in detail, in order that no misapprehension may exist as to the principles which truth and justice dictate for its settlement. The discussion is not easy, nor is it void of danger. It is no easy matter to define the relative rights and mutual duties of the rich and of the poor, of capital and of labor. And the danger lies in this, that crafty agitators are intent on making use of these differences of opinion to pervert men's judgments and to stir up the people to revolt.

3. In any case we clearly see, and on this there is general agreement, that some opportune remedy must be found quickly for the misery and wretchedness pressing so unjustly on the majority of the working class: for the ancient workingmen's guilds were abolished in the last century, and no other protective organization took their place. Public institutions and the laws set aside the ancient religion. Hence, by degrees it has come to pass that working men have been surrendered, isolated and helpless, to the hardheartedness of employers and the greed of unchecked competition. The mischief has been increased by rapacious usury, which, although more than once condemned by the Church, is nevertheless, under a different guise, but with like injustice, still practiced by covetous and grasping men. To this must be added that the hiring of labor and the

conduct of trade are concentrated in the hands of comparatively few; so that a small number of very rich men have been able to lay upon the teeming masses of the laboring poor a yoke little better than that of slavery itself.

4. To remedy these wrongs the socialists, working on the poor man's envy of the rich, are striving to do away with private property, and contend that individual possessions should become the common property of all, to be administered by the State or by municipal bodies. They hold that by thus transferring property from private individuals to the community, the present mischievous state of things will be set to rights, inasmuch as each citizen will then get his fair share of whatever there is to enjoy. But their contentions are so clearly powerless to end the controversy that were they carried into effect the working man himself would be among the first to suffer. They are, moreover, emphatically unjust, for they would rob the lawful possessor, distort the functions of the State, and create utter confusion in the community.

5. It is surely undeniable that, when a man engages in remunerative labor, the impelling reason and motive of his work is to obtain property, and thereafter to hold it as his very own. If one man hires out to another his strength or skill, he does so for the purpose of receiving in return what is necessary for the satisfaction of his needs; he therefore expressly intends to acquire a right full and real, not only to the remuneration, but also to the disposal of such remuneration, just as he pleases. Thus, if he lives sparingly, saves money, and, for greater security, invests his savings in land, the land, in such case, is only his wages under another form; and, consequently, a working man's little estate thus purchased should be as completely at his full disposal as are the wages he receives for his labor. But it is precisely in such power of disposal that ownership obtains, whether the property consist of land or chattels. Socialists, therefore, by endeavoring to transfer the possessions of individuals to the community at large, strike at the interests of every wage-earner, since they would deprive him of the liberty of disposing of his wages, and thereby of all hope and possibility of increasing his resources and of bettering his condition in life.

6. What is of far greater moment, however, is the fact that the remedy they propose is manifestly against justice. For, every man has by nature the right to possess property as his own. This is one of the chief points of distinction between man and the animal creation, for the brute has no power of self-direction, but is governed by two main instincts, which keep his powers on the alert, impel him to develop them in a fitting manner, and stimulate and determine him to action without any power of choice. One of these instincts is self-preservation, the other the propagation of the species. Both can attain their purpose by means of things which lie within range; beyond their verge the brute creation cannot go, for they are moved to action by their senses only, and in the special direction which these suggest. But with man it is wholly different. He possesses, on the one hand, the full perfection of the animal being, and hence enjoys at least as much as the rest of the animal kind, the fruition of things material. But animal nature, however perfect, is far from representing the human being in its completeness, and is in truth but humanity's humble handmaid, made to serve and to obey. It is the mind, or reason, which is the predominant element in us who are human creatures; it is this which renders a human being human, and distinguishes him essentially from the brute. And on this very account — that man alone among the animal creation is endowed with reason — it must be within his right to possess things not merely for temporary and momentary use, as other living things do, but to have and to hold them in stable and permanent possession; he must have not only things that perish in the use, but those also which, though they have been reduced into use, continue for further use in after time.

7. This becomes still more clearly evident if man's nature be considered a little more deeply. For man, fathoming by his faculty of reason matters without number, linking the future with the present, and being master of his own acts, guides his ways under the eternal law and the power of God, whose providence governs all things. Wherefore, it is in his power to exercise his choice not only as to matters that regard his present welfare, but also about those which he deems may be for his advantage in time yet to come. Hence, man not only should possess the fruits of the earth, but also the very soil, inasmuch as from the produce of the earth he has to lay by provision for the future. Man's needs do not die out, but forever recur; although satisfied today, they demand fresh supplies for tomorrow. Nature accordingly must have given to man a source that is stable and remaining always with him, from which he might look to draw continual supplies. And this stable condition of things he finds solely in the earth and its fruits. There is no need to bring in the State. Man precedes the State, and possesses, prior to the formation of any State, the right of providing for the substance of his body.

8. The fact that God has given the earth for the use and enjoyment of the whole human race can in no way be a bar to the owning of private property. For God has granted the earth to mankind in general, not in the sense that all without distinction can deal with it as they like, but rather that no part of it was assigned to any one in particular, and that the limits of private possession have been left to be fixed by man's own industry, and by the laws of individual races. Moreover, the earth, even though apportioned among private owners, ceases not thereby to minister to the needs of all, inasmuch as there is not one who does not sustain life from what the land produces. Those who do not possess the soil contribute their labor; hence, it may truly be said that all human subsistence is derived either from labor on one's own land, or from some toil, some calling, which is paid for either in the produce of the land itself, or in that which is exchanged for what the land brings forth.

9. Here, again, we have further proof that private ownership is in accordance with the law of nature. Truly, that which is required for the preservation of life, and for life's well-being, is produced in great abundance from the soil, but not until man has brought it into cultivation and expended upon it his solicitude and skill. Now, when man thus turns the activity of his mind and the strength of his body toward procuring the fruits of nature, by such act he makes his own that portion of nature's field which he cultivates — that portion on which he leaves, as it were, the impress of his personality; and it cannot but be just that he should possess that portion as his very own, and have a right to hold it without any one being justified in violating that right.

10. So strong and convincing are these arguments that it seems amazing that some should now be setting up anew certain obsolete opinions in opposition to what is here laid down. They assert that it is right for private persons to have the use of the soil and its various fruits, but that it is unjust for any one to possess outright either the land on which he has built or the estate which he has brought under cultivation. But those who deny these rights do not perceive that they are defrauding man of what his own labor has produced. For the soil which is tilled and cultivated with toil and skill utterly changes its condition; it was wild before, now it is fruitful; was barren, but now brings forth in abundance. That which has thus altered and improved the land becomes so truly part of itself as to be in great measure indistinguishable and inseparable from it. Is it just that the fruit of a man's own sweat and labor should be possessed and enjoyed by any one else? As effects follow their cause, so is it just and right that the results of labor should belong to those who have bestowed their labor.

11. With reason, then, the common opinion of mankind, little affected by the few dissentients who have contended for the opposite view, has found in the careful study of nature, and in the laws of nature, the foundations of the division of property, and the practice of all ages has consecrated the principle of private ownership, as being pre-eminently in conformity with human nature, and as conducing in the most unmistakable manner to the peace and tranquility of human existence. The same principle is confirmed and enforced by the civil laws — laws which, so long as they are just, derive from the law of nature their binding force. The authority of the divine law adds its sanction, forbidding us in severest terms even to covet that which is another's: "Thou shalt not covet thy neighbor's wife; nor his house, nor his field, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is his." [2]

12. The rights here spoken of, belonging to each individual man, are seen in much stronger light when considered in relation to man's social and domestic obligations. In choosing a state of life, it is indisputable that all are at full liberty to follow the counsel of Jesus Christ as to observing virginity, or to bind themselves by the marriage tie. No human law can abolish the natural and original right of marriage, nor in any way limit the chief and principal purpose of marriage ordained by God's authority from the beginning: "Increase and multiply." [3] Hence we have the family, the "society" of a man's house — a society very small, one must admit, but none the less a true society, and one older than any State. Consequently, it has rights and duties peculiar to itself which are quite independent of the State.

13. That right to property, therefore, which has been proved to belong naturally to individual persons, must in like wise belong to a man in his capacity of head of a family; nay, that right is all the stronger in proportion as the human person receives a wider extension in the family group. It is a most sacred law of nature that a father should provide food and all necessaries for those whom he has begotten; and, similarly, it is natural that he should wish that his children, who carry on, so to speak, and continue his personality, should be by him provided with all that is needful to enable them to keep themselves decently from want and misery amid the uncertainties of this mortal life. Now, in no other way can a father

effect this except by the ownership of productive property, which he can transmit to his children by inheritance. A family, no less than a State, is, as We have said, a true society, governed by an authority peculiar to itself, that is to say, by the authority of the father. Provided, therefore, the limits which are prescribed by the very purposes for which it exists be not transgressed, the family has at least equal rights with the State in the choice and pursuit of the things needful to its preservation and its just liberty. We say, “at least equal rights”; for, inasmuch as the domestic household is antecedent, as well in idea as in fact, to the gathering of men into a community, the family must necessarily have rights and duties which are prior to those of the community, and founded more immediately in nature. If the citizens, if the families on entering into association and fellowship, were to experience hindrance in a commonwealth instead of help, and were to find their rights attacked instead of being upheld, society would rightly be an object of detestation rather than of desire.

14. The contention, then, that the civil government should at its option intrude into and exercise intimate control over the family and the household is a great and pernicious error. True, if a family finds itself in exceeding distress, utterly deprived of the counsel of friends, and without any prospect of extricating itself, it is right that extreme necessity be met by public aid, since each family is a part of the commonwealth. In like manner, if within the precincts of the household there occur grave disturbance of mutual rights, public authority should intervene to force each party to yield to the other its proper due; for this is not to deprive citizens of their rights, but justly and properly to safeguard and strengthen them.

But the rulers of the commonwealth must go no further; here, nature bids them stop. Paternal authority can be neither abolished nor absorbed by the State; for it has the same source as human life itself. “The child belongs to the father,” and is, as it were, the continuation of the father’s personality; and speaking strictly, the child takes its place in civil society, not of its own right, but in its quality as member of the family in which it is born. And for the very reason that “the child belongs to the father” it is, as St. Thomas Aquinas says, “before it attains the use of free will, under the power and the charge of its parents.”[4] The socialists, therefore, in setting aside the parent and setting up a State supervision, act against natural justice, and destroy the structure of the home.

15. And in addition to injustice, it is only too evident what an upset and disturbance there would be in all classes, and to how intolerable and hateful a slavery citizens would be subjected. The door would be thrown open to envy, to mutual invective, and to discord; the sources of wealth themselves would run dry, for no one would have any interest in exerting his talents or his industry; and that ideal equality about which they entertain pleasant dreams would be in reality the leveling down of all to a like condition of misery and degradation.

Hence, it is clear that the main tenet of socialism, community of goods, must be utterly rejected, since it only injures those whom it would seem meant to benefit, is directly contrary to the natural rights of mankind, and would introduce confusion and disorder into the commonweal. The first and most fundamental principle, therefore, if one would undertake to alleviate the condition of the masses, must be the inviolability of private property. This being established, we proceed to show where the remedy sought for must be found.

16. We approach the subject with confidence, and in the exercise of the rights which manifestly appertain to Us, for no practical solution of this question will be found apart from the intervention of religion and of the Church. It is We who are the chief guardian of religion and the chief dispenser of what pertains to the Church; and by keeping silence we would seem to neglect the duty incumbent on us. Doubtless, this most serious question demands the attention and the efforts of others besides ourselves — to wit, of the rulers of States, of employers of labor, of the wealthy, aye, of the working classes themselves, for whom We are pleading. But We affirm without hesitation that all the striving of men will be vain if they leave out the Church. It is the Church that insists, on the authority of the Gospel, upon those teachings whereby the conflict can be brought to an end, or rendered, at least, far less bitter; the Church uses her efforts not only to enlighten the mind, but to direct by her precepts the life and conduct of each and all; the Church improves and betters the condition of the working man by means of numerous organizations; does her best to enlist the services of all classes in discussing and endeavoring to further in the most practical way, the interests of the working classes; and considers that for this purpose recourse should be had, in due measure and degree, to the intervention of the law and of State authority.

17. It must be first of all recognized that the condition of things inherent in human affairs must be borne with, for it is impossible to reduce civil society to one dead level. Socialists may in that intent do their utmost, but all striving against nature is in vain. There naturally exist among mankind manifold differences of the most important kind; people differ in capacity, skill, health, strength; and unequal fortune is a necessary result of unequal condition. Such inequality is far from being disadvantageous either to individuals or to the community. Social and public life can only be maintained by means of various kinds of capacity for business and the playing of many parts; and each man, as a rule, chooses the part which suits his own peculiar domestic condition. As regards bodily labor, even had man never fallen from the state of innocence, he would not have remained wholly idle; but that which would then have been his free choice and his delight became afterwards compulsory, and the painful expiation for his disobedience. “Cursed be the earth in thy work; in thy labor thou shalt eat of it all the days of thy life.”[5]

18. In like manner, the other pains and hardships of life will have no end or cessation on earth; for the consequences of sin are bitter and hard to bear, and they must accompany man so long as life lasts. To suffer and to endure, therefore, is the lot of humanity; let them strive as they may, no strength and no artifice will ever succeed in banishing from human life the ills and troubles which beset it. If any there are who pretend differently — who hold out to a hard-pressed people the boon of freedom from pain and trouble, an undisturbed repose, and constant enjoyment — they delude the people and impose upon them, and their lying promises will only one day bring forth evils worse than the present. Nothing is more useful than to look upon the world as it really is, and at the same time to seek elsewhere, as We have said, for the solace to its troubles.

19. The great mistake made in regard to the matter now under consideration is to take up with the notion that class is naturally hostile to class, and that the wealthy and the working men are intended by nature to live in mutual conflict. So irrational and so false is this view that the direct contrary is the truth. Just as the symmetry of the human frame is the result of the suitable arrangement of the different parts of the body, so in a State is it ordained by nature that these two classes should dwell in harmony and agreement, so as to maintain the balance of the body politic. Each needs the other: capital cannot do without labor, nor labor without capital. Mutual agreement results in the beauty of good order, while perpetual conflict necessarily produces confusion and savage barbarity. Now, in preventing such strife as this, and in uprooting it, the efficacy of Christian institutions is marvelous and manifold. First of all, there is no intermediary more powerful than religion (whereof the Church is the interpreter and guardian) in drawing the rich and the working class together, by reminding each of its duties to the other, and especially of the obligations of justice.

20. Of these duties, the following bind the proletarian and the worker: fully and faithfully to perform the work which has been freely and equitably agreed upon; never to injure the property, nor to outrage the person, of an employer; never to resort to violence in defending their own cause, nor to engage in riot or disorder; and to have nothing to do with men of evil principles, who work upon the people with artful promises of great results, and excite foolish hopes which usually end in useless regrets and grievous loss. The following duties bind the wealthy owner and the employer: not to look upon their work people as their bondsmen, but to respect in every man his dignity as a person ennobled by Christian character. They are reminded that, according to natural reason and Christian philosophy, working for gain is creditable, not shameful, to a man, since it enables him to earn an honorable livelihood; but to misuse men as though they were things in the pursuit of gain, or to value them solely for their physical powers — that is truly shameful and inhuman. Again justice demands that, in dealing with the working man, religion and the good of his soul must be kept in mind. Hence, the employer is bound to see that the worker has time for his religious duties; that he be not exposed to corrupting influences and dangerous occasions; and that he be not led away to neglect his home and family, or to squander his earnings. Furthermore, the employer must never tax his work people beyond their strength, or employ them in work unsuited to their sex and age. His great and principal duty is to give every one what is just. Doubtless, before deciding whether wages are fair, many things have to be considered; but wealthy owners and all masters of labor should be mindful of this — that to exercise pressure upon the indigent and the destitute for the sake of gain, and to gather one’s profit out of the need of another, is condemned by all laws, human and divine. To defraud any one of wages that are his due is a great crime which cries to the avenging anger of Heaven. “Behold, the hire of the laborers . . . which by fraud has been kept back by you, crieth; and the cry of them hath entered into the ears of the Lord of Sabbath.”[6] Lastly, the rich must religiously refrain from cutting down the workmen’s

earnings, whether by force, by fraud, or by usurious dealing; and with all the greater reason because the laboring man is, as a rule, weak and unprotected, and because his slender means should in proportion to their scantiness be accounted sacred.

Were these precepts carefully obeyed and followed out, would they not be sufficient of themselves to keep under all strife and all its causes?

21. But the Church, with Jesus Christ as her Master and Guide, aims higher still. She lays down precepts yet more perfect, and tries to bind class to class in friendliness and good feeling. The things of earth cannot be understood or valued aright without taking into consideration the life to come, the life that will know no death. Exclude the idea of futurity, and forthwith the very notion of what is good and right would perish; nay, the whole scheme of the universe would become a dark and unfathomable mystery. The great truth which we learn from nature herself is also the grand Christian dogma on which religion rests as on its foundation — that, when we have given up this present life, then shall we really begin to live. God has not created us for the perishable and transitory things of earth, but for things heavenly and everlasting; He has given us this world as a place of exile, and not as our abiding place. As for riches and the other things which men call good and desirable, whether we have them in abundance, or are lacking in them — so far as eternal happiness is concerned — it makes no difference; the only important thing is to use them aright. Jesus Christ, when He redeemed us with plentiful redemption, took not away the pains and sorrows which in such large proportion are woven together in the web of our mortal life. He transformed them into motives of virtue and occasions of merit; and no man can hope for eternal reward unless he follow in the blood-stained footprints of his Savior. “If we suffer with Him, we shall also reign with Him.”[7] Christ’s labors and sufferings, accepted of His own free will, have marvelously sweetened all suffering and all labor. And not only by His example, but by His grace and by the hope held forth of everlasting recompense, has He made pain and grief more easy to endure; “for that which is at present momentary and light of our tribulation, worketh for us above measure exceedingly an eternal weight of glory.”[8]

22. Therefore, those whom fortune favors are warned that riches do not bring freedom from sorrow and are of no avail for eternal happiness, but rather are obstacles;[9] that the rich should tremble at the threatenings of Jesus Christ — threatenings so unwonted in the mouth of our Lord[10] — and that a most strict account must be given to the Supreme Judge for all we possess. The chief and most excellent rule for the right use of money is one the heathen philosophers hinted at, but which the Church has traced out clearly, and has not only made known to men’s minds, but has impressed upon their lives. It rests on the principle that it is one thing to have a right to the possession of money and another to have a right to use money as one wills. Private ownership, as we have seen, is the natural right of man, and to exercise that right, especially as members of society, is not only lawful, but absolutely necessary. “It is lawful,” says St. Thomas Aquinas, “for a man to hold private property; and it is also necessary for the carrying on of human existence.”[11] But if the question be asked: How must one’s possessions be used? — the Church replies without hesitation in the words of the same holy Doctor: “Man should not consider his material possessions as his own, but as common to all, so as to share them without hesitation when others are in need. Whence the apostle saith, ‘Command the rich of this world . . . to offer with no stint, to apportion largely.’”[12] True, no one is commanded to distribute to others that which is required for his own needs and those of his household; nor even to give away what is reasonably required to keep up becomingly his condition in life, “for no one ought to live other than becomingly.”[13] But, when what necessity demands has been supplied, and one’s standing fairly taken thought for, it becomes a duty to give to the indigent out of what remains over. “Of that which remaineth, give alms.”[14] It is duty, not of justice (save in extreme cases), but of Christian charity — a duty not enforced by human law. But the laws and judgments of men must yield place to the laws and judgments of Christ the true God, who in many ways urges on His followers the practice of almsgiving — “It is more blessed to give than to receive”[15] and who will count a kindness done or refused to the poor as done or refused to Himself — “As long as you did it to one of My least brethren you did it to Me.”[16] To sum up, then, what has been said: Whoever has received from the divine bounty a large share of temporal blessings, whether they be external and material, or gifts of the mind, has received them for the purpose of using them for the perfecting of his own nature, and, at the same time, that he may employ them, as the steward of God’s providence, for the benefit of others. “He that hath a talent,” said St. Gregory the Great, “let him see that he hide it not; he that hath abundance, let him quicken

himself to mercy and generosity; he that hath art and skill, let him do his best to share the use and the utility hereof with his neighbor.”[17]

23. As for those who possess not the gifts of fortune, they are taught by the Church that in God’s sight poverty is no disgrace, and that there is nothing to be ashamed of in earning their bread by labor. This is enforced by what we see in Christ Himself, who, “whereas He was rich, for our sakes became poor”:[18] and who, being the Son of God, and God Himself, chose to seem and to be considered the son of a carpenter — nay, did not disdain to spend a great part of His life as a carpenter Himself. “Is not this the carpenter, the son of Mary?”[19]

24. From contemplation of this divine Model, it is more easy to understand that the true worth and nobility of man lie in his moral qualities, that is, in virtue; that virtue is, moreover, the common inheritance of men, equally within the reach of high and low, rich and poor; and that virtue, and virtue alone, wherever found, will be followed by the rewards of everlasting happiness. Nay, God Himself seems to incline rather to those who suffer misfortune; for Jesus Christ calls the poor “blessed”:[20] He lovingly invites those in labor and grief to come to Him for solace:[21] and He displays the tenderest charity toward the lowly and the oppressed. These reflections cannot fail to keep down the pride of the well-to-do, and to give heart to the unfortunate; to move the former to be generous and the latter to be moderate in their desires. Thus, the separation which pride would set up tends to disappear, nor will it be difficult to make rich and poor join hands in friendly concord.

25. But, if Christian precepts prevail, the respective classes will not only be united in the bonds of friendship, but also in those of brotherly love. For they will understand and feel that all men are children of the same common Father, who is God; that all have alike the same last end, which is God Himself, who alone can make either men or angels absolutely and perfectly happy; that each and all are redeemed and made sons of God, by Jesus Christ, “the first-born among many brethren”; that the blessings of nature and the gifts of grace belong to the whole human race in common, and that from none except the unworthy is withheld the inheritance of the kingdom of Heaven. “If sons, heirs also; heirs indeed of God, and co-heirs with Christ.”[22]

Such is the scheme of duties and of rights which is shown forth to the world by the Gospel. Would it not seem that, were society penetrated with ideas like these, strife must quickly cease?

26 But the Church, not content with pointing out the remedy, also applies it. For the Church does her utmost to teach and to train men, and to educate them and by the intermediary of her bishops and clergy diffuses her salutary teachings far and wide. She strives to influence the mind and the heart so that all may willingly yield themselves to be formed and guided by the commandments of God. It is precisely in this fundamental and momentous matter, on which everything depends that the Church possesses a power peculiarly her own. The instruments which she employs are given to her by Jesus Christ Himself for the very purpose of reaching the hearts of men, and drive their efficiency from God. They alone can reach the innermost heart and conscience, and bring men to act from a motive of duty, to control their passions and appetites, to love God and their fellow men with a love that is outstanding and of the highest degree and to break down courageously every barrier which blocks the way to virtue.

27 On this subject we need but recall for one moment the examples recorded in history. Of these facts there cannot be any shadow of doubt: for instance, that civil society was renovated in every part by Christian institutions; that in the strength of that renewal the human race was lifted up to better things — nay, that it was brought back from death to life, and to so excellent a life that nothing more perfect had been known before, or will come to be known in the ages that have yet to be. Of this beneficent transformation Jesus Christ was at once the first cause and the final end; as from Him all came, so to Him was all to be brought back. For, when the human race, by the light of the Gospel message, came to know the grand mystery of the Incarnation of the Word and the redemption of man, at once the life of Jesus Christ, God and Man, pervaded every race and nation, and interpenetrated them with His faith, His precepts, and His laws. And if human society is to be healed now, in no other way can it be healed save by a return to Christian life and Christian institutions. When a society is perishing, the wholesome advice to give to those who would restore it is to call it to the principles from which it sprang; for the purpose

and perfection of an association is to aim at and to attain that for which it is formed, and its efforts should be put in motion and inspired by the end and object which originally gave it being. Hence, to fall away from its primal constitution implies disease; to go back to it, recovery. And this may be asserted with utmost truth both of the whole body of the commonwealth and of that class of its citizens — by far the great majority — who get their living by their labor.

28. Neither must it be supposed that the solicitude of the Church is so preoccupied with the spiritual concerns of her children as to neglect their temporal and earthly interests. Her desire is that the poor, for example, should rise above poverty and wretchedness, and better their condition in life; and for this she makes a strong endeavor. By the fact that she calls men to virtue and forms them to its practice she promotes this in no slight degree. Christian morality, when adequately and completely practiced, leads of itself to temporal prosperity, for it merits the blessing of that God who is the source of all blessings; it powerfully restrains the greed of possession and the thirst for pleasure — twin plagues, which too often make a man who is void of self-restraint miserable in the midst of abundance;[23] it makes men supply for the lack of means through economy, teaching them to be content with frugal living, and further, keeping them out of the reach of those vices which devour not small incomes merely, but large fortunes, and dissipate many a goodly inheritance.

29. The Church, moreover, intervenes directly in behalf of the poor, by setting on foot and maintaining many associations which she knows to be efficient for the relief of poverty. Herein, again, she has always succeeded so well as to have even extorted the praise of her enemies. Such was the ardor of brotherly love among the earliest Christians that numbers of those who were in better circumstances despoiled themselves of their possessions in order to relieve their brethren; whence “neither was there any one needy among them.”[24] To the order of deacons, instituted in that very intent, was committed by the Apostles the charge of the daily doles; and the Apostle Paul, though burdened with the solicitude of all the churches, hesitated not to undertake laborious journeys in order to carry the alms of the faithful to the poorer Christians. Tertullian calls these contributions, given voluntarily by Christians in their assemblies, deposits of piety, because, to cite his own words, they were employed “in feeding the needy, in burying them, in support of youths and maidens destitute of means and deprived of their parents, in the care of the aged, and the relief of the shipwrecked.”[25]

30 Thus, by degrees, came into existence the patrimony which the Church has guarded with religious care as the inheritance of the poor. Nay, in order to spare them the shame of begging, the Church has provided aid for the needy. The common Mother of rich and poor has aroused everywhere the heroism of charity, and has established congregations of religious and many other useful institutions for help and mercy, so that hardly any kind of suffering could exist which was not afforded relief. At the present day many there are who, like the heathen of old, seek to blame and condemn the Church for such eminent charity. They would substitute in its stead a system of relief organized by the State. But no human expedients will ever make up for the devotedness and self-sacrifice of Christian charity. Charity, as a virtue, pertains to the Church; for virtue it is not, unless it be drawn from the Most Sacred Heart of Jesus Christ; and whosoever turns his back on the Church cannot be near to Christ.

31 It cannot, however, be doubted that to attain the purpose we are treating of, not only the Church, but all human agencies, must concur. All who are concerned in the matter should be of one mind and according to their ability act together. It is with this, as with providence that governs the world; the results of causes do not usually take place save where all the causes cooperate.

It is sufficient, therefore, to inquire what part the State should play in the work of remedy and relief.

32 By the State we here understand, not the particular form of government prevailing in this or that nation, but the State as rightly apprehended; that is to say, any government conformable in its institutions to right reason and natural law, and to those dictates of the divine wisdom which we have expounded in the encyclical *On the Christian Constitution of the State*. [26] The foremost duty, therefore, of the rulers of the State should be to make sure that the laws and institutions, the general character and administration of the commonwealth, shall be such as of themselves to realize public well-being and private prosperity. This is the proper scope of wise statesmanship and is the work of the rulers. Now a State chiefly prospers and thrives through moral rule, well-regulated family life, respect for religion and justice, the moderation and fair imposing

of public taxes, the progress of the arts and of trade, the abundant yield of the land — through everything, in fact, which makes the citizens better and happier. Hereby, then, it lies in the power of a ruler to benefit every class in the State, and amongst the rest to promote to the utmost the interests of the poor; and this in virtue of his office, and without being open to suspicion of undue interference — since it is the province of the commonwealth to serve the common good. And the more that is done for the benefit of the working classes by the general laws of the country, the less need will there be to seek for special means to relieve them.

33. There is another and deeper consideration which must not be lost sight of. As regards the State, the interests of all, whether high or low, are equal. The members of the working classes are citizens by nature and by the same right as the rich; they are real parts, living the life which makes up, through the family, the body of the commonwealth; and it need hardly be said that they are in every city very largely in the majority. It would be irrational to neglect one portion of the citizens and favor another, and therefore the public administration must duly and solicitously provide for the welfare and the comfort of the working classes; otherwise, that law of justice will be violated which ordains that each man shall have his due. To cite the wise words of St. Thomas Aquinas: “As the part and the whole are in a certain sense identical, so that which belongs to the whole in a sense belongs to the part.”[27] Among the many and grave duties of rulers who would do their best for the people, the first and chief is to act with strict justice — with that justice which is called distributive — toward each and every class alike.

34. But although all citizens, without exception, can and ought to contribute to that common good in which individuals share so advantageously to themselves, yet it should not be supposed that all can contribute in the like way and to the same extent. No matter what changes may occur in forms of government, there will ever be differences and inequalities of condition in the State. Society cannot exist or be conceived of without them. Some there must be who devote themselves to the work of the commonwealth, who make the laws or administer justice, or whose advice and authority govern the nation in times of peace, and defend it in war. Such men clearly occupy the foremost place in the State, and should be held in highest estimation, for their work concerns most nearly and effectively the general interests of the community. Those who labor at a trade or calling do not promote the general welfare in such measure as this, but they benefit the nation, if less directly, in a most important manner. We have insisted, it is true, that, since the end of society is to make men better, the chief good that society can possess is virtue. Nevertheless, it is the business of a well constituted body politic to see to the provision of those material and external helps “the use of which is necessary to virtuous action.”[28] Now, for the provision of such commodities, the labor of the working class — the exercise of their skill, and the employment of their strength, in the cultivation of the land, and in the workshops of trade — is especially responsible and quite indispensable. Indeed, their co-operation is in this respect so important that it may be truly said that it is only by the labor of working men that States grow rich. Justice, therefore, demands that the interests of the working classes should be carefully watched over by the administration, so that they who contribute so largely to the advantage of the community may themselves share in the benefits which they create — that being housed, clothed, and bodily fit, they may find their life less hard and more endurable. It follows that whatever shall appear to prove conducive to the well-being of those who work should obtain favorable consideration. There is no fear that solicitude of this kind will be harmful to any interest; on the contrary, it will be to the advantage of all, for it cannot but be good for the commonwealth to shield from misery those on whom it so largely depends for the things that it needs.

35 We have said that the State must not absorb the individual or the family; both should be allowed free and untrammelled action so far as is consistent with the common good and the interest of others. Rulers should, nevertheless, anxiously safeguard the community and all its members; the community, because the conservation thereof is so emphatically the business of the supreme power, that the safety of the commonwealth is not only the first law, but it is a government’s whole reason of existence; and the members, because both philosophy and the Gospel concur in laying down that the object of the government of the State should be, not the advantage of the ruler, but the benefit of those over whom he is placed. As the power to rule comes from God, and is, as it were, a participation in His, the highest of all sovereignties, it should be exercised as the power of God is exercised — with a fatherly solicitude which not only guides the whole, but reaches also individuals.

36. Whenever the general interest or any particular class suffers, or is threatened with harm, which can in no other way be met or prevented, the public authority must step in to deal with it. Now, it is to the interest of the community, as well as of the individual, that peace and good order should be maintained; that all things should be carried on in accordance with God's laws and those of nature; that the discipline of family life should be observed and that religion should be obeyed; that a high standard of morality should prevail, both in public and private life; that justice should be held sacred and that no one should injure another with impunity; that the members of the commonwealth should grow up to man's estate strong and robust, and capable, if need be, of guarding and defending their country. If by a strike of workers or concerted interruption of work there should be imminent danger of disturbance to the public peace; or if circumstances were such as that among the working class the ties of family life were relaxed; if religion were found to suffer through the workers not having time and opportunity afforded them to practice its duties; if in workshops and factories there were danger to morals through the mixing of the sexes or from other harmful occasions of evil; or if employers laid burdens upon their workmen which were unjust, or degraded them with conditions repugnant to their dignity as human beings; finally, if health were endangered by excessive labor, or by work unsuited to sex or age — in such cases, there can be no question but that, within certain limits, it would be right to invoke the aid and authority of the law. The limits must be determined by the nature of the occasion which calls for the law's interference — the principle being that the law must not undertake more, nor proceed further, than is required for the remedy of the evil or the removal of the mischief.

37. Rights must be religiously respected wherever they exist, and it is the duty of the public authority to prevent and to punish injury, and to protect every one in the possession of his own. Still, when there is question of defending the rights of individuals, the poor and badly off have a claim to especial consideration. The richer class have many ways of shielding themselves, and stand less in need of help from the State; whereas the mass of the poor have no resources of their own to fall back upon, and must chiefly depend upon the assistance of the State. And it is for this reason that wage-earners, since they mostly belong in the mass of the needy, should be specially cared for and protected by the government.

38. Here, however, it is expedient to bring under special notice certain matters of moment. First of all, there is the duty of safeguarding private property by legal enactment and protection. Most of all it is essential, where the passion of greed is so strong, to keep the populace within the line of duty; for, if all may justly strive to better their condition, neither justice nor the common good allows any individual to seize upon that which belongs to another, or, under the futile and shallow pretext of equality, to lay violent hands on other people's possessions. Most true it is that by far the larger part of the workers prefer to better themselves by honest labor rather than by doing any wrong to others. But there are not a few who are imbued with evil principles and eager for revolutionary change, whose main purpose is to stir up disorder and incite their fellows to acts of violence. The authority of the law should intervene to put restraint upon such firebrands, to save the working classes from being led astray by their maneuvers, and to protect lawful owners from spoliation.

39. When work people have recourse to a strike and become voluntarily idle, it is frequently because the hours of labor are too long, or the work too hard, or because they consider their wages insufficient. The grave inconvenience of this not uncommon occurrence should be obviated by public remedial measures; for such paralyzing of labor not only affects the masters and their work people alike, but is extremely injurious to trade and to the general interests of the public; moreover, on such occasions, violence and disorder are generally not far distant, and thus it frequently happens that the public peace is imperiled. The laws should forestall and prevent such troubles from arising; they should lend their influence and authority to the removal in good time of the causes which lead to conflicts between employers and employed.

40. The working man, too, has interests in which he should be protected by the State; and first of all, there are the interests of his soul. Life on earth, however good and desirable in itself, is not the final purpose for which man is created; it is only the way and the means to that attainment of truth and that love of goodness in which the full life of the soul consists. It is the soul which is made after the image and likeness of God; it is in the soul that the sovereignty resides in virtue whereof man is commanded to rule the creatures below him and to use all the earth and the ocean for his profit and advantage. "Fill the earth and subdue it; and rule over the fishes of the sea, and the fowls of the air, and all living creatures that move upon the earth." [29] In this respect all men are equal; there is here no difference between rich and poor, master and servant, ruler and ruled, "for the same is Lord over all." [30] No man may with impunity outrage that human dignity which God Himself

treats with great reverence, nor stand in the way of that higher life which is the preparation of the eternal life of heaven. Nay, more; no man has in this matter power over himself. To consent to any treatment which is calculated to defeat the end and purpose of his being is beyond his right; he cannot give up his soul to servitude, for it is not man's own rights which are here in question, but the rights of God, the most sacred and inviolable of rights.

41. From this follows the obligation of the cessation from work and labor on Sundays and certain holy days. The rest from labor is not to be understood as mere giving way to idleness; much less must it be an occasion for spending money and for vicious indulgence, as many would have it to be; but it should be rest from labor, hallowed by religion. Rest (combined with religious observances) disposes man to forget for a while the business of his everyday life, to turn his thoughts to things heavenly, and to the worship which he so strictly owes to the eternal Godhead. It is this, above all, which is the reason and motive of Sunday rest; a rest sanctioned by God's great law of the Ancient Covenant — "Remember thou keep holy the Sabbath day,"[31] and taught to the world by His own mysterious "rest" after the creation of man: "He rested on the seventh day from all His work which He had done."[32]

42. If we turn not to things external and material, the first thing of all to secure is to save unfortunate working people from the cruelty of men of greed, who use human beings as mere instruments for money-making. It is neither just nor human so to grind men down with excessive labor as to stupefy their minds and wear out their bodies. Man's powers, like his general nature, are limited, and beyond these limits he cannot go. His strength is developed and increased by use and exercise, but only on condition of due intermission and proper rest. Daily labor, therefore, should be so regulated as not to be protracted over longer hours than strength admits. How many and how long the intervals of rest should be must depend on the nature of the work, on circumstances of time and place, and on the health and strength of the workman. Those who work in mines and quarries, and extract coal, stone and metals from the bowels of the earth, should have shorter hours in proportion as their labor is more severe and trying to health. Then, again, the season of the year should be taken into account; for not infrequently a kind of labor is easy at one time which at another is intolerable or exceedingly difficult. Finally, work which is quite suitable for a strong man cannot rightly be required from a woman or a child. And, in regard to children, great care should be taken not to place them in workshops and factories until their bodies and minds are sufficiently developed. For, just as very rough weather destroys the buds of spring, so does too early an experience of life's hard toil blight the young promise of a child's faculties, and render any true education impossible. Women, again, are not suited for certain occupations; a woman is by nature fitted for home-work, and it is that which is best adapted at once to preserve her modesty and to promote the good bringing up of children and the well-being of the family. As a general principle it may be laid down that a workman ought to have leisure and rest proportionate to the wear and tear of his strength, for waste of strength must be repaired by cessation from hard work.

In all agreements between masters and work people there is always the condition expressed or understood that there should be allowed proper rest for soul and body. To agree in any other sense would be against what is right and just; for it can never be just or right to require on the one side, or to promise on the other, the giving up of those duties which a man owes to his God and to himself.

43. We now approach a subject of great importance, and one in respect of which, if extremes are to be avoided, right notions are absolutely necessary. Wages, as we are told, are regulated by free consent, and therefore the employer, when he pays what was agreed upon, has done his part and seemingly is not called upon to do anything beyond. The only way, it is said, in which injustice might occur would be if the master refused to pay the whole of the wages, or if the workman should not complete the work undertaken; in such cases the public authority should intervene, to see that each obtains his due, but not under any other circumstances.

44. To this kind of argument a fair-minded man will not easily or entirely assent; it is not complete, for there are important considerations which it leaves out of account altogether. To labor is to exert oneself for the sake of procuring what is necessary for the various purposes of life, and chief of all for self-preservation. "In the sweat of thy face thou shalt eat bread."[33] Hence, a man's labor necessarily bears two notes or characters. First of all, it is personal, inasmuch as the force which acts is bound up with the personality and is the exclusive property of him who acts, and, further, was given to him

for his advantage. Secondly, man's labor is necessary; for without the result of labor a man cannot live, and self-preservation is a law of nature, which it is wrong to disobey. Now, were we to consider labor merely in so far as it is personal, doubtless it would be within the workman's right to accept any rate of wages whatsoever; for in the same way as he is free to work or not, so is he free to accept a small wage or even none at all. But our conclusion must be very different if, together with the personal element in a man's work, we consider the fact that work is also necessary for him to live: these two aspects of his work are separable in thought, but not in reality. The preservation of life is the bounden duty of one and all, and to be wanting therein is a crime. It necessarily follows that each one has a natural right to procure what is required in order to live, and the poor can procure that in no other way than by what they can earn through their work.

45. Let the working man and the employer make free agreements, and in particular let them agree freely as to the wages; nevertheless, there underlies a dictate of natural justice more imperious and ancient than any bargain between man and man, namely, that wages ought not to be insufficient to support a frugal and well behaved wage-earner. If through necessity or fear of a worse evil the workman accept harder conditions because an employer or contractor will afford him no better, he is made the victim of force and injustice. In these and similar questions, however — such as, for example, the hours of labor in different trades, the sanitary precautions to be observed in factories and workshops, etc. — in order to supersede undue interference on the part of the State, especially as circumstances, times, and localities differ so widely, it is advisable that recourse be had to societies or boards such as We shall mention presently, or to some other mode of safeguarding the interests of the wage-earners; the State being appealed to, should circumstances require, for its sanction and protection.

46. If a workman's wages be sufficient to enable him comfortably to support himself, his wife, and his children, he will find it easy, if he be a sensible man, to practice thrift, and he will not fail, by cutting down expenses, to put by some little savings and thus secure a modest source of income. Nature itself would urge him to this. We have seen that this great labor question cannot be solved save by assuming as a principle that private ownership must be held sacred and inviolable. The law, therefore, should favor ownership, and its policy should be to induce as many as possible of the people to become owners.

47. Many excellent results will follow from this; and, first of all, property will certainly become more equitably divided. For, the result of civil change and revolution has been to divide cities into two classes separated by a wide chasm. On the one side there is the party which holds power because it holds wealth; which has in its grasp the whole of labor and trade; which manipulates for its own benefit and its own purposes all the sources of supply, and which is not without influence even in the administration of the commonwealth. On the other side there is the needy and powerless multitude, sick and sore in spirit and ever ready for disturbance. If working people can be encouraged to look forward to obtaining a share in the land, the consequence will be that the gulf between vast wealth and sheer poverty will be bridged over, and the respective classes will be brought nearer to one another. A further consequence will result in the great abundance of the fruits of the earth. Men always work harder and more readily when they work on that which belongs to them; nay, they learn to love the very soil that yields in response to the labor of their hands, not only food to eat, but an abundance of good things for themselves and those that are dear to them. That such a spirit of willing labor would add to the produce of the earth and to the wealth of the community is self-evident. And a third advantage would spring from this: men would cling to the country in which they were born, for no one would exchange his country for a foreign land if his own afforded him the means of living a decent and happy life. These three important benefits, however, can be reckoned on only provided that a man's means be not drained and exhausted by excessive taxation. The right to possess private property is derived from nature, not from man; and the State has the right to control its use in the interests of the public good alone, but by no means to absorb it altogether. The State would therefore be unjust and cruel if under the name of taxation it were to deprive the private owner of more than is fair.

48. In the last place, employers and workmen may of themselves effect much, in the matter We are treating, by means of such associations and organizations as afford opportune aid to those who are in distress, and which draw the two classes more closely together. Among these may be enumerated societies for mutual help; various benevolent foundations established by private persons to provide for the workman, and for his widow or his orphans, in case of sudden calamity, in sickness, and in the event of death; and institutions for the welfare of boys and girls, young people, and those more advanced in years.

49. The most important of all are workingmen's unions, for these virtually include all the rest. History attests what excellent results were brought about by the artificers' guilds of olden times. They were the means of affording not only many advantages to the workmen, but in no small degree of promoting the advancement of art, as numerous monuments remain to bear witness. Such unions should be suited to the requirements of this our age — an age of wider education, of different habits, and of far more numerous requirements in daily life. It is gratifying to know that there are actually in existence not a few associations of this nature, consisting either of workmen alone, or of workmen and employers together, but it were greatly to be desired that they should become more numerous and more efficient. We have spoken of them more than once, yet it will be well to explain here how notably they are needed, to show that they exist of their own right, and what should be their organization and their mode of action.

50. The consciousness of his own weakness urges man to call in aid from without. We read in the pages of holy Writ: "It is better that two should be together than one; for they have the advantage of their society. If one fall he shall be supported by the other. Woe to him that is alone, for when he falleth he hath none to lift him up." [34] And further: "A brother that is helped by his brother is like a strong city." [35] It is this natural impulse which binds men together in civil society; and it is likewise this which leads them to join together in associations which are, it is true, lesser and not independent societies, but, nevertheless, real societies.

51. These lesser societies and the larger society differ in many respects, because their immediate purpose and aim are different. Civil society exists for the common good, and hence is concerned with the interests of all in general, albeit with individual interests also in their due place and degree. It is therefore called a public society, because by its agency, as St. Thomas of Aquinas says, "Men establish relations in common with one another in the setting up of a commonwealth." [36] But societies which are formed in the bosom of the commonwealth are styled private, and rightly so, since their immediate purpose is the private advantage of the associates. "Now, a private society," says St. Thomas again, "is one which is formed for the purpose of carrying out private objects; as when two or three enter into partnership with the view of trading in common." [37] Private societies, then, although they exist within the body politic, and are severally part of the commonwealth, cannot nevertheless be absolutely, and as such, prohibited by public authority. For, to enter into a "society" of this kind is the natural right of man; and the State has for its office to protect natural rights, not to destroy them; and, if it forbid its citizens to form associations, it contradicts the very principle of its own existence, for both they and it exist in virtue of the like principle, namely, the natural tendency of man to dwell in society.

52. There are occasions, doubtless, when it is fitting that the law should intervene to prevent certain associations, as when men join together for purposes which are evidently bad, unlawful, or dangerous to the State. In such cases, public authority may justly forbid the formation of such associations, and may dissolve them if they already exist. But every precaution should be taken not to violate the rights of individuals and not to impose unreasonable regulations under pretense of public benefit. For laws only bind when they are in accordance with right reason, and, hence, with the eternal law of God. [38] 53. And here we are reminded of the confraternities, societies, and religious orders which have arisen by the Church's authority and the piety of Christian men. The annals of every nation down to our own days bear witness to what they have accomplished for the human race. It is indisputable that on grounds of reason alone such associations, being perfectly blameless in their objects, possess the sanction of the law of nature. In their religious aspect they claim rightly to be responsible to the Church alone. The rulers of the State accordingly have no rights over them, nor can they claim any share in their control; on the contrary, it is the duty of the State to respect and cherish them, and, if need be, to defend them from attack. It is notorious that a very different course has been followed, more especially in our own times. In many places the State authorities have laid violent hands on these communities, and committed manifold injustice against them; it has placed them under control of the civil law, taken away their rights as corporate bodies, and despoiled them of their property, in such property the Church had her rights, each member of the body had his or her rights, and there were also the rights of those who had founded or endowed these communities for a definite purpose, and, furthermore, of those for whose benefit and assistance they had their being. Therefore We cannot refrain from complaining of such spoliation as unjust and fraught with evil results; and with all the more reason do We complain because, at the very time when the law proclaims that association is free to all, We see that Catholic societies, however peaceful and useful, are hampered in every way, whereas

the utmost liberty is conceded to individuals whose purposes are at once hurtful to religion and dangerous to the commonwealth.

54. Associations of every kind, and especially those of working men, are now far more common than heretofore. As regards many of these there is no need at present to inquire whence they spring, what are their objects, or what the means they imply. Now, there is a good deal of evidence in favor of the opinion that many of these societies are in the hands of secret leaders, and are managed on principles ill-according with Christianity and the public well-being; and that they do their utmost to get within their grasp the whole field of labor, and force working men either to join them or to starve. Under these circumstances Christian working men must do one of two things: either join associations in which their religion will be exposed to peril, or form associations among themselves and unite their forces so as to shake off courageously the yoke of so unrighteous and intolerable an oppression. No one who does not wish to expose man's chief good to extreme risk will for a moment hesitate to say that the second alternative should by all means be adopted.

55. Those Catholics are worthy of all praise — and they are not a few — who, understanding what the times require, have striven, by various undertakings and endeavors, to better the condition of the working class by rightful means. They have taken up the cause of the working man, and have spared no efforts to better the condition both of families and individuals; to infuse a spirit of equity into the mutual relations of employers and employed; to keep before the eyes of both classes the precepts of duty and the laws of the Gospel — that Gospel which, by inculcating self-restraint, keeps men within the bounds of moderation, and tends to establish harmony among the divergent interests and the various classes which compose the body politic. It is with such ends in view that we see men of eminence, meeting together for discussion, for the promotion of concerted action, and for practical work. Others, again, strive to unite working men of various grades into associations, help them with their advice and means, and enable them to obtain fitting and profitable employment. The bishops, on their part, bestow their ready goodwill and support; and with their approval and guidance many members of the clergy, both secular and regular, labor assiduously in behalf of the spiritual interest of the members of such associations. And there are not wanting Catholics blessed with affluence, who have, as it were, cast in their lot with the wage-earners, and who have spent large sums in founding and widely spreading benefit and insurance societies, by means of which the working man may without difficulty acquire through his labor not only many present advantages, but also the certainty of honorable support in days to come. How greatly such manifold and earnest activity has benefited the community at large is too well known to require Us to dwell upon it. We find therein grounds for most cheering hope in the future, provided always that the associations We have described continue to grow and spread, and are well and wisely administered. The State should watch over these societies of citizens banded together in accordance with their rights, but it should not thrust itself into their peculiar concerns and their organization, for things move and live by the spirit inspiring them, and may be killed by the rough grasp of a hand from without.

56. In order that an association may be carried on with unity of purpose and harmony of action, its administration and government should be firm and wise. All such societies, being free to exist, have the further right to adopt such rules and organization as may best conduce to the attainment of their respective objects. We do not judge it possible to enter into minute particulars touching the subject of organization; this must depend on national character, on practice and experience, on the nature and aim of the work to be done, on the scope of the various trades and employments, and on other circumstances of fact and of time — all of which should be carefully considered.

57. To sum up, then, We may lay it down as a general and lasting law that working men's associations should be so organized and governed as to furnish the best and most suitable means for attaining what is aimed at, that is to say, for helping each individual member to better his condition to the utmost in body, soul, and property. It is clear that they must pay special and chief attention to the duties of religion and morality, and that social betterment should have this chiefly in view; otherwise they would lose wholly their special character, and end by becoming little better than those societies which take no account whatever of religion. What advantage can it be to a working man to obtain by means of a society material well-being, if he endangers his soul for lack of spiritual food? "What doth it profit a man, if he gain the whole world and suffer the loss of his soul?"[39] This, as our Lord teaches, is the mark or character that distinguishes the Christian from the heathen. "After all these things do the heathen seek . . . Seek ye first the Kingdom of God and His justice: and all these things shall be added

unto you.”[40] Let our associations, then, look first and before all things to God; let religious instruction have therein the foremost place, each one being carefully taught what is his duty to God, what he has to believe, what to hope for, and how he is to work out his salvation; and let all be warned and strengthened with special care against wrong principles and false teaching. Let the working man be urged and led to the worship of God, to the earnest practice of religion, and, among other things, to the keeping holy of Sundays and holy days. Let him learn to reverence and love holy Church, the common Mother of us all; and hence to obey the precepts of the Church, and to frequent the sacraments, since they are the means ordained by God for obtaining forgiveness of sin and for leading a holy life.

58. The foundations of the organization being thus laid in religion, We next proceed to make clear the relations of the members one to another, in order that they may live together in concord and go forward prosperously and with good results. The offices and charges of the society should be apportioned for the good of the society itself, and in such mode that difference in degree or standing should not interfere with unanimity and good-will. It is most important that office bearers be appointed with due prudence and discretion, and each one’s charge carefully mapped out, in order that no members may suffer harm. The common funds must be administered with strict honesty, in such a way that a member may receive assistance in proportion to his necessities. The rights and duties of the employers, as compared with the rights and duties of the employed, ought to be the subject of careful consideration. Should it happen that either a master or a workman believes himself injured, nothing would be more desirable than that a committee should be appointed, composed of reliable and capable members of the association, whose duty would be, conformably with the rules of the association, to settle the dispute. Among the several purposes of a society, one should be to try to arrange for a continuous supply of work at all times and seasons; as well as to create a fund out of which the members may be effectually helped in their needs, not only in the cases of accident, but also in sickness, old age, and distress.

59. Such rules and regulations, if willingly obeyed by all, will sufficiently ensure the well-being of the less well-to-do; whilst such mutual associations among Catholics are certain to be productive in no small degree of prosperity to the State. Is it not rash to conjecture the future from the past. Age gives way to age, but the events of one century are wonderfully like those of another, for they are directed by the providence of God, who overrules the course of history in accordance with His purposes in creating the race of man. We are told that it was cast as a reproach on the Christians in the early ages of the Church that the greater number among them had to live by begging or by labor. Yet, destitute though they were of wealth and influence, they ended by winning over to their side the favor of the rich and the good-will of the powerful. They showed themselves industrious, hard-working, assiduous, and peaceful, ruled by justice, and, above all, bound together in brotherly love. In presence of such mode of life and such example, prejudice gave way, the tongue of malevolence was silenced, and the lying legends of ancient superstition little by little yielded to Christian truth.

60. At the time being, the condition of the working classes is the pressing question of the hour, and nothing can be of higher interest to all classes of the State than that it should be rightly and reasonably settled. But it will be easy for Christian working men to solve it aright if they will form associations, choose wise guides, and follow on the path which with so much advantage to themselves and the common weal was trodden by their fathers before them. Prejudice, it is true, is mighty, and so is the greed of money; but if the sense of what is just and rightful be not deliberately stifled, their fellow citizens are sure to be won over to a kindly feeling towards men whom they see to be in earnest as regards their work and who prefer so unmistakably right dealing to mere lucre, and the sacredness of duty to every other consideration.

61. And further great advantage would result from the state of things We are describing; there would exist so much more ground for hope, and likelihood, even, of recalling to a sense of their duty those working men who have either given up their faith altogether, or whose lives are at variance with its precepts. Such men feel in most cases that they have been fooled by empty promises and deceived by false pretexts. They cannot but perceive that their grasping employers too often treat them with great inhumanity and hardly care for them outside the profit their labor brings; and if they belong to any union, it is probably one in which there exists, instead of charity and love, that intestine strife which ever accompanies poverty when unresigned and unsustained by religion. Broken in spirit and worn down in body, how many of them would gladly free themselves from such galling bondage! But human respect, or the dread of starvation, makes them tremble to take the

step. To such as these Catholic associations are of incalculable service, by helping them out of their difficulties, inviting them to companionship and receiving the returning wanderers to a haven where they may securely find repose.

62. We have now laid before you, venerable brethren, both who are the persons and what are the means whereby this most arduous question must be solved. Every one should put his hand to the work which falls to his share, and that at once and straightway, lest the evil which is already so great become through delay absolutely beyond remedy. Those who rule the commonwealths should avail themselves of the laws and institutions of the country; masters and wealthy owners must be mindful of their duty; the working class, whose interests are at stake, should make every lawful and proper effort; and since religion alone, as We said at the beginning, can avail to destroy the evil at its root, all men should rest persuaded that that main thing needful is to re-establish Christian morals, apart from which all the plans and devices of the wisest will prove of little avail.

63. In regard to the Church, her cooperation will never be found lacking, be the time or the occasion what it may; and she will intervene with all the greater effect in proportion as her liberty of action is the more unfettered. Let this be carefully taken to heart by those whose office it is to safeguard the public welfare. Every minister of holy religion must bring to the struggle the full energy of his mind and all his power of endurance. Moved by your authority, venerable brethren, and quickened by your example, they should never cease to urge upon men of every class, upon the high-placed as well as the lowly, the Gospel doctrines of Christian life; by every means in their power they must strive to secure the good of the people; and above all must earnestly cherish in themselves, and try to arouse in others, charity, the mistress and the queen of virtues. For, the happy results we all long for must be chiefly brought about by the plenteous outpouring of charity; of that true Christian charity which is the fulfilling of the whole Gospel law, which is always ready to sacrifice itself for others' sake, and is man's surest antidote against worldly pride and immoderate love of self; that charity whose office is described and whose Godlike features are outlined by the Apostle St. Paul in these words: "Charity is patient, is kind, . . . seeketh not her own, . . . suffereth all things, . . . endureth all things." [41]

64. On each of you, venerable brethren, and on your clergy and people, as an earnest of God's mercy and a mark of Our affection, we lovingly in the Lord bestow the apostolic benediction.

Given at St. Peter's in Rome, the fifteenth day of May, 1891, the fourteenth year of Our pontificate .

REFERENCES:

1. *The title sometimes given to this encyclical, On the Condition of the Working Classes, is therefore perfectly justified. A few lines after this sentence, the Pope gives a more comprehensive definition of the subject of Rerum novarum. We are using it as a title.*
2. *Deut. 5:21.*
3. *Gen. 1:28.* 4. *Summa theologiae, Ila-IIae, q. x, art. 12, Answer.*
5. *Gen. 3:17.*
6. *James 5:4.*
7. *2 Tim. 2:12.*
8. *2 Cor. 4:17.*
9. *Matt. 19:23-24.*
10. *Luke 6:24-25.*
11. *Summa theologiae, Ila-IIae, q. Ixvi, art. 2, Answer.*
12. *Ibid.*
13. *Ibid., q. xxxii, a. 6, Answer.*
14. *Luke 11:41.*
15. *Acts 20:35.*
16. *Matt. 25:40.*
17. *Hom. in Evang., 9, n. 7 (PL 76, 1109B).*
18. *2 Cor. 8:9.*
19. *Mark 6:3.*

20. *Matt. 5:3.*
21. *Matt. 11:28.*
22. *Rom. 8:17.*
23. *I Tim. 6:10.*
24. *Acts 4:34.*
25. *Apologia secunda, 39, (Apologeticus, cap. 39; PLI, 533A).*
26. *See above, pp. 161-184.*
27. *Summa theologiae, Ila-IIae, q. Ixi, art. 1, ad 2m.*
28. *Thomas Aquinas, On the Governance of Rulers, 1, 15 (Opera omnia, ed. Vives, Vol. 27, p. 356).*
29. *Gen. 1:28.*
30. *Rom. 10:12.*
31. *Exod. 20:8.*
32. *Gen. 2:2.*
33. *Gen. 3:19.*
34. *Eccle. 4:9-10.*
35. *Prov. 18:19.*
36. *Contra impugnantes Dei cultum et religionem, Part 2, ch. 8 (Opera omnia, ed. Vives, Vol. 29, p. 16).*
37. *Ibid.*
38. *“Human law is law only by virtue of its accordance with right reason; and thus it is manifest that it flows from the eternal law. And in so far as it deviates from right reason it is called an unjust law; in such case it is no law at all, but rather a species of violence.” Thomas Aquinas, Summa theologiae, Ila-IIae, q. xciii, art. 3, ad 2m.*
39. *Matt. 16:26.*
40. *Matt. 6:32-33.*
41. *I Cor. 13:4-7.*

Saepe Nos. On Boycotting in Ireland. Pope Leo XIII - 1888

To Our Venerable Brethren, the Bishops of Ireland

Venerable Brethren, Health and Apostolic Benediction.

From this supreme dignity of the Apostolic office, We have frequently directed Our solicitude and Our thoughts to your Catholic people; and Our feelings have been more than once recorded in published documents, from which all may clearly learn what are Our dispositions towards Ireland. They are sufficiently attested by the provisions which, under Our direction, the Sacred Congregation of Propaganda made in former years respecting Ireland, and also by the letters which on more than one occasion We addressed to Our Venerable Brother, Cardinal M’Cabe, Archbishop of Dublin. Once again, they have been attested by the address which We recently delivered to a not inconsiderable number of Catholics belonging to your nation, from whom we received, not only congratulations and heartfelt wishes for Our preservation, but also expressions of gratitude on account of Our benevolent dispositions, clearly discerned by them, towards the Irish people. Furthermore, within these past few months, when it was resolved to build a church in this city in honor of St. Patrick, the great Apostle of the Irish, We most warmly encouraged the undertaking, and We shall substantially aid it within the limits of Our resources.

2. Now this, Our paternal affection, remaining, as it does, unaltered, We cannot disguise that tidings which have recently come to Us from Ireland have deeply pained and grieved Us. We have learned that an untoward excitement has suddenly arisen because the Sacred Congregation, whose office it is to vindicate the authority of the Church against those who resist it, has decreed that those methods of warfare known as Boycotting and the Plan of Campaign, which had begun to be employed by many, may not lawfully be used. And what is more to be deplored, there are not a few who have come forward and summoned the people to excited meetings, where inconsiderate and dangerous opinions are set in circulation, the authority of the Decree not being spared. For not only is the real scope of this Decree grievously perverted by means of

forced interpretations, but, furthermore, it is even denied that obedience is due to the Decree, as if it were not the true and proper office of the Church to decide what is right and what is wrong in human actions.

3. Such a manner of acting is but little in harmony with the profession of the Christian religion, which assuredly brings in its train the virtues of moderation, respect, and obedience to legitimate authority. Besides, in a good cause, it is not fitting to seem in some sense to imitate those who in the pursuit of an unlawful end seek to attain it by disorderly effort.

4. Such line of action, too, is the more painful to Us inasmuch as We had carefully inquired into the case, so that We might obtain full and reliable knowledge of the state of your affairs, and of the causes of popular discontent. Our sources of information are trustworthy; we investigated the matter in personal interview with yourselves; further, last year we sent to you as legate a man of tried prudence and discretion, with the commission to use the greatest diligence in ascertaining the truth, and to make a faithful report to Us. For this very act of watchful care the thanks of the Irish people have been publicly given to Us. Can it therefore be asserted without rashness that We have given judgment in a case with which We were not sufficiently acquainted — the more so as We have condemned things which fair minded men, not mixed up in your struggle, and thus bringing a calmer judgment to the consideration of the case, unite in condemning?

5. There is also a suspicion not less unjust to Us, namely, that the cause of Ireland appeals but feebly to Us, and that the present condition of her people gives Us little care. Now, on the contrary, We yield to no one in the intensity of Our feeling for the condition of the Irish people, and We have no more earnest desire than to see them at length in the enjoyment of that peace and prosperity which they have so well deserved. We have never opposed their struggling for a better state of things, but can it be regarded as admissible that in the carrying on of that struggle a way should be thrown open which might lead to evil deeds. Rather, indeed, for the very reason that, under the influence of passion and political partisanship, things lawful and unlawful are to be found mingled in the same cause, it has been Our constant effort to mark off what was right from what was wrong, and to withhold Catholics from everything not sanctioned by the Christian rules of morals.

6. On this account We gave to the Irish people timely counsels, to be mindful of their obligations as Catholics, and to take part in nothing at variance with natural right or forbidden by the Divine law. Hence the recent Decree ought not to have come upon them unexpectedly; all the more as you yourselves, Venerable Brethren, assembled in Dublin in the year 1881 bade the clergy and people to beware of everything contrary to public order or to charity — such as refusing to discharge just obligations; preventing others from discharging theirs; inflicting injury on anyone either in person or property; violently resisting the law or those engaged in the discharge of public duties; joining in secret societies and the like. These injunctions, most just in themselves and given most seasonably, were praised and approved by Us.

7. Nevertheless, as the people were being carried away by ever-increasing vehemence in the pursuit of the object of their desires, and as there were not wanting those who daily fanned the flame, We perceived that something more definite was needed than the general precepts of justice and charity which We had previously given. Our duty forbade us to suffer that so many Catholics, whose salvation must be Our first care, should pursue a hazardous and unsafe course leading rather to disorder than to the relief of distress.

8. Let matters, then, be viewed in their true light, and let Ireland read in this Decree Our love for herself and Our desire to promote the prosperity she hopes for; since nothing is so harmful to a cause, however just, as recourse to violence and injustice in its defense.

9. These instructions which We address to you, Venerable Brethren, you will convey to the Irish people. We feel confident that, united in due conformity of views and of purpose, and sustained not only by your own, but also by Our authority, you will accomplish much — and chiefly this, that the true estimate of things shall not continue to be obscured by passion, and most especially that those who have urged on the people to excitement may come to regret the rashness with which they have acted. Since there are many who seem to seek out means of escaping from even the plainest obligations, take all necessary steps that no room be left for doubt as to the force of this Decree. Let it be understood by all that the entire method of action, whose employment We have forbidden, is forbidden as altogether unlawful.

10. Let your people seek to advance their lawful interests by lawful means, and most especially, as is becoming in Christians, without prejudice to justice or to obedience to the Apostolic See, virtues in which Ireland has in all times found comfort and strength.

11. In the meantime, Venerable Brethren, as a pledge of heavenly favors, and in testimony of Our affection, We most lovingly in the Lord bestow on you, and on the clergy and people of Ireland, the Apostolic Benediction.

Given at St. Peter's, Rome, the 24th day of June, in the year 1888, the eleventh year of Our Pontificate.

Sancta Dei Civitas. On Mission Societies. Pope Leo XIII - 1880

To all the Patriarchs, Primate, Archbishops, and Bishops of the Catholic World, in the Grace and Communion of the Apostolic See.

Venerable Brethren, Health and the Apostolic Benediction.

The Holy City of God, which is the Church, not being contained within the limits of any State, has from its Founder this infused power that every day it enlarges more and more “the place of its tent,” and “stretches out the skins of its tabernacles.”[1] But this growth of Christian nations, although it is chiefly caused by the interior breathing and help of the Holy Spirit, is nevertheless brought about externally by the action of men and in a human manner; for the wisdom of God demands that all things should be ordered and brought to their completion in that manner which is fitting to the nature of each. But there is not one only kind of men or of office, by which is brought about the accession of new citizens to this terrestrial Sion. For the first place is that of those who preach the Word of God; Christ taught this by His example and His precepts; the Apostle Paul urged this in these words: “How shall they believe Him of whom they have not heard? And how shall they hear without a preacher? . . . Faith then cometh by hearing and hearing by the word of Christ.”[2] But this office belongs to those who have been duly admitted to minister in sacred things. To them, moreover, those who are wont either to supply help in external matters or to bring down heavenly graces by prayers poured forth to God afford no little help and support. Wherefore the women in the Gospel are praised, who when Christ was preaching the kingdom of God, “ministered unto Him of their substance”[3], and Paul testifies that to those who preach the Gospel has been granted, by the will of God, that they should live of the Gospel.[4] In like manner we know that Christ so commanded His followers and hearers: “Pray ye the Lord of the harvest that he send forth laborers into His harvest,”[5] and that His first disciples, following the Apostles, were accustomed in this manner to address God in prayer: “Grant unto Thy servants that with all confidence they may speak Thy word.”[6]

2. These two offices which consist in giving and in praying are both very useful in extending wider the borders of the Kingdom of heaven, and also have this property, that they can easily be fulfilled by men of all ranks. For who is there of such slender fortune that he is hindered from giving at one time or other a small alms, or occupied by so many things that he cannot pray to God for the messengers of the Holy Gospel? Apostolic men have ever been accustomed to use helps of this kind, particularly the Roman Pontiffs, on whom especially devolves the care of propagating the Christian Faith; although the method of collecting these supplies has not always been the same, but varied and diverse, according to the variety of places and the diversity of times.

3. When, in Our time, people desire to attempt difficult enterprises with the united counsel and strength of several persons, we have seen societies everywhere established, of which some have been formed for this very purpose, viz., to serve for the propagating of religion in certain countries. Amongst others shines forth the pious association founded about sixty years ago at Lyons, in France, which has taken the name of the Propagation of the Faith. Its first object was to carry assistance to certain missions in America: soon, like the grain of mustard seed, it grew to a large tree, whose umbrageous branches spread far and wide, so that it affords effectual help to all missions all over the earth. This grand institution was promptly approved

by the Pastors of the Church, and has been honored by abundant laudatory testimonials. The Roman Pontiffs Pius VII., Leo XII., Pius VIII., Our Predecessors, both strongly commended it and enriched it with the gifts of Indulgences. And Gregory XVI still more warmly favored it and embraced it in the fullness of his paternal charity, since he, in his Encyclical Letters dated the 15th day of August, in the 40th year of this century, spoke of the same in these terms: “We judge to be most worthy of the admiration and love of all good men this truly great and most holy work, which by modest offerings and daily prayers addressed by each associate to God is sustained, increased and grows strong, and which is occupied in maintaining Apostolic laborers and in exercising works of Christian charity towards neophytes, as well as in delivering the faithful from the attack of persecutions. Nor must we think that it is without a peculiar design of Divine Providence that an institution of so much advantage and utility to the Church has in these latter times been vouchsafed to her. For whilst all kinds of machinations of the infernal enemy harass the beloved spouse of Christ, nothing could have happened more opportunely for her than that the faithful, influenced by a desire of propagating Catholic truth, should with united zeal and collected strength endeavor to gain all men to Christ.” With this preface he exhorted the Bishops to apply themselves with diligence, each in his own diocese, so that so salutary an institution might daily grow and increase. Nor did Pius IX., of glorious memory, depart from the footsteps of his Predecessor, seeing that he allowed no opportunity to pass by of assisting this most deserving society, and of promoting its prosperity. Indeed, by his authority more ample privileges of Pontifical Indulgence were granted to the associates, the piety of Christians was excited to the sustaining of its work, and the most eminent among the associates, whose special merits were manifest, were decorated with various insignia of honor; finally certain external aids which accrued to this institution were by the same Pontiff honored with praise and approval.

4. At the same time pious emulation caused the coalition of two other societies one called “of the Holy Infancy of Jesus Christ,” and the other “of the Schools of the East.” The first undertook to rescue and bring up in Christian habits the unhappy children whom their parents, pressed by idleness or want, exposed inhumanly, especially in China, where this barbarous custom is most frequent. These children the charity of the Confraternity embraces tenderly, sometimes redeems them by payment of a sum of money and takes care that they are washed in the laver of regeneration, so that they may, with the help of God, be brought up as the hope of the Church, or at least may, in case of their death, be endowed with the means of acquiring everlasting happiness. The other association which we have mentioned is occupied with those who are growing up, and strives by every means to imbue them with sound doctrine, and at the same time is watchful to ward off from them the dangers of false science to which they are very frequently exposed through careless eagerness for the acquisition of knowledge.

5. But both of these societies yield support to that older one entitled the Society of the Propagation of the Faith, and, united with it in a friendly alliance, aim at the same end, relying on the alms and prayers of the Christian nations: for all have the same purpose in view, namely, by the diffusion of the Gospel light to bring the largest possible number of those outside the Church to the knowledge and worship of God and Jesus Christ Whom He has sent. Hence Our predecessor Pius IX., as We have intimated, has in Apostolic letters commended these two institutions and liberally enriched them with sacred Indulgences.

6. These three associations, therefore, having flourished with such marked favor of the Sovereign Pontiffs and having never ceased to pursue each one its work without rivalry, have produced abundant fruits of salvation, have powerfully assisted Our Congregation of the Propaganda in discharging the onerous duties of its missions, and have prospered to such a degree as to give for the future the joyful hope of a richer harvest. But the numerous and violent storms which have been let loose against the Church in the countries long illuminated by the light of the Gospel have brought injury on the works designed to civilize barbarous nations. Many causes, indeed, have combined to diminish the number and generosity of the associates. And, indeed, when so many perverse opinions are scattered abroad among the masses, sharpening their appetites for earthly happiness and banishing the hope of heavenly goods, what can be expected of those who use their minds to invent pleasures and their bodies to realize them? Do men like these pour forth their prayers to God that in His mercy he may bring to the Divine light of the Gospel by His victorious grace the people sitting in the darkness? Do they contribute subsidies to the priests who labor and do combat for the faith? The misfortunes of the time also have helped to diminish the generous impulses of pious persons themselves, partly because through the abounding of iniquity the love of many has waxed cold,

and partly because political disturbances (without counting the fear of still worse times) have rendered the majority of them more bent on economy and less liberal in giving of their substance.

7. On the other hand many and grave necessities weigh upon and oppress the Apostolic missions, since the number of sacred laborers decreases every day, nor do We find that as many or as zealous missionaries replace those whom death has carried off, whom age has enfeebled, or whom work has broken down. For We see Religious communities, whence a large number of missionaries came forth, dissolved by iniquitous laws, the clergy torn away from the altar and obliged to undergo military service, and the goods of both orders of clergy almost everywhere put up to sale and proscribed.

8. In the meanwhile new routes have been opened, in consequence of more complete exploration of places and populations, towards countries hitherto accounted impracticable; numerous expeditions of the soldiers of Christ have been formed, and new stations have been established; and thus many laborers are now wanted to devote themselves to these missions, and contribute seasonable help. We pass over in silence the difficulties and obstacles arising from contradictions. For it often occurs that deceivers, sowing error, simulate the Apostles of Christ, and, being abundantly furnished with human resources, interfere with the ministry of Catholic priests, or creep in after their departure, or raise pulpit against pulpit, thinking it sufficient to render the way of salvation doubtful to the persons who hear the word of God interpreted in different ways. Would that their artifices had no success! This is certainly to be regretted, that even those who are disgusted with such teachers, or have never met with them, and who desire the pure light of truth, should often have no man at hand to instruct them in wholesome doctrine and to bring them into the bosom of the Church.

9. Truly the little ones ask for bread, and there is none to break it to them; the regions are white for the harvest, and the harvest is plenteous, but the laborers are few and will soon, perhaps, be fewer still.

10. This being so, Venerable Brethren, We consider it Our duty to stimulate the pious efforts and charity of Christians, so that they may strive, whether by prayer or by donations, to help the sacred work of missions and to show favor to the propagation of the faith. The good which it is proposed to secure, and the fruits to be gathered, prove the importance of this holy enterprise. For this work tends directly to the glory of the Divine name and to the spread of the Kingdom of Christ upon earth. But it is incredibly beneficial to those who are called out of the filth of vice and the shadow of death; and who, being made partakers of eternal life, are also brought out of barbarism and a state of savage manners into the fullness of civilized life. Moreover, it is highly useful and advantageous to those who take any part in it, since it procures them spiritual riches, supplies them with an occasion of merit, and renders, as it were, God himself their debtor.

11. We exhort you, therefore, Venerable Brethren, again and again, — you who are called to share in Our solicitude — that with one accord you sedulously and earnestly strive to aid the Apostolic missions, putting your trust in God, and not allowing yourselves to be deterred by any difficulty. The salvation of souls is at stake, for which Our Savior laid down His life, and appointed us bishops and priests to the work of the saints, for the perfecting of His body. Wherefore, while each one remains at the post where God has placed him, and guards the flock that God has entrusted to him, let us endeavor to the utmost that the holy missions may be furnished with those supports of which We have spoken as having been in use since the beginnings of the Church, namely, the preaching of the Gospel and the prayers and alms of pious men.

12. If, therefore, you know any zealous for the glory of God, and at the same time disposed and fit to go on these holy expeditions, encourage them, so that, the will of God being well known and clear, they may listen not to flesh and blood, but rather hasten to correspond to the call of the Holy Spirit. But from the remaining priests, from the Religious Orders of both sexes from all the faithful, in short, entrusted to your care, required with all urgency, that by their unremitting prayers they obtain the Divine assistance for those who sow the seed of the Word of God. And let them employ as intercessors the Virgin Mother of God, who has power to destroy all the monsters of error, and her most chaste Spouse, whom many missions have already taken as their patron and protector, and whom the Apostolic See has recently given as Patron to the Universal Church. Let them invoke the Princes of the Apostles and the whole of that company from whom the first preaching of the Gospel resounded throughout the whole world; and in short all the others eminent for sanctity, who have spent their strength in the same ministry and poured forth their life together with their blood. Let almsgiving be added to prayer, for its efficacy

is such that it will render those who are widely separated in place and distracted with other cares coadjutors of Apostolic men, and will make them their companions both in labor and merit. The times, indeed, are such that many persons suffer from want at home; but let no one despond on that account, for the amount required for this purpose can scarcely be a heavy contribution for any one, although from many small sums added together tolerably large supplies can be raised. But when you, Venerable Brethren, are engaged in exhortation, let every one consider that his liberality will not be to him a loss, but a gain, because he that giveth to the poor lendeth to the Lord, and on that account the practice of almsgiving has been called the most profitable of all practices. Certainly if, according to the testimony of Jesus Christ, a cup of cold water given to one of these little ones will not lose its reward, the most ample reward will await him who shall have spent even a small sum of money upon sacred missions, and, adding also his prayers, exercises at the same time many and various offices of charity, and, doing that which the holy Fathers have said is the most divine of all divine works, becomes a helper of God Himself for the salvation of his neighbors.

13. We feel assured, Venerable Brethren, that all those who glory in the name of Catholic, meditating these considerations, and inflamed by your exhortations, will not fail in this work of piety which We have so much at heart. Nor will they allow their care for the enlargement of the kingdom of Jesus Christ to be surpassed by the alacrity and industry of those who strive to propagate the dominion of the prince of darkness. In the meanwhile, praying God to be propitious to the pious undertakings of Christian nations, We impart most lovingly in the Lord the Apostolic benediction, as a special pledge of Our good will, to you, Venerable Brethren, to the clergy, and the people committed to your watchful care.

Given at Rome, at St. Peter's, on the 3rd day of December, 1880, in the 3rd year of Our Pontificate.

ENDNOTES:

1. *Is. liv.*, 2.
 2. *Rom. x.*, 14, 17.
 3. *Luke viii.*, 3.
 4. *I Cor. ix.*, 14.
 5. *Matt. iv.*, 38.
 6. *Act. iv.*, 29.
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Sapientiae Christianae

On Christians as Citizens

Pope Leo XIII - 1890

To the Patriarchs, Primate, Archbishops, and Bishops of the Catholic world in Grace and Communion with the Apostolic See.

From day to day it becomes more and more evident how needful it is that the principles of Christian wisdom should ever be borne in mind, and that the life, the morals, and the institutions of nations should be wholly conformed to them. For, when these principles have been disregarded, evils so vast have accrued that no right-minded man can face the trials of the time being without grave anxiety or consider the future without alarm. Progress, not inconsiderable indeed, has been made towards securing the well-being of the body and of material things, but the material world, with the possession of wealth, power, and resources, although it may well procure comforts and increase the enjoyment of life, is incapable of satisfying our soul created for higher and more glorious things. To contemplate God, and to tend to Him, is the supreme law of the life of man. For we were created in the divine image and likeness, and are impelled, by our very nature, to the enjoyment of our Creator. But not by bodily motion or effort do we make advance toward God, but through acts of the soul, that is, through knowledge and love. For, indeed, God is the first and supreme truth, and the mind alone feeds on truth. God is perfect holiness and the sovereign good, to which only the will can desire and attain, when virtue is its guide.

2. But what applies to individual men applies equally to society — domestic alike and civil. Nature did not form society in order that man should seek in it his last end, but in order that in it and through it he should find suitable aids whereby to attain to his own perfection. If, then, a political government strives after external advantages only, and the achievement of a cultured and prosperous life; if, in administering public affairs, it is wont to put God aside, and show no solicitude for the upholding of moral law, it deflects woefully from its right course and from the injunctions of nature; nor should it be accounted as a society or a community of men, but only as the deceitful imitation or appearance of a society.

3. As to what We have called the goods of the soul, which consist chiefly in the practice of the true religion and in the unswerving observance of the Christian precepts, We see them daily losing esteem among men, either by reason of forgetfulness or disregard, in such wise that all that is gained for the well-being of the body seems to be lost for that of the soul. A striking proof of the lessening and weakening of the Christian faith is seen in the insults too often done to the Catholic Church, openly and publicly — insults, indeed, which an age cherishing religion would not have tolerated. For these reasons, an incredible multitude of men is in danger of not achieving salvation; and even nations and empires themselves cannot long remain unharmed, since, when Christian institutions and morality decline, the main foundation of human society goes together with them. Force alone will remain to preserve public tranquillity and order. But force is very feeble when the bulwark of religion has been removed, and, being more apt to beget slavery than obedience, it bears within itself the germs of ever-increasing troubles. The present century has encountered memorable disasters, and it is not certain that some equally terrible are not impending.

The very times in which we live are warning us to seek remedies there where alone they are to be found — namely, by re-establishing in the family circle and throughout the whole range of society the doctrines and practices of the Christian religion. In this lies the sole means of freeing us from the ills now weighing us down, of forestalling the dangers now threatening the world. For the accomplishment of this end, venerable brethren, We must bring to bear all the activity and diligence that lie within Our power. Although we have already, under other circumstances, and whenever occasion required, treated of these matters, We deem it expedient in this letter to define more in detail the duties of the Catholics, inasmuch as these would, if strictly observed, wonderfully contribute to the good of the commonwealth. We have fallen upon times when a violent and well-nigh daily battle is being fought about matters of highest moment, a battle in which it is hard not to be sometimes deceived, not to go astray and, for many, not to lose heart. It behooves us, venerable brethren, to warn, instruct, and exhort each of the faithful with an earnestness befitting the occasion: that none may abandon the way of truth.[1]

4. It cannot be doubted that duties more numerous and of greater moment devolve on Catholics than upon such as are either not sufficiently enlightened in relation to the Catholic faith, or who are entirely unacquainted with its doctrines. Considering that forthwith upon salvation being brought out for mankind, Jesus Christ laid upon His Apostles the injunction to “preach the Gospel to every creature,” He imposed, it is evident, upon all men the duty of learning thoroughly and believing what they were taught. This duty is intimately bound up with the gaining of eternal salvation: “He that believeth and is baptized shall be saved; but he that believeth not, shall be condemned.”[2] But the man who has embraced the Christian faith, as in duty bound, is by that very fact a subject of the Church as one of the children born of her, and becomes a member of that greatest and holiest body, which it is the special charge of the Roman Pontiff to rule with supreme power, under its invisible head, Jesus Christ .

5. Now, if the natural law enjoins us to love devotedly and to defend the country in which we had birth, and in which we were brought up, so that every good citizen hesitates not to face death for his native land, very much more is it the urgent duty of Christians to be ever quickened by like feelings toward the Church. For the Church is the holy City of the living God, born of God Himself, and by Him built up and established. Upon this earth, indeed, she accomplishes her pilgrimage, but by instructing and guiding men she summons them to eternal happiness. We are bound, then, to love dearly the country whence we have received the means of enjoyment this mortal life affords, but we have a much more urgent obligation to love, with ardent love, the Church to which we owe the life of the soul, a life that will endure forever. For fitting it is to prefer the good of the soul to the well-being of the body, inasmuch as duties toward God are of a far more hallowed character than those toward men.

6. Moreover, if we would judge aright, the supernatural love for the Church and the natural love of our own country proceed from the same eternal principle, since God Himself is their Author and originating Cause. Consequently, it follows that between the duties they respectively enjoin, neither can come into collision with the other. We can, certainly, and should love ourselves, bear ourselves kindly toward our fellow men, nourish affection for the State and the governing powers; but at the same time we can and must cherish toward the Church a feeling of filial piety, and love God with the deepest love of which we are capable. The order of precedence of these duties is, however, at times, either under stress of public calamities, or through the perverse will of men, inverted. For, instances occur where the State seems to require from men as subjects one thing, and religion, from men as Christians, quite another; and this in reality without any other ground, than that the rulers of the State either hold the sacred power of the Church of no account, or endeavor to subject it to their own will. Hence arises a conflict, and an occasion, through such conflict, of virtue being put to the proof. The two powers are confronted and urge their behests in a contrary sense; to obey both is wholly impossible. No man can serve two masters,[3] for to please the one amounts to contemning the other.

7. As to which should be preferred no one ought to balance for an instant. It is a high crime indeed to withdraw allegiance from God in order to please men, an act of consummate wickedness to break the laws of Jesus Christ, in order to yield obedience to earthly rulers, or, under pretext of keeping the civil law, to ignore the rights of the Church; “we ought to obey God rather than men.”[4] This answer, which of old Peter and the other Apostles were used to give the civil authorities who enjoined unrighteous things, we must, in like circumstances, give always and without hesitation. No better citizen is there, whether in time of peace or war, than the Christian who is mindful of his duty; but such a one should be ready to suffer all things, even death itself, rather than abandon the cause of God or of the Church.

8. Hence, they who blame, and call by the name of sedition, this steadfastness of attitude in the choice of duty have not rightly apprehended the force and nature of true law. We are speaking of matters widely known, and which We have before now more than once fully explained. Law is of its very essence a mandate of right reason, proclaimed by a properly constituted authority, for the common good. But true and legitimate authority is void of sanction, unless it proceed from God, the supreme Ruler and Lord of all. The Almighty alone can commit power to a man over his fellow men;[5] nor may that be accounted as right reason which is in disaccord with truth and with divine reason; nor that held to be true good which is repugnant to the supreme and unchangeable good, or that wrests aside and draws away the wills of men from the charity of God.

9. Hallowed, therefore, in the minds of Christians is the very idea of public authority, in which they recognize some likeness and symbol as it were of the Divine Majesty, even when it is exercised by one unworthy. A just and due reverence to the laws abides in them, not from force and threats, but from a consciousness of duty; “for God hath not given us the spirit of fear.”[6]

10. But, if the laws of the State are manifestly at variance with the divine law, containing enactments hurtful to the Church, or conveying injunctions adverse to the duties imposed by religion, or if they violate in the person of the supreme Pontiff the authority of Jesus Christ, then, truly, to resist becomes a positive duty, to obey, a crime; a crime, moreover, combined with misdemeanor against the State itself, inasmuch as every offense leveled against religion is also a sin against the State. Here anew it becomes evident how unjust is the reproach of sedition; for the obedience due to rulers and legislators is not refused, but there is a deviation from their will in those precepts only which they have no power to enjoin. Commands that are issued adversely to the honor due to God, and hence are beyond the scope of justice, must be looked upon as anything rather than laws. You are fully aware, venerable brothers, that this is the very contention of the Apostle St. Paul, who, in writing to Titus, after reminding Christians that they are “to be subject to princes and powers, and to obey at a word,” at once adds: “And to be ready to every good work.”[7] Thereby he openly declares that, if laws of men contain injunctions contrary to the eternal law of God, it is right not to obey them. In like manner, the Prince of the Apostles gave this courageous and sublime answer to those who would have deprived him of the liberty of preaching the Gospel: “If it be just in the sight of God to hear you rather than God, judge ye, for we cannot but speak the things which we have seen and heard.”[8]

11. Wherefore, to love both countries, that of earth below and that of heaven above, yet in such mode that the love of our heavenly surpass the love of our earthly home, and that human laws be never set above the divine law, is the essential duty of Christians, and the fountainhead, so to say, from which all other duties spring. The Redeemer of mankind of Himself has said: “For this was I born, and for this came I into the world, that I should give testimony to the truth.”[9] In like manner: “I am come to cast fire upon earth, and what will I but that it be kindled?”[10] In the knowledge of this truth, which constitutes the highest perfection of the mind; in divine charity which, in like manner, completes the will, all Christian life and liberty abide. This noble patrimony of truth and charity entrusted by Jesus Christ to the Church she defends and maintains ever with untiring endeavor and watchfulness.

12. But with what bitterness and in how many guises war has been waged against the Church it would be ill-timed now to urge. From the fact that it has been vouchsafed to human reason to snatch from nature, through the investigations of science, many of her treasured secrets and to apply them befittingly to the divers requirements of life, men have become possessed with so arrogant a sense of their own powers as already to consider themselves able to banish from social life the authority and empire of God. Led away by this delusion, they make over to human nature the dominion of which they think God has been despoiled; from nature, they maintain, we must seek the principle and rule of all truth; from nature, they aver, alone spring, and to it should be referred, all the duties that religious feeling prompts. Hence, they deny all revelation from on high, and all fealty due to the Christian teaching of morals as well as all obedience to the Church, and they go so far as to deny her power of making laws and exercising every other kind of right, even disallowing the Church any place among the civil institutions of the commonweal. These men aspire unjustly, and with their might strive, to gain control over public affairs and lay hands on the rudder of the State, in order that the legislation may the more easily be adapted to these principles, and the morals of the people influenced in accordance with them. Whence it comes to pass that in many countries Catholicism is either openly assailed or else secretly interfered with, full impunity being granted to the most pernicious doctrines, while the public profession of Christian truth is shackled oftentimes with manifold constraints.

13. Under such evil circumstances therefore, each one is bound in conscience to watch over himself, taking all means possible to preserve the faith inviolate in the depths of his soul, avoiding all risks, and arming himself on all occasions, especially against the various specious sophisms rife among non-believers. In order to safeguard this virtue of faith in its integrity, We declare it to be very profitable and consistent with the requirements of the time, that each one, according to the measure of his capacity and intelligence, should make a deep study of Christian doctrine, and imbue his mind with as perfect a knowledge as may be of those matters that are interwoven with religion and lie within the range of reason. And as it is necessary that faith should not only abide untarnished in the soul, but should grow with ever painstaking increase, the suppliant and humble entreaty of the apostles ought constantly to be addressed to God: “Increase our faith.”[11]

14. But in this same matter, touching Christian faith, there are other duties whose exact and religious observance, necessary at all times in the interests of eternal salvation, become more especially so in these our days. Amid such reckless and widespread folly of opinion, it is, as We have said, the office of the Church to undertake the defense of truth and uproot errors from the mind, and this charge has to be at all times sacredly observed by her, seeing that the honor of God and the salvation of men are confided to her keeping. But, when necessity compels, not those only who are invested with power of rule are bound to safeguard the integrity of faith, but, as St. Thomas maintains: “Each one is under obligation to show forth his faith, either to instruct and encourage others of the faithful, or to repel the attacks of unbelievers.”[12] To recoil before an enemy, or to keep silence when from all sides such clamors are raised against truth, is the part of a man either devoid of character or who entertains doubt as to the truth of what he professes to believe. In both cases such mode of behaving is base and is insulting to God, and both are incompatible with the salvation of mankind. This kind of conduct is profitable only to the enemies of the faith, for nothing emboldens the wicked so greatly as the lack of courage on the part of the good. Moreover, want of vigor on the part of Christians is so much the more blameworthy, as not seldom little would be needed on their part to bring to naught false charges and refute erroneous opinions, and by always exerting themselves more strenuously they might reckon upon being successful. After all, no one can be prevented from putting forth that strength of soul which is the characteristic of true Christians, and very frequently by such display of courage our enemies lose heart and their designs are thwarted. Christians are, moreover, born for combat, whereof the greater the vehemence, the more

assured, God aiding, the triumph: “Have confidence; I have overcome the world.”[13] Nor is there any ground for alleging that Jesus Christ, the Guardian and Champion of the Church, needs not in any manner the help of men. Power certainly is not wanting to Him, but in His loving kindness He would assign to us a share in obtaining and applying the fruits of salvation procured through His grace.

15. The chief elements of this duty consist in professing openly and unflinchingly the Catholic doctrine, and in propagating it to the utmost of our power. For, as is often said, with the greatest truth, there is nothing so hurtful to Christian wisdom as that it should not be known, since it possesses, when loyally received, inherent power to drive away error. So soon as Catholic truth is apprehended by a simple and unprejudiced soul, reason yields assent. Now, faith, as a virtue, is a great boon of divine grace and goodness; nevertheless, the objects themselves to which faith is to be applied are scarcely known in any other way than through the hearing. “How shall they believe Him of whom they have not heard? and how shall they hear without a preacher? Faith then cometh by hearing, and hearing by the word of Christ.”[14] Since, then, faith is necessary for salvation, it follows that the word of Christ must be preached. The office, indeed, of preaching, that is, of teaching, lies by divine right in the province of the pastors, namely, of the bishops whom “the Holy Spirit has placed to rule the Church of God.”[15] It belongs, above all, to the Roman Pontiff, vicar of Jesus Christ, established as head of the universal Church, teacher of all that pertains to morals and faith.

16. No one, however, must entertain the notion that private individuals are prevented from taking some active part in this duty of teaching, especially those on whom God has bestowed gifts of mind with the strong wish of rendering themselves useful. These, so often as circumstances demand, may take upon themselves, not, indeed, the office of the pastor, but the task of communicating to others what they have themselves received, becoming, as it were, living echoes of their masters in the faith. Such co-operation on the part of the laity has seemed to the Fathers of the Vatican Council so opportune and fruitful of good that they thought well to invite it. “All faithful Christians, but those chiefly who are in a prominent position, or engaged in teaching, we entreat, by the compassion of Jesus Christ, and enjoin by the authority of the same God and Savior, that they bring aid to ward off and eliminate these errors from holy Church, and contribute their zealous help in spreading abroad the light of undefiled faith.”[16] Let each one, therefore, bear in mind that he both can and should, so far as may be, preach the Catholic faith by the authority of his example, and by open and constant profession of the obligations it imposes. In respect, consequently, to the duties that bind us to God and the Church, it should be borne earnestly in mind that in propagating Christian truth and warding off errors the zeal of the laity should, as far as possible, be brought actively into play.

17. The faithful would not, however, so completely and advantageously satisfy these duties as is fitting they should were they to enter the field as isolated champions of the faith. Jesus Christ, indeed, has clearly intimated that the hostility and hatred of men, which He first and foremost experienced, would be shown in like degree toward the work founded by Him, so that many would be barred from profiting by the salvation for which all are indebted to His loving kindness. Wherefore, He willed not only to train disciples in His doctrine, but to unite them into one society, and closely conjoin them in one body, “which is the Church,”[17] whereof He would be the head. The life of Jesus Christ pervades, therefore, the entire framework of this body, cherishes and nourishes its every member, uniting each with each, and making all work together to the same end, albeit the action of each be not the same.[18] Hence it follows that not only is the Church a perfect society far excelling every other, but it is enjoined by her Founder that for the salvation of mankind she is to contend “as an army drawn up in battle array.”[19] The organization and constitution of Christian society can in no wise be changed, neither can any one of its members live as he may choose, nor elect that mode of fighting which best pleases him. For, in effect, he scatters and gathers not who gathers not with the Church and with Jesus Christ, and all who fight not jointly with him and with the Church are in very truth contending against God.[20]

18. To bring about such a union of minds and uniformity of action — not without reason so greatly feared by the enemies of Catholicism — the main point is that a perfect harmony of opinion should prevail; in which intent we find Paul the Apostle exhorting the Corinthians with earnest zeal and solemn weight of words: “Now I beseech you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no schisms among you: but that you be perfectly in the same mind, and in the same judgment.”[21]

19. The wisdom of this precept is readily apprehended. In truth, thought is the principle of action, and hence there cannot exist agreement of will, or similarity of action, if people all think differently one from the other.

20. In the case of those who profess to take reason as their sole guide, there would hardly be found, if, indeed, there ever could be found, unity of doctrine. Indeed, the art of knowing things as they really are is exceedingly difficult; moreover, the mind of man is by nature feeble and drawn this way and that by a variety of opinions, and not seldom led astray by impressions coming from without; and, furthermore, the influence of the passions oftentimes takes away, or certainly at least diminishes, the capacity for grasping the truth. On this account, in controlling State affairs means are often used to keep those together by force who cannot agree in their way of thinking.

21. It happens far otherwise with Christians; they receive their rule of faith from the Church, by whose authority and under whose guidance they are conscious that they have beyond question attained to truth. Consequently, as the Church is one, because Jesus Christ is one, so throughout the whole Christian world there is, and ought to be, but one doctrine: “One Lord, one faith;”[22] “but having the same spirit of faith,”[23] they possess the saving principle whence proceed spontaneously one and the same will in all, and one and the same tenor of action.

22. Now, as the Apostle Paul urges, this unanimity ought to be perfect. Christian faith reposes not on human but on divine authority, for what God has revealed “we believe not on account of the intrinsic evidence of the truth perceived by the natural light of our reason, but on account of the authority of God revealing, who cannot be deceived nor Himself deceive.”[24] It follows as a consequence that whatever things are manifestly revealed by God we must receive with a similar and equal assent. To refuse to believe any one of them is equivalent to rejecting them all, for those at once destroy the very groundwork of faith who deny that God has spoken to men, or who bring into doubt His infinite truth and wisdom. To determine, however, which are the doctrines divinely revealed belongs to the teaching Church, to whom God has entrusted the safekeeping and interpretation of His utterances. But the supreme teacher in the Church is the Roman Pontiff. Union of minds, therefore, requires, together with a perfect accord in the one faith, complete submission and obedience of will to the Church and to the Roman Pontiff, as to God Himself. This obedience should, however, be perfect, because it is enjoined by faith itself, and has this in common with faith, that it cannot be given in shreds; nay, were it not absolute and perfect in every particular, it might wear the name of obedience, but its essence would disappear. Christian usage attaches such value to this perfection of obedience that it has been, and will ever be, accounted the distinguishing mark by which we are able to recognize Catholics. Admirably does the following passage from St. Thomas Aquinas set before us the right view: “The formal object of faith is primary truth, as it is shown forth in the holy Scriptures, and in the teaching of the Church, which proceeds from the fountainhead of truth. It follows, therefore, that he who does not adhere, as to an infallible divine rule, to the teaching of the Church, which proceeds from the primary truth manifested in the holy Scriptures, possesses not the habit of faith; but matters of faith he holds otherwise than true faith. Now, it is evident that he who clings to the doctrines of the Church as to an infallible rule yields his assent to everything the Church teaches; but otherwise, if with reference to what the Church teaches he holds what he likes but does not hold what he does not like, he adheres not to the teaching of the Church as to an infallible rule, but to his own will.”[25]

23. “The faith of the whole Church should be one, according to the precept (1 Cor. 1:10): “Let all speak the same thing, and let there be no schisms among you”; and this cannot be observed save on condition that questions which arise touching faith should be determined by him who presides over the whole Church, whose sentence must consequently be accepted without wavering. And hence to the sole authority of the supreme Pontiff does it pertain to publish a new revision of the symbol, as also to decree all other matters that concern the universal Church.”[26]

24. In defining the limits of the obedience owed to the pastors of souls, but most of all to the authority of the Roman Pontiff, it must not be supposed that it is only to be yielded in relation to dogmas of which the obstinate denial cannot be disjoined from the crime of heresy. Nay, further, it is not enough sincerely and firmly to assent to doctrines which, though not defined by any solemn pronouncement of the Church, are by her proposed to belief, as divinely revealed, in her common and universal teaching, and which the Vatican Council declared are to be believed “with Catholic and divine faith.”[27] But this likewise must be reckoned amongst the duties of Christians, that they allow themselves to be ruled and directed by the

authority and leadership of bishops, and, above all, of the apostolic see. And how fitting it is that this should be so any one can easily perceive. For the things contained in the divine oracles have reference to God in part, and in part to man, and to whatever is necessary for the attainment of his eternal salvation. Now, both these, that is to say, what we are bound to believe and what we are obliged to do, are laid down, as we have stated, by the Church using her divine right, and in the Church by the supreme Pontiff. Wherefore it belongs to the Pope to judge authoritatively what things the sacred oracles contain, as well as what doctrines are in harmony, and what in disagreement, with them; and also, for the same reason, to show forth what things are to be accepted as right, and what to be rejected as worthless; what it is necessary to do and what to avoid doing, in order to attain eternal salvation. For, otherwise, there would be no sure interpreter of the commands of God, nor would there be any safe guide showing man the way he should live.

25. In addition to what has been laid down, it is necessary to enter more fully into the nature of the Church. She is not an association of Christians brought together by chance, but is a divinely established and admirably constituted society, having for its direct and proximate purpose to lead the world to peace and holiness. And since the Church alone has, through the grace of God, received the means necessary to realize such end, she has her fixed laws, special spheres of action, and a certain method, fixed and conformable to her nature, of governing Christian peoples. But the exercise of such governing power is difficult, and leaves room for numberless conflicts, inasmuch as the Church rules peoples scattered through every portion of the earth, differing in race and customs, who, living under the sway of the laws of their respective countries, owe obedience alike to the civil and religious authorities. The duties enjoined are incumbent on the same persons, as already stated, and between them there exists neither contradiction nor confusion; for some of these duties have relation to the prosperity of the State, others refer to the general good of the Church, and both have as their object to train men to perfection.

26. The tracing out of these rights and duties being thus set forth, it is plainly evident that the governing powers are wholly free to carry out the business of the State; and this not only not against the wish of the Church, but manifestly with her co-operation, inasmuch as she strongly urges to the practice of piety, which implies right feeling towards God, and by that very fact inspires a right-mindedness toward the rulers in the State. The spiritual power, however, has a far loftier purpose, the Church directing her aim to govern the minds of men in the defending of the “kingdom of God, and His justice,”[28] a task she is wholly bent upon accomplishing.

27. No one can, however, without risk to faith, foster any doubt as to the Church alone having been invested with such power of governing souls as to exclude altogether the civil authority. In truth, it was not to Caesar but to Peter that Jesus Christ entrusted the keys of the kingdom of Heaven. From this doctrine touching the relations of politics and religion originate important consequences which we cannot pass over in silence.

28. A notable difference exists between every kind of civil rule and that of the kingdom of Christ. If this latter bear a certain likeness and character to a civil kingdom, it is distinguished from it by its origin, principle, and essence. The Church, therefore, possesses the right to exist and to protect herself by institutions and laws in accordance with her nature. And since she not only is a perfect society in herself, but superior to every other society of human growth, she resolutely refuses, promoted alike by right and by duty, to link herself to any mere party and to subject herself to the fleeting exigencies of politics. On like grounds, the Church, the guardian always of her own right and most observant of that of others, holds that it is not her province to decide which is the best amongst many diverse forms of government and the civil institutions of Christian States, and amid the various kinds of State rule she does not disapprove of any, provided the respect due to religion and the observance of good morals be upheld. By such standard of conduct should the thoughts and mode of acting of every Catholic be directed.

29. There is no doubt that in the sphere of politics ample matter may exist for legitimate difference of opinion, and that, the single reserve being made of the rights of justice and truth, all may strive to bring into actual working the ideas believed likely to be more conducive than others to the general welfare. But to attempt to involve the Church in party strife, and seek to bring her support to bear against those who take opposite views is only worthy of partisans. Religion should, on the contrary, be accounted by every one as holy and inviolate; nay, in the public order itself of States — which cannot be severed from the laws influencing morals and from religious duties — it is always urgent, and indeed the main preoccupation, to

take thought how best to consult the interests of Catholicism. Wherever these appear by reason of the efforts of adversaries to be in danger, all differences of opinion among Catholics should forthwith cease, so that, like thoughts and counsels prevailing, they may hasten to the aid of religion, the general and supreme good, to which all else should be referred. We think it well to treat this matter somewhat more in detail.

30. The Church alike and the State, doubtless, both possess individual sovereignty; hence, in the carrying out of public affairs, neither obeys the other within the limits to which each is restricted by its constitution. It does not hence follow, however, that Church and State are in any manner severed, and still less antagonistic, Nature, in fact, has given us not only physical existence, but moral life likewise. Hence, from the tranquillity of public order, which is the immediate purpose of civil society, man expects to derive his well-being, and still more the sheltering care necessary to his moral life, which consists exclusively in the knowledge and practice of virtue. He wishes, moreover, at the same time, as in duty bound, to find in the Church the aids necessary to his religious perfection, in the knowledge and practice of the true religion; of that religion which is the queen of virtues, because in binding these to God it completes them all and perfects them. Therefore, they who are engaged in framing constitutions and in religious nature of man, and take care to help him, but in a right and orderly way, to gain perfection, neither enjoining nor forbidding anything save what is reasonably consistent with civil as well as with religious requirements. On this very account, the Church cannot stand by, indifferent as to the import and significance of laws enacted by the State; not insofar, indeed, as they refer to the State, but in so far as, passing beyond their due limits, they trench upon the rights of the Church.

31. From God has the duty been assigned to the Church not only to interpose resistance, if at any time the State rule should run counter to religion, but, further, to make a strong endeavor that the power of the Gospel may pervade the law and institutions of the nations. And inasmuch as the destiny of the State depends mainly on the disposition of those who are at the head of affairs, it follows that the Church cannot give countenance or favor to those whom she knows to be imbued with a spirit of hostility to her; who refuse openly to respect her rights; who make it their aim and purpose to tear asunder the alliance that should, by the very nature of things, connect the interests of religion with those of the State. On the contrary, she is (as she is bound to be) the upholder of those who are themselves imbued with the right way of thinking as to the relations between Church and State, and who strive to make them work in perfect accord for the common good. These precepts contain the abiding principle by which every Catholic should shape his conduct in regard to public life. In short, where the Church does not forbid taking part in public affairs, it is fit and proper to give support to men of acknowledged worth, and who pledge themselves to deserve well in the Catholic cause, and on no account may it be allowed to prefer to them any such individuals as are hostile to religion.

32. Whence it appears how urgent is the duty to maintain perfect union of minds, especially at these our times, when the Christian name is assailed with designs so concerted and subtle. All who have it at heart to attach themselves earnestly to the Church, which is “the pillar and ground of the truth,”[29] will easily steer clear of masters who are “lying and promising them liberty, when they themselves are slaves of corruption.”[30] Nay, more, having made themselves sharers in the divine virtue which resides in the Church, they will triumph over the craft of their adversaries by wisdom, and over their violence by courage. This is not now the time and place to inquire whether and how far the inertness and internal dissensions of Catholics have contributed to the present condition of things; but it is certain at least that the perverse-minded would exhibit less boldness, and would not have brought about such an accumulation of ills, if the faith “which worketh by charity”[31] had been generally more energetic and lively in the souls of men, and had there not been so universal a drifting away from the divinely established rule of morality throughout Christianity. May at least the lessons afforded by the memory of the past have the good result of leading to a wiser mode of acting in the future.

33. As to those who mean to take part in public affairs, they should avoid with the very utmost care two criminal excesses: so-called prudence and false courage. Some there are, indeed, who maintain that it is not opportune boldly to attack evil-doing in its might and when in the ascendant, lest, as they say, opposition should exasperate minds already hostile. These make it a matter of guesswork as to whether they are for the Church or against her, since on the one hand they give themselves out as professing the Catholic faith, and yet wish that the Church should allow certain opinions, at variance with her teaching, to be spread abroad with impunity. They moan over the loss of faith and the perversion of morals, yet trouble

themselves not to bring any remedy; nay, not seldom, even add to the intensity of the mischief through too much forbearance or harmful dissembling. These same individuals would not have any one entertain a doubt as to their good will towards the holy see; yet they have always a something by way of reproach against the supreme Pontiff.

34. The prudence of men of this cast is of that kind which is termed by the Apostle Paul “wisdom of the flesh” and “death” of the soul, “because it is not subject to the law of God, neither can it be.”[32] Nothing is less calculated to amend such ills than prudence of this kind. For the enemies of the Church have for their object — and they hesitate not to proclaim it, and many among them boast of it — to destroy outright, if possible, the Catholic religion, which is alone the true religion. With such a purpose in hand they shrink from nothing, for they are fully conscious that the more faint-hearted those who withstand them become, the more easy will it be to work out their wicked will. Therefore, they who cherish the “prudence of the flesh” and who pretend to be unaware that every Christian ought to be a valiant soldier of Christ; they who would fain obtain the rewards owing to conquerors, while they are leading the lives of cowards, untouched in the fight, are so far from thwarting the onward march of the evil-disposed that, on the contrary, they even help it forward.

35. On the other hand, not a few, impelled by a false zeal, or — what is more blameworthy still — affecting sentiments which their conduct belies, take upon themselves to act a part which does not belong to them. They would fain see the Church’s mode of action influenced by their ideas and their judgment to such an extent that everything done otherwise they take ill or accept with repugnance. Some, yet again, expend their energies in fruitless contention, being worthy of blame equally with the former. To act in such manner is not to follow lawful authority but to forestall it, and, unauthorized, assume the duties of the spiritual rulers, to the great detriment of the order which God established in His Church to be observed forever, and which He does not permit to be violated with impunity by any one, whoever he may be.

36. Honor, then, to those who shrink not from entering the arena as often as need calls, believing and being convinced that the violence of injustice will be brought to an end and finally give way to the sanctity of right and religion! They truly seem invested with the dignity of time-honored virtue, since they are struggling to defend religion, and chiefly against the faction banded together to attack Christianity with extreme daring and without tiring, and to pursue with incessant hostility the sovereign Pontiff, fallen into their power. But men of this high character maintain without wavering the love of obedience, nor are they wont to undertake anything upon their own authority. Now, since a like resolve to obey, combined with constancy and sturdy courage, is needful, so that whatever trials the pressure of events may bring about, they may be “deficient in nothing,”[33] We greatly desire to fix deep in the minds of each one that which Paul calls the “wisdom of the spirit,[34] for in controlling human actions this wisdom follows the excellent rule of moderation, with the happy result that no one either timidly despairs through lack of courage or presumes overmuch from want to prudence. There is, however, a difference between the political prudence that relates to the general good and that which concerns the good of individuals. This latter is shown forth in the case of private persons who obey the prompting of right reason in the direction of their own conduct; while the former is the characteristic of those who are set over others, and chiefly of rulers of the State, whose duty it is to exercise the power of command, so that the political prudence of private individuals would seem to consist wholly in carrying out faithfully the orders issued by lawful authority.[35]

37. The like disposition and the same order should prevail in the Christian society by so much the more that the political prudence of the Pontiff embraces diverse and multiform things, for it is his charge not only to rule the Church, but generally so to regulate the actions of Christian citizens that these may be in apt conformity to their hope of gaining eternal salvation. Whence it is clear that, in addition to the complete accordance of thought and deed, the faithful should follow the practical political wisdom of the ecclesiastical authority. Now, the administration of Christian affairs immediately under the Roman Pontiff appertains to the bishops, who, although they attain not to the summit of pontifical power, are nevertheless truly princes in the ecclesiastical hierarchy; and as each one of them administers a particular church, they are “as master-workers. . . in the spiritual edifice,”[36] and they have members of the clergy to share their duties and carry out their decisions. Every one has to regulate his mode of conduct according to this constitution of the Church, which it is not in the power of any man to change. Consequently, just as in the exercise of their episcopal authority the bishops ought to be united with the apostolic see so should the members of the clergy and the laity live in close union with their bishops. Among the prelates, indeed, one or other there may be affording scope to criticism either in regard to personal conduct or in reference to opinions by

him entertained about points of doctrine; but no private person may arrogate to himself the office of judge which Christ our Lord has bestowed on that one alone whom He placed in charge of His lambs and of His sheep. Let every one bear in mind that most wise teaching of Gregory the Great: “Subjects should be admonished not rashly to judge their prelates, even if they chance to see them acting in a blameworthy manner, lest, justly reproving what is wrong, they be led by pride into greater wrong. They are to be warned against the danger of setting themselves up in audacious opposition to the superiors whose shortcomings they may notice. Should, therefore, the superiors really have committed grievous sins, their inferiors, penetrated with the fear of God, ought not to refuse them respectful submission. The actions of superiors should not be smitten by the sword of the word, even when they are rightly judged to have deserved censure.”[37]

38. However, all endeavors will avail but little unless our life be regulated conformably with the discipline of the Christian virtues. Let us call to mind what holy Scripture records concerning the Jewish nation: “As long as they sinned not in the sight of their God, it was well with them: for their God hateth iniquity. And even . . . when they had revolted from the way that God had given them to walk therein, they were destroyed in battles by many nations.”[38] Now, the nation of the Jews bore an inchoate semblance to the Christian people, and the vicissitudes of their history in olden times have often foreshadowed the truth that was to come, saving that God in His goodness has enriched and loaded us with far greater benefits, and on this account the sins of Christians are much greater, and bear the stamp of more shameful and criminal ingratitude.

39. The Church, it is certain, at no time and in no particular is deserted by God; hence, there is no reason why she should be alarmed at the wickedness of men; but in the case of nations falling away from Christian virtue there is not a like ground of assurance, “for sin maketh nations miserable.”[39] If every bygone age has experienced the force of this truth, wherefore should not our own? There are, in truth, very many signs which proclaim that just punishments are already menacing, and the condition of modern States tends to confirm this belief, since we perceive many of them in sad plight from intestine disorders, and not one entirely exempt. But, should those leagued together in wickedness hurry onward in the road they have boldly chosen, should they increase in influence and power in proportion as they make headway in their evil purposes and crafty schemes, there will be ground to fear lest the very foundations nature has laid for States to rest upon be utterly destroyed. Nor can such misgivings be removed by any mere human effort, especially as a vast number of men, having rejected the Christian faith, are on that account justly incurring the penalty of their pride, since blinded by their passions they search in vain for truth, laying hold on the false for the true, and thinking themselves wise when they call “evil good, and good evil,” and “put darkness in the place of light, and light in the place of darkness.”[40] It is therefore necessary that God come to the rescue, and that, mindful of His mercy, He turn an eye of compassion on human society.

40. Hence, We renew the urgent entreaty We have already made, to redouble zeal and perseverance, when addressing humble supplications to our merciful God, so that the virtues whereby a Christian life is perfected may be reawakened. It is, however, urgent before all, that charity, which is the main foundation of the Christian life, and apart from which the other virtues exist not or remain barren, should be quickened and maintained. Therefore is it that the Apostle Paul, after having exhorted the Colossians to flee all vice and cultivate all virtue, adds: “Above all things, have charity, which is the bond of perfection.”[41] Yea, truly, charity is the bond of perfection, for it binds intimately to God those whom it has embraced and with loving tenderness, causes them to draw their life from God, to act with God, to refer all to God. Howbeit, the love of God should not be severed from the love of our neighbor, since men have a share in the infinite goodness of God and bear in themselves the impress of His image and likeness. “This commandment we have from God, that he who loveth God, love also his brother.”[42] “If any man say I love God, and he hateth his brother, he is a liar.”[43] And this commandment concerning charity its divine proclaimer styled new, not in the sense that a previous law, or even nature itself, had not enjoined that men should love one another, but because the Christian precept of loving each other in that manner was truly new, and quite unheard of in the memory of man. For, that love with which Jesus Christ is beloved by His Father and with which He Himself loves men, He obtained for His disciples and followers that they might be of one heart and of one mind in Him by charity, as He Himself and His Father are one by their nature.

41. No one is unaware how deeply and from the very beginning the import of that precept has been implanted in the breast of Christians, and what abundant fruits of concord, mutual benevolence, piety, patience, and fortitude it has produced. Why,

then, should we not devote ourselves to imitate the examples set by our fathers? The very times in which we live should afford sufficient motives for the practice of charity. Since impious men are bent on giving fresh impulse to their hatred against Jesus Christ, Christians should be quickened anew in piety; and charity, which is the inspirer of lofty deeds, should be imbued with new life. Let dissensions therefore, if there be any, wholly cease; let those strifes which waste the strength of those engaged in the fight, without any advantage resulting to religion, be scattered to the winds; let all minds be united in faith and all hearts in charity, so that, as it behooves, life may be spent in the practice of the love of God and the love of men.

42. This is a suitable moment for us to exhort especially heads of families to govern their households according to these precepts, and to be solicitous without failing for the right training of their children. The family may be regarded as the cradle of civil society, and it is in great measure within the circle of family life that the destiny of the States is fostered. Whence it is that they who would break away from Christian discipline are working to corrupt family life, and to destroy it utterly, root and branch. From such an unholy purpose they allow not themselves to be turned aside by the reflection that it cannot, even in any degree, be carried out without inflicting cruel outrage on the parents. These hold from nature their right of training the children to whom they have given birth, with the obligation super-added of shaping and directing the education of their little ones to the end for which God vouchsafed the privilege of transmitting the gift of life. It is, then, incumbent on parents to strain every nerve to ward off such an outrage, and to strive manfully to have and to hold exclusive authority to direct the education of their offspring, as is fitting, in a Christian manner, and first and foremost to keep them away from schools where there is risk of their drinking in the poison of impiety. Where the right education of youth is concerned, no amount of trouble or labor can be undertaken, how great soever, but that even greater still may not be called for. In this regard, indeed, there are to be found in many countries Catholics worthy of general admiration, who incur considerable outlay and bestow much zeal in founding schools for the education of youth. It is highly desirable that such noble example may be generously followed, where time and circumstances demand, yet all should be intimately persuaded that the minds of children are most influenced by the training they receive at home. If in their early years they find within the walls of their homes the rule of an upright life and the discipline of Christian virtues, the future welfare of society will in great measure be guaranteed.

43. And now We seem to have touched upon those matters which Catholics ought chiefly nowadays to follow, or mainly to avoid. It rests with you, venerable brothers, to take measures that Our voice may reach everywhere, and that one and all may understand how urgent it is to reduce to practice the teachings set forth in this Our letter. The observance of these duties cannot be troublesome or onerous, for the yoke of Jesus Christ is sweet, and His burden is light. If anything, however, appear too difficult of accomplishment, you will afford aid by the authority of your example, so that each one of the faithful may make more strenuous endeavor, and display a soul unconquered by difficulties. Bring it home to their minds, as We have Ourselves oftentimes conveyed the warning, that matters of the highest moment and worthy of all honor are at stake, for the safeguarding of which every most toilsome effort should be readily endured; and that a sublime reward is in store for the labors of a Christian life. On the other hand, to refrain from doing battle for Jesus Christ amounts to fighting against Him; He Himself assures us “He will deny before His Father in heaven those who shall have refused to confess Him on earth.”[44] As for Ourselves and you all, never assuredly, so long as life lasts, shall We allow Our authority, Our counsels, and Our solicitude to be in any wise lacking in the conflict. Nor is it to be doubted but that especial aid of the great God will be vouchsafed, so long as the struggle endures, to the flock alike and to the pastors.

Sustained by this confidence, as a pledge of heavenly gifts, and of Our loving kindness in the Lord to you, venerable brothers, to your clergy and to all your people, We accord the apostolic benediction.

Given at St. Peter’s in Rome, the tenth day of January, 1890, the twelfth year of Our pontificate.

REFERENCES:

1. *Tobias 1:2.*

2. Mark 16:16.
3. Matt. 6:24.
- 4 Acts 5:29.
5. *Note the extreme importance of this principle; it justifies the doctrine according to which the only conceivable foundation of political authority must be divine in origin .*
6. 2 Tim. 1:7.
7. Titus 3:1.
8. Acts 4:19-20.
9. John 18:37.
10. Luke 12:49.
11. Luke 17:5.
12. *Summa theologiae, Ila-IIae, qu. iii, art. 2, ad 2m.*
13. John 16:33.
14. Rom. 10:14, 17.
15. Acts 20:28.
16. *Constitution Dei Filius, at end.*
17. Col. 1:24.
18. Cf. Rom. 12:4-5.
19. Cant. 6:9.
20. Cf. Luke 11:22.
21. I Cor. 1:10.
22. Eph. 4:5.
23. 2 Cor. 4:13.
24. *Constitution Dei Filius, cap. 3.*
25. *Summa theologiae, Ila-IIae, q. v, art. 3.*
26. *Ibid., q. i, art. 10.*
27. *Vatican Council, Constit. de fide catholica, cap. 3, De fide. Cf. H. Denzinger, Enchiridion Symbolorum 11 ed., Freiburg i. Br., 1911), p. 476.*
28. Matt. 6:33.
29. I Tim. 3:15.
30. 2 Peter 2:1, 19.
31. Gal. 5:6.
32. Cf. Rom. 8:6-7.
33. James 1:4.
34. Rom. 8:6.
35. *“Prudence proceeds from reason, and to reason it specially pertains to guide and govern. Whence it follows that, in so much as any one takes part in the control and government of affairs, in so far ought he to be gifted with reason and prudence. But it is evident that the subject, so far as subject, and the servant ought neither to control nor govern, but rather to be controlled and governed. Prudence, then, is not the special virtue of the servant, so far as servant, nor of the subject, so far as subject. But because any man, on account of his character of a reasonable being, may have some share in the government on account of the rational choice which he exercises, it is fitting that in such proportion he should possess the virtue of prudence. Whence it manifestly results that prudence exists in the ruler as the art of building exists in the architect, whereas prudence exists in the subject as the art of building exists in the hand of the workman employed in the construction.” Summa theologiae, Ila-IIae, q. xlvii, art. 12, Answer. St. Thomas Aquinas refers to Aristotle, Ethic. Nic., Bk. VI, 8, 1141b 21-29.*
36. *Thomas Aquinas Quaest Quodl., 1, G. 7, art. 2, Answer.* 37. *Regula pastoralis, Part 3, cap. 4 (PL 77, 55).*
38. Judith 5:21-22.
39. Prov. 14:34.
40. Isa. 5:20.
41. Col. 3: 14.
42. I John 4:21.
43. I John 4:20.
44. Luke 9:26.

Satis Cognitum. On the Unity of the Church. Pope Leo XIII - 1896

To Our Venerable Brethren, the Patriarchs, Primate, Archbishops, Bishops, and other Ordinaries in Peace and Communion with the Apostolic See.

Venerable Brethren, Health, and Benediction.

1. It is sufficiently well known unto you that no small share of Our thoughts and of Our care is devoted to Our endeavour to bring back to the fold, placed under the guardianship of Jesus Christ, the Chief Pastor of souls, sheep that have strayed. Bent upon this, We have thought it most conducive to this salutary end and purpose to describe the exemplar and, as it were, the lineaments of the Church. Amongst these the most worthy of Our chief consideration is Unity. This the Divine Author impressed on it as a lasting sign of truth and of unconquerable strength. The essential beauty and comeliness of the Church ought greatly to influence the minds of those who consider it. Nor is it improbable that ignorance may be dispelled by the consideration; that false ideas and prejudices may be dissipated from the minds chiefly of those who find themselves in error without fault of theirs; and that even a love for the Church may be stirred up in the souls of men, like unto that charity wherewith Christ loved and united himself to that spouse redeemed by His precious blood. “Christ loved the Church, and delivered Himself up for it” (Eph. v., 25).

If those about to come back to their most loving Mother (not yet fully known, or culpably abandoned) should perceive that their return involves, not indeed the shedding of their blood (at which price nevertheless the Church was bought by Jesus Christ), but some lesser trouble and labour, let them clearly understand that this burden has been laid on them not by the will of man but by the will and command of God. They may thus, by the help of heavenly grace, realize and feel the truth of the divine saying, “My yoke is sweet and my burden light” (Matt. xi., 30).

Wherefore, having put all Our hope in the “Father of lights,” from whom “cometh every best gift and every perfect gift” (Ep. James i., 17) – from Him, namely, who alone “gives the increase” (I Cor. iii., 6) – We earnestly pray that He will graciously grant Us the power of bringing conviction home to the minds of men.

2. Although God can do by His own power all that is effected by created natures, nevertheless in the counsels of His loving Providence He has preferred to help men by the instrumentality of men. And, as in the natural order He does not usually give full perfection except by means of man’s work and action, so also He makes use of human aid for that which lies beyond the limits of nature, that is to say, for the sanctification and salvation of souls. But it is obvious that nothing can be communicated amongst men save by means of external things which the senses can perceive. For this reason the Son of God assumed human nature – “who being in the form of God. . . emptied himself, taking the form of a servant, being made in the likeness of man” (Philipp. ii., 6,7) – and thus living on earth He taught his doctrine and gave His laws, conversing with men.

3. And, since it was necessary that His divine mission should be perpetuated to the end of time, He took to Himself Disciples, trained by himself, and made them partakers of His own authority. And, when He had invoked upon them from Heaven the *Spirit of Truth*, He bade them go through the whole world and faithfully preach to all nations, what He had taught and what He had commanded, so that by the profession of His doctrine, and the observance of His laws, the human race might attain to holiness on earth and neverending happiness in Heaven. In this wise, and on this principle, the Church was begotten. If we consider the chief end of His Church and the proximate efficient causes of salvation, it is undoubtedly *spiritual*; but in regard to those who constitute it, and to the things which lead to these spiritual gifts, it is *external* and necessarily visible. The Apostles received a mission to teach by visible and audible signs, and they discharged their mission only by words and acts which certainly appealed to the senses. So that their voices falling upon the ears of those who heard them begot faith in souls – “Faith cometh by hearing, and hearing by the words of Christ” (Rom. x., 17). And faith itself – that is assent given to the first and supreme truth – though residing essentially in the intellect, must be manifested by outward profession – “For with the heart we believe unto justice, but with the mouth confession is made unto salvation” (Rom. x., 10). In the same

way in man, nothing is more internal than heavenly grace which begets sanctity, but the ordinary and chief means of obtaining grace are external: that is to say, the sacraments which are administered by men specially chosen for that purpose, by means of certain ordinances.

Jesus Christ commanded His Apostles and their successors to the end of time to teach and rule the nations. He ordered the nations to accept their teaching and obey their authority. But his correlation of rights and duties in the Christian commonwealth not only could not have been made permanent, but could not even have been initiated except through the senses, which are of all things the messengers and interpreters.

For this reason the Church is so often called in Holy Writ a *body*, and even the *body of Christ* – “Now you are the body of Christ” (I Cor. xii., 27) – and precisely because it is a body is the Church visible: and because it is the body of Christ is it living and energizing, because by the infusion of His power Christ guards and sustains it, just as the vine gives nourishment and renders fruitful the branches united to it. And as in animals the vital principle is unseen and invisible, and is evidenced and manifested by the movements and action of the members, so the principle of supernatural life in the Church is clearly shown in that which is done by it.

From this it follows that those who arbitrarily conjure up and picture to themselves a hidden and invisible Church are in grievous and pernicious error: as also are those who regard the Church as a human institution which claims a certain obedience in discipline and external duties, but which is without the perennial communication of the gifts of divine grace, and without all that which testifies by constant and undoubted signs to the existence of that life which is drawn from God. It is assuredly as impossible that the Church of Jesus Christ can be the one or the other, as that man should be a body alone or a soul alone. The connection and union of both elements is as absolutely necessary to the true Church as the intimate union of the soul and body is to human nature. The Church is not something dead: it is the body of Christ endowed with supernatural life. As Christ, the Head and Exemplar, is not wholly in His visible human nature, which Photinians and Nestorians assert, nor wholly in the invisible divine nature, as the Monophysites hold, but is one, from and in both natures, visible and invisible; so the mystical body of Christ is the true Church, only because its visible parts draw life and power from the supernatural gifts and other things whence spring their very nature and essence. But since the Church is such by divine will and constitution, such it must uniformly remain to the end of time. If it did not, then it would not have been founded as perpetual, and the end set before it would have been limited to some certain place and to some certain period of time; both of which are contrary to the truth. The union consequently of visible and invisible elements because it harmonizes with the natural order and by God’s will belongs to the very essence of the Church, must necessarily remain so long as the Church itself shall endure. Wherefore Chrysostom writes: “Secede not from the Church: for nothing is stronger than the Church. Thy hope is the Church; thy salvation is the Church; thy refuge is the Church. It is higher than the heavens and wider than the earth. It never grows old, but is ever full of vigour. Wherefore Holy Writ pointing to its strength and stability calls it a mountain” (Hom. *De capto Eutropio*, n. 6).

Also Augustine says: “Unbelievers think that the Christian religion will last for a certain period in the world and will then disappear. But it will remain as long as the sun – as long as the sun rises and sets: that is, as long as the ages of time shall roll, the Church of God – the true body of Christ on earth – will not disappear” (In Psalm. lxx., n. 8). And in another place: “The Church will totter if its foundation shakes; but how can Christ be moved?...Christ remaining immovable, it (the Church, shall never be shaken. Where are they that say that the Church has disappeared from the world, when it cannot even be shaken?” (Enarratio in Psalm. ciii., sermo ii., n. 5).

He who seeks the truth must be guided by these fundamental principles. That is to say, that Christ the Lord instituted and formed the Church: wherefore when we are asked what its nature is, the main thing is to see what Christ wished and what in fact He did. Judged by such a criterion it is the unity of the Church which must be principally considered; and of this, for the general good, it has seemed useful to speak in this Encyclical.

4. It is so evident from the clear and frequent testimonies of Holy Writ that the true Church of Jesus Christ is *one*, that no Christian can dare to deny it. But in judging and determining the nature of this unity many have erred in various ways. Not

the foundation of the Church alone, but its whole constitution, belongs to the class of things effected by Christ's free choice. For this reason the entire case must be judged by what was actually done. We must consequently investigate not how the Church may possibly be one, but how He, who founded it, willed that it should be one. But when we consider what was actually done we find that Jesus Christ did not, in point of fact, institute a Church to embrace several communities similar in nature, but in themselves distinct, and lacking those bonds which render the Church unique and indivisible after that manner in which in the symbol of our faith we profess: "I believe in one Church." "The Church in respect of its unity belongs to the category of things indivisible by nature, though heretics try to divide it into many parts... We say, therefore, that the Catholic Church is unique in its essence, in its doctrine, in its origin, and in its excellence... Furthermore, the eminence of the Church arises from its unity, as the principle of its constitution – a unity surpassing all else, and having nothing like unto it or equal to it" (S. Clemens Alexandrinus, *Stronmatum* lib. viii., c. 17). For this reason Christ, speaking of the mystical edifice, mentions only one Church, which he calls *His own* – "*I will build my church;* " *any other Church except this one, since it has not been founded by Christ, cannot be the true Church. This becomes even more evident when the purpose of the Divine Founder is considered. For what did Christ, the Lord, ask? What did He wish in regard to the Church founded, or about to be founded? This: to transmit to it the same mission and the same mandate which He had received from the Father, that they should be perpetuated. This He clearly resolved to do: this He actually did. "As the Father hath sent me, I also send you" (John xx., 21). "Ad thou hast sent Me into the world I also have sent them into the world" (John xvii., 18).*

But the mission of Christ is to save that which had perished: that is to say, not some nations or peoples, but the whole human race, without distinction of time or place. "The Son of Man came that the world might be saved by Him" (John iii., 17). "For there is no other name under Heaven given to men whereby we must be saved" (Acts iv., 12). The Church, therefore, is bound to communicate without stint to all men, and to transmit through all ages, the salvation effected by Jesus Christ, and the blessings flowing there from. Wherefore, by the will of its Founder, it is necessary that this Church should be one in all lands and at all times. to justify the existence of more than one Church it would be necessary to go outside this world, and to create a new and unheard – of race of men.

That the one Church should embrace all men everywhere and at all times was seen and foretold by Isaias, when looking into the future he saw the appearance of a mountain conspicuous by its all surpassing altitude, which set forth the image of "The House of the Lord" – that is, of the Church, "And in the last days the mountain of the House of the Lord shall be prepared on the top of the mountains" (Isa. ii., 2).

But this mountain which towers over all other mountains is *one*; and the House of the Lord to which *all nations* shall come to seek the rule of living is also *one*. "And all nations shall flow into it. And many people shall go, and say: Come, and let us go up to the mountain of the Lord, and to the House of the God of Jacob, and He will teach us His ways, and we will walk in His paths" (*Ibid.*, ii., 2-3).

Explaining this passage, Optatus of Milevis says: "It is written in the prophet Isaias: 'from Sion the law shall go forth and the word of the Lord from Jerusalem.' For it is not on Mount Sion that Isaias sees the valley, but on the holy mountain, that is, the Church, which has raised itself conspicuously throughout the entire Roman world under the whole heavens.... The Church is, therefore, the spiritual Sion in which Christ has been constituted King by God the Father, and which exists throughout the entire earth, on which there is but one Catholic Church" (*De Schism. Donatist.*, lib. iii., n. 2). And Augustine says: "What can be so manifest as a mountain, or so well known? There are, it is true, mountains which are unknown because they are situated in some remote part of the earth But this mountain is not unknown; for it has filled the whole face of the world, and about this it is said that it is prepared on the summit of the mountains" (*In Ep. Joan.*, tract i., n. 13).

5. Furthermore, the Son of God decreed that the Church should be His mystical body, with which He should be united as the Head, after the manner of the human body which He assumed, to which the natural head is physiologically united. As He took to Himself a mortal body, which He gave to suffering and death in order to pay the price of man's redemption, so also He has one mystical body in which and through which He renders men partakers of holiness and of eternal salvation. God "hath made Him (Christ) head over all the Church, which is His body" (Eph. i., 22-23). Scattered and separated

members cannot possibly cohere with the head so as to make one body. But St. Paul says: “All members of the body, whereas they are many, yet are one body, so also is Christ” (I Cor. xii., 12). Wherefore this mystical body, he declares, is “compact and fitly jointed together. The head, Christ: from whom the whole body, being compacted and fitly jointed together, by what every joint supplieth according to the operation in the measure of every part” (Eph. iv., 15-16). And so dispersed members, separated one from the other, cannot be united with one and the same head. “There is one God, and one Christ; and His Church is one and the faith is one; and one the people, joined together in the solid unity of the body in the bond of concord. This unity cannot be broken, nor the one body divided by the separation of its constituent parts” (S. Cyprianus, *De Cath. Eccl. Unitate* eccl. Unitate, n. 23). And to set forth more clearly the unity of the Church, he makes use of the illustration of a living body, the members of which cannot possibly live unless united to the head and drawing from it their vital force. Separated from the head they must of necessity die. “The Church,” he says, “cannot be divided into parts by the separation and cutting asunder of its members. What is cut away from the mother cannot live or breathe apart” (*Ibid.*). What similarity is there between a dead and a living body? “For no man ever hated his own flesh, but nourisheth and cherisheth it, as also Christ doth the Church: because we are members of His body, of His flesh, and of His bones” (Eph. v., 29-30).

Another head like to Christ must be invented – that is, another Christ if besides the one Church, which is His body, men wish to set up another. “See what you must beware of – see what you must avoid – see what you must dread. It happens that, as in the human body, some member may be cut off a hand, a finger, a foot. Does the soul follow the amputated member? As long as it was in the body, it lived; separated, it forfeits its life. So the Christian is a Catholic as long as he lives in the body: cut off from it he becomes a heretic – the life of the spirit follows not the amputated member” (S. Augustinus, *Sermo cclxvii.*, n. 4).

The Church of Christ, therefore, is one and the same for ever; those who leave it depart from the will and command of Christ, the Lord – leaving the path of salvation they enter on that of perdition. “Whosoever is separated from the Church is united to an adulteress. He has cut himself off from the promises of the Church, and he who leaves the Church of Christ cannot arrive at the rewards of Christ....He who observes not this unity observes not the law of God, holds not the faith of the Father and the Son, clings not to life and salvation” (S. Cyprianus, *De Cath. Eccl. Unitate*, n. 6).

6. But He, indeed, Who made this one Church, also gave it unity, that is, He made it such that all who are to belong to it must be united by the closest bonds, so as to form one society, one kingdom, one body – “one body and one spirit as you are called in one hope of your calling (Eph. iv., 4). Jesus Christ, when His death was nigh at hand, declared His will in this matter, and solemnly offered it up, thus addressing His Father: “Not for them only do I pray, but for them also who through their word shall believe in Me...that they also may be one in Us...that they may be made perfect in one” John xvii., 20-21 23). Yea, He commanded that this unity should be so closely knit and so perfect amongst His followers that it might, in some measure, shadow forth the union between Himself and His Father: “I pray that they all may be one as Thou Father in Me and I in Thee” (*Ibid.* 21).

Agreement and union of minds is the necessary foundation of this perfect concord amongst men, from which concurrence of wills and similarity of action are the natural results. Wherefore, in His divine wisdom, He ordained in His Church *Unity of Faith*; a virtue which is the first of those bonds which unite man to God, and whence we receive the name of the *faithful* – “one Lord, one faith, one baptism” (Eph. iv., 5). That is, as there is one Lord and one baptism, so should all Christians, without exception, have but one faith. And so the Apostle St. Paul not merely begs, but entreats and implores Christians to be all of the same mind, and to avoid difference of opinions: “I beseech you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no schisms amongst you, and that you be perfect in the same mind and in the same judgment” (I Cor. i., 10). Such passages certainly need no interpreter; they speak clearly enough for themselves. Besides, all who profess Christianity allow that there can be but one faith. It is of the greatest importance and indeed of absolute necessity, as to which many are deceived, that the nature and character of this unity should be recognized. And, as We have already stated, this is not to be ascertained by conjecture, but by the certain knowledge of what was done; that is by seeking for and ascertaining what kind of unity in faith has been commanded by Jesus Christ.

7. The heavenly doctrine of Christ, although for the most part committed to writing by divine inspiration, could not unite the minds of men if left to the human intellect alone. It would, for this very reason, be subject to various and contradictory interpretations. This is so, not only because of the nature of the doctrine itself and of the mysteries it involves, but also because of the divergencies of the human mind and of the disturbing element of conflicting passions. From a variety of interpretations a variety of beliefs is necessarily begotten; hence come controversies, dissensions and wranglings such as have arisen in the past, even in the first ages of the Church. Irenaeus writes of heretics as follows: “Admitting the sacred Scriptures they distort the interpretations” (Lib. iii., cap. 12, n. 12). And Augustine: “Heresies have arisen, and certain perverse views ensnaring souls and precipitating them into the abyss only when the Scriptures, good in themselves, are not properly understood” (*In Evang. Joan.*, tract xviii., cap. 5, n. 1). Besides Holy Writ it was absolutely necessary to insure this union of men’s minds – to effect and preserve unity of ideas – that there should be another principle. This the wisdom of God requires: for He could not have willed that the faith should be one if He did not provide means sufficient for the preservation of this unity; and this Holy Writ clearly sets forth as We shall presently point out. Assuredly the infinite power of God is not bound by anything, all things obey it as so many passive instruments. In regard to this external principle, therefore, we must inquire which one of all the means in His power Christ did actually adopt. For this purpose it is necessary to recall in thought the institution of Christianity.

8. We are mindful only of what is witnessed to by Holy Writ and what is otherwise well known. Christ proves His own divinity and the divine origin of His mission by miracles; He teaches the multitudes heavenly doctrine by word of mouth; and He absolutely commands that the assent of faith should be given to His teaching, promising eternal rewards to those who believe and eternal punishment to those who do not. “If I do not the works of my Father, believe Me not” John x., 37). “If I had not done among them the works than no other man had done, they would not have sin” (*Ibid.* xv., 24). “But if I do (the works) though you will not believe Me, believe the works” (*Ibid.* x., 38). Whatsoever He commands, He commands by the same authority. He requires the assent of the mind to all truths without exception. It was thus the duty of all who heard Jesus Christ, if they wished for eternal salvation, not merely to accept His doctrine as a whole, but to assent with their entire mind to all and every point of it, since it is unlawful to withhold faith from God even in regard to one single point.

When about to ascend into heaven He sends His Apostles in virtue of the same power by which He had been sent from the Father; and he charges them to spread abroad and propagate His teaching. “All power is given to Me in Heaven and in earth. Going therefore teach all nations...teaching them to observe all things whatsoever I have commanded you” (Matt. xxviii., 18-1920). So that those obeying the Apostles might be saved, and those disobeying should perish. “He that believeth and is baptized shall be saved, but he that believed not shall be condemned” (Mark xvi., 16). But since it is obviously most in harmony with God’s providence that no one should have confided to him a great and important mission unless he were furnished with the means of properly carrying it out, for this reason Christ promised that He would send the Spirit of Truth to His Disciples to remain with them for ever. “But if I go I will send Him (the Paraclete) to you...But when He, the Spirit of Truth is come, He will teach you all truth” John xvi., 7 13). “And I will ask the Father, and He shall give you another Paraclete, that he may abide with you for ever, the Spirit of Truth” (*Ibid.* xiv., 16-17). “He shall give testimony of Me, and you shall give testimony” (*Ibid.* xv., 26-27). Hence He commands that the teaching of the Apostles should be religiously accepted and piously kept as if it were His own – “He who hears you hears Me, he who despises you despises Me” (Luke x., 16). Wherefore the Apostles are ambassadors of Christ as He is the ambassador of the Father. “As the Father sent Me so also I send you” John xx., 21). Hence as the Apostles and Disciples were bound to obey Christ, so also those whom the Apostles taught were, by God’s command, bound to obey them. And, therefore, it was no more allowable to repudiate one iota of the Apostles’ teaching than it was to reject any point of the doctrine of Christ Himself.

Truly the voice of the Apostles, when the Holy Ghost had come down upon them, resounded throughout the world. Wherever they went they proclaimed themselves the ambassadors of Christ Himself. “By whom (Jesus Christ) we have received grace and Apostleship for obedience to the faith in all nations for His name” (Rom. i., 5). And God makes known their divine mission by numerous miracles. “But they going forth preached everywhere: the Lord working withal, and confirming the word with signs that followed” (Mark xvi., 20). But what is this word? That which comprehends all things, that which they

had learnt from their Master; because they openly and publicly declare that they cannot help speaking of what they had seen and heard.

But, as we have already said, the Apostolic mission was not destined to die with the Apostles themselves, or to come to an end in the course of time, since it was intended for the people at large and instituted for the salvation of the human race. For Christ commanded His Apostles to preach the “Gospel to every creature, to carry His name to nations and kings, and to be witnesses to him to the ends of the earth.” He further promised to assist them in the fulfilment of their high mission, and that, not for a few years or centuries only, but for all time – “even to the consummation of the world.” Upon which St. Jerome says: “He who promises to remain with His Disciples to the end of the world declares that they will be for ever victorious, and that He will never depart from those who believe in Him” (In Matt., lib. iv., cap. 28, v. 20). But how could all this be realized in the Apostles alone, placed as they were under the universal law of dissolution by death? It was consequently provided by God that the *Magisterium* instituted by Jesus Christ should not end with the life of the Apostles, but that it should be perpetuated. We see it in truth propagated, and, ‘as it were, delivered from hand to hand. For the Apostles consecrated bishops, and each one appointed those who were to succeed them immediately “in the ministry of the word.”

Nay more: they likewise required their successors to choose fitting men, to endow them with like authority, and to confide to them the office and mission of teaching. “Thou, therefore, my son, be strong in the grace which is in Christ Jesus: and the things which thou hast heard of me by many witnesses, the same command to faithful men, who shall be fit to teach others also” (2 Tim. ii., 1-2). Wherefore, as Christ was sent by God and the Apostles by Christ, so the Bishops and those who succeeded them were sent by the Apostles. “The Apostles were appointed by Christ to preach the Gospel to us. Jesus Christ was sent by God. Christ is therefore from God, and the Apostles from Christ, and both according to the will of God....Preaching therefore the word through the countries and cities, when they had proved in the Spirit the first – fruits of their teaching they appointed bishops and deacons for the faithful....They appointed them and then ordained them, so that when they themselves had passed away other tried men should carry on their ministry” (S. Clemens Rom. *Epist. I ad Corinth.* capp. 42, 44). On the one hand, therefore, it is necessary that the mission of teaching whatever Christ had taught should remain perpetual and immutable, and on the other that the duty of accepting and professing all their doctrine should likewise be perpetual and immutable. “Our Lord Jesus Christ, when in His Gospel He testifies that those who not are with Him are His enemies, does not designate any special form of heresy, but declares that all heretics who are not with Him and do not gather with Him, scatter His flock and are His adversaries: He that is not with Me is against Me, and he that gathereth not with Me scattereth” (S. Cyprianus, Ep. lxi., ad Magnum, n. I).

9. The Church, founded on these principles and mindful of her office, has done nothing with greater zeal and endeavour than she has displayed in guarding the integrity of the faith. Hence she regarded as rebels and expelled from the ranks of her children all who held beliefs on any point of doctrine different from her own. The Arians, the Montanists, the Novatians, the Quartodecimans, the Eutychians, did not certainly reject all Catholic doctrine: they abandoned only a certain portion of it. Still who does not know that they were declared heretics and banished from the bosom of the Church? In like manner were condemned all authors of heretical tenets who followed them in subsequent ages. “There can be nothing more dangerous than those heretics who admit nearly the whole cycle of doctrine, and yet by one word, as with a drop of poison, infect the real and simple faith taught by our Lord and handed down by Apostolic tradition” (Auctor *Tract. de Fide Orthodoxa contra Arianos*).

The practice of the Church has always been the same, as is shown by the unanimous teaching of the Fathers, who were wont to hold as outside Catholic communion, and alien to the Church, whoever would recede in the least degree from any point of doctrine proposed by her authoritative *Magisterium*. Epiphanius, Augustine, Theodore :, drew up a long list of the heresies of their times. St. Augustine notes that other heresies may spring up, to a single one of which, should any one give his assent, he is by the very fact cut off from Catholic unity. “No one who merely disbelieves in all (these heresies) can for that reason regard himself as a Catholic or call himself one. For there may be or may arise some other heresies, which are not set out in this work of ours, and, if any one holds to one single one of these he is not a Catholic” (S. Augustinus, *De Haeresibus*, n. 88).

The need of this divinely instituted means for the preservation of unity, about which we speak is urged by St. Paul in his epistle to the Ephesians. In this he first admonishes them to preserve with every care concord of minds: “Solicitous to keep the unity of the Spirit in the bond of peace” (Eph. iv., 3, *et seq.*). And as souls cannot be perfectly united in charity unless minds agree in faith, he wishes all to hold the same faith: “One Lord, one faith,” and this so perfectly one as to prevent all danger of error: “that henceforth we be no more children, tossed to and fro, and carried about with every wind of doctrine by the wickedness of men, by cunning craftiness, by which they lie in wait to deceive” (Eph. iv., 14): and this he teaches is to be observed, not for a time only – “but until we all meet in the unity of faith...unto the measure of the age of the fullness of Christ” (13). But, in what has Christ placed the primary principle, and the means of preserving this unity? In that – “He gave some Apostles – and other some pastors and doctors, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ” (11-12).

Wherefore, from the very earliest times the fathers and doctors of the Church have been accustomed to follow and, with one accord to defend this rule. Origen writes: “As often as the heretics allege the possession of the canonical scriptures, to which all Christians give unanimous assent, they seem to say: ‘Behold the word of truth is in the houses.’ But we should believe them not and abandon not the primary and ecclesiastical tradition. We should believe not otherwise than has been handed down by the tradition of the Church of God” (*Vetus Interpretatio Commentariorum in Matt.* n. 46). Irenaeus too says: “The doctrine of the Apostles is the true faith...which is known to us through the Episcopal succession...which has reached even unto our age by the very fact that the Scriptures have been zealously guarded and fully interpreted” (*Contra Haereses*, lib. iv., cap. 33, n. 8). And Tertullian: “It is therefore clear that all doctrine which agrees with that of the Apostolic churches – the matrices and original centres of the faith, must be looked upon as the truth, holding without hesitation that the Church received it from the Apostles, the Apostles from Christ and Christ from God...We are in communion with the Apostolic churches, and by the very fact that they agree amongst themselves we have a testimony of the truth” (*De Praescrip.*, cap. xxxi). And so Hilary: “Christ teaching from the ship signifies that those who are outside the Church can never grasp the divine teaching; for the ship typifies the Church where the word of life is deposited and preached. Those who are outside are like sterile and worthless sand: they cannot comprehend” (*Comment. in Matt. xiii.*, n. 1). Rufinus praises Gregory of Nazianzum and Basil because “they studied the text of Holy Scripture alone, and took the interpretation of its meaning not from their own inner consciousness, but from the writings and on the authority of the ancients, who in their turn, as it is clear, took their rule for understanding the meaning from the Apostolic succession” (*Hist. Eccl.*, lib. ii., cap. 9).

Wherefore, as appears from what has been said, Christ instituted in the Church a *living, authoritative and permanent Magisterium*, which by His own power He strengthened, by the Spirit of truth He taught, and by miracles confirmed. He willed and ordered, under the gravest penalties, that its teachings should be received as if they were His own. As often, therefore, as it is declared on the authority of this teaching that this or that is contained in the deposit of divine revelation, it must be believed by every one as true. If it could in any way be false, an evident contradiction follows; for then God Himself would be the author of error in man. “Lord, if we be in error, we are being deceived by Thee” (Richardus de S. Victore, *De Trin.*, lib. i., cap. 2). In this wise, all cause for doubting being removed, can it be lawful for anyone to reject any one of those truths without by the very fact falling into heresy? without separating himself from the Church? – without repudiating in one sweeping act the whole of Christian teaching? For such is the nature of faith that nothing can be more absurd than to accept some things and reject others. Faith, as the Church teaches, is “that supernatural virtue by which, through the help of God and through the assistance of His grace, we believe what he has revealed to be true, not on account of the intrinsic truth perceived by the natural light of reason, but because of the authority of God Himself, the Revealer, who can neither deceive nor be deceived” (Conc. Vat., Sess. iii., cap. 3). If then it be certain that anything is revealed by God, and this is not believed, then nothing whatever is believed by divine Faith: for what the Apostle St. James judges to be the effect of a moral delinquency, the same is to be said of an erroneous opinion in the matter of faith. “Whosoever shall offend in one point, is become guilty of all” (Ep. James ii., 10). Nay, it applies with greater force to an erroneous opinion. For it can be said with less truth that every law is violated by one who commits a single sin, since it may be that he only virtually despises the majesty of God the Legislator. But he who dissents even in one point from divinely revealed truth absolutely rejects all faith, since he thereby refuses to honour God as the supreme truth and the *formal motive of faith*. “In many things they are with me, in a few things not with me; but in those few things in which they are not with me the many things in

which they are will not profit them” (S. Augustinus *in Psal.* liv., n. 19). And this indeed most deservedly; for they, who take from Christian doctrine what they please, lean on their own judgments, not on faith; and not “bringing into captivity every understanding unto the obedience of Christ” (2 Cor. x., 5), they more truly obey themselves than God. “You, who believe what you like, believe yourselves rather than the gospel” (S. Augustinus, lib. xvii., *Contra Faustum Manichaeum*, cap. 3).

For this reason the Fathers of the Vatican Council laid down nothing new, but followed divine revelation and the acknowledged and invariable teaching of the Church as to the very nature of faith, when they decreed as follows: “All those things are to be believed by divine and Catholic faith which are contained in the written or unwritten word of God, and which are proposed by the Church as divinely revealed, either by a solemn definition or in the exercise of its ordinary and universal Magisterium” (Sess. iii., cap. 3). Hence, as it is clear that God absolutely willed that there should be unity in His Church, and as it is evident what kind of unity He willed, and by means of what principle He ordained that this unity should be maintained, we may address the following words of St. Augustine to all who have not deliberately closed their minds to the truth: “When we see the great help of God, such manifest progress and such abundant fruit, shall we hesitate to take refuge in the bosom of that Church, which, as is evident to all, possesses the supreme authority of the Apostolic See through the Episcopal succession? In vain do heretics rage round it; they are condemned partly by the judgment of the people themselves, partly by the weight of councils, partly by the splendid evidence of miracles. To refuse to the Church the primacy is most impious and above measure arrogant. And if all learning, no matter how easy and common it may be, in order to be fully understood requires a teacher and master, what can be greater evidence of pride and rashness than to be unwilling to learn about the books of the divine mysteries from the proper interpreter, and to wish to condemn them unknown?” (*De Unitate Credendi*, cap. xvii., n. 35).

It is then undoubtedly the office of the church to guard Christian doctrine and to propagate it in its integrity and purity. But this is not all: the object for which the Church has been instituted is not wholly attained by the performance of this duty. For, since Jesus Christ delivered Himself up for the salvation of the human race, and to this end directed all His teaching and commands, so He ordered the Church to strive, by the truth of its doctrine, to sanctify and to save mankind. But faith alone cannot compass so great, excellent, and important an end. There must needs be also the fitting and devout worship of God, which is to be found chiefly in the divine Sacrifice and in the dispensation of the Sacraments, as well as salutary laws and discipline. All these must be found in the Church, since it continues the mission of the Saviour for ever. The Church alone offers to the human race that religion – that state of absolute perfection – which He wished, as it were, to be *incorporated* in it. And it alone supplies those means of salvation which accord with the ordinary counsels of Providence.

10. But as this heavenly doctrine was never left to the arbitrary judgment of private individuals, but, in the beginning delivered by Jesus Christ, was afterwards committed by Him exclusively to the Magisterium already named, so the power of performing and administering the divine mysteries, together with the authority of ruling and governing, was not bestowed by God on all Christians indiscriminately, but on certain chosen persons. For to the Apostles and their legitimate successors alone these words have reference: “Going into the whole world preach the Gospel.” “Baptizing them.” “Do this in commemoration of Me.” “Whose sins you shall forgive they are forgiven them.” And in like manner He ordered the Apostles only and those who should lawfully succeed them to *feed* – that is to govern with authority – all Christian souls. Whence it also follows that it is necessarily the duty of Christians to be subject and to obey. And these duties of the Apostolic office are, in general, all included in the words of St. Paul: “Let a man so account of us as of the ministers of Christ, and the dispensers of the mysteries of God” (I Cor. iv., I).

Wherefore Jesus Christ bade all men, present and future, follow Him as their leader and Saviour; and this, not merely as individuals, but as forming a society, organized and united in mind. In this way a duly constituted society should exist, formed out of the divided multitude of peoples, one in faith, one in end, one in the participation of the means adapted to the attainment of the end, and one as subject to one and the same authority. To this end He established in the Church all principles which necessarily tend to make organized human societies, and through which they attain the perfection proper to each. That is, in it (the Church), all who wished to be the sons of God by adoption might attain to the perfection demanded by their high calling, and might obtain salvation. The Church, therefore, as we have said, is man’s guide to whatever pertains to Heaven. This is the office appointed unto it by God: that it may watch over and may order all that concerns religion, and

may, without let or hindrance, exercise, according to its judgment, its charge over Christianity. Wherefore they who pretend that the Church has any wish to interfere in Civil matters, or to infringe upon the rights of the State, know it not, or wickedly calumniate it.

God indeed even made the Church a society far more perfect than any other. For the end for which the Church exists is as much higher than the end of other societies as divine grace is above nature, as immortal blessings are above the transitory things on the earth. Therefore the Church is a society *divine* in its origin, *supernatural* in its end and in means proximately adapted to the attainment of that end; but it is a *human* community inasmuch as it is composed of men. For this reason we find it called in Holy Writ by names indicating a perfect society. It is spoken of as *the House of God, the city placed upon the mountain* to which all nations must come. But it is also the *fold* presided over by one Shepherd, and into which all Christ's sheep must betake themselves. Yea, it is called *the kingdom which God has raised up* and which *will stand for ever*. Finally it is the *body of Christ* – that is, of course, His *mystical* body, but a body living and duly organized and composed of many members; members indeed which have not all the same functions, but which, united one to the other, are kept bound together by the guidance and authority of the head.

Indeed no true and perfect human society can be conceived which is not governed by some supreme authority. Christ therefore must have given to His Church a supreme authority to which all Christians must render obedience. For this reason, as the unity of the faith is of necessity required for the unity of the church, inasmuch as it is the *body of the faithful*, so also for this same unity, inasmuch as the Church is a divinely constituted society, unity of government, which effects and involves *unity of communion*, is necessary *jure divino*. “The unity of the Church is manifested in the mutual connection or communication of its members, and likewise in the relation of all the members of the Church to one head” (St. Thomas, 2a 2ae, 9, xxxix., a. 1). From this it is easy to see that men can fall away from the unity of the Church by schism, as well as by heresy. “We think that this difference exists between heresy and schism” (writes St. Jerome): “heresy has no perfect dogmatic teaching, whereas schism, through some Episcopal dissent, also separates from the Church” (S. Hieronymus, *Comment. in Epist. ad Titum*, cap. iii., v. 1011). In which judgment St. John Chrysostom concurs: “I say and protest (he writes) that it is as wrong to divide the Church as to fall into heresy” (Hom. xi., *in Epist. ad Ephes.*, n. 5). Wherefore as no heresy can ever be justifiable, so in like manner there can be no justification for schism. “There is nothing more grievous than the sacrilege of schism...there can be no just necessity for destroying the unity of the Church” (S. Augustinus, *Contra Epistolam Parmeniani*, lib. ii., cap. ii., n. 25).

11. The nature of this supreme authority, which all Christians are bound to obey, can be ascertained only by finding out what was the evident and positive will of Christ. Certainly Christ is a King for ever; and though invisible, He continues unto the end of time to govern and guard His church from Heaven. But since He willed that His kingdom should be visible He was obliged, when He ascended into Heaven, to designate a vice-gerent on earth. “Should anyone say that Christ is the one head and the one shepherd, the one spouse of the one Church, he does not give an adequate reply. It is clear, indeed, that Christ is the author of grace in the Sacraments of the Church; it is Christ Himself who baptizes; it is He who forgives sins; it is He who is the true priest who hath offered Himself upon the altar of the cross, and it is by His power that His body is daily consecrated upon the altar; and still, because He was not to be visibly present to all the faithful, He made choice of ministers through whom the aforesaid Sacraments should be dispensed to the faithful as said above” (cap. 74). “For the same reason, therefore, because He was about to withdraw His visible presence from the Church, it was necessary that He should appoint someone in His place, to have the charge of the Universal Church. Hence before His Ascension He said to Peter: ‘Feed my sheep’ ” (St. Thomas, *Contra Gentiles*, lib. iv., cap. 76).

Jesus Christ, therefore, appointed Peter to be that head of the Church; and He also determined that the authority instituted in perpetuity for the salvation of all should be inherited by His successors, in whom the same permanent authority of Peter himself should continue. And so He made that remarkable promise to Peter and to no one else: “Thou art Peter, and upon this rock I will build my church” (Matt. xvi., 18). “To Peter the Lord spoke: to *one*, therefore, that He might establish unity upon one” (S. Pacianus ad Sempronium, Ep. iii., n. 11). “Without any prelude He mentions St. Peter's name and that of his father (Blessed art thou Simon, son of John) and He does not wish Him to be called any more Simon; claiming him for

Himself according to His divine authority He aptly names him Peter, from *petra* the rock, since upon him He was about to found His Church” (S. Cyrillus Alexandrinus, *In Evang. Joan.*, lib. ii., in cap. i., v. 42).

12. From this text it is clear that by the will and command of God the Church rests upon St. Peter, just as a building rests on its foundation. Now the proper nature of a foundation is to be a principle of cohesion for the various parts of the building. It must be the necessary condition of stability and strength. Remove it and the whole building falls. It is consequently the office of St. Peter to support the Church, and to guard it in all its strength and indestructible unity. How could he fulfil this office without the power of commanding, forbidding, and judging, which is properly called *jurisdiction*? It is only by this power of jurisdiction that nations and commonwealths are held together. A primacy of honour and the shadowy right of giving advice and admonition, which is called *direction*, could never secure to any society of men unity or strength. The words – *and the gates of Hell shall not prevail against it* proclaim and establish the authority of which we speak. “What is the *it*?” (writes Origen). “Is it the rock upon which Christ builds the Church or the Church? The expression indeed is ambiguous, as if the rock and the Church were one and the same. I indeed think that this is so, and that neither against the rock upon which Christ builds His Church nor against the Church shall the gates of Hell prevail” (Origenes, *Comment. in Matt.*, tom. xii., n. ii). The meaning of this divine utterance is, that, notwithstanding the wiles and intrigues which they bring to bear against the Church, it can never be that the church committed to the care of Peter shall succumb or in any wise fail. “For the Church, as the edifice of Christ who has wisely built ‘His house upon a rock,’ cannot be conquered by the gates of Hell, which may prevail over any man who shall be off the rock and outside the Church, but shall be powerless against it” (*Ibid.*). Therefore God confided His Church to Peter so that he might safely guard it with his unconquerable power. He invested him, therefore, with the needful authority; since the right to rule is absolutely required by him who has to guard human society really and effectively. This, furthermore, Christ gave: “To thee will I give the keys of the kingdom of Heaven.” And He is clearly still speaking of the Church, which a short time before He had called *His own*, and which He declared He wished to build on Peter as a foundation. The Church is typified not only as an *edifice* but as a *Kingdom*, and every one knows that the keys constitute the usual sign of governing authority. Wherefore when Christ promised to give to Peter the keys of the Kingdom of Heaven, he promised to give him power and authority over the Church. “The Son committed to Peter the office of spreading the knowledge of His Father and Himself over the whole world. He who increased the Church in all the earth, and proclaimed it to be stronger than the heavens, gave to a mortal man all power in Heaven when He handed him the Keys” (S. Johannes Chrysostomus, Hom. Liv., in Matt. v., 2). In this same sense He says: “Whatsoever thou shall bind upon earth it shall be bound also in Heaven, and whatsoever thou shalt loose on earth it shall be loosed also in Heaven.” This metaphorical expression of binding and loosing indicates the power of making laws, of judging and of punishing; and the power is said to be of such amplitude and force that God will ratify whatever is decreed by it. Thus it is supreme and absolutely independent, so that, having no other power on earth as its superior, it embraces the whole Church and all things committed to the Church.

The promise is carried out when Christ the Lord after His Resurrection, having thrice asked Peter whether he loved Him more than the rest, lays on him the injunction: “Feed my lambs – feed my sheep.” That is He confides to him, without exception, all those who were to belong to His fold. “The Lord does not hesitate. He interrogates, not to learn but to teach. When He was about to ascend into Heaven He left us, as it were, vice-gerent of His love. . . . and so because Peter alone of all others professes his love he is preferred to all – that being the most perfect he should govern the more perfect” (S. Ambrosius, *Exposit. in Evang. secundum Lucam*, lib. x., nn. 175-176).

These, then, are the duties of a shepherd: to place himself as leader at the head of his flock, to provide proper food for it, to ward off dangers, to guard against insidious foes, to defend it against violence: in a word to rule and govern it. Since therefore Peter has been placed as shepherd of the Christian flock he has received the power of governing all men for whose salvation Jesus Christ shed His blood. “Why has He shed His blood? To buy the sheep which He handed over to Peter and his successors” (S. Joannes Chrysostomus, *De Sacerdotio*, lib. ii).

And since all Christians must be closely united in the communion of one immutable faith, Christ the Lord, in virtue of His prayers, obtained for Peter that in the fulfilment of his office he should never fall away from the faith. “But I have asked for thee that thy faith fail not” (Luke xxii., 32), and He furthermore commanded him to impart light and strength to his brethren

as often as the need should arise: “Confirm thy brethren” (*Ibid.*). He willed then that he whom He had designated as the foundation of the Church should be the defence of its faith. “Could not Christ who confided to him the Kingdom by His own authority have strengthened the faith of one whom He designated a rock to show the foundation of the Church?” (S. Ambrosius, *De Fide*, lib. iv., n. 56). For this reason Jesus Christ willed that Peter should participate in certain names, signs of great things which properly belong to Himself alone: in order that identity of titles should show identity of power. So He who is Himself “the chief corner-stone in whom all the building being framed together, groweth up in a holy temple in the Lord” (Eph. ii., 21), placed Peter as it were a stone to support the Church. “When he heard ‘thou art a rock,’ he was ennobled by the announcement. Although he is a rock, not as Christ is a rock, but as Peter is a rock. For Christ is by His very being an immovable rock; Peter only through this rock. Christ imparts His gifts, and is not exhausted... He is a priest, and makes priests. He is a rock, and constitutes a rock” (Hom. *de Poenitentia*, n. 4 in Appendice opp. S. Basilii). He who is the King of His Church, “Who hath the key of David, who openeth and no man shutteth, who shutteth and no man openeth (Apoc. iii., 7), having delivered *the keys* to Peter declared him Prince of the Christian commonwealth. So, too, He, the Great Shepherd, who calls Himself “the Good Shepherd,” constituted Peter the pastor “of His lambs and sheep. Feed My lambs, feed My Sheep.” Wherefore Chrysostom says: “He was preeminent among the Apostles: He was the mouthpiece of the Apostles and the head of the Apostolic College... at the same time showing him that henceforth he ought to have confidence, and as it were blotting out his denial, He commits to him the government of his brethren... He saith to him: ‘If thou lovest Me, be over my brethren.’ Finally He who confirms in “every good work and word” (2 Thess. ii., 16) commands Peter “to con firm his brethren.”

Rightly, therefore, does St. Leo the Great say: “From the whole world Peter alone is chosen to take the lead in calling all nations, to be the head of all the Apostles and of all the Fathers of the Church. So that, although in the people of God there are many priests and many pastors Peter should by right rule all of those over whom Christ Himself is the chief ruler” (Sermo iv., cap. 2). And so St. Gregory the great, writing to the Emperor Maurice Augustus, says: “It is evident to all who know the gospel that the charge of the whole Church was committed to St. Peter, the Apostle and Prince of all the Apostles, by the word of the Lord... Behold! he hath received the keys of the heavenly kingdom – the power of binding and loosing is conferred upon him: the care of the whole government of the Church is confided to him” (Epist. lib. v., Epist. xx).

13. It was necessary that a government of this kind, since it belongs to the constitution and formation of the Church, as its principal element that is as the principle of unity and the foundation of lasting stability – should in no wise come to an end with St. Peter, but should pass to his successors from one to another. “There remains, therefore, the ordinance of truth, and St. Peter, persevering in the strength of the rock which he had received, hath not abandoned the government of the Church which had been confided to him” (S. Leo M. sermo iii., cap. 3). For this reason the Pontiffs who succeed Peter in the Roman Episcopate receive the supreme power in the church, *jure divino*. “We define” (declare the Fathers of the Council of Florence) “that the Holy and Apostolic See and the Roman Pontiff hold the primacy of the Church throughout the whole world: and that the same Roman Pontiff is the successor of St. Peter, the Prince of the Apostles, and the true Vicar of Christ, the head of the whole Church, and the father and teacher of all Christians; and that full power was given to him, in Blessed Peter, by our Lord Jesus Christ to feed, to rule, and to govern the universal Church, as is also contained in the acts of ecumenical councils and in the sacred canons” (Conc. Florentinum). Similarly the Fourth Council of Lateran declares: “The Roman Church, as the mother and mistress of all the faithful, by the will of Christ obtains primacy of jurisdiction over all other Churches.” These declarations were preceded by the consent of antiquity which ever acknowledged, without the slightest doubt or hesitation, the Bishops of Rome, and revered them, as the legitimate successors of St. Peter.

Who is unaware of the many and evident testimonies of the holy Fathers which exist to this effect? Most remarkable is that of St. Irenaeus who, referring to the Roman Church, says: “With this Church, on account of its preeminent authority, it is necessary that every Church should be in concord” (*Contra Haereses*, lib. iii., cap. 3, n. 2); and St. Cyprian also says of the Roman Church, that “it is the root and mother of the Catholic Church, the chair of Peter, and the principal Church whence sacerdotal unity has its source” (Ep. xlvi., ad Cornelium, n. 3. and Ep. lix., ad eundem, n. 14). He calls it *the chair of Peter* because it is occupied by the successor of Peter: he calls it the *principal Church*, on account of the primacy conferred on Peter himself and his legitimate successors; and the *source of unity*, because the Roman Church is the efficient cause of

unity in the Christian commonwealth. For this reason Jerome addresses Damasus thus: “My words are spoken to the successor of the Fisherman, to the disciple of the Cross...I communicate with none save your Blessedness, that is with the chair of Peter. For this I know is the rock on which the Church is built” (Ep. xv., ad Damasum, n. 2). Union with the Roman See of Peter is to him always the public criterion of a Catholic. “I acknowledge everyone who is united with the See of Peter” (Ep. xvi., ad Damasum, n. 2). And for a like reason St. Augustine publicly attests that, “the primacy of the Apostolic chair always existed in the Roman Church” (Ep. xliiii., n. 7); and he denies that anyone who dissents from the Roman faith can be a Catholic. “You are not to be looked upon as holding the true Catholic faith if you do not teach that the faith of Rome is to be held” (Sermo cxx., n. 13). So, too, St. Cyprian: “To be in communion with Cornelius is to be in communion with the Catholic Church” (Ep. Iv., n. 1). In the same way Maximus the Abbot teaches that obedience to the Roman Pontiff is the proof of the true faith and of legitimate communion. Therefore if a man does not want to be, or to be called, a heretic, let him not strive to please this or that man...but let him hasten before all things to be in communion with the Roman See. If he be in communion with it, he should be acknowledged by all and everywhere as faithful and orthodox. He speaks in vain who tries to persuade me of the orthodoxy of those who, like himself, refuse obedience to his Holiness the Pope of the most holy Church of Rome: that is to the Apostolic See.” The reason and motive of this he explains to be that “the Apostolic See has received and hath government, authority, and power of binding and loosing from the Incarnate Word Himself; and, according to all holy synods, sacred canons and decrees, in all things and through all things, in respect of all the holy churches of God throughout the whole world, since the Word in Heaven who rules the Heavenly powers binds and loosens there” (*Defloratio ex Epistola ad Petrum illustrem*).

Wherefore what was acknowledged and observed as Christian faith, not by one nation only nor in one age, but by the East and by the West, and through all ages, this Philip, the priest, the Pontifical legate at the Council of Ephesus, no voice being raised in dissent, recalls: “No one can doubt, yea, it is known unto all ages, that St. Peter, the Prince of the Apostles, the pillar of the faith and the ground of the Catholic Church, received the keys of the Kingdom from Our Lord Jesus Christ. That is: the power of forgiving and retaining sins was given to him who, up to the present time, lives and exercises judgment in the persons of his successors” (Actio iii.). The pronouncement of the Council of Chalcedon on the same matter is present to the minds of all: “Peter has spoken through Leo” (Actio ii.), to which the voice of the Third Council of Constantinople responds as an echo: “The chief Prince of the Apostles was fighting on our side: for we have had as our ally his follower and the successor to his see: and the paper and the ink were seen, and Peter spoke through Agatho” (Actio xviii.).

In the formula of Catholic faith drawn up and proposed by Hormisdas, which was subscribed at the beginning of the sixth century in the great Eighth Council by the Emperor Justinian, by Epiphanius, John and Menna, the Patriarchs, this same is declared with great weight and solemnity. “For the pronouncement of Our Lord Jesus Christ saying: ‘*Thou art Peter, and upon this rock I will build my Church,*’ &c., cannot be passed over. What is said is proved by the result, because Catholic faith has always been preserved without stain in the Apostolic See” (Post Epistolam, xxvi., ad omnes Episc. Hispan., n. 4). We have no wish to quote every available declaration; but it is well to recall the formula of faith which Michael Paleologus professed in the Second Council of Lyons: “The same holy Roman Church possesses the sovereign and plenary primacy and authority over the whole Catholic Church, which, truly and humbly, it acknowledges to have received together with the plenitude of power from the Lord Himself, in the person of St. Peter, the Prince or Head of the Apostles, of whom the Roman Pontiff is the successor. And as it is bound to defend the truth of faith beyond all others, so also if any question should arise concerning the faith it must be determined by its judgment” (Actio iv.).

14. But if the authority of Peter and his successors is plenary and supreme, it is not to be regarded as the sole authority. For He who made Peter the foundation of the Church also “chose, twelve, whom He called apostles” (Luke vi., 13); and just as it is necessary that the authority of Peter should be perpetuated in the Roman Pontiff, so, by the fact that the bishops succeed the Apostles, they inherit their ordinary power, and thus the episcopal order necessarily belongs to the essential constitution of the Church. Although they do not receive plenary, or universal, or supreme authority, they are not to be looked as vicars of the Roman Pontiffs; because they exercise a power really their own, and are most truly called the *ordinary* pastors of the peoples over whom they rule.

But since the successor of Peter is one, and those of the Apostles are many, it is necessary to examine into the relations which exist between him and them according to the divine constitution of the Church. Above all things the need of union between the bishops and the successors of Peter is clear and undeniable. This bond once broken, Christians would be separated and scattered, and would in no wise form one body and one flock. “The safety of the Church depends on the dignity of the chief priest, to whom if an extraordinary and supreme power is not given, there are as many schisms to be expected in the Church as there are priests” (S. Hieronymus, *Dialog, contra Luciferianos*, n. 9). It is necessary, therefore, to bear this in mind, viz., that nothing was conferred on the apostles apart from Peter, but that several things were conferred upon Peter apart from the Apostles. St. John Chrysostom in explaining the words of Christ asks: “Why, passing over the others, does He speak to Peter about these things?” And he replies unhesitatingly and at once, “Because he was pre eminent among the Apostles, the mouthpiece of the Disciples, and the head of the college” (Hom. lxxxviii. in Joan., n. 1). He alone was designated as the foundation of the Church. To him He gave the power of *binding* and *loosing*; to him alone was given the power of *feeding*. On the other hand, whatever authority and office the Apostles received, they received in conjunction with Peter. “If the divine benignity willed anything to be in common between him and the other princes, whatever He did not deny to the others He gave only through him. So that whereas Peter alone received many things, He conferred nothing on any of the rest without Peter participating in it” (S. Leo M. sermo iv., cap. 2).

15. From this it must be clearly understood that Bishops are deprived of the right and power of ruling, if they deliberately secede from Peter and his successors; because, by this secession, they are separated from the foundation on which the whole *edifice* must rest. They are therefore outside the edifice itself; and for this very reason they are separated from the *fold*, whose leader is the Chief Pastor; they are exiled from the *Kingdom*, the keys of which were given by Christ to Peter alone.

These things enable us to see the heavenly ideal, and the divine exemplar, of the constitution of the Christian commonwealth, namely: When the Divine founder decreed that the Church should be one in faith, in government, and in communion, He chose Peter and his successors as the principle and centre, as it were, of this unity. Wherefore St. Cyprian says: “The following is a short and easy proof of the faith. The Lord saith to Peter: ‘I say to thee thou art Peter’; on him alone He buildeth His Church; and although after His Resurrection He gives a similar power to all the Apostles and says: ‘As the Father hath sent me,’ &c., still in order to make the necessary unity clear, by His own authority He laid down the source of that unity as beginning from one” (*De Unit. Eccl.*, n. 4). And Optatus of Milevis says: “You cannot deny that you know that in the city of Rome the Episcopal chair was first conferred on Peter. In this Peter, the head of all the Apostles (hence his name Cephas), has sat; in which chair alone unity was to be preserved for all, lest any of the other apostles should claim anything as exclusively his own. So much so, that he who would place another chair against that one chair, would be a schismatic and a sinner” (*De Schism. Donat.*, lib. ii). Hence the teaching of Cyprian, that heresy and schism arise and are begotten from the fact that due obedience is refused to the supreme authority. “Heresies and schisms have no other origin than that obedience is refused to the priest of God, and that men lose sight of the fact that there is one judge in the place of Christ in this world” (Epist. xii. ad Cornelium, n. 5). No one, therefore, unless in communion with Peter can share in his authority, since it is absurd to imagine that he who is outside can command in the Church. Wherefore Optatus of Milevis blamed the Donatists for this reason: “Against which ages (of hell) we read that Peter received the saving keys, that is to say, our prince, to whom it was said by Christ: ‘To thee will I give the keys of the Kingdom of Heaven, and the gates of hell shall not conquer them.’ Whence is it therefore that you strive to obtain for yourselves the keys of the Kingdom of Heaven – you who fight against the chair of Peter?” (Lib. ii., n. 4-5).

But the Episcopal order is rightly judged to be in communion with Peter, as Christ commanded, if it be subject to and obeys Peter; otherwise it necessarily becomes a lawless and disorderly crowd. It is not sufficient for the due preservation of the unity of the faith that the head should merely have been charged with the office of superintendent, or should have been invested solely with a power of direction. But it is absolutely necessary that he should have received real and sovereign authority which the whole community is bound to obey. What had the Son of God in view when he promised the keys of the Kingdom of Heaven to Peter alone? Biblical usage and the unanimous teaching of the Fathers clearly show that supreme authority is designated in the passage by the word keys. Nor is it lawful to interpret in a different sense what was given to Peter alone, and what was given to the other Apostles conjointly with him. If the power of binding, loosening, and feeding

confers upon each and every one of the Bishops the successors of the Apostles a real authority to rule the people committed to him, certainly the same power must have the same effect in his case to whom the duty of feeding the lambs and sheep has been assigned by God. “Christ constituted [Peter] not only pastor, but pastor of pastors; Peter therefore feeds the lambs and feeds the sheep, feeds the children and feeds the mothers, governs the subjects and rules the prelates, because the lambs and the sheep form the whole of the Church” (S. Bruonis Episcopi Signiensis *Comment. in Joan.*, part iii., cap. 21, n. 55). Hence those remarkable expressions of the ancients concerning St. Peter, which most clearly set forth the fact that he was placed in the highest degree of dignity and authority. They frequently call him “the Prince of the College of the Disciples; the Prince of the holy Apostles; the leader of that choir; the mouthpiece of all the Apostles; the head of that family; the ruler of the whole world; the first of the Apostles; the safeguard of the Church.” In this sense St. Bernard writes as follows to Pope Eugenius: “Who art thou? The great priest – the high priest. Thou art the Prince of Bishops and the heir of the Apostles.... Thou art he to whom the keys were given. There are, it is true, other gatekeepers of heaven and to pastors of flocks, but thou art so much the more glorious as thou hast inherited a different and more glorious name than all the rest. They have flocks consigned to them, one to each; to thee all the flocks are confided as one flock to one shepherd, and not alone the sheep, but the shepherds. You ask how I prove this? From the words of the Lord. To which – I do not say – of the Bishops, but even of the Apostles have all the sheep been so absolutely and unreservedly committed? If thou lovest me, Peter, feed my sheep. Which sheep? Of this or that country, or kingdom? My sheep, He says: to whom therefore is it not evident that he does not designate some, but all? We can make no exception where no distinction is made” (*De Consideratione*, lib. ii., cap. 8).

But it is opposed to the truth, and in evident contradiction with the divine constitution of the Church, to hold that while each Bishop is *individually* bound to obey the authority of the Roman Pontiffs, taken *collectively* the Bishops are not so bound. For it is the nature and object of a foundation to support the unity of the whole edifice and to give stability to it, rather than to *each component part*; and in the present case this is much more applicable, since Christ the Lord wished that by the strength and solidity of the foundation the gates of hell should be prevented from prevailing against the Church. All are agreed that the divine promise must be understood of the Church as a whole, and not of any certain portions of it. These can indeed be overcome by the assaults of the powers of hell, as in point of fact has befallen some of them. Moreover, he who is set over the whole flock must have authority, not only over the sheep dispersed throughout the Church, but also when they are assembled together. Do the sheep when they are all assembled together rule and guide the shepherd? Do the successors of the Apostles assembled together constitute the foundation on which the successor of St. Peter rests in order to derive therefrom strength and stability? Surely jurisdiction and authority belong to him in whose power have been placed the keys of the Kingdom taken collectively. And as the Bishops, each in his own district, command with real power not only individuals but the whole community, so the Roman pontiffs, whose jurisdiction extends to the whole Christian commonwealth, must have all its parts, even taken collectively, subject and obedient to their authority. Christ the Lord, as we have quite sufficiently shown, made Peter and his successors His vicars, to exercise for ever in the Church the power which He exercised during His mortal life. Can the Apostolic College be said to have been above its master in authority?

This power over the Episcopal College to which we refer, and which is clearly set forth in Holy Writ, has ever been acknowledged and attested by the Church, as is clear from the teaching of General Councils. “We read that the Roman Pontiff has pronounced judgments on the prelates of all the churches; we do not read that anybody has pronounced sentence on him” (Hadrianus ii., in Allocutione iii., ad Synodum Romanum an. 869, Cf. Actionem vii., Conc. Constantinopolitani iv). The reason for which is stated thus: “there is no authority greater than that of the Apostolic See” (Nicholaus in Epist. Ixxxvi. ad Michael. Imperat.)* wherefore Gelasius on the decrees of Councils says: “That which the First See has not approved of cannot stand; but what it has thought well to decree has been received by the whole Church” (Epist. xxvi., ad Episcopos Dardaniae, n. 5). It has ever been unquestionably the office of the Roman Pontiffs to ratify or to reject the decrees of Councils. Leo the great rescinded the acts of the Conciliabulum of Ephesus. Damasus rejected those of Rimini, and Hadrian 1. those of Constantinople. The 28th Canon of the Council of Chalcedon, by the very fact that it lacks the assent and approval of the Apostolic See, is admitted by all to be worthless. Rightly, therefore, has Leo X. laid down in the 5th council of Lateran “that the Roman Pontiff alone, as having authority over all Councils, has full jurisdiction and power to summon, to transfer, to dissolve Councils, as is clear, not only from the testimony of Holy Writ, from the teaching of the

Fathers and of the Roman Pontiffs, and from the decrees of the sacred canons, but from the teaching of the very Councils themselves.” Indeed, Holy Writ attests that the keys of the Kingdom of Heaven were given to Peter alone, and that the power of binding and loosening was granted to the Apostles and to Peter; but there is nothing to show that the Apostles received supreme power without Peter, and against Peter. Such power they certainly did not receive from Jesus Christ. Wherefore, in the decree of the Vatican Council as to the nature and authority of the primacy of the Roman Pontiff, no newly conceived opinion is set forth, but the venerable and constant belief of every age (Sess. iv., cap. 3).

Nor does it beget any confusion in the administration that Christians are bound to obey a twofold authority. We are prohibited in the first place by Divine Wisdom from entertaining any such thought, since this form of government was constituted by the counsel of God Himself. In the second place we must note that the due order of things and their mutual relations are disturbed if there be a twofold magistracy of the same rank set over a people, neither of which is amenable to the other. But the authority of the Roman Pontiff is supreme, universal, independent; that of the bishops limited, and dependent. “It is not congruous that two superiors with equal authority should be placed over the same flock; but that two, one of whom is higher than the other, should be placed over the same people is not incongruous. Thus the parish priest, the bishop, and the Pope, are placed immediately over the same people” (St. Thomas in iv Sent. dist. xvii., a. 4, ad q. 4, ad 3). So the Roman Pontiffs, mindful of their duty, wish above all things, that the divine constitution of the Church should be preserved. Therefore, as they defend with all necessary care and vigilance their own authority, so they have always laboured, and will continue to labour, that the authority of the bishops may be upheld. Yea, they look up whatever honour or obedience is given to the bishops as paid to themselves. “My honour is the honour of the Universal Church. My honour is the strength and stability of my brethren. Then am I honoured when due honour is given to everyone” (S. Gregorius M. *Epistolarum*, lib viii., ep. xxx., ad Eulogium).

16. In what has been said we have faithfully described the exemplar and form of the Church as divinely constituted. We have treated at length of its unity: we have explained sufficiently its nature, and pointed out the way in which the Divine Founder of the Church willed that it should be preserved. There is no reason to doubt that all those, who by Divine Grace and mercy have had the happiness to have been born, as it were, in the bosom of the Catholic Church, and to have lived in it, will listen to Our Apostolic Voice: “My sheep hear my voice” John x., 27), and that they will derive from Our words fuller instruction and a more perfect disposition to keep united with their respective pastors, and through them with the Supreme Pastor, so that they may remain more securely within the one fold, and may derive therefrom a greater abundance of salutary fruit. But We, who, notwithstanding our unfitness for this great dignity and office, govern by virtue of the authority conferred on us by Jesus Christ, as we “look on Jesus, the author and finisher of our faith” (Heb. xii., 2) feel Our heart fired by His charity. What Christ has said of Himself We may truly repeat of Ourselves: “Other sheep I have that are not of this fold: them also I must bring and they shall hear my voice” John x., 16). Let all those, therefore, who detest the wide-spread irreligion of our times, and acknowledge and confess Jesus Christ to be the Son of God and the Saviour of the human race, but who have wandered away from the Spouse, listen to Our voice. Let them not refuse to obey Our paternal charity. Those who acknowledge Christ must acknowledge Him wholly and entirely. “The Head and the body are Christ wholly and entirely. The Head is the only-begotten son of God, the body is His Church; the bridegroom and the bride, two in one flesh. All who dissent from the Scriptures concerning Christ, although they may be found in all places in which the Church is found, are not in the Church; and again all those who agree with the Scriptures concerning the Head, and do not communicate in the unity of the Church, are not in the Church” (S. Augustinus, *Contra Donatistas Epistola, sive De Unit. Eccl.*, cap. iv., n. 7).

And with the same yearning Our soul goes out to those whom the foul breath of irreligion has not entirely corrupted, and who at least seek to have the true God, the Creator of Heaven and earth, as their Father. Let such as these take counsel with themselves, and realize that they can in no wise be counted among the children of God, unless they take Christ Jesus as their Brother, and at the same time the Church as their mother. We lovingly address to all the words of St. Augustine: “Let us love the Lord our God; let us love His Church; the Lord as our Father, the Church as our Mother. Let no one say, I go in deed to idols, I consult fortune-tellers and soothsayers; but I leave not the Church of God: I am a Catholic. Clinging to thy Mother, thou offendest thy Father. Another, too, says: ‘Far be it from me; I do not consult fortune-telling, I seek not

soothsaying, I seek not profane divinations, I go not to the worship of devils, I serve not stones: but I am on the side of Donatus.’ What doth it profit thee not to offend the Father, who avenges an offense against the Mother? What doth it profit to confess the Lord, to honour God, to preach Him, to acknowledge His Son, and to confess that He sits on the right hand of the Father, if you blaspheme His Church? . . . If you had a beneficent friend, whom you honoured daily – and even once calumniated his spouse, would you ever enter his house? Hold fast, therefore, O dearly beloved, hold fast altogether God as your Father, and the Church as your Mother” (Enarratio in Psal. Lxxxviii., sermo ii., n. 14).

Above all things, trusting in the mercy of God, who is able to move the hearts of men and to incline them as and when He pleases, We most earnestly commend to His loving kindness all those of whom We have spoken. As a pledge of Divine grace, and as a token of Our affection, We lovingly impart to you, in the Lord, Venerable Brethren, to your clergy and people, Our Apostolic Blessing.

Given at St. Peter’s, Rome, the 29th day of June, in the year 1896, and the nineteenth of our Pontificate.

Spectata Fides. On Christian Education. Pope Leo XIII - 1885

To Our Venerable Brethren, Henry Edward, Cardinal Priest of the Holy Roman Church, of the Title of SS. Andrew and Gregory on the Coelian Hill, Archbishop of Westminster, and the other Bishops of England.

Venerable Brethren, Health and Apostolic Benediction.

Your proved fidelity and singular devotion to this Apostolic See are admirably shown in the Letter which We have lately received from you. Our pleasure in receiving it is indeed increased by the further knowledge which it gives Us of your great vigilance and anxiety, in a matter where no care can be too great: We mean the Christian education of your children, upon which you have lately taken counsel together, and have reported to us the decisions to which you came.

2. In this work of so great moment, Venerable Brethren, We rejoice much to see that you do not work alone; for We know how much is due to the whole body of your clergy. With the greatest charity, and with unconquered efforts, they have provided schools for their children; and, with wonderful diligence and assiduity, they endeavor by their teaching to form them to a Christian life, and to instruct them in the elements of knowledge. Wherefore, with all the encouragement and praise that Our voice can give, We bid your clergy to go on in their meritorious work, and to be assured of Our special commendation and good will, looking forward to a far greater reward from our Lord God for Whose sake they are laboring.

3. Not less worthy of commendation is the generosity of Catholics in this matter. We know how readily they supply what is needed for the maintenance of schools; not only those who are wealthy, but those also who are of slender means, and poor; and it is beautiful to see how, often from the earnings of their poverty, they willingly contribute to the education of children.

4. In these days, and in the present condition of the world, when the tender age of childhood is threatened on every side by so many and such various dangers, hardly anything can be imagined more fitting than the union with literary instruction of sound teaching in faith and morals. For this reason We have more than once said that We strongly approve of the Voluntary schools, which, by the work and liberality of private individuals, have been established in France, in Belgium, in America, and in the colonies of the British Empire. We desire their increase, as much as possible, and that they may flourish in the number of their scholars. We Ourselves also, seeing the condition of things in this city, continue, with the greatest effort and at great cost, to provide an abundance of such schools for the children of Rome. For it is in and by these schools that the Catholic faith, our greatest and best inheritance, is preserved whole and entire. In these schools the liberty of parents is respected; and, what is most needed, especially in the prevailing license of opinion and of action, it is by these schools that good citizens are brought up for the State; for there is no better citizen than the man who has believed and practiced the

Christian faith from his childhood. The beginning and, as it were, the seed of that human perfection which Jesus Christ gave to mankind, are to be found in the Christian education of the young; for the future condition of the State depends upon the early training of its children. The wisdom of our forefathers, and the very foundations of the State, are ruined by the destructive error of those who would have children brought up without religious education. You see, therefore Venerable Brethren, with what earnest forethought parents must beware of entrusting their children to schools in which they cannot receive religious teaching.

5. In your country of Great Britain We know that, besides yourselves, very many of your nation are not a little anxious about religious education. They do not in all things agree with Us; nevertheless they see how important, for the sake both of society and of men individually, is the preservation of that Christian wisdom which your forefathers received through St. Augustine, from Our Predecessor, Gregory the Great: which wisdom the violent tempests that came afterwards have not entirely scattered. There are, as We know, at this day, many of an excellent disposition of mind, who are diligently striving to retain what they can of the ancient faith, and who bring forth many and great fruits of charity. As often as We think of this, so often are we deeply moved, for We love with a paternal charity that island which was not undeservedly called the Mother of Saints; and We see, in the disposition of mind of which We have spoken, the greatest hope and, as it were, a pledge of the welfare and prosperity of the British people.

6. Go on, therefore, Venerable Brethren, in making the young your chief care; press onward in every way your episcopal work; and cultivate with alacrity and hopefulness whatever good seeds you find: for God, Who is rich in mercy will give the increase.

7. As a pledge of gifts from above, and in witness of Our good will, We lovingly grant in the Lord to you, and to the clergy and people committed to each one of you, the Apostolic Benediction.

Given at Rome, at St. Peter's, on the 27th day of November, in the year 1885, the eighth year of Our Pontificate.

Spesse Volte. On the Suppression of Catholic Institutions. Pope Leo XIII - 1898

To the Bishops, Clergy and People of Italy.

Venerable Brethren and Most Dear Children, Health and Apostolic Benediction.

1. Oftentimes during the course of Our Pontificate, moved by the sacred duty attaching to the apostolic ministry, We have had to complain and protest against the acts designed for the detriment of the Church and of religion by those who, after the changes now so well known, are at the head of public affairs in Italy.

2. It is unpleasant for Us again to have to speak upon so serious a matter which fills Our soul with profound sadness. We allude to the suppression, recently decreed in various districts of the Peninsula, of so many Catholic institutions. This undeserved and unjust rigour has called forth the reprobation of all honest men, and to Our great sorrow We see that it includes and makes even still more cruel the injuries which now for years past We have had to suffer.

3. Though the facts are well known to you, Venerable Brethren, We nevertheless deem it opportune to go back upon the origin and necessity of those institutions, which are the fruit of our solicitude and of your devoted care, in order that all may understand the thought that inspired them and the religious end, both moral and charitable, which they had in view.

4. After the downfall of the civil power of the Popes the Catholic Church in Italy was gradually robbed of her elements of life and action as well as of her native secular influence in public and social life. By a progressive series of systematized oppressions the monasteries and convents were closed; by the confiscation of ecclesiastical property the greater part of the patrimony of the Church was taken away; military service was imposed on the clergy; the freedom of the sacred ministry

was shackled by unjust exceptions. Persistent efforts were made to deprive all public institutions of their religious and Christian character; dissident religions were favoured; and whilst the widest liberty was given to the masonic sects, intolerance and odious repression were reserved for the one religion which was ever the glory, the stay and the strength of the Italian people.

5. We have never failed to deplore these grave and reiterated outrages. We deplored them on account of the danger to which they exposed our holy religion, and we deplored them too, and we say this from Our heart, on behalf of our country, for religion is a source of a nation's prosperity and greatness and the principal foundation of all well ordered society. Religious feelings raise and ennoble the soul and instil into it notions of justice and honesty, and when they are weakened men fall away and abandon themselves to their savage instincts and to the pursuit of material interests. The logical outcome of this is bitterness, dissension, depravity, strife and the disturbance of the public peace – evils which will find no certain or effective remedy in the severity of the law, the rigours of the courts, or the employment of armed force.

6. In letters addressed to the people of Italy We have more than once warned those on whom falls the serious responsibility of power of this natural and necessary connection between religious decadence and the development of the spirit of revolution and disorder. We have also drawn attention to the inevitable progress of socialism and anarchy and to the endless evil to which they expose the nation.

7. But We were not listened to. Paltry sectarian prejudice seemed to blind the public mind, and the war against religion was continued with unabating energy. Far from any measure of redress being undertaken, a persistent attempt was made in books and the daily papers, in schools and universities, clubs and theatres, to scatter broadcast the seeds of irreligion and immorality, to shatter the principles which give birth in a people to morality and uprightness, and to spread the maxims which have for their result perversion of the mind and corruption of the heart.

8. It was then, Venerable Brethren, that foreseeing a dark future full of peril for our country We thought the moment had come for Us to raise Our voice and say to Italians: Religion and Society are in danger; it is time to unfold all your activity and to meet the evils which threaten you with a solid opposition of word and work, by associations and committees, in the press and at public congresses, by confraternities for mutual charity and prayer, – in a word, by every peaceful and lawful means which was calculated to maintain a people's religious spirit and relieve the misery which, ever an evil counsellor, had become so deep and general through the shameful economic condition of Italy. Such were Our recommendations, several times repeated, and particularly in the two letters which We addressed to the Italian people on October 15, 1890, and on December 8, 1892.

9. And here it is gratifying to Us to declare that Our exhortations fell upon fruitful soil. Through your generous efforts, Venerable Brethren, and through those of the clergy and of the faithful confided to your care, such happy results followed that we were able to hope for still happier in the near future. Hundreds of associations and committees arose in various parts of Italy, which by their zeal established rural banks, cheap bakeries, night shelters, clubs for recreation, and catechism classes, whilst others had for their object the visitation of the sick, the protection of widows and orphans. There were besides many other charitable institutions which were welcomed with gratitude and blessings by the people, and which received the praise they so well deserved even from the lips of men who belonged to the parties opposed to them. In displaying this praiseworthy Christian activity, Catholics, having nothing to conceal, worked according to their custom in the full light of day, and at the same time kept themselves well within the limits of the law.

10. But, alas! then came those ill-fated riots which resulted in so much disorder and bloodshed, and which flung several districts of Italy into mourning. No one suffered more deeply in his heart's depths, no one was more grieved, than We at this sad spectacle.

11. We did think, however, that in seeking the secret causes of these riots and civil strifes, those who have the direction of public affairs would recognize the baneful though natural fruit of the evil seed which had been so widely, for so long and with such impunity, scattered over the Peninsula. We thought that tracing effects to their causes and profiting by the sharp

lesson they had just received, they would again have recourse to those Christian rules of social organization by the aid of which nations, unless they wish to perish, should reform themselves; and that they would therefore restore to a place of honour those principles of justice, uprightness, and religion, from which the material well-being of a people flows. We thought that, at least, in searching for the authors and ringleaders of these riots, Ministers would be sure to seek them amongst those who hold Catholic teaching in abhorrence and who excite in men's minds all lawless desires by naturalism and scientific and political materialism, and amongst those who hide their guilty intentions in the shadow of sectarian assemblies, where they whet their arms against public order and the safety of society. And indeed, even in the camp of our adversaries, men of elevated and impartial minds were not wanting who understood, and had the praiseworthy courage to proclaim in public, the real causes of these deplorable disasters.

12. Great then was Our surprise and sorrow when We learned that, under a ridiculous and ill concealed pretext, in order to lead public opinion astray and more easily to accomplish a long premeditated plan, people dared to lay at the door of Catholics the stupid charge of disturbing the peace in order to saddle them with the blame and the disastrous results of the rioting enacted in several parts of Italy.

13. Our sorrow increased the more when these calumnies were followed up by violent and arbitrary action, and when several leading outspoken Catholic journals were suspended or suppressed, diocesan and parochial committees proscribed, the sittings of congresses disallowed, some institutions rendered powerless and others menaced even amongst those whose only end and aim was the development of piety amongst the faithful, or public and private charity; and finally, when numerous inoffensive and useful societies were dissolved, to the destruction, in a few stormy days, of the patient and modest charitable work which had been accomplished during long years by noble minds and generous hearts.

14. In harking back to these excessive and odious measures the public authorities put themselves at the outset in complete contradiction to their previous professions. For some time past they had sedulously represented the population of the Peninsula as in hearty agreement with themselves in their work of revolution and hostility against the Papacy. Now, however, they turn round and belie their former professions by having recourse to exceptional legislation in order to stifle innumerable associations spread throughout Italy for no other reason than their devoted loyalty to the Church and the cause of the Holy See. 15. Such measures strike at the foundations of justice and even at the regulations of existing laws. In virtue of these principles and regulations it is lawful for Catholics as for all other citizens to combine their forces for the promotion of the moral and material well-being of their neighbours, and to devote themselves to practices of piety and religion. It was therefore a most arbitrary proceeding to dissolve so many Catholic charitable societies, which in other countries are allowed to exist peaceful and respected, and that without any proof of their guilt, without any previous examination, and without any documentary evidence which would show their participation in the disorder that had come about.

16. It was also especially insulting to Us who had organized and blessed these useful and peaceful associations, and to you also, Venerable Brethren, who had promoted their development with so much care and watched over their steady progress. Our protection and your vigilance ought to have made them respected and placed them above all suspicion.

17. We can no longer refrain from declaring how pernicious such measures are to the interests of the people, to the social well-being and the real good of Italy. The suppression of these societies only increases the misery, moral and material, of the people whom they sought to humanize by every possible means; it deprives society of a powerful conservative force, for their organization and the spread of their principles was a bulwark against the subversive theories of socialism and anarchy; in a word, it aggravates more and more the religious conflict which all men who are free from sectarian passion regard as fatal to Italy, whose strength, cohesion, and harmony it undermines.

18. We are not ignorant that the Catholic associations are accused of tendencies opposed to the actual political situation in Italy, and are therefore regarded as subversive. Such an imputation is, however, founded on an equivocation which has been invented, and is designedly maintained, by the enemies of the church and of religion in order to place in a favourable light before the public the hateful ostracism which they wish to inflict on these associations. But We intend that this mistaken idea should be dissipated forever.

19. In virtue of the well known and immutable principles of their religion, Italian Catholics will have nothing to do with any conspiracy or revolt against the public authorities, to whom they render the obedience which is due to them. Their conduct in the past, to which all men of unbiassed mind can bear honourable witness, is a guarantee of their future behaviour and should be sufficient to secure for them the justice and liberty to which all peaceable citizens have a right. We go farther: by the doctrine they profess they are the staunchest supporters of order, and so they are entitled to respectful treatment. If their worth and merits were properly appreciated they would, moreover, have a right to the regard and gratitude of those at the head of affairs.

20. But, at the same time, the Catholics of Italy, for the very reason that they are Catholics, cannot renounce the desire to restore to their Supreme Head the necessary independence and full and effective freedom which are indispensable conditions of the liberty and independence of the Catholic Church. On this point their sentiments are not to be changed either by threats or violence. They will put up with the present situation of affairs, but so long as it shall, at the instigation of anti-religious sectaries, aim at the downfall of the Papacy, they will never be able, without violating their most sacred duties, to uphold it by their adhesion and support. To expect the active cooperation of Catholics for the maintenance of the present order of things would be unreasonable and absurd, for they would then no longer be able to obey the teaching and precepts of the Apostolic See. On the contrary, they would have to act in opposition to that teaching, and to depart from the line of conduct observed by the Catholics of all other nations.

21. This is the reason why, in the present state of affairs, Catholic action, keeping outside politics, concentrates itself upon social and religious work, and looks to raise the people by rendering them obedient to the Church and her Head, by shielding them from the perils of socialism and anarchy, by inculcating respect for the principle of authority, and by lightening their load of poverty by the manifold works of Christian charity. How then can Catholics be called enemies of their country and be confounded with the parties which threaten law and order and the safety of the State? Such calumnies fall to the ground before plain common sense. They rest solely upon the idea that the destiny, unity and prosperity of the nation consist in the deeds that have been perpetrated to the detriment of the Holy See, and which are deplored by men above suspicion who have plainly pointed out the error of provoking a conflict with that great Institution divinely established in Italy, which was, and will ever be, her special and incomparable glory: that wondrous Institution which dominates the course of history and by which Italy has become the successful teacher of nations, and the head and heart of Christian civilization.

22. Of what then are Catholics guilty when they long for the end of this long quarrel which is the source of the greatest injury to Italy in the social, moral, and political order; when they demand a hearing for the fatherly voice of their Supreme Head, who has so often claimed the reparation which is his due, demonstrating at the same time what incalculable good would result to Italy?

23. No; Italy's real enemies must be sought elsewhere; they must be sought amongst the men who, urged on by the spirit of irreligion and having no hearts to feel for the evils and dangers which menace their country, reject every real and effective solution of present difficulties, and endeavour by guilty designs to protract and increase their bitterness. It is to such men as these, and to no others, that the rigorous measures aimed at useful Catholic associations should be applied – measures which afflict Us profoundly for a higher reason that regards not only the Catholics of Italy, but those of the whole world. These measures place in fuller light the painful, precarious, and intolerable position to which We have been reduced. If certain events, in which Catholics had no part, have been sufficient to bring about the suppression of thousands of guileless charitable works, in spite of the guarantees they possessed in the fundamental laws of the State, every sensible and fair-minded man will understand what is the value of the assurances given by the public authorities for the liberty and independence of our Apostolic ministry. To what a point is Our liberty reduced when, after having been deprived of the greatest part of the ancient moral and material resources with which Christian ages had enriched the Apostolic See and the Church in Italy, We are now even deprived of those means of religious and social action which Our solicitude and the admirable zeal of the Bishops, clergy, and people had got together for the defence of religion, and for the good of the Italian people? What is this pretended liberty when another occasion, any incident whatsoever, might serve as a pretext for going still farther along the road of arbitrary violence, and for inflicting fresh and deeper wounds on the Church and on religion?

24. We wish to point out this state of things to our children in Italy and in other nations. To all of them, however, we would say that if Our sorrow is great, not less great is Our courage, nor less firm Our confidence in that Providence which governs the world, which so constantly and lovingly watches over the Church and which identifies itself with the Papacy according to the beautiful works of St. Ambrose “Ubi Petrus, ibi Ecclesia.” Both are divine institutions which have outlived every outrage and attack and which have seen the centuries go by unshaken, drawing from their misfortunes fresh force, energy and constancy.

25. As for Ourselves, We shall never cease to love this beautiful and noble country in which we first saw the light, happy in spending our remaining strength in preserving for it the precious treasure of religion, in keeping its sons in the honourable paths of virtue and duty and in relieving their misfortunes as long as We are able.

26. In this noble task We are sure that you, Venerable Brethren, will assist Us with the effective cooperation of your zealous care as enlightened as it is constant. Yes, continue in this holy work, stirring up piety amongst the faithful, preserving souls from the errors and seductions with which they are on all sides surrounded, consoling the poor and the unfortunate by every means that charity can suggest. Whatever may be the trend of events and the opinions of men, your labours will not be in vain, for they have an object higher than the things of earth; and so, no matter how your toil may be rendered powerless, it will serve to free you before God and man of all responsibility for the evils that, owing to the hindrances placed in the way of your pastoral care, may befall Italy.

27. And you, Catholic Italians, the chief object of Our care and affection; you who have been the butt of the most painful vexations because of your nearness to Us and your unity with this Apostolic See, you have for your support and encouragement the firm assurances which We give you; as in past times and in the midst of serious and stormy circumstances the Papacy was always the guide, defence, and safety of Catholic peoples, and especially of the people of Italy, so in the future it will never fail in its great mission of defending and demanding your rights, and of assisting you in your difficulties, with all the more love the more you are persecuted and oppressed. You have given, and especially during these later times, numerous evidences of self-sacrificing activity in well doing. Do not lose courage, but keeping rigorously, as in the past, within the limits prescribed by faith, and in full submission to your pastors, follow out the same line of action with genuine Christian enthusiasm.

28. Should you encounter fresh contradictions and fresh signs of hostility on the road, do not allow yourselves to be cast down; for the righteousness of your cause will become clearer day by day for the very reason that your adversaries will be compelled, in order to meet you, to have recourse to similar weapons, whilst the trials you will have to suffer will increase your merit in the eyes of all good men, and what is much more important, before God.

29. And now, as a pledge of heavenly favour and a token of our special affection receive the Apostolic Blessing, which from the depths of Our heart We lovingly impart to you, Venerable Brethren, to your clergy, and to the Italian people.

Given at St. Peter’s, Rome, the 5th day of August, in the year 1898, and the twenty-first of Our pontificate.

Superiore Anno. On the Recitation of the Rosary. Pope Leo XIII - 1884

To All Our Venerable Brethren the Patriarchs, Primates, Archbishops, and Bishops of the Catholic World in the Grace and Communion of the Apostolic See.

Venerable Brethren, Health and Apostolic Benediction.

Last year, as each of you is aware, We decreed by an Encyclical Letter that, to win the help of Heaven for the Church in her trials, the great Mother of God should be honored by the means of the most holy Rosary during the whole of the month of October. In this We followed both Our own impulse and the example of Our predecessors, who in times of difficulty were

wont to have recourse with increased fervor to the Blessed Virgin, and to seek her aid with special prayers. That wish of Ours has been complied with, with such a willingness and unanimity that it is more than ever apparent how real is the religion and how great is the fervor of the Christian peoples, and how great is the trust everywhere placed in the heavenly patronage of the Virgin Mary. For Us, weighed down with the burden of such and so great trials and evils, We confess that the sight of such intensity of open piety and faith has been a great consolation, and even gives Us new courage for the facing, if that be the wish of God, of still greater trials. Indeed, from the spirit of prayer which is poured out over the house of David and the dwellers in Jerusalem, we have a confident hope that God will at length let Himself be touched and have pity upon the state of His Church, and give ear to the prayers coming to Him through her whom He has chosen to be the dispenser of all heavenly graces.

2. For these reasons, therefore, with the same causes in existence which impelled Us last year, as We have said, to rouse the piety of all, We have deemed it Our duty to exhort again this year the people of Christendom to persevere in that method and formula of prayer known as the Rosary of Mary, and thereby to merit the powerful patronage of the great Mother of God. In as much as the enemies of Christianity are so stubborn in their aims, its defenders must be equally staunch, especially as the heavenly help and the benefits which are bestowed on us by God are the more usually the fruits of our perseverance. It is good to recall to memory the example of that illustrious widow, Judith — a type of the Blessed Virgin — who curbed the ill-judged impatience of the Jews when they attempted to fix, according to their own judgment, the day appointed by God for the deliverance of His city. The example should also be borne in mind of the Apostles, who awaited the supreme gift promised unto them of the Paraclete, and persevered unanimously in prayer with Mary the Mother of Jesus. For it is indeed, an arduous and exceeding weighty matter that is now in hand: it is to humiliate an old and most subtle enemy in the spread-out array of his power; to win back the freedom of the Church and of her Head; to preserve and secure the fortifications within which should rest in peace the safety and weal of human society. Care must be taken, therefore, that, in these times of mourning for the Church, the most holy devotion of the Rosary of Mary be assiduously and piously observed, the more so that this method of prayer being so arranged as to recall in turn all the mysteries of our salvation, is eminently fitted to foster the spirit of piety.

3. With respect to Italy, it is now most necessary to implore the intercession of the most powerful Virgin through the medium of the Rosary, since a misfortune, and not an imaginary one, is threatening — nay, rather is among us. The Asiatic cholera, having, under God's will, crossed the boundary within which nature seemed to have confined it, has spread through the crowded shores of a French port, and thence to the neighboring districts of Italian soil. — To Mary, therefore, we must fly — to her whom rightly and justly the Church entitles the dispenser of saving, aiding, and protecting gifts — that she, graciously hearkening to our prayers, may grant us the help they besought, and drive far from us the unclean plague.

4. We have therefore resolved that in this coming month of October, in which the sacred devotions to Our Virgin Lady of the Rosary are solemnized throughout the Catholic world, all the devotions shall again be observed which were commanded by Us this time last year. — We therefore decree and make order that from the 1st of October to the 2nd of November following in all the parish churches (*curialibus templis*), in all public churches dedicated to the Mother of God, or in such as are appointed by the Ordinary, five decades at least of the Rosary be recited, together with the Litany. If in the morning, the Holy Sacrifice will take place during these prayers; if in the evening, the Blessed Sacrament will be exposed for the adoration of the faithful; after which those present will receive the customary Benediction. We desire that, wherever it be lawful, the local confraternity of the Rosary should make a solemn procession through the streets as a public manifestation of religious devotion.

5. That the heavenly treasures of the Church may be thrown open to all, We hereby renew every Indulgence granted by Us last year. To all those, therefore, who shall have assisted on the prescribed days at the public recital of the Rosary, and have prayed for Our intentions — to all those also who from legitimate causes shall have been compelled to do so in private — We grant for each occasion an Indulgence of seven years and seven times forty days. To those who, in the prescribed space of time shall have performed these devotions at least ten times — either publicly in the churches or from just causes in the privacy of their homes — and shall have expiated their sins by confession and have received Communion at the altar, We grant from the treasury of the Church a Plenary Indulgence. We also grant this full forgiveness of sins and plenary remission of

punishment to all those who, either on the feast day itself of Our Blessed Lady of the Rosary, or on any day within the subsequent eight days, shall have washed the stains from their souls and have holily partaken of the Divine banquet, and shall have also prayed in any church to God and His most holy Mother for Our intentions. As We desire also to consult the interests of those who live in country districts, and are hindered, especially in the month of October, by their agricultural labors, We permit all We have above decreed, and also the holy Indulgences gainable in the month of October, to be postponed to the following months of November or December, according to the prudent decision of the Ordinaries.

6. We doubt not, Venerable Brethren, that rich and abundant fruits will be the result of these efforts, especially if God, by the bestowal of His heavenly graces, bring an added increase to the fields planted by Us and watered by your zeal. We are certain that the faithful of Christendom will hearken to the utterance of Our Apostolic authority with the same fervor of faith and piety of which they gave most ample evidence last year. May our Heavenly Patroness, invoked by us through the Rosary, graciously be with us and obtain that, all disagreements of opinion being removed and Christianity restored throughout the world, we may obtain from God the wished for peace in the Church. — In pledge of that boon, to you, your clergy, and the flock entrusted to your care, We lovingly bestow the Apostolic Benediction.

Given in Rome, at St. Peter's, the 30th of August, 1884, in the Seventh Year of Our Pontificate.

Supremi Apostolatus Officio. On Devotion to the Rosary. Pope Leo XIII - 1883

To all the Patriarchs, Primate, Archbishops and Bishops of the Catholic World in the Grace and Communion of the Apostolic See.

Venerable Brethren, Health and the Apostolic Benediction.

The supreme Apostolic office which we discharge and the exceedingly difficult condition of these times, daily warn and almost compel Us to watch carefully over the integrity of the Church, the more that the calamities from which she suffers are greater. While, therefore, we endeavor in every way to preserve the rights of the Church and to obviate or repel present or contingent dangers, We constantly seek for help from Heaven — the sole means of effecting anything — that our labors and our care may obtain their wished for object. We deem that there could be no surer and more efficacious means to this end than by religion and piety to obtain the favor of the great Virgin Mary, the Mother of God, the guardian of our peace and the minister to us of heavenly grace, who is placed on the highest summit of power and glory in Heaven, in order that she may bestow the help of her patronage on men who through so many labors and dangers are striving to reach that eternal city. Now that the anniversary, therefore, of manifold and exceedingly great favors obtained by a Christian people through the devotion of the Rosary is at hand, We desire that that same devotion should be offered by the whole Catholic world with the greatest earnestness to the Blessed Virgin, that by her intercession her Divine Son may be appeased and softened in the evils which afflict us. And therefore We determined, Venerable Brethren, to despatch to you these letters in order that, informed of Our designs, your authority and zeal might excite the piety of your people to conform themselves to them.

2. It has always been the habit of Catholics in danger and in troublous times to fly for refuge to Mary, and to seek for peace in her maternal goodness; showing that the Catholic Church has always, and with justice, put all her hope and trust in the Mother of God. And truly the Immaculate Virgin, chosen to be the Mother of God and thereby associated with Him in the work of man's salvation, has a favor and power with her Son greater than any human or angelic creature has ever obtained, or ever can gain. And, as it is her greatest pleasure to grant her help and comfort to those who seek her, it cannot be doubted that she would deign, and even be anxious, to receive the aspirations of the universal Church.

3. This devotion, so great and so confident, to the august Queen of Heaven, has never shone forth with such brilliancy as when the militant Church of God has seemed to be endangered by the violence of heresy spread abroad, or by an intolerable moral corruption, or by the attacks of powerful enemies. Ancient and modern history and the more sacred annals of the

Church bear witness to public and private supplications addressed to the Mother of God, to the help she has granted in return, and to the peace and tranquillity which she had obtained from God. Hence her illustrious titles of helper, consoler, mighty in war, victorious, and peace-giver. And amongst these is specially to be commemorated that familiar title derived from the Rosary by which the signal benefits she has gained for the whole of Christendom have been solemnly perpetuated. There is none among you, venerable brethren, who will not remember how great trouble and grief God's Holy Church suffered from the Albigensian heretics, who sprung from the sect of the later Manicheans, and who filled the South of France and other portions of the Latin world with their pernicious errors, and carrying everywhere the terror of their arms, strove far and wide to rule by massacre and ruin. Our merciful God, as you know, raised up against these most direful enemies a most holy man, the illustrious parent and founder of the Dominican Order. Great in the integrity of his doctrine, in his example of virtue, and by his apostolic labors, he proceeded undauntedly to attack the enemies of the Catholic Church, not by force of arms, but trusting wholly to that devotion which he was the first to institute under the name of the Holy Rosary, which was disseminated through the length and breadth of the earth by him and his pupils. Guided, in fact, by divine inspiration and grace, he foresaw that this devotion, like a most powerful warlike weapon, would be the means of putting the enemy to flight, and of confounding their audacity and mad impiety. Such was indeed its result. Thanks to this new method of prayer — when adopted and properly carried out as instituted by the Holy Father St. Dominic — piety, faith, and union began to return, and the projects and devices of the heretics to fall to pieces. Many wanderers also returned to the way of salvation, and the wrath of the impious was restrained by the arms of those Catholics who had determined to repel their violence.

4. The efficacy and power of this devotion was also wondrously exhibited in the sixteenth century, when the vast forces of the Turks threatened to impose on nearly the whole of Europe the yoke of superstition and barbarism. At that time the Supreme Pontiff, St. Pius V., after rousing the sentiment of a common defense among all the Christian princes, strove, above all, with the greatest zeal, to obtain for Christendom the favor of the most powerful Mother of God. So noble an example offered to heaven and earth in those times rallied around him all the minds and hearts of the age. And thus Christ's faithful warriors, prepared to sacrifice their life and blood for the salvation of their faith and their country, proceeded undauntedly to meet their foe near the Gulf of Corinth, while those who were unable to take part formed a pious band of supplicants, who called on Mary, and unitedly saluted her again and again in the words of the Rosary, imploring her to grant the victory to their companions engaged in battle. Our Sovereign Lady did grant her aid; for in the naval battle by the Echinades Islands, the Christian fleet gained a magnificent victory, with no great loss to itself, in which the enemy were routed with great slaughter. And it was to preserve the memory of this great boon thus granted, that the same Most Holy Pontiff desired that a feast in honor of Our Lady of Victories should celebrate the anniversary of so memorable a struggle, the feast which Gregory XIII. dedicated under the title of "The Holy Rosary." Similarly, important successes were in the last century gained over the Turks at Temeswar, in Pannonia, and at Corfu; and in both cases these engagements coincided with feasts of the Blessed Virgin and with the conclusion of public devotions of the Rosary. And this led our predecessor, Clement XI., in his gratitude, to decree that the Blessed Mother of God should every year be especially honored in her Rosary by the whole Church.

5. Since, therefore, it is clearly evident that this form of prayer is particularly pleasing to the Blessed Virgin, and that it is especially suitable as a means of defense for the Church and all Christians, it is in no way wonderful that several others of Our Predecessors have made it their aim to favor and increase its spread by their high recommendations. Thus Urban IV. testified that "every day the Rosary obtained fresh boon for Christianity." Sixtus IV. declared that this method of prayer "redounded to the honor of God and the Blessed Virgin, and was well suited to obviate impending dangers;" Leo X. that "it was instituted to oppose pernicious heresiarchs and heresies;" while Julius III. called it "the glory of the Church." So also St. Pius V., that "with the spread of this devotion the meditations of the faithful have begun to be more inflamed, their prayers more fervent, and they have suddenly become different men; the darkness of heresy has been dissipated, and the light of Catholic faith has broken forth again." Lastly Gregory XIII. in his turn pronounced that "the Rosary had been instituted by St. Dominic to appease the anger of God and to implore the intercession of the Blessed Virgin Mary."

6. Moved by these thoughts and by the examples of Our Predecessors, We have deemed it most opportune for similar reasons to institute solemn prayers and to endeavor by adopting those addressed to the Blessed Virgin in the recital of the Rosary to obtain from her son Jesus Christ a similar aid against present dangers. You have before your eyes, Venerable Brethren, the trials to which the Church is daily exposed; Christian piety, public morality, nay, even faith itself, the supreme good and beginning of all the other virtues, all are daily menaced with the greatest perils.

7. Nor are you only spectators of the difficulty of the situation, but your charity, like Ours, is keenly wounded; for it is one of the most painful and grievous sights to see so many souls, redeemed by the blood of Christ, snatched from salvation by the whirlwind of an age of error, precipitated into the abyss of eternal death. Our need of divine help is as great today as when the great Dominic introduced the use of the Rosary of Mary as a balm for the wounds of his contemporaries.

8. That great saint indeed, divinely enlightened, perceived that no remedy would be more adapted to the evils of his time than that men should return to Christ, who “is the way, the truth, and the life,” by frequent meditation on the salvation obtained for Us by Him, and should seek the intercession with God of that Virgin, to whom it is given to destroy all heresies. He therefore so composed the Rosary as to recall the mysteries of our salvation in succession, and the subject of meditation is mingled and, as it were, interlaced with the Angelic salutation and with the prayer addressed to God, the Father of Our Lord Jesus Christ. We, who seek a remedy for similar evils, do not doubt therefore that the prayer introduced by that most blessed man with so much advantage to the Catholic world, will have the greatest effect in removing the calamities of our times also. Not only do We earnestly exhort all Christians to give themselves to the recital of the pious devotion of the Rosary publicly, or privately in their own house and family, and that unceasingly, but we also desire that the whole of the month of October in this year should be consecrated to the Holy Queen of the Rosary. We decree and order that in the whole Catholic world, during this year, the devotion of the Rosary shall be solemnly celebrated by special and splendid services. From the first day of next October, therefore, until the second day of the November following, in every parish and, if the ecclesiastical authority deem it opportune and of use, in every chapel dedicated to the Blessed Virgin — let five decades of the Rosary be recited with the addition of the Litany of Loreto. We desire that the people should frequent these pious exercises; and We will that either Mass shall be said at the altar, or that the Blessed Sacrament shall be exposed to the adoration of the faithful, Benediction being afterwards given with the Sacred Host to the pious congregation. We highly approve of the confraternities of the Holy Rosary of the Blessed Virgin going in procession, following ancient custom, through the town, as a public demonstration of their devotion. And in those places where this is not possible, let it be replaced by more assiduous visits to the churches, and let the fervor of piety display itself by a still greater diligence in the exercise of the Christian virtues.

9. In favor of those who shall do as We have above laid down, We are pleased to open the heavenly treasure-house of the Church that they may find therein at once encouragements and rewards for their piety. We therefore grant to all those who, in the prescribed space of time, shall have taken part in the public recital of the Rosary and the Litanies, and shall have prayed for Our intention, seven years and seven times forty days of indulgence, obtainable each time. We will that those also shall share in these favors who are hindered by a lawful cause from joining in these public prayers of which We have spoken, provided that they shall have practiced those devotions in private and shall have prayed to God for Our intention. We remit all punishment and penalties for sins committed, in the form of a Pontifical indulgence, to all who, in the prescribed time, either publicly in the churches or privately at home (when hindered from the former by lawful cause) shall have at least twice practiced these pious exercises; and who shall have, after due confession, approached the holy table. We further grant a plenary indulgence to those who, either on the feast of the Blessed Virgin of the Rosary or within its octave, after having similarly purified their souls by a salutary confession, shall have approached the table of Christ and prayed in some church according to Our intention to God and the Blessed Virgin for the necessities of the Church.

10. And you, Venerable Brethren, — the more you have at heart the honor of Mary, and the welfare of human society, the more diligently apply yourselves to nourish the piety of the people towards the great Virgin, and to increase their confidence in her. We believe it to be part of the designs of Providence that, in these times of trial for the Church, the ancient devotion to the august Virgin should live and flourish amid the greatest part of the Christian world. May now the Christian nations, excited by Our exhortations, and inflamed by your appeals, seek the protection of Mary with an ardor growing greater day

by day; let them cling more and more to the practice of the Rosary, to that devotion which our ancestors were in the habit of practicing, not only as an ever-ready remedy for their misfortunes, but as a whole badge of Christian piety. The heavenly Patroness of the human race will receive with joy these prayers and supplications, and will easily obtain that the good shall grow in virtue, and that the erring should return to salvation and repent; and that God who is the avenger of crime, moved to mercy and pity may deliver Christendom and civil society from all dangers, and restore to them peace so much desired.

11. Encouraged by this hope, We beseech God Himself, with the most earnest desire of Our heart, through her in whom he has placed the fullness of all good, to grant you. Venerable Brethren, every gift of heavenly blessing. As an augury and pledge of which, We lovingly impart to you, to your clergy, and to the people entrusted to your care, the Apostolic Benediction.

Given in Rome, at St. Peter's, the 1st of September, 1883, in the sixth year of Our Pontificate.

Tametsi Futura Prospicientibus. On Jesus Christ the Redeemer. Pope Leo XIII - 1900

To Our Venerable Brethren, the Patriarchs, Primates, Archbishops, Bishops, and other Local Ordinaries having Peace and Communion with the Holy See.

Venerable Brethren, Health and Apostolic Benediction.

1. The outlook on the future is by no means free from anxiety; on the contrary, there are many serious reasons for alarm, on account of numerous and long-standing causes of evil, of both a public and a private nature. Nevertheless, the close of the century really seems in God's mercy to afford us some degree of consolation and hope. For no one will deny that renewed interest in spiritual matters and a revival of Christian faith and piety are influences of great moment for the common good. And there are sufficiently clear indications at the present day of a very general revival or augmentation of these virtues. For example, in the very midst of worldly allurements and in spite of so many obstacles to piety, what great crowds have flocked to Rome to visit the "Threshold of the Apostles" at the invitation of the Sovereign Pontiff! Both Italians and foreigners are openly devoting themselves to religious exercises, and, relying upon the indulgences offered by the Church, are most earnestly seeking the means to secure their eternal salvation. Who could fail to be moved by the present evident increase of devotion towards the person of Our Saviour? The ardent zeal of so many thousands, united in heart and mind, "from the rising of the Sun to the going down thereof," in venerating the Name of Jesus Christ and proclaiming His praises, is worthy of the best days of Christianity. Would that the outburst of these flames of antique faith might be followed by a mighty conflagration! Would that the splendid example of so many might kindle the enthusiasm of all! For what so necessary for our times as a widespread renovation among the nations of Christian principles and old-fashioned virtues? The great misfortune is that too many turn a deaf ear and will not listen to the teachings of this revival of piety. Yet, "did they but know the gift of God," did they but realise that the greatest of all misfortunes is to fall away from the World's Redeemer and to abandon Christian faith and practice, they would be only too eager to turn back, and so escape certain destruction.

2. The most important duty of the Church, and the one most peculiarly her own, is to defend and to propagate throughout the world the Kingdom of the Son of God, and to bring all men to salvation by communicating to them the divine benefits, so much so that her power and authority are chiefly exercised in this one work. Towards this end We are conscious of having devoted Our energies throughout Our difficult and anxious Pontificate even to the present day. And you too, Venerable Brethren, are wont constantly, yea daily, to give your chief thoughts and endeavours together with Ourselves to the selfsame task. But at the present moment all of us ought to make still further efforts, more especially on the occasion of the Holy Year, to disseminate far and wide the better knowledge and love of Jesus Christ by teaching, persuading, exhorting, if perchance our voice can be heard; and this, not so much to those who are ever ready to listen willingly to Christian teachings, but to those most unfortunate men who, whilst professing the Christian name, live strangers to the faith and love of Christ.

For these we feel the profoundest pity: these above all would we urge to think seriously of their present life and what its consequences will be if they do not repent.

3. The greatest of all misfortunes is never to have known Jesus Christ: yet such a state is free from the sin of obstinacy and ingratitude. But first to have known Him, and afterwards to deny or forget Him, is a crime so foul and so insane that it seems impossible for any man to be guilty of it. For Christ is the fountain-head of all good. Mankind can no more be saved without His power, than it could be redeemed without His mercy. “Neither is there salvation in any other. For there is no other name under heaven given to men whereby we must be saved” (Acts iv, 12). What kind of life that is from which Jesus Christ, “the power of God and the wisdom of God,” is excluded; what kind of morality and what manner of death are its consequences, can be clearly learnt from the example of nations deprived of the light of Christianity. If we but recall St. Paul’s description (Romans i., 24-32) of the mental blindness, the natural depravity, the monstrous superstitions and lusts of such peoples, our minds will be filled with horror and pity. What we here record is well enough known, but not sufficiently realised or thought about. Pride would not mislead, nor indifference enervate, so many minds, if the Divine mercies were more generally called to mind and if it were remembered from what an abyss Christ delivered mankind and to what a height He raised it. The human race, exiled and disinherited, had for ages been daily hurrying into ruin, involved in the terrible and numberless ills brought about by the sin of our first parents, nor was there any human hope of salvation, when Christ Our Lord came down as the Saviour from Heaven. At the very beginning of the world, God had promised Him as the conqueror of “the Serpent,” hence, succeeding ages had eagerly looked forward to His coming. The Prophets had long and clearly declared that all hope was in Him. The varying fortunes, the achievements, customs, laws, ceremonies and sacrifices of the Chosen People had distinctly and lucidly foreshadowed the truth, that the salvation of mankind was to be accomplished in Him who should be the Priest, Victim, Liberator, Prince of Peace, Teacher of all Nations, Founder of an Eternal Kingdom. By all these titles, images and prophecies, differing in kind though like in meaning, He alone was designated who “for His exceeding charity wherewith He loved us,” gave Himself up for our salvation. And so, when the fullness of time came in God’s Divine Providence, the only-begotten Son of God became man, and in behalf of mankind made most abundant satisfaction in His Blood to the outraged majesty of His Father and by this infinite price He redeemed man for His own. “You were not redeemed with corruptible things as gold or silver . . . but with the precious Blood of Christ, as of a lamb, unspotted and undefiled” (1 Peter i., 18-19). Thus all men, though already subject to His Kingly power, inasmuch as He is the Creator and Preserver of all, were over and above made His property by a true and real purchase. “You are not your own: for you are bought with a great price” (2 Corinthians vi, 19-20). Hence in Christ all things are made new. “The mystery of His will, according to His good pleasure which He hath purposed to Him, in the dispensation of the fullness of times to re-establish all things in Christ” (Ephesians i., 9-10). When Jesus Christ had blotted out the handwriting of the decree that was against us, fastening it to the cross, at once God’s wrath was appeased, the primeval fetters of slavery were struck off from unhappy and erring man, God’s favour was won back, grace restored, the gates of Heaven opened, the right to enter them revived, and the means afforded of doing so. Then man, as though awakening from a long-continued and deadly lethargy, beheld at length the light of the truth, for long ages desired, yet sought in vain. First of all, he realised that he was born to much higher and more glorious things than the frail and inconstant objects of sense which had hitherto formed the end of his thoughts and cares. He learnt that the meaning of human life, the supreme law, the end of all things was this: that we come from God and must return to Him. From this first principle the consciousness of human dignity was revived: men’s hearts realised the universal brotherhood: as a consequence, human rights and duties were either perfected or even newly created, whilst on all sides were evoked virtues undreamt of in pagan philosophy. Thus men’s aims, life, habits and customs received a new direction. As the knowledge of the Redeemer spread far and wide and His power, which destroyeth ignorance and former vices, penetrated into the very life-blood of the nations, such a change came about that the face of the world was entirely altered by the creation of a Christian civilisation. The remembrance of these events, Venerable Brethren, is full of infinite joy, but it also teaches us the lesson that we must both feel and render with our whole hearts gratitude to our Divine Saviour.

4. We are indeed now very far removed in time from the first beginnings of Redemption; but what difference does this make when the benefits thereof are perennial and immortal? He who once hath restored human nature ruined by sin the same preserveth and will preserve it for ever. “He gave Himself a redemption for all” (1 Timothy ii., 6). “In Christ all shall be made alive” (1 Corinthians xv., 22). “And of His Kingdom there shall be no end” (Luke i., 33). Hence by God’s eternal

decree the salvation of all men, both severally and collectively, depends upon Jesus Christ. Those who abandon Him become guilty by the very fact, in their blindness and folly, of their own ruin; whilst at the same time they do all that in them lies to bring about a violent reaction of mankind in the direction of that mass of evils and miseries from which the Redeemer in His mercy had freed them.

5. Those who go astray from the road wander far from the goal they aim at. Similarly, if the pure and true light of truth be rejected, men's minds must necessarily be darkened and their souls deceived by deplorably false ideas. What hope of salvation can they have who abandon the very principle and fountain of life? Christ alone is the Way, the Truth and the Life (John xiv., 6). If He be abandoned the three necessary conditions of salvation are removed.

6. It is surely unnecessary to prove, what experience constantly shows and what each individual feels in himself, even in the very midst of all temporal prosperity—that in God alone can the human will find absolute and perfect peace. God is the only end of man. All our life on earth is the truthful and exact image of a pilgrimage. Now Christ is the “Way,” for we can never reach God, the supreme and ultimate good, by this toilsome and doubtful road of mortal life, except with Christ as our leader and guide. How so? Firstly and chiefly by His grace; but this would remain “void” in man if the precepts of His law were neglected. For, as was necessarily the case after Jesus Christ had won our salvation, He left behind Him His Law for the protection and welfare of the human race, under the guidance of which men, converted from evil life, might safely tend towards God. “Going, teach ye all nations . . . teaching them to observe all things whatsoever I have commanded you” (Matthew xxviii., 19-20). “Keep my commandments” (John xiv., 15). Hence it will be understood that in the Christian religion the first and most necessary condition is docility to the precepts of Jesus Christ, absolute loyalty of will towards Him as Lord and King. A serious duty, and one which oftentimes calls for strenuous labour, earnest endeavour, and perseverance! For although by Our Redeemer's grace human nature hath been regenerated, still there remains in each individual a certain debility and tendency to evil. Various natural appetites attract man on one side and the other; the allurements of the material world impel his soul to follow after what is pleasant rather than the law of Christ. Still we must strive our best and resist our natural inclinations with all our strength “unto the obedience of Christ.” For unless they obey reason they become our masters, and carrying the whole man away from Christ, make him their slave. “Men of corrupt mind, who have made shipwreck of the faith, cannot help being slaves. . . They are slaves to a threefold concupiscence: of will, of pride, or of outward show” (St. Augustine, *De Vera Religione*, 37). In this contest every man must be prepared to undergo hard ships and troubles for Christ's sake. It is difficult to reject what so powerfully entices and delights. It is hard and painful to despise the supposed goods of the senses and of fortune for the will and precepts of Christ our Lord. But the Christian is absolutely obliged to be firm, and patient in suffering, if he wish to lead a Christian life. Have we forgotten of what Body and of what Head we are the members? “Having joy set before Him, He endured the Cross,” and He bade us deny ourselves. The very dignity of human nature depends upon this disposition of mind. For, as even the ancient Pagan philosophy perceived, to be master of oneself and to make the lower part of the soul, obey the superior part, is so far from being a weakness of will that it is really a noble power, in consonance with right reason and most worthy of a man. Moreover, to bear and to suffer is the ordinary condition of man. Man can no more create for himself a life free from suffering and filled with all happiness that he can abrogate the decrees of his Divine Maker, who has willed that the consequences of original sin should be perpetual. It is reasonable, therefore, not to expect an end to troubles in this world, but rather to steel one's soul to bear troubles, by which we are taught to look forward with certainty to supreme happiness. Christ has not promised eternal bliss in heaven to riches, nor to a life of ease, to honours or to power, but to long suffering and to tears, to the love of justice and to cleanness of heart.

7. From this it may clearly be seen what consequences are to be expected from that false pride which, rejecting our Saviour's Kingship, places man at the summit of all things and declares that human nature must rule supreme. And yet, this supreme rule can neither be attained nor even defined. The rule of Jesus Christ derives its form and its power from Divine Love: a holy and orderly charity is both its foundation and its crown. Its necessary consequences are the strict fulfilment of duty, respect of mutual rights, the estimation of the things of heaven above those of earth, the preference of the love of God to all things. But this supremacy of man, which openly rejects Christ, or at least ignores Him, is entirely founded upon selfishness, knowing neither charity nor self-devotion. Man may indeed be king, through Jesus Christ: but only on condition that he first

of all obey God, and diligently seek his rule of life in God's law. By the law of Christ we mean not only the natural precepts of morality and the Ancient Law, all of which Jesus Christ has perfected and crowned by His declaration, explanation and sanction; but also the rest of His doctrine and His own peculiar institutions. Of these the chief is His Church. Indeed whatsoever things Christ has instituted are most fully contained in His Church. Moreover, He willed to perpetuate the office assigned to Him by His Father by means of the ministry of the Church so gloriously founded by Himself. On the one hand He confided to her all the means of men's salvation, on the other He most solemnly commanded men to be subject to her and to obey her diligently, and to follow her even as Himself: "He that heareth you, heareth Me; and he that despiseth you, despiseth Me" (Luke x, 16). Wherefore the law of Christ must be sought in the Church. Christ is man's "Way"; the Church also is his "Way"-Christ of Himself and by His very nature, the Church by His commission and the communication of His power. Hence all who would find salvation apart from the Church, are led astray and strive in vain.

8. As with individuals, so with nations. These, too, must necessarily tend to ruin if they go astray from "The Way." The Son of God, the Creator and Redeemer of mankind, is King and Lord of the earth, and holds supreme dominion over men, both individually and collectively. "And He gave Him power, and glory, and a kingdom: and all peoples, tribes, and tongues shall serve Him" (Daniel vii., 14). "I am appointed King by Him . . . I will give Thee the Gentiles for Thy inheritance, and the uttermost parts of the earth for Thy possession" (Psalm ii., 6, 8). Therefore the law of Christ ought to prevail in human society and be the guide and teacher of public as well as of private life. Since this is so by divine decree, and no man may with impunity contravene it, it is an evil thing for the common weal wherever Christianity does not hold the place that belongs to it. When Jesus Christ is absent, human reason fails, being bereft of its chief protection and light, and the very end is lost sight of, for which, under God's providence, human society has been built up. This end is the obtaining by the members of society of natural good through the aid of civil unity, though always in harmony with the perfect and eternal good which is above nature. But when men's minds are clouded, both rulers and ruled go astray, for they have no safe line to follow nor end to aim at.

9. Just as it is the height of misfortune to go astray from the "Way," so is it to abandon the "Truth." Christ Himself is the first, absolute and essential "Truth," inasmuch as He is the Word of God, consubstantial and co-eternal with the Father, He and the Father being One. "I am the Way and the Truth." Wherefore if the Truth be sought by the human intellect, it must first of all submit it to Jesus Christ, and securely rest upon His teaching, since therein Truth itself speaketh. There are innumerable and extensive fields of thought, properly belonging to the human mind, in which it may have free scope for its investigations and speculations, and that not only agreeably to its nature, but even by a necessity of its nature. But what is unlawful and unnatural is that the human mind should refuse to be restricted within its proper limits, and, throwing aside its becoming modesty, should refuse to acknowledge Christ's teaching. This teaching, upon which our salvation depends, is almost entirely about God and the things of God. No human wisdom has invented it, but the Son of God hath received and drunk it in entirely from His Father: "The words which thou gavest me, I have given to them" (John xvii., 8). Hence this teaching necessarily embraces many subjects which are not indeed contrary to reason for that would be an impossibility-but so exalted that we can no more attain them by our own reasoning than we can comprehend God as He is in Himself. If there be so many things hidden and veiled by nature, which no human ingenuity can explain, and yet which no man in his senses can doubt, it would be an abuse of liberty to refuse to accept those which are entirely above nature, because their essence cannot be discovered. To reject dogma is simply to deny Christianity. Our intellect must bow humbly and reverently "unto the obedience of Christ," so that it be held captive by His divinity and authority: "bringing into captivity every understanding unto the obedience of Christ" (2 Corinthians x., 5). Such obedience Christ requires, and justly so. For He is God, and as such holds supreme dominion over man's intellect as well as over his will. By obeying Christ with his intellect man by no means acts in a servile manner, but in complete accordance with his reason and his natural dignity. For by his will he yields, not to the authority of any man, but to that of God, the author of his being, and the first principle to Whom he is subject by the very law of his nature. He does not suffer himself to be forced by the theories of any human teacher, but by the eternal and unchangeable truth. Hence he attains at one and the same time the natural good of the intellect and his own liberty. For the truth which proceeds from the teaching of Christ clearly demonstrates the real nature and value of every being; and man, being endowed with this knowledge, if he but obey the truth as perceived, will make all things subject to himself, not himself to them; his appetites to his reason, not his reason to his appetites. Thus the slavery of sin and falsehood will be shaken off,

and the most perfect liberty attained: “You shall know the truth, and the truth shall make you free” (John viii., 32). It is, then, evident that those whose intellect rejects the yoke of Christ are obstinately striving against God. Having shaken off God’s authority, they are by no means freer, for they will fall beneath some human sway. They are sure to choose someone whom they will listen to, obey, and follow as their guide. Moreover, they withdraw their intellect from the communication of divine truths, and thus limit it within a narrower circle of knowledge, so that they are less fitted to succeed in the pursuit even of natural science. For there are in nature very many things whose apprehension or explanation is greatly aided by the light of divine truth. Not unfrequently, too, God, in order to chastise their pride, does not permit men to see the truth, and thus they are punished in the things wherein they sin. This is why we often see men of great intellectual power and erudition making the grossest blunders even in natural science.

10. It must therefore be clearly admitted that, in the life of a Christian, the intellect must be entirely subject to God’s authority. And if, in this submission of reason to authority, our self-love, which is so strong, is restrained and made to suffer, this only proves the necessity to a Christian of long-suffering not only in will but also in intellect. We would remind those persons of this truth who desire a kind of Christianity such as they themselves have devised, whose precepts should be very mild, much more indulgent towards human nature, and requiring little if any hardships to be borne. They do not properly understand the meaning of faith and Christian precepts. They do not see that the Cross meets us everywhere, the model of our life, the eternal standard of all who wish to follow Christ in reality and not merely in name.

11. God alone is Life. All other beings partake of life, but are not life. Christ, from all eternity and by His very nature, is “the Life,” just as He is the Truth, because He is God of God. From Him, as from its most sacred source, all life pervades and ever will pervade creation. Whatever is, is by Him; whatever lives, lives by Him. For by the Word “all things were made; and without Him was made nothing that was made.” This is true of the natural life; but, as We have sufficiently indicated above, we have a much higher and better life, won for us by Christ’s mercy, that is to say, “the life of grace,” whose happy consummation is “the life of glory,” to which all our thoughts and actions ought to be directed. The whole object of Christian doctrine and morality is that “we being dead to sin, should live to justice” (I Peter ii., 24)-that is, to virtue and holiness. In this consists the moral life, with the certain hope of a happy eternity. This justice, in order to be advantageous to salvation, is nourished by Christian faith. “The just man liveth by faith” (Galatians iii., II). “Without faith it is impossible to please God” (Hebrews xi., 6). Consequently Jesus Christ, the creator and preserver of faith, also preserves and nourishes our moral life. This He does chiefly by the ministry of His Church. To Her, in His wise and merciful counsel, He has entrusted certain agencies which engender the supernatural life, protect it, and revive it if it should fail. This generative and conservative power of the virtues that make for salvation is therefore lost, whenever morality is dissociated from divine faith. A system of morality based exclusively on human reason robs man of his highest dignity and lowers him from the supernatural to the merely natural life. Not but that man is able by the right use of reason to know and to obey certain principles of the natural law. But though he should know them all and keep them inviolate through life-and even this is impossible without the aid of the grace of our Redeemer-still it is vain for anyone without faith to promise himself eternal salvation. “If anyone abide not in Me, he shall be cast forth as a branch, and shall wither, and they shall gather him up and cast him into the fire, and he burneth” (John xv., 6). “He that believeth not shall be condemned” (Mark xvi., 16). We have but too much evidence of the value and result of a morality divorced from divine faith. How is it that, in spite of all the zeal for the welfare of the masses, nations are in such straits and even distress, and that the evil is daily on the increase? We are told that society is quite able to help itself; that it can flourish without the assistance of Christianity, and attain its end by its own unaided efforts. Public administrators prefer a purely secular system of government. All traces of the religion of our forefathers are daily disappearing from political life and administration. What blindness! Once the idea of the authority of God as the Judge of right and wrong is forgotten, law must necessarily lose its primary authority and justice must perish: and these are the two most powerful and most necessary bonds of society. Similarly, once the hope and expectation of eternal happiness is taken away, temporal goods will be greedily sought after. Every man will strive to secure the largest share for himself. Hence arise envy, jealousy, hatred. The consequences are conspiracy, anarchy, nihilism. There is neither peace abroad nor security at home. Public life is stained with crime.

12. So great is this struggle of the passions and so serious the dangers involved, that we must either anticipate ultimate ruin or seek for an efficient remedy. It is of course both right and necessary to punish malefactors, to educate the masses, and by legislation to prevent crime in every possible way: but all this is by no means sufficient. The salvation of the nations must be looked for higher. A power greater than human must be called in to teach men's hearts, awaken in them the sense of duty, and make them better. This is the power which once before saved the world from destruction when groaning under much more terrible evils. Once remove all impediments and allow the Christian spirit to revive and grow strong in a nation, and that nation will be healed. The strife between the classes and the masses will die away; mutual rights will be respected. If Christ be listened to, both rich and poor will do their duty. The former will realise that they must observe justice and charity, the latter self-restraint and moderation, if both are to be saved. Domestic life will be firmly established (by the salutary fear of God as the Lawgiver. In the same way the precepts of the natural law, which dictates respect for lawful authority and obedience to the laws, will exercise their influence over the people. Seditions and conspiracies will cease. Wherever Christianity rules over all without let or hindrance there the order established by Divine Providence is preserved, and both security and prosperity are the happy result. The common welfare, then, urgently demands a return to Him from whom we should never have gone astray; to Him who is the Way, the Truth, and the Life, -and this on the part not only of individuals but of society as a whole. We must restore Christ to this His own rightful possession. All elements of the national life must be made to drink in the Life which proceedeth from Him- legislation, political institutions, education, marriage and family life, capital and labour. Everyone must see that the very growth of civilisation which is so ardently desired depends greatly upon this, since it is fed and grows not so much by material wealth and prosperity, as by the spiritual qualities of morality and virtue.

13. It is rather ignorance than ill-will which keeps multitudes away from Jesus Christ. There are many who study humanity and the natural world; few who study the Son of God. The first step, then, is to substitute knowledge for ignorance, so that He may no longer be despised or rejected because He is unknown. We conjure all Christians throughout the world to strive all they can to know their Redeemer as He really is. The more one contemplates Him with sincere and unprejudiced mind, the clearer does it become that there can be nothing more salutary than His law, more divine than His teaching. In this work, your influence, Venerable Brethren, and the zeal and earnestness of the entire Clergy, can do wonders. You must look upon it as a chief part of your duty to engrave upon the minds of your people the true knowledge, the very likeness of Jesus Christ; to illustrate His charity, His mercies, His teaching, by your writings and your words, in schools, in Universities, from the pulpit; wherever opportunity is offered you. The world has heard enough of the so-called "rights of man." Let it hear something of the rights of God. That the time is suitable is proved by the very general revival of religious feeling already referred to, and especially that devotion towards Our Saviour of which there are so many indications, and which, please God, we shall hand on to the New Century as a pledge of happier times to come. But as this consummation cannot be hoped for except by the aid of divine grace, let us strive in prayer, with united heart and voice, to incline Almighty God unto mercy, that He would not suffer those to perish whom He had redeemed by His Blood. May He look down in mercy upon this world, which has indeed sinned much, but which has also suffered much in expiation! And, embracing in His loving-kindness all races and classes of mankind, may He remember His own words: "I, if I be lifted up from the earth, will draw all things to Myself" (John xii., 32).

14. As a pledge of the Divine favours, and in token of Our fatherly affection, we lovingly impart to You, Venerable Brethren, and to your Clergy and People, the Apostolic Blessing.

Given at St. Peter's in Rome, the first day of November 1900, in the 23rd year of Our Pontificate.

Testem Benevolentiae Nostrae. Concerning New Opinions, Virtue, Nature and Grace, With Regard to Americanism. Pope Leo XIII - 1899

To Our Beloved Son, James Cardinal Gibbons, Cardinal Priest of the Title Sancta Maria, Beyond the Tiber, Archbishop of Baltimore:

LEO XIII, Pope-Beloved Son, Health and Apostolic Blessing: We send to you by this letter a renewed expression of that good will which we have not failed during the course of our pontificate to manifest frequently to you and to your colleagues in the episcopate and to the whole American people, availing ourselves of every opportunity offered us by the progress of your church or whatever you have done for safeguarding and promoting Catholic interests. Moreover, we have often considered and admired the noble gifts of your nation which enable the American people to be alive to every good work which promotes the good of humanity and the splendor of civilization. Although this letter is not intended, as preceding ones, to repeat the words of praise so often spoken, but rather to call attention to some things to be avoided and corrected; still because it is conceived in that same spirit of apostolic charity which has inspired all our letters, we shall expect that you will take it as another proof of our love; the more so because it is intended to suppress certain contentions which have arisen lately among you to the detriment of the peace of many souls.

It is known to you, beloved son, that the biography of Isaac Thomas Hecker, especially through the action of those who undertook to translate or interpret it in a foreign language, has excited not a little controversy, on account of certain opinions brought forward concerning the way of leading Christian life.

We, therefore, on account of our apostolic office, having to guard the integrity of the faith and the security of the faithful, are desirous of writing to you more at length concerning this whole matter.

The underlying principle of these new opinions is that, in order to more easily attract those who differ from her, the Church should shape her teachings more in accord with the spirit of the age and relax some of her ancient severity and make some concessions to new opinions. Many think that these concessions should be made not only in regard to ways of living, but even in regard to doctrines which belong to the deposit of the faith. They contend that it would be opportune, in order to gain those who differ from us, to omit certain points of her teaching which are of lesser importance, and to tone down the meaning which the Church has always attached to them. It does not need many words, beloved son, to prove the falsity of these ideas if the nature and origin of the doctrine which the Church proposes are recalled to mind. The Vatican Council says concerning this point: "For the doctrine of faith which God has revealed has not been proposed, like a philosophical invention to be perfected by human ingenuity, but has been delivered as a divine deposit to the Spouse of Christ to be faithfully kept and infallibly declared. Hence that meaning of the sacred dogmas is perpetually to be retained which our Holy Mother, the Church, has once declared, nor is that meaning ever to be departed from under the pretense or pretext of a deeper comprehension of them." -*Constitutio de Fide Catholica*, Chapter iv.

We cannot consider as altogether blameless the silence which purposely leads to the omission or neglect of some of the principles of Christian doctrine, for all the principles come from the same Author and Master, "the Only Begotten Son, Who is in the bosom of the Father."-John i, 18. They are adapted to all times and all nations, as is clearly seen from the words of our Lord to His apostles: "Going, therefore, teach all nations; teaching them to observe all things whatsoever I have commanded you, and behold, I am with you all days, even to the end of the world."-Matt. xxviii, 19. Concerning this point the Vatican Council says: "All those things are to be believed with divine and catholic faith which are contained in the Word of God, written or handed down, and which the Church, either by a solemn judgment or by her ordinary and universal magisterium, proposes for belief as having been divinely revealed."-*Const. de fide*, Chapter iii.

Let it be far from anyone's mind to suppress for any reason any doctrine that has been handed down. Such a policy would tend rather to separate Catholics from the Church than to bring in those who differ. There is nothing closer to our heart than to have those who are separated from the fold of Christ return to it, but in no other way than the way pointed out by Christ.

The rule of life laid down for Catholics is not of such a nature that it cannot accommodate itself to the exigencies of various times and places. (VOL. XXIV-13.) The Church has, guided by her Divine Master, a kind and merciful spirit, for which

reason from the very beginning she has been what St. Paul said of himself: “I became all things to all men that I might save all.”

History proves clearly that the Apostolic See, to which has been entrusted the mission not only of teaching but of governing the whole Church, has continued “in one and the same doctrine, one and the same sense, and one and the same judgment,” — *Const. de fide*, Chapter iv.

But in regard to ways of living she has been accustomed to so yield that, the divine principle of morals being kept intact, she has never neglected to accommodate herself to the character and genius of the nations which she embraces.

Who can doubt that she will act in this same spirit again if the salvation of souls requires it? In this matter the Church must be the judge, not private men who are often deceived by the appearance of right. In this, all who wish to escape the blame of our predecessor, Pius the Sixth, must concur. He condemned as injurious to the Church and the spirit of God who guides her the doctrine contained in proposition lxxviii of the Synod of Pistoia, “that the discipline made and approved by the Church should be submitted to examination, as if the Church could frame a code of laws useless or heavier than human liberty can bear.”

But, beloved son, in this present matter of which we are speaking, there is even a greater danger and a more manifest opposition to Catholic doctrine and discipline in that opinion of the lovers of novelty, according to which they hold such liberty should be allowed in the Church, that her supervision and watchfulness being in some sense lessened, allowance be granted the faithful, each one to follow out more freely the leading of his own mind and the trend of his own proper activity. They are of opinion that such liberty has its counterpart in the newly given civil freedom which is now the right and the foundation of almost every secular state.

In the apostolic letters concerning the constitution of states, addressed by us to the bishops of the whole Church, we discussed this point at length; and there set forth the difference existing between the Church, which is a divine society, and all other social human organizations which depend simply on free will and choice of men.

It is well, then, to particularly direct attention to the opinion which serves as the argument in behalf of this greater liberty sought for and recommended to Catholics.

It is alleged that now the Vatican decree concerning the infallible teaching authority of the Roman Pontiff having been proclaimed that nothing further on that score can give any solicitude, and accordingly, since that has been safeguarded and put beyond question a wider and freer field both for thought and action lies open to each one. But such reasoning is evidently faulty, since, if we are to come to any conclusion from the infallible teaching authority of the Church, it should rather be that no one should wish to depart from it, and moreover that the minds of all being leavened and directed thereby, greater security from private error would be enjoyed by all. And further, those who avail themselves of such a way of reasoning seem to depart seriously from the over-ruling wisdom of the Most High—which wisdom, since it was pleased to set forth by most solemn decision the authority and supreme teaching rights of this Apostolic See-willed that decision precisely in order to safeguard the minds of the Church’s children from the dangers of these present times.

These dangers, viz., the confounding of license with liberty, the passion for discussing and pouring contempt upon any possible subject, the assumed right to hold whatever opinions one pleases upon any subject and to set them forth in print to the world, have so wrapped minds in darkness that there is now a greater need of the Church’s teaching office than ever before, lest people become unmindful both of conscience and of duty.

We, indeed, have no thought of rejecting everything that modern industry and study has produced; so far from it that we welcome to the patrimony of truth and to an ever-widening scope of public well-being whatsoever helps toward the progress of learning and virtue. Yet all this, to be of any solid benefit, nay, to have a real existence and growth, can only be on the condition of recognizing the wisdom and authority of the Church.

Coming now to speak of the conclusions which have been deduced from the above opinions, and for them, we readily believe there was no thought of wrong or guile, yet the things themselves certainly merit some degree of suspicion. First, all external guidance is set aside for those souls who are striving after Christian perfection as being superfluous or indeed, not useful in any sense -the contention being that the Holy Spirit pours richer and more abundant graces than formerly upon the souls of the faithful, so that without human intervention He teaches and guides them by some hidden instinct of His own. Yet it is the sign of no small over-confidence to desire to measure and determine the mode of the Divine communication to mankind, since it wholly depends upon His own good pleasure, and He is a most generous dispenser 'of his own gifts. "The Spirit breatheth whereso He listeth." — John iii, 8.

"And to each one of us grace is given according to the measure of the giving of Christ." — Eph. iv, 7.

And shall any one who recalls the history of the apostles, the faith of the nascent church, the trials and deaths of the martyrs-and, above all, those olden times, so fruitful in saints-dare to measure our age with these, or affirm that they received less of the divine outpouring from the Spirit of Holiness? Not to dwell upon this point, there is no one who calls in question the truth that the Holy Spirit does work by a secret descent into the souls of the just and that He stirs them alike by warnings and impulses, since unless this were the case all outward defense and authority would be unavailing. "For if any persuades himself that he can give assent to saving, that is, to gospel truth when proclaimed, without any illumination of the Holy Spirit, who gives unto all sweetness both to assent and to hold, such an one is deceived by a heretical spirit."-From the Second Council of Orange, Canon 7.

Moreover, as experience shows, these monitions and impulses of the Holy Spirit are for the most part felt through the medium of the aid and light of an external teaching authority. To quote St. Augustine. "He (the Holy Spirit) co-operates to the fruit gathered from the good trees, since He externally waters and cultivates them by the outward ministry of men, and yet of Himself bestows the inward increase."-*De Gratia Christi*, Chapter xix. This, indeed, belongs to the ordinary law of God's loving providence that as He has decreed that men for the most part shall be saved by the ministry also of men, so has He wished that those whom He calls to the higher planes of holiness should be led thereto by men; hence St. Chrysostom declares we are taught of God through the instrumentality of men.-Homily I in *Inscrib. Altar*. Of this a striking example is given us in the very first days of the Church.

For though Saul, intent upon blood and slaughter, had heard the voice of our Lord Himself and had asked, "What dost Thou wish me to do?" yet he was bidden to enter Damascus and search for Ananias. Acts ix: "Enter the city and it shall be there told to thee what thou must do."

Nor can we leave out of consideration the truth that those who are striving after perfection, since by that fact they walk in no beaten or well-known path, are the most liable to stray, and hence have greater need than others of a teacher and guide. Such guidance has ever obtained in the Church; it has been the universal teaching of those who throughout the ages have been eminent for wisdom and sanctity-and hence to reject it would be to commit one's self to a belief at once rash and dangerous.

A thorough consideration of this point, in the supposition that no exterior guide is granted such souls, will make us see the difficulty of locating or determining the direction and application of that more abundant influx of the Holy Spirit so greatly extolled by innovators To practice virtue there is absolute need of the assistance of the Holy Spirit, yet we find those who are fond of novelty giving an unwarranted importance to the natural virtues, as though they better responded to the customs and necessities of the times and that having these as his outfit man becomes more ready to act and more strenuous in action. It is not easy to understand how persons possessed of Christian wisdom can either prefer natural to supernatural virtues or attribute to them a greater efficacy and fruitfulness. Can it be that nature conjoined with grace is weaker than when left to herself?

Can it be that those men illustrious for sanctity, whom the Church distinguishes and openly pays homage to, were deficient, came short in the order of nature and its endowments, because they excelled in Christian strength? And although it be

allowed at times to wonder at acts worthy of admiration which are the outcome of natural virtue—is there anyone at all endowed simply with an outfit of natural virtue? Is there any one not tried by mental anxiety, and this in no light degree? Yet ever to master such, as also to preserve in its entirety the law of the natural order, requires an assistance from on high. These single notable acts to which we have alluded will frequently upon a closer investigation be found to exhibit the appearance rather than the reality of virtue. Grant that it is virtue, unless we would “run in vain” and be unmindful of that eternal bliss which a good God in his mercy has destined for us, of what avail are natural virtues unless seconded by the gift of divine grace? Hence St. Augustine well says: “Wonderful is the strength, and swift the course, but outside the true path.” For as the nature of man, owing to the primal fault, is inclined to evil and dishonor, yet by the help of grace is raised up, is borne along with a new greatness and strength, so, too, virtue, which is not the product of nature alone, but of grace also, is made fruitful unto everlasting life and takes on a more strong and abiding character.

This overesteem of natural virtue finds a method of expression in assuming to divide all virtues in active and passive, and it is alleged that whereas passive virtues found better place in past times, our age is to be characterized by the active. That such a division and distinction cannot be maintained is patent—for there is not, nor can there be, merely passive virtue. “Virtue,” says St. Thomas Aquinas, “designates the perfection of some faculty, but end of such faculty is an act, and an act of virtue is naught else than the good use of free will,” acting, that is to say, under the grace of God if the act be one of supernatural virtue.

He alone could wish that some Christian virtues be adapted to certain times and different ones for other times who is unmindful of the apostle’s words: “That those whom He foreknew, He predestined to be made conformable to the image of His Son.”—Romans viii, 29. Christ is the teacher and the exemplar of all sanctity, and to His standard must all those conform who wish for eternal life. Nor does Christ know any change as the ages pass, “for He is yesterday and to-day and the same forever.”—Hebrews xiii, 8. To the men of all ages was the precept given: “Learn of Me, because I am meek and humble of heart.”—Matt. xi, 29.

To every age has He been made manifest to us as obedient even unto death; in every age the apostle’s dictum has its force: “Those who are Christ’s have crucified their flesh with its vices and concupiscences.” Would to God that more nowadays practiced these virtues in the degree of the saints of past times, who in humility, obedience and self-restraint were powerful “in word and in deed” —to the great advantage not only of religion, but of the state and the public welfare.

From this disregard of the — angelical virtues, erroneously styled passive, the step was a short one to a contempt of the religious life which has in some degree taken hold of minds. That such a value is generally held by the upholders of new views, we infer from certain statements concerning the vows which religious orders take. They say vows are alien to the spirit of our times, in that they limit the bounds of human liberty; that they are more suitable to weak than to strong minds; that so far from making for human perfection and the good of human organization, they are hurtful to both; but that this is as false as possible from the practice and the doctrine of the Church is clear, since she has always given the very highest approval to the religious method of life; nor without good cause, for those who under the divine call have freely embraced that state of life did not content themselves with the observance of precepts, but, going forward to the evangelical counsels, showed themselves ready and valiant soldiers of Christ. Shall we judge this to be a characteristic of weak minds, or shall we say that it is useless or hurtful to a more perfect state of life?

Those who so bind themselves by the vows of religion, far from having suffered a loss of liberty, enjoy that fuller and freer kind, that liberty, namely, by which Christ hath made us free. And this further view of theirs, namely, that the religious life is either entirely useless or of little service to the Church, besides being injurious to the religious orders cannot be the opinion of anyone who has read the annals of the Church. Did not your country, the United States, derive the beginnings both of faith and of culture from the children of these religious families? to one of whom but very lately, a thing greatly to your praise, you have decreed that a statue be publicly erected. And even at the present time wherever the religious families are found, how speedy and yet how fruitful a harvest of good works do they not bring forth! How very many leave home and seek strange lands to impart the truth of the gospel and to widen the bounds of civilization; and this they do with the greatest cheerfulness amid manifold dangers! Out of their number not less, indeed, than from the rest of the clergy, the Christian

world finds the preachers of God's word, the directors of conscience, the teachers of youth and the Church itself the examples of all sanctity.

Nor should any difference of praise be made between those who follow the active state of life and those others who, charmed with solitude, give themselves to prayer and bodily mortification. And how much, indeed, of good report these have merited, and do merit, is known surely to all who do not forget that the "continual prayer of the just man" avails to placate and to bring down the blessings of heaven when to such prayers bodily mortification is added.

But if there be those who prefer to form one body without the obligation of the vows let them pursue such a course. It is not new in the Church, nor in any wise censurable. Let them be careful, however, not to set forth such a state above that of religious orders. But rather, since mankind are more disposed at the present time to indulge themselves in pleasures, let those be held in greater esteem "who having left all things have followed Christ."

Finally, not to delay too long, it is stated that the way and method hitherto in use among Catholics for bringing back those who have fallen away from the Church should be left aside and another one chosen, in which matter it will suffice to note that it is not the part of prudence to neglect that which antiquity in its long experience has approved and which is also taught by apostolic authority. The scriptures teach us that it is the duty of all to be solicitous for the salvation of one's neighbor, according to the power and position of each. The faithful do this by religiously discharging the duties of their state of life, by the uprightness of their conduct, by their works of Christian charity and by earnest and continuous prayer to God. On the other hand, those who belong to the clergy should do this by an enlightened fulfillment of their preaching ministry, by the pomp and splendor of ceremonies especially by setting forth that sound form of doctrine which Saint Paul inculcated upon Titus and Timothy. But if, among the different ways of preaching the word of God that one sometimes seems to be preferable, which directed to non-Catholics, not in churches, but in some suitable place, in such wise that controversy is not sought, but friendly conference, such a method is certainly without fault. But let those who undertake such ministry be set apart by the authority of the bishops and let them be men whose science and virtue has been previously ascertained. For we think that there are many in your country who are separated from Catholic truth more by ignorance than by ill-will, who might perchance more easily be drawn to the one fold of Christ if this truth be set forth to them in a friendly and familiar way.

From the foregoing it is manifest, beloved son, that we are not able to give approval to those views which, in their collective sense, are called by some "Americanism." But if by this name are to be understood certain endowments of mind which belong to the American people, just as other characteristics belong to various other nations, and if, moreover, by it is designated your political condition and the laws and customs by which you are governed, there is no reason to take exception to the name. But if this is to be so understood that the doctrines which have been adverted to above are not only indicated, but exalted, there can be no manner of doubt that our venerable brethren, the bishops of America, would be the first to repudiate and condemn it as being most injurious to themselves and to their country. For it would give rise to the suspicion that there are among you some who conceive and would have the Church in America to be different from what it is in the rest of the world.

But the true church is one, as by unity of doctrine, so by unity of government, and she is catholic also. Since God has placed the center and foundation of unity in the chair of Blessed Peter, she is rightly called the Roman Church, for "where Peter is, there is the church." Wherefore, if anybody wishes to be considered a real Catholic, he ought to be able to say from his heart the selfsame words which Jerome addressed to Pope Damasus: "I, acknowledging no other leader than Christ, am bound in fellowship with Your Holiness; that is, with the chair of Peter. I know that the church was built upon him as its rock, and that whosoever gathereth not with you, scattereth."

We having thought it fitting, beloved son, in view of your high office, that this letter should be addressed specially to you. It will also be our care to see that copies are sent to the bishops of the United States, testifying again that love by which we embrace your whole country, a country which in past times has done so much for the cause of religion, and which will by

the Divine assistance continue to do still greater things. To you, and to all the faithful of America, we grant most lovingly, as a pledge of Divine assistance, our apostolic benediction.

Given at Rome, from St. Peter's, the 22nd day of January, 1899, and the twenty-first of our pontificate.

Leo XIII

Urbanitatis Veteris. On the Foundation of a Seminary in Athens. Pope Leo XIII - 1901

To the Archbishops and Bishops of the Latin Church in Greece.

1. Greece, the adornment of ancient civilization and the mother of all the arts, even after so many misfortunes in its affairs and such great variety in its fortunes, has nevertheless in no way grown old in the memory and admiration of men. Indeed no one is so uncivilized as not to be moved by reflecting on its greatness and glory. In Our case there resides in Our spirit not only a remembrance joined with admiration but a real love, and that too from a long time back. From Our youth We have ever admired Ionian and Attic literature and especially that science concerned with the search for the truth in which the outstanding philosophers of your nation have played such an influential role that the human mind does not seem to have been able to progress any further by the light of nature alone. How much We value this wisdom of the Greeks is sufficiently clear from the diligent and manifold solicitude exercised from the high office of Our Pontificate in restoring and making known the philosophy of the Angelic Doctor. For if those whose training and teaching have been followed in acquiring wisdom rightly receive a large part of the glory due wise men, We judge that your Aristotle certainly has received honor from the fact that We have honored blessed Thomas Aquinas, easily the most outstanding of the disciples and great followers of Aristotle.

2. Moreover, if We are to speak of Christian issues, the Greek practice of the sacraments has always been approved by Us: in the ceremonies and sacred rites which Greece takes care to preserve spotless, as they have been received from their ancestors, We have always paid reverence to this image of ancient custom and majesty joined with variety. And since it is both right and expedient that these rites should remain as incorrupt as they are, We have restored to its original plan and pristine form the Roman College, named after Athanasius the Great, for students of the Greek rite. Likewise the reverence due to the Fathers and Doctors which Greece has produced, and they were by God's benevolence many and great, has only increased with time. Practically from the beginning of Our Pontificate, We have determined to give greater honor to Cyril and Methodius. It has been Our desire, led by devotion, to make better known from east to west the virtues and deeds of both these men so that they, deserving of a universal Catholic name, may be more reverently cherished by Catholics everywhere.

3. Moreover we are delighted to no little degree by those of Our predecessors to whom Greece gave birth and race, and frequently We recall how wisely they aided and abetted the Christian Church as it progressed through hard and difficult times in those days. How bravely most of them, as Anacletus, Telesphorus, Hyginus, after accomplishing great labors, underwent martyrdom. Although, to tell the truth, We scarcely ever recall the Popes of Greek origin without grief and longing because of the great loss brought about by the misfortune of later centuries. We refer to that ancient union, free from discord, by which Greeks and Latins were held together for their mutual profit when that part of the earth which had produced Socrates and Plato often provided the Supreme Pontiffs. The sharing of man and great blessings would have remained if concord had remained.

4. However, in no way should our spirits lose courage by recalling ancient memories, but rather be inspired to salutary vigilance, to fruitful labors. Continue to exercise your episcopal duty skillfully, as indeed you do: labor so that whoever obeys your sacred authority may everyday be more aware of what the profession of the Catholic faith demands, and learn from your example to unite the proper love of their country with a love and zeal for their holy faith. As for Our part, We

will be zealous to defend, preserve, and strengthen the Catholicism in your midst with all possible labor and exertion. We know full well the great role played for the protection of morals, for civil discipline, and for the very glory of the Catholic name by the education of souls and the practice of the arts of the mind. For this reason, We founded some years ago a college at Athens in which Catholic youth might have the opportunity to give themselves to letters and, in particular, learn the language which at the hands of Homer and Demosthenes produced such splendor. Recently your joint letter of 9 September urges the introduction there of something similar which would look to the education of young clerics. You have Our agreement and consent; to be sure We judge it most useful and most opportune that that house of letters at Athens, which We have mentioned, be accessible also to students of sacred things. There they may give themselves over to the practice of more refined humane studies, and not be permitted to come into contact with theology or philosophy before they have thoroughly learned their ancestral tongue and literature in their own chief city. By this means they will better protect the dignity of their vocation and will carry out more usefully their ministry. Therefore We have willingly taken up your suggestion to establish such a seminary for young clerics of the Latin rite, but of Greek birth, as well as other easterners of the Greek tongue. At another time in a letter, We will describe the plan of the whole enterprise and the regulating principles of the institution.

5. Moreover if you reflect but a short time you will discover the same goodwill in Our predecessors as in Ourselves, who never neglected anything in their power which seemed to be of benefit for your nation. Thus, as history attests, Pius V, belonging to that alliance of Christian princes who triumphed so magnificently in the Echinades Islands, wished not only to defend Italy but also to free all of Greece. To this end did this most holy Pontiff toil for the state and well being of Greece. And if hope eluded both the man and his undertakings, nonetheless it was certainly a great undertaking full of love, and it was not his fault that it was not successful. Moreover in much more recent memory, when your fathers were laboring to expel a foreign master and claim their own rights, the Roman states offered a safe refuge to all those compelled at the time to abandon their native soil. Nor could they have been received in a more open-handed manner than they were by Pius VII, who bade the territories he ruled to be open to the refugees and was eager moreover to come to their aid with every resource and in every fashion. These events are recalled now for no other reason than to reveal from this accustomed manner of acting the fraternal nature of the goodwill and the true desires of the Roman Pontificate. Will not prejudiced opinions, which lamentable occurrences in the distant past have implanted so strongly, gradually, and with God's help give ground to the truth? The true nature of things must surely appear to those who judge with equity and integrity, namely, that the oriental peoples have nothing to fear if the union with the Roman Church should be restored: nothing whatsoever would be lost to Greece of its dignity, its fame, and all its adornments; nay, more, no little reinforcement of its glory would accrue. The age of Constantine was not deficient as far as the flourishing state of the nation is concerned. What did the times of Athanasius or Chrysostom leave wanting? And yet in those times the authority of the Roman Pontiff was held sacred by all. Both east and west, to the agreement and profit of the souls of both, gave allegiance to the same as to the legitimate successor of blessed Peter and, in consequence, to the supreme ruler of the Christian Church.

6. We, meanwhile, continue, insofar as is possible and proper, to commend your entire nation to the common savior of all, Jesus Christ, not in vain, as We trust, through the advocacy of the Virgin Mother of God, whom the Greeks have always honored with special veneration and have most truthfully and charmingly called "ever holy."

7. As a presage of the divine aid and in testimony to Our benevolence, we most lovingly in the Lord impart the Apostolic Blessing to you, Venerable Brothers, the clergy and your people.

Given in Rome at St. Peter's, 20 November 1901, in the 25th Year of Our Pontificate.

Vi E Ben Noto. On the Rosary and Public Life. Pope Leo XIII - 1887

To the Bishops of Italy.

Venerable Brethren,

You know how We place amid present dangers Our confidence in the Glorious Virgin of the Holy Rosary, for the safety and prosperity of Christendom and the peace and tranquillity of the Church. Mindful that in moments of great trial, pastors and people have ever had recourse with entire confidence to the august Mother of God, in whose hands are all graces, certain too, that devotion to Our Lady of the Rosary is most opportune for the needs of these times, We have desired to revive everywhere this devotion, and to spread it far and wide among the faithful of the world. Oftentimes already We, in recommending the pious practice of devoting October to honoring Our Lady, have pointed out Our reasons and hope for so doing, and the forms to be observed; and the entire Church, docile to Our desires, has ever replied by special manifestations of devotion; and now is making ready to pay to Mary, during a whole month, a daily tribute of the devotion so dear to it. In such pious rivalry Italy has not been behind-hand, for devotion to Our Lady is deeply and widely rooted in this land; and We doubt not that this year too, Italy will set a glorious example of love for the august Mother of God, and will give Us fresh reasons for consolation and hope. Nevertheless We cannot do less than address to you, Venerable Brethren, a few words of exhortation, so that with particular and renewed zeal the month dedicated to the Most Holy Virgin of the Rosary may be sanctified in every diocese of Italy.

2. It is easy to imagine what reasons We have for doing this. Since God called Us to govern His Church on earth, We have sought to use every possible means that We deemed suitable, for the sanctification of souls and the extension of the reign of Jesus Christ. We have excepted from Our daily solicitude no nation and no people, mindful that Our Redeemer shed His precious blood on the Cross and opened the reign of grace and of glory for all. None, however, can be surprised that We showed special care for the Italian people, for Our Divine Master Jesus Christ chose, from out all the world, Italy to be the seat of His Vicar on earth, and in His providential designs appointed Rome to be the capital of the Catholic world. On this account the Italian people is called upon to live close to the Father of the whole Christian family, and to share in a special way in his sorrows and his glory. Unfortunately We find in Italy much to sadden Our souls. Faith and Christian morals, the precious inheritance bequeathed by Our ancestors, and in all past times the glory of Our country and of Italy's great ones, are being attacked artfully and in covert ways, or even openly, with cynicism that is revolting, by a handful of men who seek to rob others of that faith and morality they have themselves lost. In this more especially is seen the work of the sects, and of those who are more or less their willing tools. Above all, in this city of Rome, where Christ's Vicar has his See are their efforts concentrated and their diabolical designs displayed with ferocious obstinacy.

3. We need not tell you, Venerable Brethren, with what bitterness Our soul is filled at seeing the danger there is for the salvation of so many of Our beloved children. And Our sorrow is greater because We find it impossible to oppose such great evil with that salutary efficacy We would desire and that We have the right to use, for you know, Venerable Brethren, and all the world knows, the state to which we are reduced. On this account We feel a still greater desire to call upon the Mother of God and to ask her help. Let all good Italians pray for their misguided brethren, for their common Father the Roman Pontiff, that God, in His infinite mercy, may hear and answer the prayers of a father and his sons. And Our most lively and sure hope is placed in the Queen of the Rosary, who has shown herself, since she has been invoked by that title, so ready to help the Church and Christian peoples in their necessities. Already have We recorded these glories and the great triumphs won over the Albigenses and other powerful enemies, glories and triumphs which have not only profited the Church, afflicted and persecuted, but also the temporal welfare of peoples and nations. Why in this hour of need should We not behold again such marvels of the power and goodness of the august Virgin, for the good of the Church and its Head, and of the whole Christian world, if the faithful only revive, on their part, the magnificent examples of piety given by their forefathers, under similar circumstances? And to make this most powerful Queen more and more propitious, We would honor her more and more in the invocation of the Rosary, and increase this devotion. And to this end We have made a double of the second class for all the Church of the Feast of the Rosary. And for the same purpose We ardently desire the

Catholics of Italy, with lively faith, especially during this month of October, to invoke this august Virgin and to do loving violence to her mother's heart, and to pray to her for the triumph of the Church and the Apostolic See, for the liberty of the Vicar of Jesus Christ on earth, and for peace and public prosperity. And, since the effects of such prayers will be proportionate to the dispositions of those offering them, We ardently exhort you, venerable brethren, devote all your care and zeal to kindle among those committed to your charge a strong, living and active faith, and to call on all to return by penance to grace and to the faithful fulfillment of; all their duties. Among such duties, considering the state of the times, must be reckoned as paramount an open and sincere profession of the faith and teaching of Jesus Christ, casting aside all human respect, and considering before all things the interest of religion and the salvation of souls. It cannot be concealed that, although thanks to the mercy of God religious feeling is strong and widely spread among Italians, nevertheless by the evil influence of men and the times religious indifference is on the increase, and hence there is lessening of that respect and filial love for the Church which was the glory of our ancestors and in which they placed their highest ambition. Let it be your work, venerable brethren, to revive this Christian feeling among your people, an interest in the Catholic cause, a confidence in Our Lady's help, and a spirit of prayer. It is certain that the august Queen, invoked thus well by her many sons, would deign to hear their prayer, console Us in Our sorrow, and crown Our efforts for the Church and for Italy, by granting better times to both. With these desires, We bestow on you venerable brethren, and the clergy and people committed to your care, the Apostolic Benediction as a promise of graces and favors of the highest kind from heaven.

Given at the Vatican this 20th day of September 1887.

POPE ST. PIUS X (AUGUST 4, 1903 – AUGUST 20, 1914)

Pope Saint Pius X (Italian: Pio X), born Giuseppe Melchiorre Sarto, (2 June 1835 – 20 August 1914) was Pope from August 1903 to his death in 1914.

Acerbo Nimis. On Teaching Christian Doctrine. Pope Pius X - 1905

To the Patriarchs, Primate, Archbishops, Bishops and other Ordinaries in Peace and Communion with the Apostolic See.

Venerable Brethren, Health and the Apostolic Blessing.

At this very troublesome and difficult time, the hidden designs of God have conducted Our poor strength to the office of Supreme pastor, to rule the entire flock of Christ. The enemy has, indeed, long been prowling about the fold and attacking it with such subtle cunning that now, more than ever before, the prediction of the Apostle to the elders of the Church of Ephesus seems to be verified: “I know that . . . fierce wolves will get in among you, and will not spare the flock.”[1] Those who still are zealous for the glory of God are seeking the causes and reasons for this decline in religion. Coming to a different explanation, each points out, according to his own view, a different plan for the protection and restoration of the kingdom of God on earth. But it seems to Vs, Venerable Brethren, that while we should not overlook other considerations, We are forced to agree with those who hold that the chief cause of the present indifference and, as it were, infirmity of soul, and the serious evils that result from it, is to be found above all in ignorance of things divine. This is fully in accord with what God Himself declared through the Prophet Osee: “And there is no knowledge of God in the land. Cursing and lying and killing and theft and adultery have overflowed: and blood hath touched blood. Thereafter shall the land mourn, and everyone that dwelleth in it shall languish.”[2]

2. It is a common complaint, unfortunately too well founded, that there are large numbers of Christians in our own time who are entirely ignorant of those truths necessary for salvation. And when we mention Christians, We refer not only to the masses or to those in the lower walks of life — for these find some excuse for their ignorance in the fact that the demands of their harsh employers hardly leave them time to take care of themselves or of their dear ones — but We refer to those especially who do not lack culture or talents and, indeed, are possessed of abundant knowledge regarding things of the world but live rashly and imprudently with regard to religion. It is hard to find words to describe how profound is the darkness in which they are engulfed and, what is most deplorable of all, how tranquilly they repose there. They rarely give thought to God, the Supreme Author and Ruler of all things, or to the teachings of the faith of Christ. They know nothing of the Incarnation of the Word of God, nothing of the perfect restoration of the human race which He accomplished. Grace, the greatest of the helps for attaining eternal things, the Holy Sacrifice and the Sacraments by which we obtain grace, are entirely unknown to them. They have no conception of the malice and baseness of sin; hence they show no anxiety to avoid sin or to renounce it. And so they arrive at life’s end in such a condition that, lest all hope of salvation be lost, the priest is obliged to give in the last few moments of life a summary teaching of religion, a time which should be devoted to stimulating the soul to greater love for God. And even this as too often happens only when the dying man is not so sinfully ignorant as to look upon the ministration of the priest as useless, and then calmly faces the fearful passage to eternity without making his peace with God. And so Our Predecessor, Benedict XIV, had just cause to write: “We declare that a great number of those who are condemned to eternal punishment suffer that everlasting calamity because of ignorance of those mysteries of faith which must be known and believed in order to be numbered among the elect.”[3]

3. There is then, Venerable Brethren, no reason for wonder that the corruption of morals and depravity of life is already so great, and ever increasingly greater, not only among uncivilized peoples but even in those very nations that are called Christian. The Apostle Paul, writing to the Ephesians, repeatedly admonished them in these words: “But immorality and every uncleanness or covetousness, let it not even be named among you, as become saints; or obscenity or foolish talk.”[4] He also places the foundation of holiness and sound morals upon a knowledge of divine things-which holds in check evil

desires: “See to it therefore, brethren, that you walk with care: not as unwise but as wise. . . Therefore, do not become foolish, but understand what the will of the Lord is.”[5] And rightly so. For the will of man retains but little of that divinely implanted love of virtue and righteousness by which it was, as it were, attracted strongly toward the real and not merely apparent good. Disordered by the stain of the first sin, and almost forgetful of God, its Author, it improperly turns every affection to a love of vanity and deceit. This erring will, blinded by its own evil desires, has need therefore of a guide to lead it back to the paths of justice whence it has so unfortunately strayed. The intellect itself is this guide, which need not be sought elsewhere, but is provided by nature itself. It is a guide, though, that, if it lack its companion light, the knowledge of divine things, will be only an instance of the blind leading the blind so that both will fall into the pit. The holy king David, praising God for the light of truth with which He had illumined the intellect, exclaimed: “The light of Thy countenance, O Lord, is signed upon us.”[6] Then he described the effect of this light by adding: “Thou hast given gladness in my heart,” gladness, that is, which enlarges our heart so that it runs in the way of God’s Commandments.

4. All this becomes evident on a little reflection. Christian teaching reveals God and His infinite perfection with far greater clarity than is possible by the human faculties alone. Nor is that all. This same Christian teaching also commands us to honor God by faith, which is of the mind, by hope, which is of the will, by love, which is of the heart; and thus the whole man is subjected to the supreme Maker and Ruler of all things. The truly remarkable dignity of man as the son of the heavenly Father, in Whose image he is formed, and with Whom he is destined to live in eternal happiness, is also revealed only by the doctrine of Jesus Christ. From this very dignity, and from man’s knowledge of it, Christ showed that men should love one another as brothers, and should live here as become children of light, “not of revelry and drunkenness, not in debauchery and wantonness, not in strife and jealousy.”[7] He also bids us to place all our anxiety and care in the hands of God, for He will provide for us; He tells us to help the poor, to do good to those who hate us, and to prefer the eternal welfare of the soul to the temporal goods of this life. Without wishing to touch on every detail, nevertheless is it not true that the proud man is urged and commanded by the teaching of Christ to strive for humility, the source of true glory? “Whoever, therefore, humbles himself. . . he is the greatest in the kingdom of heaven.”[8] From that same teaching we learn prudence of the spirit, and thereby we avoid prudence of the flesh; we learn justice, by which we give to every man his due; fortitude, which prepares us to endure all things and with steadfast heart suffer all things for the sake of God and eternal happiness; and, last of all, temperance through which we cherish even poverty borne out of love for God, nay, we even glory in the cross itself, unmindful of its shame. In fine, Christian teaching not only bestows on the intellect the light by which it attains truth, but from it our will draws that ardor by which we are raised up to God and joined with Him in the practice of virtue.

5. We by no means wish to conclude that a perverse will and unbridled conduct may not be joined with a knowledge of religion. Would to God that facts did not too abundantly prove the contrary! But We do maintain that the will cannot be upright nor the conduct good when the mind is shrouded in the darkness of crass ignorance. A man who walks with open eyes may, indeed, turn aside from the right path, but a blind man is in much more imminent danger of wandering away. Furthermore, there is always some hope for a reform of perverse conduct so long as the light of faith is not entirely extinguished; but if lack of faith is added to depraved morality because of ignorance, the evil hardly admits of remedy, and the road to ruin lies open.

6. How many and how grave are the consequences of ignorance in matters of religion! And on the other hand, how necessary and how beneficial is religious instruction! It is indeed vain to expect a fulfillment of the duties of a Christian by one who does not even know them.

7. We must now consider upon whom rests the obligation to dissipate this most pernicious ignorance and to impart in its stead the knowledge that is wholly indispensable. There can be no doubt, Venerable Brethren, that this most important duty rests upon all who are pastors of souls. On them, by command of Christ, rest the obligations of knowing and of feeding the flocks committed to their care; and to feed implies, first of all, to teach. “I will give you pastors according to my own heart,” God promised through Jeremias, “and they shall feed you with knowledge and doctrine.”[9] Hence the Apostle Paul said: “Christ did not send me to baptize, but to preach the gospel,”[10] thereby indicating that the first duty of all those who are entrusted in any way with the government of the Church is to instruct the faithful in the things of God.

8. We do not think it necessary to set forth here the praises of such instruction or to point out how meritorious it is in God's sight. If, assuredly, the alms with which we relieve the needs of the poor are highly praised by the Lord, how much more precious in His eyes, then, will be the zeal and labor expended in teaching and admonishing, by which we provide not for the passing needs of the body but for the eternal profit of the soul! Nothing, surely, is more desirable, nothing more acceptable to Jesus Christ, the Savior of souls, Who testifies of Himself through Isaias: "To bring good news to the poor he has sent me." [11]

9. Here then it is well to emphasize and insist that for a priest there is no duty more grave or obligation more binding than this. Who, indeed, will deny that knowledge should be joined to holiness of life in the priest? "For the lips of the priest shall keep knowledge." [12] The Church demands this knowledge of those who are to be ordained to the priesthood. Why? Because the Christian people expect from them knowledge of the divine law, and it was for that end that they were sent by God. "And they shall seek the law at his mouth; because he is the angel of the Lord of hosts." [13] Thus the bishop speaking to the candidates for the priesthood in the ordination ceremony says: "Let your teaching be a spiritual remedy for God's people; may they be worthy fellow-workers of our order; and thus meditating day and night on His law, they may believe what they read, and teach what they shall believe." [14]

10. If what We have just said is applicable to all priests, does it not apply with much greater force to those who possess the title and the authority of parish priests, and who, by virtue of their rank and in a sense by virtue of a contract, hold the office of pastors of souls? These are, to a certain extent, the pastors and teachers appointed by Christ in order that the faithful might not be as "children, tossed to and fro and carried about by every wind of doctrine devised in the wickedness of men," but that practicing "the truth in love," they may, "grow up in all things in him who is the head, Christ." [15]

11. For this reason the Council of Trent, treating of the duties of pastors of souls, decreed that their first and most important work is the instruction of the faithful. [16] It therefore prescribes that they shall teach the truths of religion on Sundays and on the more solemn feast days; moreover during the holy seasons of Advent and Lent they are to give such instruction every day or at least three times a week. This, however, was not considered enough. The Council provided for the instruction of youth by adding that the pastors, either personally or through others, must explain the truths of religion at least on Sundays and feast days to the children of the parish, and inculcate obedience to God and to their parents. When the Sacraments are to be administered, it enjoins upon pastors the duty to explain their efficacy in plain and simple language.

12. These prescriptions of the Council of Trent have been summarized and still more clearly defined by Our Predecessor, Benedict XIV, in his Constitution "Esti minime." "Two chief obligations," he wrote, "have been imposed by the Council of Trent on those who have the care of souls: first, that of preaching the things of God to the people on the feast days; and second, that of teaching the rudiments of faith and of the divine law to the youth and others who need such instruction." Here the wise Pontiff rightly distinguishes between these two duties: one is what is commonly known as the explanation of the Gospel and the other is the teaching of Christian doctrine. Perhaps there are some who, wishing to lessen their labors, would believe that the homily on the Gospel can take the place of catechetical instruction. But for one who reflects a moment, such is obviously impossible. The sermon on the holy Gospel is addressed to those who should have already received knowledge of the elements of faith. It is, so to speak, bread broken for adults. Catechetical instruction, on the other hand, is that milk which the Apostle Peter wished the faithful to desire in all simplicity like newborn babes.

13. The task of the catechist is to take up one or other of the truths of faith or of Christian morality and then explain it in all its parts; and since amendment of life is the chief aim of his instruction, the catechist must needs make a comparison between what God commands us to do and what is our actual conduct. After this, he will use examples appropriately taken from the Holy Scriptures, Church history, and the lives of the saints — thus moving his hearers and clearly pointing out to them how they are to regulate their own conduct. He should, in conclusion, earnestly exhort all present to dread and avoid vice and to practice virtue.

14. We are indeed aware that the work of teaching the Catechism is unpopular with many because as a rule it is deemed of little account and for the reason that it does not lend itself easily to the winning of public praise. But this in Our opinion is

a judgment based on vanity and devoid of truth. We do not disapprove of those pulpit orators who, out of genuine zeal for the glory of God, devote themselves to defense of the faith and to its spread, or who eulogize the saints of God. But their labor presupposes labor of another kind, that of the catechist. And so if this be lacking, then the foundation is wanting; and they labor in vain who build the house. Too often it happens that ornate sermons which receive the applause of crowded congregations serve but to tickle the ears and fail utterly to touch the hearts of the hearers. Catechetical instruction, on the other hand, plain and simple though it be, is the word of which God Himself speaks through the lips of the prophet Isaias: “And as the rain and the snow come down from heaven, and return no more thither, but soak the earth and water it, and make it to spring and give seed to the sower and bread to the eater: so shall my word be, which shall go forth from my mouth. It shall not return to me void, but it shall do whatsoever I please and shall prosper in the things for which I sent it.”[17] We believe the same may be said of those priests who work hard to produce books which explain the truths of religion. They are surely to be commended for their zeal, but how many are there who read these works and take from them a fruit commensurate with the labor and intention of the writers? The teaching of the Catechism, on the other hand, when rightly done, never fails to profit those who listen to it

15. In order to enkindle the zeal of the ministers of God, We again insist on the need to reach the ever-increasing numbers of those who know nothing at all of religion, or who possess at most only such knowledge of God and Christian truths as befits idolaters. How many there are, alas, not only among the young, but among adults and those advanced in years, who know nothing of the chief mysteries of faith; who on hearing the name of Christ can only ask? “Who is he. . . that I may believe in him?”[18] In consequence of this ignorance, they do not consider it a crime to excite and nourish hatred against their neighbor, to enter into most unjust contracts, to do business in dishonest fashion, to hold the funds of others at an exorbitant interest rate, and to commit other iniquities no less reprehensible. They are, moreover, ignorant of the law of Christ which not only condemns immoral actions but also forbids deliberate immoral thoughts and desires. Even when for some reason or other they avoid sensual pleasures, they nevertheless entertain evil thoughts without the least scruple, thereby multiplying their sins above the number of the hairs of the head. These persons are found, we deem it necessary to repeat, not merely among the poorer classes of the people or in sparsely settled districts, but also among those in the higher walks of life, even, indeed, among those puffed up with learning, who, relying upon a vain erudition, feel free to ridicule religion and to “deride whatever they do not know.”[19]

16. Now, if we cannot expect to reap a harvest when no seed has been planted, how can we hope to have a people with sound morals if Christian doctrine has not been imparted to them in due time? It follows, too, that if faith languishes in our days, if among large numbers it has almost vanished, the reason is that the duty of catechetical teaching is either fulfilled very superficially or altogether neglected. It will not do to say, in excuse, that faith is a free gift of God bestowed upon each one at Baptism. True enough, when we are baptized in Christ, the habit of faith is given, but this most divine seed, if left entirely to itself, by its own power, so to speak, is not like the mustard seed which “grows up. . . and puts out great branches.”[20] Man has the faculty of understanding at his birth, but he also has need of his mother’s word to awaken it, as it were, and to make it active. So too, the Christian, born again of water and the Holy Spirit, has faith within him, but he requires the word of the teaching Church to nourish and develop it and to make it bear fruit. Thus wrote the Apostle: “Faith then depends on hearing, and hearing on the word of Christ”:[21] and to show the necessity of instruction, he added, “How are they to hear, if no one preaches?”[22]

17. What We have said so far demonstrates the supreme importance of religious instruction. We ought, therefore, to do all that lies in our power to maintain the teaching of Christian doctrine with full vigor, and where such is neglected, to restore it; for in the words of Our Predecessor, Benedict XIV, “There is nothing more effective than catechetical instruction to spread the glory of God and to secure the salvation of souls.”[23]

18. We, therefore, Venerable Brethren, desirous of fulfilling this most important obligation of Our Teaching Office, and likewise wishing to introduce uniformity everywhere in so weighty a matter, do by Our Supreme Authority enact the following regulations and strictly command that they be observed and carried out in all dioceses of the world.

19. I. On every Sunday and holy day, with no exception, throughout the year, all parish priests and in general all those having the care of souls, shall instruct the boys and girls, for the space of an hour from the text of the Catechism on those things they must believe and do in order to attain salvation.

20. II. At certain times throughout the year, they shall prepare boys and girls to receive properly the Sacraments of Penance and Confirmation, by a continued instruction over a period of days.

21. III. With a very special zeal, on every day in Lent and, if necessary, on the days following Easter, they shall instruct with the use of apt illustrations and exhortations the youth of both sexes to receive their first Communion in a holy manner.

22. IV. In each and every parish the society known as the Confraternity of Christian Doctrine is to be canonically established. Through this Confraternity, the pastors, especially in places where there is a scarcity of priests, will have lay helpers in the teaching of the Catechism, who will take up the work of imparting knowledge both from a zeal for the glory of God and in order to gain the numerous Indulgences granted by the Sovereign Pontiffs.

23. V. In the larger cities, and especially where universities, colleges and secondary schools are located, let classes in religion be organized to instruct in the truths of faith and in the practice of Christian life the youths who attend the public schools from which all religious teaching is banned.

24. VI. Since it is a fact that in these days adults need instruction no less than the young, all pastors and those having the care of souls shall explain the Catechism to the people in a plain and simple style adapted to the intelligence of their hearers. This shall be carried out on all holy days of obligation, at such time as is most convenient for the people, but not during the same hour when the children are instructed, and this instruction must be in addition to the usual homily on the Gospel which is delivered at the parochial Mass on Sundays and holy days. The catechetical instruction shall be based on the Catechism of the Council of Trent; and the matter is to be divided in such a way that in the space of four or five years, treatment will be given to the Apostles' Creed, the Sacraments, the Ten Commandments, the Lord's Prayer and the Precepts of the Church.

25. Venerable Brethren, We decree and command this by virtue of Our Apostolic Authority. It now rests with you to put it into prompt and complete execution in your respective dioceses, and by the power of your authority to see to it that these prescriptions of Ours be not neglected or, what amounts to the same thing, that they be not carried out carelessly or superficially. That this may be avoided, you must exhort and urge your pastors not to impart these instructions without having first prepared themselves in the work. Then they will not merely speak words of human wisdom, but "in simplicity and godly sincerity,"[24] imitating the example of Jesus Christ, Who, though He revealed "things hidden since the foundation of the world,"[25] yet spoke "all . . . things to the crowds in parables, and without parables . . . did not speak to them." [26] We know that the Apostles, who were taught by the Lord, did the same; for of them Pope Saint Gregory wrote: "They took supreme care to preach to the uninstructed simple truths easy to understand, not things deep and difficult." [27] In matters of religion, the majority of men in our times must be considered uninstructed.

26. We do not, however, wish to give the impression that this studied simplicity in imparting instruction does not require labor and meditation—on the contrary, it demands both more than any other kind of preaching. It is much easier to find a preacher capable of delivering an eloquent and elaborate discourse than a catechist who can impart a catechetical instruction which is praiseworthy in every detail. No matter what natural facility a person may have in ideas and language, let him always remember that he will never be able to teach Christian doctrine to children or to adults without first giving himself to very careful study and preparation. They are mistaken who think that because of inexperience and lack of training of the people the work of catechizing can be performed in a slipshod fashion. On the contrary, the less educated the hearers, the more zeal and diligence must be used to adapt the sublime truths to their untrained minds; these truths, indeed, far surpass the natural understanding of the people, yet must be known by all — the uneducated and the cultured — in order that they may arrive at eternal happiness.

27. And now, Venerable Brethren, permit Us to close this letter by addressing to you these words of Moses: "If any man be on the Lord's side, let him join with me." [28] We pray and entreat you to reflect on the great loss of souls due solely to

ignorance of divine things. You have doubtless accomplished many useful and most praiseworthy works in your respective dioceses for the good of the flock entrusted to your care, but before all else, and with all possible zeal and diligence and care, see to it and urge on others that the knowledge of Christian doctrine pervades and imbues fully and deeply the minds of all. Here, using the words of the Apostle Peter, We say, “According to the gift that each has received, administer it to one another as good stewards of the manifold grace of God.”[29]

28. Through the intercession of the Most Blessed Immaculate Virgin, may your diligent efforts be made fruitful by the Apostolic Blessing which, in token of Our affection and as a pledge of heavenly favors, We wholeheartedly impart to you and to your clergy and people.

29. Given at Rome, at Saint Peter’s, on the fifteenth day of April, 1905, in the second year of Our Pontificate.

Ad Diem Illum Laetissimum. On the Immaculate Conception. Pope Pius X - 1904

ENCYCLICAL OF POPE PIUS X ON THE IMMACULATE CONCEPTION

To the Patriarchs, Primates, Archbishops, Bishops, and other Ordinaries in Peace and Communion with the Apostolic See.

Venerable Brethren, Health and the Apostolic Blessing.

An interval of a few months will again bring round that most happy day on which, fifty years ago, Our Predecessor Pius IX., Pontiff of holy memory, surrounded by a noble crown of Cardinals and Bishops, pronounced and promulgated with the authority of the infallible magisterium as a truth revealed by God that the Most Blessed Virgin Mary in the first instant of her conception was free from all stain of original sin. All the world knows the feelings with which the faithful of all the nations of the earth received this proclamation and the manifestations of public satisfaction and joy which greeted it, for truly there has not been in the memory of man any more universal or more harmonious expression of sentiment shown towards the august Mother of God or the Vicar of Jesus Christ.

2. And, Venerable Brethren, why should we not hope to-day after the lapse of half a century, when we renew the memory of the Immaculate Virgin, that an echo of that holy joy will be awakened in our minds, and that those magnificent scenes of a distant day, of faith and of love towards the august Mother of God, will be repeated? Of all this We are, indeed, rendered ardently desirous by the devotion, united with supreme gratitude for benefits received, which We have always cherished towards the Blessed Virgin; and We have a sure pledge of the fulfillment of Our desires in the fervor of all Catholics, ready and willing as they are to multiply their testimonies of love and reverence for the great Mother of God. But We must not omit to say that this desire of Ours is especially stimulated by a sort of secret instinct which leads Us to regard as not far distant the fulfillment of those great hopes to which, certainly not rashly, the solemn promulgation of the dogma of the Immaculate Conception opened the minds of Pius, Our predecessor, and of all the Bishops of the universe.

3. Many, it is true, lament the fact that until now these hopes have been unfulfilled, and are prone to repeat the words of Jeremias: “We looked for peace and no good came; for a time of healing, and beheld fear” (Jer. viii., 15). But all such will be certainly rebuked as “men of little faith,” who make no effort to penetrate the works of God or to estimate them in the light of truth. For who can number the secret gifts of grace which God has bestowed upon His Church through the intercession of the Blessed Virgin throughout this period? And even overlooking these gifts, what is to be said of the Vatican Council so opportunely convoked; or of the dogma of Papal Infallibility so suitably proclaimed to meet the errors that were about to arise; or, finally, of that new and unprecedented fervor with which the faithful of all classes and of every nation have long been flocking to venerate in person the Vicar of Christ? Surely the Providence of God has shown itself admirable in Our two predecessors, Pius and Leo, who ruled the Church in most turbulent times with such great holiness through a length of Pontificate conceded to no other before them. Then, again, no sooner had Pius IX. proclaimed as a dogma of

Catholic faith the exemption of Mary from the original stain, than the Virgin herself began in Lourdes those wonderful manifestations, followed by the vast and magnificent movements which have produced those two temples dedicated to the Immaculate Mother, where the prodigies which still continue to take place through her intercession furnish splendid arguments against the incredulity of our days.

4. Witnesses, then, as we are of all these great benefits which God has granted through the benign influence of the Virgin in those fifty years now about to be completed, why should we not believe that our salvation is nearer than we thought; all the more since we know from experience that, in the dispensation of Divine Providence, when evils reach their limit, deliverance is not far distant. “Her time is near at hand, and her days shall not be prolonged. For the Lord will have mercy on Jacob and will choose one out of Israel” (Isaias xiv., 1). Wherefore the hope we cherish is not a vain one, that we, too, may before long repeat: “The Lord hath broken the staff of the wicked, the rod of the rulers. The whole earth is quiet and still, it is glad and hath rejoiced” (Ibid. 5, 7).

5. But the first and chief reason, Venerable Brethren, why the fiftieth anniversary of the proclamation of the dogma of the Immaculate Conception should excite a singular fervor in the souls of Christians lies for us in that restoration of all things in Christ which we have already set forth in Our first Encyclical letter. For can anyone fail to see that there is no surer or more direct road than by Mary for uniting all mankind in Christ and obtaining through Him the perfect adoption of sons, that we may be holy and immaculate in the sight of God? For if to Mary it was truly said: “Blessed art thou who hast believed because in thee shall be fulfilled the things that have been told thee by the Lord” (Luke i., 45); or in other words, that she would conceive and bring forth the Son of God and if she did receive in her breast Him who is by nature Truth itself in order that “He, generated in a new order and with a new nativity, though invisible in Himself, might become visible in our flesh” (St. Leo the Great, Ser. 2, De Nativ. Dom.): the Son of God made man, being the “author and consummator of our faith”; it surely follows that His Mother most holy should be recognized as participating in the divine mysteries and as being in a manner the guardian of them, and that upon her as upon a foundation, the noblest after Christ, rises the edifice of the faith of all centuries.

6. How think otherwise? Could not God have given us, in another way than through the Virgin the Redeemer of the human race and the Founder of the Faith? But, since Divine Providence has been pleased that we should have the Man-God through Mary, who conceived Him by the Holy Ghost and bore Him in her breast, it only remains for us to receive Christ from the hands of Mary. Hence whenever the Scriptures speak prophetically of the grace which was to appear among us, the Redeemer of mankind is almost invariably presented to us as united with His mother. The Lamb that is to rule the world will be sent — but He will be sent from the rock of the desert; the flower will blossom, but it will blossom from the root of Jesse. Adam, the father of mankind, looked to Mary crushing the serpent’s head, and he dried the tears that the malediction had brought into his eyes. Noe thought of her when shut up in the ark of safety, and Abraham when prevented from the slaying of his son; Jacob at the sight of the ladder on which angels ascended and descended; Moses amazed at the sight of the bush which burned but was not consumed; David escorting the arc of God with dancing and psalmody; Elias as he looked at the little cloud that rose out of the sea. In fine, after Christ, we find in Mary the end of the law and the fulfillment of the figures and oracles.

7. And that through the Virgin, and through her more than through any other means, we have offered us a way of reaching the knowledge of Jesus Christ, cannot be doubted when it is remembered that with her alone of all others Jesus was for thirty years united, as a son is usually united with a mother, in the closest ties of intimacy and domestic life. Who could better than His Mother have an open knowledge of the admirable mysteries of the birth and childhood of Christ, and above all of the mystery of the Incarnation, which is the beginning and the foundation of faith? Mary not only preserved and meditated on the events of Bethlehem and the facts which took place in Jerusalem in the Temple of the Lord, but sharing as she did the thoughts and the secret wishes of Christ she may be said to have lived the very life of her Son. Hence nobody ever knew Christ so profoundly as she did, and nobody can ever be more competent as a guide and teacher of the knowledge of Christ.

8. Hence it follows, as We have already pointed out, that the Virgin is more powerful than all others as a means for uniting mankind with Christ. Hence too since, according to Christ Himself, “Now this is eternal life: That they may know thee the only truly God, and Jesus Christ whom thou hast sent” (John xvii., 3), and since it is through Mary that we attain to the knowledge of Christ, through Mary also we most easily obtain that life of which Christ is the source and origin.

9. And if we set ourselves to consider how many and powerful are the causes by which this most holy Mother is filled with zeal to bestow on us these precious gifts, oh, how our hopes will be expanded!

10. For is not Mary the Mother of Christ? Then she is our Mother also. And we must in truth hold that Christ, the Word made Flesh, is also the Savior of mankind. He had a physical body like that of any other man: and again as Savior of the human family, he had a spiritual and mystical body, the society, namely, of those who believe in Christ. “We are many, but one sole body in Christ” (Rom. xii., 5). Now the Blessed Virgin did not conceive the Eternal Son of God merely in order that He might be made man taking His human nature from her, but also in order that by means of the nature assumed from her He might be the Redeemer of men. For which reason the Angel said to the Shepherds: “To-day there is born to you a Savior who is Christ the Lord” (Luke ii., 11). Wherefore in the same holy bosom of his most chaste Mother Christ took to Himself flesh, and united to Himself the spiritual body formed by those who were to believe in Him. Hence Mary, carrying the Savior within her, may be said to have also carried all those whose life was contained in the life of the Savior. Therefore all we who are united to Christ, and as the Apostle says are members of His body, of His flesh, and of His bones (Ephes. v., 30), have issued from the womb of Mary like a body united to its head. Hence, though in a spiritual and mystical fashion, we are all children of Mary, and she is Mother of us all. Mother, spiritually indeed, but truly Mother of the members of Christ, who are we (S. Aug. L. de S. Virginitate, c. 6).

11. If then the most Blessed Virgin is the Mother at once of God and men, who can doubt that she will work with all diligence to procure that Christ, Head of the Body of the Church (Coloss. i., 18), may transfuse His gifts into us, His members, and above all that of knowing Him and living through Him (I John iv., 9)?

12. Moreover it was not only the prerogative of the Most Holy Mother to have furnished the material of His flesh to the Only Son of God, Who was to be born with human members (S. Bede Ven. L. Iv. in Luc. xl.), of which material should be prepared the Victim for the salvation of men; but hers was also the office of tending and nourishing that Victim, and at the appointed time presenting Him for the sacrifice. Hence that uninterrupted community of life and labors of the Son and the Mother, so that of both might have been uttered the words of the Psalmist “My life is consumed in sorrow and my years in groans” (Ps xxx., 11). When the supreme hour of the Son came, beside the Cross of Jesus there stood Mary His Mother, not merely occupied in contemplating the cruel spectacle, but rejoicing that her Only Son was offered for the salvation of mankind, and so entirely participating in His Passion, that if it had been possible she would have gladly borne all the torments that her Son bore (S. Bonav. 1. Sent d. 48, ad Litt. dub. 4). And from this community of will and suffering between Christ and Mary she merited to become most worthily the Reparatrix of the lost world (Eadmeri Mon. De Excellentia Virg. Mariae, c. 9) and Dispensatrix of all the gifts that Our Savior purchased for us by His Death and by His Blood.

13. It cannot, of course, be denied that the dispensation of these treasures is the particular and peculiar right of Jesus Christ, for they are the exclusive fruit of His Death, who by His nature is the mediator between God and man. Nevertheless, by this companionship in sorrow and suffering already mentioned between the Mother and the Son, it has been allowed to the august Virgin to be the most powerful mediatrix and advocate of the whole world with her Divine Son (Pius IX. Ineffabilis). The source, then, is Jesus Christ “of whose fullness we have all received” (John i., 16), “from whom the whole body, being compacted and fitly joined together by what every joint supplieth, according to the operation in the measure of every part, maketh increase of the body unto the edifying of itself in charity” (Ephesians iv., 16). But Mary, as St. Bernard justly remarks, is the channel (Serm. de temp on the Nativ. B. V. De Aquaeductu n. 4); or, if you will, the connecting portion the function of which is to join the body to the head and to transmit to the body the influences and volitions of the head — We mean the neck. Yes, says St. Bernardine of Sienna, “she is the neck of Our Head, by which He communicates to His mystical body all spiritual gifts” (Quadrag. de Evangel. aetern. Serm. x., a. 3, c. iii.).

14. We are then, it will be seen, very far from attributing to the Mother of God a productive power of grace — a power which belongs to God alone. Yet, since Mary carries it over all in holiness and union with Jesus Christ, and has been associated by Jesus Christ in the work of redemption, she merits for us “de congruo,” in the language of theologians, what Jesus Christ merits for us “de condigno,” and she is the supreme Minister of the distribution of graces. Jesus “sitteth on the right hand of the majesty on high” (Hebrews i. b.). Mary sitteth at the right hand of her Son — a refuge so secure and a help so trusty against all dangers that we have nothing to fear or to despair of under her guidance, her patronage, her protection. (Pius IX. in Bull *Ineffabilis*).

15. These principles laid down, and to return to our design, who will not see that we have with good reason claimed for Mary that — as the constant companion of Jesus from the house at Nazareth to the height of Calvary, as beyond all others initiated to the secrets of his Heart, and as the distributor, by right of her Motherhood, of the treasures of His merits, -she is, for all these reasons, a most sure and efficacious assistance to us for arriving at the knowledge and love of Jesus Christ. Those, alas! furnish us by their conduct with a peremptory proof of it, who seduced by the wiles of the demon or deceived by false doctrines think they can do without the help of the Virgin. Hapless are they who neglect Mary under pretext of the honor to be paid to Jesus Christ! As if the Child could be found elsewhere than with the Mother!

16. Under these circumstances, Venerable Brethren, it is this end which all the solemnities that are everywhere being prepared in honor of the holy and Immaculate Conception of Mary should have in view. No homage is more agreeable to her, none is sweeter to her than that we should know and really love Jesus Christ. Let then crowds fill the churches — let solemn feasts be celebrated and public rejoicings be made: these are things eminently suited for enlivening our faith. But unless heart and will be added, they will all be empty forms, mere appearances of piety. At such a spectacle, the Virgin, borrowing the words of Jesus Christ, would address us with the just reproach: “This people honoureth me with their lips, but their heart is far from me” (Matth. xv., 8).

17. For to be right and good, worship of the Mother of God ought to spring from the heart; acts of the body have here neither utility nor value if the acts of the soul have no part in them. Now these latter can only have one object, which is that we should fully carry out what the divine Son of Mary commands. For if true love alone has the power to unite the wills of men, it is of the first necessity that we should have one will with Mary to serve Jesus our Lord. What this most prudent Virgin said to the servants at the marriage feast of Cana she addresses also to us: “Whatsoever he shall say to you, do ye” (John ii., 5).

Now here is the word of Jesus Christ: “If you would enter into life, keep the commandments” (Matt. xix., 17). Let them each one fully convince himself of this, that if his piety towards the Blessed Virgin does not hinder him from sinning, or does not move his will to amend an evil life, it is a piety deceptive and Iying, wanting as it is in proper effect and its natural fruit.

18. If anyone desires a confirmation of this it may easily be found in the dogma of the Immaculate Conception of Mary. For leaving aside tradition which, as well as Scripture, is a source of truth, how has this persuasion of the Immaculate Conception of the Virgin appeared so conformed to the Catholic mind and feeling that it has been held as being one, and as it were inborn in the soul of the faithful? “We shrink from saying,” is the answer of Dionysius of Chartreux, “of this woman who was to crush the head of the serpent that had been crushed by him and that Mother of God that she had ever been a daughter of the Evil One” (Sent. d. 3, q. 1). No, to the Christian intelligence the idea is unthinkable that the flesh of Christ, holy, stainless, innocent, was formed in the womb of Mary of a flesh which had ever, if only for the briefest moment, contracted any stain. And why so, but because an infinite opposition separates God from sin? There certainly we have the origin of the conviction common to all Christians that Jesus Christ before, clothed in human nature, He cleansed us from our sins in His blood, accorded Mary the grace and special privilege of being preserved and exempted, from the first moment of her conception, from all stain of original sin.

19. If then God has such a horror of sin as to have willed to keep free the future Mother of His Son not only from stains which are voluntarily contracted but, by a special favor and in prevision of the merits of Jesus Christ, from that other stain

of which the sad sign is transmitted to all us sons of Adam by a sort of hapless heritage: who can doubt that it is a duty for everyone who seeks by his homage to gain the heart of Mary to correct his vicious and depraved habits and to subdue the passions which incite him to evil?

20. Whoever moreover wishes, and no one ought not so to wish, that his devotion should be worthy of her and perfect, should go further and strive might and main to imitate her example. It is a divine law that those only attain everlasting happiness who have by such faithful following reproduced in themselves the form of the patience and sanctity of Jesus Christ: “for whom He foreknew, He also predestined to be made conformable to the image of His Son; that He might be the first-born amongst many brethren” (Romans viii., 29). But such generally is our infirmity that we are easily discouraged by the greatness of such an example: by the providence of God, however, another example is proposed to us, which is both as near to Christ as human nature allows, and more nearly accords with the weakness of our nature. And this is no other than the Mother of God. “Such was Mary,” very pertinently points out St. Ambrose, “that her life is an example for all.” And, therefore, he rightly concludes: “Have then before your eyes, as an image, the virginity and life of Mary from whom as from a mirror shines forth the brightness of chastity and the form of virtue” (De Virginib. L. ii., c. ii.)

21. Now if it becomes children not to omit the imitation of any of the virtues of this most Blessed Mother, we yet wish that the faithful apply themselves by preference to the principal virtues which are, as it were, the nerves and joints of the Christian life — we mean faith, hope, and charity towards God and our neighbor. Of these virtues the life of Mary bears in all its phases the brilliant character; but they attained their highest degree of splendor at the time when she stood by her dying Son. Jesus is nailed to the cross, and the malediction is hurled against Him that “He made Himself the Son of God” (John xix., 7). But she unceasingly recognized and adored the divinity in Him. She bore His dead body to the tomb, but never for a moment doubted that He would rise again. Then the love of God with which she burned made her a partaker in the sufferings of Christ and the associate in His passion; with him moreover, as if forgetful of her own sorrow, she prayed for the pardon of the executioners although they in their hate cried out: “His blood be upon us and upon our children” (Matth. xxvii., 25).

22. But lest it be thought that We have lost sight of Our subject, which is the Immaculate Conception, what great and effectual succor will be found in it for the preservation and right development of those same virtues. What truly is the point of departure of the enemies of religion for the sowing of the great and serious errors by which the faith of so many is shaken? They begin by denying that man has fallen by sin and been cast down from his former position. Hence they regard as mere fables original sin and the evils that were its consequence. Humanity vitiated in its source vitiated in its turn the whole race of man; and thus was evil introduced amongst men and the necessity for a Redeemer involved. All this rejected it is easy to understand that no place is left for Christ, for the Church, for grace or for anything that is above and beyond nature; in one word the whole edifice of faith is shaken from top to bottom. But let people believe and confess that the Virgin Mary has been from the first moment of her conception preserved from all stain; and it is straightway necessary that they should admit both original sin and the rehabilitation of the human race by Jesus Christ, the Gospel, and the Church and the law of suffering. By virtue of this Rationalism and Materialism is torn up by the roots and destroyed, and there remains to Christian wisdom the glory of having to guard and protect the truth. It is moreover a vice common to the enemies of the faith of our time especially that they repudiate and proclaim the necessity of repudiating all respect and obedience for the authority of the Church, and even of any human power, in the idea that it will thus be more easy to make an end of faith. Here we have the origin of Anarchism, than which nothing is more pernicious and pestilent to the order of things whether natural or supernatural. Now this plague, which is equally fatal to society at large and to Christianity, finds its ruin in the dogma of the Immaculate Conception by the obligation which it imposes of recognizing in the Church a power before which not only has the will to bow, but the intelligence to subject itself. It is from a subjection of the reason of this sort that Christian people sing thus the praise of the Mother of God: “Thou art all fair, O Mary, and the stain of original sin is not in thee.” (Mass of Immac. Concep.) And thus once again is justified what the Church attributes to this august Virgin that she has exterminated all heresies in the world.

23. And if, as the Apostle declares, faith is nothing else than the substance of things to be hoped for” (Hebr. xi. 1) everyone will easily allow that our faith is confirmed and our hope aroused and strengthened by the Immaculate Conception of the

Virgin. The Virgin was kept the more free from all stain of original sin because she was to be the Mother of Christ; and she was the Mother of Christ that the hope of everlasting happiness might be born again in our souls.

24. Leaving aside charity towards God, who can contemplate the Immaculate Virgin without feeling moved to fulfill that precept which Christ called peculiarly His own, namely that of loving one another as He loved us? “A great sign,” thus the Apostle St. John describes a vision divinely sent him, appears in the heavens: “A woman clothed with the sun, and with the moon under her feet and a crown of twelve stars upon her head” (Apoc. xii., 1). Everyone knows that this woman signified the Virgin Mary, the stainless one who brought forth our Head. The Apostle continues: “And, being with child, she cried travailing in birth, and was in pain to be delivered” (Apoc. xii., 2). John therefore saw the Most Holy Mother of God already in eternal happiness, yet travailing in a mysterious childbirth. What birth was it? Surely it was the birth of us who, still in exile, are yet to be generated to the perfect charity of God, and to eternal happiness. And the birth pains show the love and desire with which the Virgin from heaven above watches over us, and strives with unwearying prayer to bring about the fulfillment of the number of the elect.

25. This same charity we desire that all should earnestly endeavor to attain, taking special occasion from the extraordinary feasts in honor of the Immaculate Conception of the Blessed Virgin. Oh how bitterly and fiercely is Jesus Christ now being persecuted, and the most holy religion which he founded! And how grave is the peril that threatens many of being drawn away by the errors that are afoot on all sides, to the abandonment of the faith! “Then let him who thinks he stands take heed lest he fall” (I Cor. x., 12). And let all, with humble prayer and entreaty, implore of God, through the intercession of Mary, that those who have abandoned the truth may repent. We know, indeed, from experience that such prayer, born of charity and relying on the Virgin, has never been vain. True, even in the future the strife against the Church will never cease, “for there must be also heresies, that they also who are reprov’d may be made manifest among you” (I Cor. xi., 19). But neither will the Virgin ever cease to succor us in our trials, however grave they be, and to carry on the fight fought by her since her conception, so that every day we may repeat: “To-day the head of the serpent of old was crushed by her” (Office Immac. Con., 11. Vespers, Magnif.).

26. And that heavenly graces may help Us more abundantly than usual during this year in which We pay her fuller honor, to attain the imitation of the Virgin, and that thus We may more easily secure Our object of restoring all things in Christ, We have determined, after the example of Our Predecessors at the beginning of their Pontificates, to grant to the Catholic world an extraordinary indulgence in the form of a Jubilee.

27. Wherefore, confiding in the mercy of Almighty God and in the authority of the Blessed Apostles Peter and Paul, by virtue of that power of binding and loosing which, unworthy though We are, the Lord has given Us, We do concede and impart the most plenary indulgence of all their sins to the faithful, all and several of both sexes, dwelling in this Our beloved City, or coming into it, who from the first Sunday in Lent, that is from the 21st of February, to the second day of June, the solemnity of the Most Sacred Body of Christ, inclusively, shall three times visit one of the four Patriarchal basilicas, and there for some time pray God for the liberty and exaltation of the Catholic Church and this Apostolic See, for the extirpation of heresies and the conversion of all who are in error, for the concord of Christian Princes and the peace and unity of all the faithful, and according to Our intention; and who, within the said period, shall fast once, using only meager fare, excepting the days not included in the Lenten Indult; and, after confessing their sins, shall receive the most holy Sacrament of the Eucharist; and to all others, wherever they be, dwelling outside this city, who, within the time above mentioned or during a space of three months, even not continuous, to be definitely appointed by the ordinaries according to the convenience of the faithful, but before the eighth day of December, shall three times visit the cathedral church, if there be one, or, if not, the parish church; or, in the absence of this, the principal church; and shall devoutly fulfill the other works abovementioned. And We do at the same time permit that this indulgence, which is to be gained only once, may be applied in suffrage for the souls which have passed from this life united in charity with God.

28. We do, moreover, concede that travelers by land or sea may gain the same indulgence immediately they return to their homes provided they perform the works already noted.

29. To confessors approved by their respective ordinaries We grant faculties for commuting the above works enjoined by Us for other works of piety, and this concession shall be applicable not only to regulars of both sexes but to all others who cannot perform the works prescribed, and We do grant faculties also to dispense from Communion children who have not yet been admitted to it.

30. Moreover to the faithful, all and several, the laity and the clergy both secular and regular of all orders and institutes, even those calling for special mention, We do grant permission and power, for this sole object, to select any priest regular or secular, among those actually approved (which faculty may also be used by nuns, novices and other women living in the cloister, provided the confessor they select be one approved for nuns) by whom, when they have confessed to him within the prescribed time with the intention of gaining the present jubilee and of fulfilling all the other works requisite for gaining it, they may on this sole occasion and only in the forum of conscience be absolved from all excommunication, suspension and every other ecclesiastical sentence and censure pronounced or inflicted for any cause by the law or by a judge, including those reserved to the ordinary and to Us or to the Apostolic See, even in cases reserved in a special manner to anybody whomsoever and to Us and to the Apostolic See; and they may also be absolved from all sin or excess, even those reserved to the ordinaries themselves and to Us and to the Apostolic See, on condition however that a salutary penance be enjoined together with the other prescriptions of the law, and in the case of heresy after the abjuration and retraction of error as is enjoined by the law; and the said priests may further commute to other pious and salutary works all vows even those taken under oath and reserved to the Apostolic See (except those of chastity, of religion, and of obligations which have been accepted by a third person); and with the said penitents, even regulars, in sacred orders such confessions may dispense from all secret irregularities contracted solely by violation of censures affecting the exercise of said orders and promotion to higher orders.

31. But We do not intend by the present Letters to dispense from any irregularities whatsoever, or from crime or defect, public or private, contracted in any manner through notoriety or other incapacity or inability; nor do We intend to derogate from the Constitution with its accompanying declaration, published by Benedict XIV, of happy memory, which begins with the words *Sacramentum poenitentiae*; nor is it Our intention that these present Letters may, or can, in any way avail those who, by Us and the Apostolic See, or by any ecclesiastical judge, have been by name excommunicated, suspended, interdicted or declared under other sentences or censures, or who have been publicly denounced, unless they do within the allotted time satisfy, or, when necessary, come to an arrangement with the parties concerned.

32. To all this We are pleased to add that We do concede and will that all retain during this time of Jubilee the privilege of gaining all other indulgences, not excepting plenary indulgences, which have been granted by Our Predecessors or by Ourselves.

33. We close these letters, Venerable Brethren, by manifesting anew the great hope We earnestly cherish that through this extraordinary gift of Jubilee granted by Us under the auspices of the Immaculate Virgin, large numbers of those who are unhappily separated from Jesus Christ may return to Him, and that love of virtue and fervor of devotion may flourish anew among the Christian people. Fifty years ago, when Pius IX. proclaimed as an article of faith the Immaculate Conception of the most Blessed Mother of Christ, it seemed, as we have already said, as if an incredible wealth of grace were poured out upon the earth; and with the increase of confidence in the Virgin Mother of God, the old religious spirit of the people was everywhere greatly augmented. Is it forbidden us to hope for still greater things for the future? True, we are passing through disastrous times, when we may well make our own the lamentation of the Prophet: "There is no truth and no mercy and no knowledge of God on the earth. Blasphemy and lying and homicide and theft and adultery have inundated it" (Os. iv.,[1]-2). Yet in the midst of this deluge of evil, the Virgin Most Clement rises before our eyes like a rainbow, as the arbiter of peace between God and man: "I will set my bow in the clouds and it shall be the sign of a covenant between me and between the earth" (Gen. ix.,13). Let the storm rage and sky darken-not for that shall we be dismayed. "And the bow shall be in the clouds, and I shall see it and shall remember the everlasting covenant" (Ibid.16). "And there shall no more be waters of a flood to destroy all flesh" (Ibid.15.). Oh yes, if we trust as we should in Mary, now especially when we are about to celebrate, with more than usual fervor, her Immaculate Conception, we shall recognize in her that Virgin most powerful "who with virginal foot did crush the head of the serpent" (Off. Immac. Conc.).

34. In pledge of these graces, Venerable Brethren, We impart the Apostolic Benediction lovingly in the Lord to you and to your people.

Given at Rome in St. Peter's on the second day of February, 1904, in the first year of Our Pontificate.

Communium Rerum. On St. Anselm of Aosta. Pope Pius X - 1909

To Our Venerable Brethren the Patriarchs, Primate, Archbishops, Bishops and other Ordinaries in Peace and Communion with the Apostolic See.

Venerable Brethren, Health and the Apostolic Benediction.

Amid the general troubles of the time and the recent disasters at home which afflict Us, there is surely consolation and comfort for Us in that recent display of devotion of the whole Christian people which still continues to be “a spectacle to the world and to angels and to men” (I Cor. iv. 9), and which, if it has now been called forth so generously by the advent of misfortune, has its one true cause in the charity of Our Lord Jesus Christ. For since there is not and there cannot be in the world any charity worthy of the name except through Christ, to Him alone must be attributed all the fruits of it, even in men of lax faith or hostile to religion, who are indebted for whatever vestiges of charity they may possess to the civilization introduced by Christ, which they have not yet succeeded in throwing off entirely and expelling from human society.

2. For this mighty movement of those who would console their Father and help their brethren in their public and private afflictions, words can hardly express Our emotion and Our gratitude. These feelings We have already made known on more than one occasion to individuals, but We cannot delay any longer to give a public expression of Our thanks, first of all, to you, venerable brethren, and through you to all the faithful entrusted to your care.

3. So, too, We would make public profession of Our gratitude for the many striking demonstrations of affection and reverence which have been offered Us by Our most beloved children in all parts of the world on the occasion of Our sacerdotal jubilee. Most grateful have they been to Us, not so much for Our own sake as for the sake of religion and the Church, as being a profession of fearless faith, and, as it were, a public manifestation of due honor to Christ and His Church, by the respect shown to him whom the Lord has placed over His family. Other fruits of the same kind, too, have greatly rejoiced Us; the celebrations with which dioceses in North America have commemorated the centenary of their foundation, returning everlasting thanks to God for having added so many children to the Catholic Church; the splendid sight presented by the most noble island of Britain in the restored honor paid with such wonderful pomp within its confines to the Blessed Eucharist, in the presence of a dense multitude, and with a crown formed of Our venerable brethren, and of Our own Legate; and in France where the afflicted Church dried her tears to see such brilliant triumphs of the August Sacrament, especially in the town of Lourdes, the fiftieth anniversary of whose origin We have also been rejoiced to witness commemorated with such solemnity. In these and other facts all must see, and let the enemies of Catholicism be persuaded of it, that the splendor of ceremonial, and the devotion paid to the August Mother of God, and even the filial homage offered to the Supreme Pontiff, are all destined finally for the glory of God, that Christ may be all and in all (Coloss. iii. II), that the Kingdom of God may be established on earth, and eternal salvation gained for men.

4. This triumph of God on earth, both in individuals and in society, is but the return of the erring to God through Christ, and to Christ through the Church, which We announced as the programme of Our Pontificate both in Our first Apostolic Letters “E supremi Apostolatus Cathedra” (Encyclica diei 4 Octobris MDCCCCIII.), and many times since then. To this return We look with confidence, and plans and hopes are all designed to lead to it as to a port in which the storms even of the present life are at rest. And this is why We are grateful for the homage paid to the Church in Our humble person, as being, with God's help, a sign of the return of the Nations to Christ and a closer union with Peter and the Church.

5. This affectionate union, varying in intensity according to time and place, and differing in its mode of expression, seems in the designs of Providence to grow stronger as the times grow more difficult for the cause of sound teaching, of sacred discipline, of the liberty of the Church. We have examples of this in the Saints of other centuries, whom God raised up to resist by their virtue and wisdom the fury of persecution against the Church and the diffusion of iniquity in the world. One of these We wish especially in these Letters to commemorate, now that the eighth centenary of his death is being solemnly celebrated. We mean the Doctor Anselm of Aosta, most vigorous exponent of Catholic truth and defender of the rights of the Church, first as Monk and Abbot in France. and later as Archbishop of Canterbury and Primate in England. It is not inappropriate, We think, after the Jubilee Feasts, celebrated with unwonted splendor, of two other Doctors of Holy Church, Gregory the Great and John Chrysostom, one the light of the Western, the other of the Eastern Church, to fix our gaze on this other star which, if it “differs in brightness” (I. Cor. xv. 41) from them, yet compares well with them in their course, and sheds abroad a light of doctrine and example not less salutary than theirs. Nay, in some respects it might be said even more salutary, inasmuch as Anselm is nearer to us in time, place, temperament, studies, and there is a closer similarity with our own days in the nature of the conflicts borne by him, in the kind of pastoral activity he displayed, in the method of teaching applied and largely promoted by him, by his disciples, by his writings, all composed “in defense of the Christian religion, for the benefit of souls, and for the guidance of all theologians who were to teach sacred letters according to the scholastic method” (Breviar. Rom., die 21 Aprilis). Thus as in the darkness of the night while some stars are setting others rise to light the world, so the sons succeed to the Fathers to illumine the Church, and among these St. Anselm shone forth as a most brilliant star.

6. In the eyes of the best of his contemporaries Anselm seemed to shine as a luminary of sanctity and learning amid the darkness of the error and iniquity of the age in which he lived. He was in truth a “prince of the faith, an ornament of the Church . . . a glory of the episcopate, a man outranking all the great men” of his time (“Epiciedion in obitum Anselmi”), “both learned and good and brilliant in speech, a man of splendid intellect” (“In Epitaphio”) whose reputation was such that it has been well written of him that there was no man in the world then “who would say: Anselm is less than I, or like me” (“Epiciedion in obitum Anselmi”), and hence esteemed by kings, princes, and supreme pontiffs, as well as by his brethren in religion and by the faithful, nay, “beloved even by his enemies” (Ib.). While he was still Abbot the great and most powerful Pontiff Gregory VII wrote him letters breathing esteem and affection and “recommending the Catholic Church and himself to his prayers” (Breviar. Rom., die 21 Aprilis): to him also wrote Urban II recognizing “his distinction in religion and learning” (In libro 2 Epist. S. Anselmi, ep. 32); in many and most affectionate letters Paschal II extolled his “reverent devotion, strong faith, his pious and persevering zeal, his authority in religion and knowledge” (In lib. 3 Epist. S. Anselmi, ep. 74 et 42), which easily induced the Pontiff to accede to his requests and made him not hesitate to call him the most learned and devout of the bishops of England.

7. And yet Anselm in his own eyes was but a despicable and unknown goodfor-nothing, a man of no parts, sinful in his life. Nor did this great modesty and most sincere humility detract in the least from his high thinking, whatever may be said to the contrary by men of depraved life and judgment, of whom the Scripture says that “the animal man understandeth not the things of the spirit of God” (I Cor. ii. 14). And more wonderful still, greatness of soul and unconquerable constancy, tried in so many ways by troubles, attacks, exiles, were in him blended with such gentle and pleasing manners that he was able to calm the angry passions of his enemies and win the hearts of those who were enraged against him, so that the very men “to whom his cause was hostile” praised him because he was good (“Epiciedion in obitum Anselmi”).

8. Thus in him there existed a wonderful harmony between qualities which the world falsely judges to be irreconcilable and contradictory: simplicity and greatness, humility and magnanimity, strength and gentleness, knowledge and piety, so that both in the beginning and throughout the whole course of his religious life “he was singularly esteemed by all as a model of sanctity and doctrine” (Breviar. Rom., die 21 Aprilis).

9. Nor was this double merit of Anselm confined within the walls of his own household or within the limits of the school — it went forth thence as from a military tent into the dust and the glare of the highway. For, as We have already hinted, Anselm fell on difficult days and had to undertake fierce battles in defense of justice and truth. Naturally inclined though he was to a life of contemplation and study, he was obliged to plunge into the most varied and most important occupations

even those affecting the government of the Church, and thus to be drawn into the worst turmoils of his agitated age. With his sweet and most gentle temperament he was forced, out of love for sound doctrine and for the sanctity of the Church, to give up a life of peace, the friendship of the great ones of the world, the favors of the powerful, the united affection, which he at first enjoyed, of his very brethren in troubles of all kinds. Thus, finding England full of hatred and dangers, he was forced to oppose a vigorous resistance to kings and princes, usurpers and tyrants over the Church and the people, against weak or unworthy ministers of the sacred office, against the ignorance and vice of the great and small alike; ever a valiant defender of the faith and morals, of the discipline and liberty, and therefore also of the sanctity and doctrine, of the Church of God, and thus truly worthy of that further encomium of Paschal: “Thanks be to God that in you the authority of the Bishop ever prevails, and that, although set in the midst of barbarians, you are not deterred from announcing the truth either by the violence of tyrants,” or the favor of the powerful, neither by the flame of fire or the force of arms; and again: “We rejoice because by the grace of God you are neither disturbed by threats nor moved by promises” (In lib. iii. Epist. S. Anselmi, ep. 44 et 74).

10. In view of all this, it is only right, venerable brethren, that We, after a lapse of eight centuries, should rejoice like Our Predecessor Paschal, and, echoing his words, return thanks, to God. But, at the same time, it is a pleasure for Us to be able to exhort you to fix your eyes on this luminary of doctrine and sanctity, who, rising here in Italy, shone for over thirty years upon France, for more than fifteen years upon England, and finally upon the whole Church, as a tower of strength and beauty.

11. And if Anselm was great “in works and in words,” if in his knowledge and his life, in contemplation and activity, in peace and strife, he secured splendid triumphs for the Church and great benefits for society, all this must be ascribed to his close union with Christ and the Church throughout the whole course of his life and ministry.

12. Recalling all these things, venerable brethren, with special interest during the solemn commemoration of the great Doctor, we shall find in them splendid examples for our admiration and imitation; nay, reflection on them will also furnish Us with strength and consolation amid the pressing cares of the government of the Church and of the salvation of souls, helping Us never to fail in our duty of co-operating with all our strength in order that all things may be restored in Christ, that “Christ may be formed” in all souls (Galat. iv. 19), and especially in those which are the hope of the priesthood, of maintaining unswervingly the doctrine of the Church, of defending strenuously the liberty of the Spouse of Christ, the inviolability of her divine rights, and the plenitude of those safeguards which the protection of the Sacred Pontificate requires.

13. For you are aware, venerable brethren, and you have often lamented it with Us, how evil are the days on which we have fallen, and how iniquitous the conditions which have been forced upon Us. Even in the unspeakable sorrow We felt in the recent public disasters, Our wounds were opened afresh by the shameful charges invented against the clergy of being behindhand in rendering assistance after the calamity, by the obstacles raised to hide the beneficent action of the Church on behalf of the afflicted, by the contempt shown even for her maternal care and forethought. We say nothing of many other things injurious to the Church, devised with treacherous cunning or flagrantly perpetrated in violation of all public right and in contempt of all natural equity and justice. Most grievous, too, is the thought that this has been done in countries in which the stream of civilization has been most abundantly fed by the Church. For what more unnatural sight could be witnessed than that of some of those children whom the Church has nourished and cherished as her first-born, her flower and her strength, in their rage turning their weapons against the very bosom of the Mother that has loved them so much! And there are other countries which give us but little cause for consolation, in which the same war, under a different form, has either broken out already or is being prepared by dark machinations. For there is a movement in those nations which have benefited most from Christian civilization to deprive the Church of her rights, to treat her as though she were not by nature and by right the perfect society that she is, instituted by Christ Himself, the Redeemer of our nature, and to destroy her reign, which, although primarily and directly affecting souls, is not less helpful for their eternal salvation than for the welfare of human society; efforts of all kinds are being made to supplant the kingdom of God by a reign of license under the lying name of liberty. And to bring about by the rule of vices and lusts the triumph of the worst of all slaveries and bring the people headlong to their ruin—“for sin makes peoples wretched” (Prov. xiv. 34) — the cry is ever raised: “We will not have this

man reign over us” (Luc. xix. 14). Thus the religious Orders, always the strong shield and the ornament of the Church, and the promoters of the most salutary works of science and civilization among uncivilized and civilized peoples, have been driven out of Catholic countries; thus the works of Christian beneficence have been weakened and circumscribed as far as possible, thus the ministers of religion have been despised and mocked, and, wherever that was possible, reduced to powerlessness and inertia; the paths to knowledge and to the teaching office have been either closed to them or rendered extremely difficult, especially by gradually removing them from the instruction and education of youth; Catholic undertakings of public utility have been thwarted; distinguished laymen who openly profess their Catholic faith have been turned into ridicule, persecuted, kept in the background as belonging to an inferior and outcast class, until the coming of the day, which is being hastened by ever more iniquitous laws, when they are to be utterly ostracized from public affairs. And the authors of this war, cunning and pitiless as it is, boast that they are waging it through love of liberty, civilization, and progress, and, were you to believe them, through a spirit of patriotism — in this lie too resembling their father, who “was a murderer from the beginning, and when he speaketh a lie, he speaketh of his own, for he is a liar” (Ioan. viii. 44), and raging with hate insatiable against God and the human race. Brazen-faced men these, seeking to create confusion by their words, and to lay snares for the ears of the simple. No, it is not patriotism, or zealous care for the people, or any other noble aim, or desire to promote good of any kind, that incites them to this bitter war, but blind hatred which feeds their mad plan to weaken the Church and exclude her from social life, which makes them proclaim her as dead, while they never cease to attack her — nay, after having despoiled her of all liberty, they do not hesitate in their brazen folly to taunt her with her powerlessness to do anything for the benefit of mankind or human government. From the same hate spring the cunning misrepresentations or the utter silence concerning the most manifest services of the Church and the Apostolic See, when they do not make of our services a cause of suspicion which with wily art they insinuate into the ears and the minds of the masses, spying and travesty everything said or done by the Church as though it concealed some impending danger for society, whereas the plain truth is that it is mainly from Christ through the Church that the progress of real liberty and the purest civilization has been derived.

14. Concerning this war from outside, waged by the enemy without, “by which the Church is seen to be assailed on all sides, now in serried and open battle, now by cunning and by wily plots,” We have frequently warned your vigilance, venerable brethren, and especially in the Allocution We delivered in the Consistory of December 16, 1907.

15. But with no less severity and sorrow have We been obliged to denounce and to put down another species of war, intestine and domestic, and all the more disastrous the more hidden it is. Waged by unnatural children, nestling in the very bosom of the Church in order to rend it in silence, this war aims more directly at the very root and the soul of the Church. They are trying to corrupt the springs of Christian life and teaching, to scatter the sacred deposit of the faith, to overthrow the foundations of the divine constitution by their contempt for all authority, pontifical as well as episcopal, to put a new form on the Church, new laws, new principles, according to the tenets of monstrous systems, in short to deface all the beauty of the Spouse of Christ for the empty glamour of a new culture, falsely called science, against which the Apostle frequently puts us on our guard: “Beware lest any man cheat you by philosophy and vain deceit, according to the traditions of men, according to the elements of the world, and not according to Christ (Colos. ii. 8).

16. By this figment of false philosophy and this shallow and fallacious erudition, joined with a most audacious system of criticism, some have been seduced and “become vain in their thoughts” (Rom. i. 1), “having rejected good conscience they have made shipwreck concerning the faith” (I Tim. i. 19), they are being tossed about miserably on the waves of doubt, knowing not themselves at what port they must land; others, wasting both time and study, lose themselves in the investigation of abstruse trifling, and thus grow estranged from the study of divine things and of the real springs of doctrine. This hot-bed of error and perdition (which has come to be known commonly as modernism from its craving for unhealthy novelty) although denounced several times and unmasked by the very excesses of its adepts, continues to be a most grave and deep evil. It lurks like poison in the vitals of modern society, estranged as this is from God and His Church, and it is especially eating its way like a cancer among the young generations which are naturally the most inexperienced and heedless. It is not the result of solid study and true knowledge, for there can be no real conflict between reason and faith (Concil. Vatic., Constit. Dei filius, cap. 4). But it is the result of intellectual pride and of the pestiferous atmosphere that

prevails of ignorance or confused knowledge of the things of religion, united with the stupid presumption of speaking about and discussing them. And this deadly infection is further fomented by a spirit of incredulity and of rebellion against God, so that those who are seized by the blind frenzy for novelty consider that they are all sufficient for themselves, and that they are at liberty to throw off either openly or by subterfuge the entire yoke of divine authority, fashioning for themselves according to their own caprice a vague, naturalistic individual religiosity, borrowing the name and some semblance of Christianity but with none of its life and truth.

17. Now in all this it is not difficult to recognize one of the many forms of the eternal war waged against divine truth, and one that is all the more dangerous from the fact that its weapons are craftily concealed with a covering of fictitious piety, ingenuous candor, and earnestness, in the hands of factious men who use them to reconcile things that are absolutely irreconcilable, viz., the extravagances of a fickle human science with divine faith, and the spirit of a frivolous world with the dignity and constancy of the Church.

18. But if you see all this, venerable brethren,. and deplore it bitterly with Us, you are not therefore cast down or without all hope. You know of the great conflicts that other times have brought upon the Christian people, very different though they were from our own days. We have but to turn again to the age in which Anselm lived, so full of difficulties as it appears in the annals of the Church. Then indeed was it necessary to fight for the altar and the home, for the sanctity of public law, for liberty, civilization, sound doctrine, of all of which the Church alone was the teacher and the defender among the nations, to curb the violence of princes who arrogated to themselves the right of treading upon the most sacred liberties, to eradicate the vices, ignorance, and uncouthness of the people, not yet entirely stripped of their old barbarism and often enough refractory to the educating influence of the Church, to rouse a part of the clergy who had grown lax or lawless in their conduct, inasmuch as not unfrequently they were selected arbitrarily and according to a perverse system of election by the princes, and controlled by and bound to these in all things.

19. Such was the state of things notably in those countries on whose behalf Anselm especially labored, either by his teaching as master, by his example as religious, or by his assiduous vigilance and many-sided activity as Archbishop and Primate. For his great services were especially accomplished for the provinces of Gaul which a few centuries before had fallen into the hands of the Normans, and by the islands of Britain which only a few centuries before had come to the Church. In both countries the convulsions caused by revolutions within and wars without gave rise to looseness of discipline both among the rulers and their subjects, among the clergy and the people.

20. Abuses like these were bitterly lamented by the great men of the time, such as Lanfranc, Anselm's master and later his predecessor in the see of Canterbury, and still more by the Roman Pontiffs, among whom it will suffice to mention here the courageous Gregory VII, the intrepid champion of justice, unswerving defender of the rights of the Church, vigilant guardian and defender of the sanctity of the clergy.

21. Strong in their example and rivaling them in their zeal, Anselm also lamented the same evils, writing thus to a prince of his people, and one who rejoiced to describe himself as his relation by blood and affection: "You see, my dearest Lord, how the Church of God, our Mother, whom God calls His Fair One and His Beloved Spouse, is trodden underfoot by bad princes, how she is placed in tribulation for their eternal damnation by those to whom she was recommended by God as to protectors who would defend her, with what presumption they have usurped for their own uses the things that belong to her, the cruelty with which they despise and violate religion and her law. Disdaining obedience to the decrees of the Apostolic See, made for the defense of religion, they surely convict themselves of disobedience to the Apostle Peter whose place he holds, nay, to Christ who recommended His Church to Peter. . . Because they who refuse to be subject to the law of God are surely reputed the enemies of God" (Epist. lib. iii. epist. 65). Thus wrote Anselm, and would that his words had been treasured by the successor and the descendants of that most potent prince, and by the other sovereigns and peoples who were so loved and counseled and served by him.

22. But persecution, exile, spoliation, the trials and toils of hard fighting, far from shaking, only rooted deeper Anselm's love for the Church and the Apostolic See. "I fear no exile, or poverty or torments or death, because, while God strengthens

me, for all these things my heart is prepared for the sake of the obedience due to the Apostolic See and the liberty of the Church of Christ, my Mother,” (Ib. lib. iii. ep. 73), he wrote to Our Predecessor Paschal amid his greatest difficulties. And if he has recourse to the Chair of Peter for protection and help, the sole reason is: “Lest through me and on account of me the constancy of ecclesiastical devotion and Apostolic authority should ever be in the least degree weakened.” And then he gives his reason, which for Us is the badge of pastoral dignity and strength: “I would rather die, and while I live I would rather undergo penury in exile, rather than see the honor of the Church of God dimmed in the slightest degree on my account or through my example” (Ib. Lib. iv. ep. 47).

23. That same honor, liberty, and purity of the Church is ever in his mind; he yearns for it with sighs, prayers, sacrifices; he works for it with all his might both in vigorous resistance and in manly patience; and he defends it by his acts, his writings, his words. He recommends it in language strong and sweet to his brethren in religion; to the bishops, the clergy, and to all the faithful; but with more of severity to those princes who outraged it to the great injury of themselves and their subjects.

24. These noble appeals for sacred liberty have a timely echo in our days on the lips of those “whom the Holy Ghost has placed to rule the Church of God” (Act. xx 28) — timely even though they were to find no hearing by reason of the decay of faith or the perversity of men or the blindness of prejudice. To Us, as you know well, Venerable Brethren, are especially addressed the words of the Lord: “Cry out give yourself no rest, raise your voice like a trumpet” (Isai. lviii. 1), and all the more that “the Most High has made His voice heard” (Psalmus xvii. 14), in the trembling of nature and in tremendous calamities: “the voice of the Lord shaking the earth,” ringing in our ears a terrible warning and bringing home to us the hard lesson that all but the eternal is vanity, that “we have not here a lasting city, but we seek one that is to come (Hebr. xiii. 14), but, also, a voice not only of justice, but of mercy and of wholesome reminder to the erring nations. In the midst of these public calamities it behooves us to cry aloud and make known the great truths of the faith not only to the people, to the humble, the afflicted, but to the powerful and the rich, to them that decide and govern the policy of nations, to make known to all the great truths which history confirms by its great and disastrous lessons such as that “sin makes the nations miserable” (Prov. xiv. 34), “that a most severe judgment shall be for them that bear rule” (Sap. vi. 7), with the admonition of Psalm ii.: “And now, ye kings, understand; receive instruction, you that judge the earth. Serve the Lord with fear . . . embrace discipline lest at any time the Lord be angry, and you perish from the just way.” More bitter shall be the consequences of these threats when the vices of society are being multiplied, when the sin of rulers and of the people consists especially in the exclusion of God and in rebellion against the Church of Christ: that double social apostasy which is the deplorable fount of anarchy, corruption, and endless misery for the individual and for society.

25. And since silence or indolence on our part, as unfortunately is not unfrequently the case among the good, would incriminate us too, let every one of the sacred Pastors take as said to himself for the defense of his flock, and bring home to others in due season, Anselm’s words to the mighty Prince of Flanders: “As you are my Lord and truly beloved by me in God, I pray, conjure, admonish and counsel you, as the guardian of your soul, not to believe that your lofty dignity is diminished if you love and defend the liberty of the Spouse of God and your Mother, the Church, not to think that you abase yourself when you exalt her, not to believe that you weaken yourself when you strengthen her. Look round you and see; the examples are before you; consider the princes that attack and maltreat her, what do they gain by it, what do they attain? It is so clear that there is no need to say it” (Epist., lib. iv. ep. 32). And all this he explains with his usual force and gentleness to the powerful Baldwin, King of Jerusalem: “As your faithful friend, I pray, admonish, and conjure you, and I pray God that you live under God’s law and in all things submit your will to the will of God. For it is only when you reign according to the will of God that you reign for your own welfare. Nor permit yourself to believe, like so many bad kings, that the Church of God has been given to you that you may use her as a servant, but remember that she has been recommended to you as an advocate and defender.” In this world God loves nothing more than the liberty of His Church. “They who seek not so much to serve as to rule her, are clearly acting in opposition to God. God wills His Spouse to be free and not a slave. Those who treat her and honor her as sons surely show that they are her sons and the sons of God, while those who lord it over her, as over a subject, make themselves not children but strangers to her, and are therefore excluded from the heritage and the dower promised to her” (Ibid. ep. 8). Thus did he unbosom his heart so full of love for the Church; thus did he show his zeal in defense of her liberty, so necessary in the government of the Christian family and so dear to God, as the same

great Doctor concisely affirmed in the energetic words: “In this world God loves nothing more than the liberty of His Church.” Nor can We, venerable brethren, make known to you Our feelings better than by repeating that beautiful expression.

26. Equally opportune are other admonitions addressed by the Saint to the powerful. Thus, for example, he wrote to Queen Matilda of England: “If you wish in very deed to return thanks rightly and well and efficaciously to God, take into your consideration that Queen whom He was pleased to select for His Spouse in this world. . . Take her, I say, into your consideration, exalt her, that with her and in her you may be able to please God and reign with her in eternal bliss” (Epist., lib. iii. ep. 57). And especially when you chance to meet with some son who puffed up with earthly greatness lives unmindful of his mother, or hostile or rebellious to her, then remember that: “it is for you to suggest frequently, in season and out of season, these and other admonitions, and to suggest that he show himself not the master but the advocate, not the step-son but the real son of the Church” (Ibid. ep. 59). It behooves Us, too, Us especially, to inculcate that other saying so noble and so paternal of Anselm: “Whenever I hear anything of you displeasing to God and unbecoming to yourselves, and fail to admonish you, I do not fear God nor love you as I ought” (Ibid. Lib. iv. ep. 52). And especially when it comes to Our ears that you treat the churches in your power in a manner unworthy of them and of your own soul, then, We should imitate Anselm by renewing Our prayers, counsels, admonitions “that you think over these things carefully and if your conscience warns you that there is something to be corrected in them that you hasten to make the correction” (Epist., lib. iv. epist. 32). “For nothing is to be neglected that can be corrected, since God demands an account from all not only of the evil they do but also of the correction of evil which they can correct. And the more power men have to make the necessary correction the more vigorously does He require them, according to the power mercifully communicated to them, to think and act rightly . . . And if you cannot do everything all at once, you must not on that account cease your efforts to advance from better to better, because God in His goodness is wont to bring to perfection good intentions and good effort, and to reward them with blessed plenitude” (Ibid. Lib. iii. epist. 142).

27. These and similar admonitions, most wise and holy, given by Anselm even to the lords and kings of the world, may well be repeated by the pastors and princes of the Church, as the natural defenders of truth, justice, and religion in the world. In our times, indeed, the obstacles in the way of doing this have been enormously increased so that there is, in truth, hardly room to stand without difficulty and danger. For while unbridled license reigns supreme the Church is obstinately fettered, the very name of liberty is mocked, and new devices are constantly being invented to thwart the work of yourselves and your clergy, so that it is no wonder that “you are not able to do everything all at once” for the correction of the erring, the suppression of abuses, the promotion of right ideas and right living, and the mitigation of the evils which weigh on the Church.

28. But there is comfort for us: the Lord liveth and “He will make all things work together unto good to them that love God” (Rom. viii. 28). Even from these evils He will bring good, and above all the obstacles devised by human perversity He will make more splendid the triumph of His work and of His Church. Such is the wonderful design of the Divine Wisdom and such “His unsearchable ways” (Ib. xi. 33) in the present order of Providence — “for my thoughts are not your thoughts, nor my ways your ways, said the Lord” (Isai. Iv. 8) — that the Church of Christ is destined ever to renew in herself the life of her Divine Founder who suffered so much, and in a manner to “fill up what is wanting of the sufferings of Christ” (Coloss. i. 24). Hence her condition as militant on earth divinely constrains her to live in the midst of contentions, troubles, and difficulties, that thus “through many tribulations she may enter into the kingdom of God” (Act. xiv. 21), and at last be united with the Church triumphant in heaven.

29. Anselm’s commentary on the passage of St. Matthew: “Jesus constrained His disciples to enter the boat,” is directly to the point: “The words in their mystical sense summarize the state of the Church from the coming of Jesus Christ to the end of the world. The ship, then, was buffeted by the waves in the midst of the sea, while Jesus remained on the summit of the mountain; for ever since the Savior ascended to heaven holy Church has been agitated by great tribulations in the world, buffeted by various storms of persecution, harassed by the divers perversities of the wicked, and in many ways assailed by vice. Because the wind was contrary, because the influence of malign spirits is constantly opposed to her to prevent her

from reaching the port of salvation, striving to submerge her under the opposing waves of the world, stirring up against her all possible difficulties” (Hom. iii. 22).

30. They err greatly, therefore, who lose faith during the storm, wishing for themselves and the Church a permanent state of perfect tranquillity, universal prosperity, and practical, unanimous and uncontested recognition of her sacred authority. But the error is worse when men deceive themselves with the idea of gaining an ephemeral peace by cloaking the rights and interests of the Church, by sacrificing them to private interests, by minimizing them unjustly, by truckling to the world, “the whole of which is seated in wickedness” (I Ioan. v. 19) on the pretext of reconciling the followers of novelties and bringing them back to the Church, as though any composition were possible between light and darkness, between Christ and Belial. This hallucination is as old as the world, but it is always modern and always present in the world so long as there are soldiers who are timid or treacherous, and at the first onset ready to throw down their arms or open negotiations with the enemy, who is the irreconcilable enemy of God and man.

31. It is for you, therefore, venerable brethren, whom Divine Providence has constituted to be the pastors and leaders of the Christian people, to resist with all your strength this most fatal tendency of modern society to lull itself in a shameful indolence while war is being waged against religion, seeking a cowardly neutrality made up of weak schemes and compromises to the injury of divine and human rights, to the oblivion of Christ’s clear sentence: “He that is not with me is against me” (Matt. xii. 30). Not indeed that it is not well at times to waive our rights as far as may lawfully be done and as the good of souls requires. And certainly this defect can never be charged to you who are spurred on by the charity of Christ. But this is only a reasonable condescension, which can be made without the slightest detriment to duty, and which does not at all affect the eternal principles of truth and justice.

32. Thus we read how it was verified in the cause of Anselm, or rather in the cause of God and the Church, for which Anselm had to undergo such long and bitter conflicts. And when he had settled at last the long contest Our Predecessor Paschal II wrote to him: “We believe that it has been through your charity and through your persistent prayers that the Divine mercy has been persuaded to turn to the people entrusted to your care.” And referring to the paternal indulgence shown by the Supreme Pontiff to the guilty, he adds: “As regards the great indulgence We have shown, know that it is the fruit of Our great affection and compassion in order that We might be able to lift up those who were down. For if the one standing erect merely holds out his hand to a fallen man, he will never lift him unless he too bends down a little. Besides, although this act of stooping may seem like the act of falling, it never goes so far as to lose the equilibrium of rectitude” (In lib. iii. Epist. S. Anselmi, ep. 140).

33. In making our own these words of Our most pious Predecessor, written for the consolation of Anselm, We would not hide Our very keen sense of the danger which confronts the very best among the pastors of the Church of passing the just limit either of indulgence or resistance. How they have realized this danger is easily to be seen in the anxieties, trepidations, and tears of most holy men who have had borne in upon them the terrible responsibility of the government of souls and the greatness of the danger to which they are exposed, but it is to be seen most strikingly in the life of Anselm. When he was torn from the solitude of the studious life of the cloister, to be raised to a lofty dignity in most difficult times, he found himself a prey to the most tormenting solicitude and anxiety, and chief of all the fear that he might not do enough for the salvation of his own soul and the souls of his people, for the honor of God and of His Church. But amid all these anxieties and in the grief he felt at seeing himself abandoned culpably by many, even including his brethren in the episcopate, his one great comfort was his trust in God and in the Apostolic See. Threatened with shipwreck, and while the storm raged round him, he took refuge in the bosom of the Church, his Mother, invoking from the Roman Pontiff pitiful and prompt aid and comfort (Epistol. lib. iii. ep. 37); God, perhaps, permitted that this great man, full of wisdom and sanctity as he was, should suffer such heavy tribulation, in order that he might be a comfort and an example to us in the greatest difficulties and trials of the pastoral ministry, and that the sentence of Paul might be realized in each one of us: “Gladly will I glory in my infirmities that the power of Christ may dwell in me. For which cause I please myself in my infirmities . . . for when I am weak then am I powerful” (2 Cor. xii. 9, 10). Such indeed are the sentiments which Anselm expressed to Urban II.: “Holy Father, I am grieved that I am not what I was, grieved to be a bishop, because by reason of my sins I do not perform the office of a bishop. While I was in a lowly position, I seemed to be doing something; set in a lofty place, burdened by an

immense weight, I gain no fruit for myself, and am of no use to anybody. I give way beneath the burden because I am incredibly poor in the strength, virtue, zeal, and knowledge necessary for so great an office. I would fain flee from the insupportable anxiety and leave the burden behind me, but, on the other hand, I fear to offend God. The fear of God obliged me to accept it, the same fear of God constrains me to retain the same burden. Now, since God's will is hidden from me, and I know not what to do, I wander about in sighs, and know not how to put an end to it all" (Epist. Lib. iii. ep. 37).

34. Thus does God bring home even to saintly men their natural weakness, in order the better to make manifest in them the power of strength from above, and, by a humble and real sense of their individual insufficiency, to preserve with greater force their obedience to the authority of the Church. We see it in the case of Anselm and of other contemporaries of his who fought for the liberty and doctrine of the Church under the guidance of the Apostolic See. The fruit of their obedience was victory in the strife, and their example confirmed the Divine sentence that "the obedient man will sing victory" (Prov. xxi. 28). The hope of the same reward shines out for all those who obey Christ in His Vicar in all that concerns the guidance of souls, or the government of the Church, or that is in any way connected with these objects: since "upon the authority of the Holy See depend the directions and the counsels of the sons of the Church" (Epist. Lib. iv. ep. 1).

35. How Anselm excelled in this virtue, with what warmth and fidelity he ever maintained perfect union with the Apostolic See, may be seen in the words he wrote to Pope Paschal: "How earnestly my mind, according to the measure of its power, clings in reverence and obedience to the Apostolic See, is proved by the many and most painful tribulations of my heart, which are known only to God and myself... From this union I hope in God that there is nothing which could ever separate me. Therefore do I desire, as far as this is possible, to put all my acts at the disposition of this same authority in order that it may direct and when necessary correct them" (Ibid. ep. 5).

36. The same strong constancy is shown in all his actions and writings, and especially in his letters which Our Predecessor Paschal describes as "written with the pen of charity" (In lib. iii. Epist. S. Anselmi, ep. 74). But in his letters to the Pontiff he does not content himself with imploring pitiful aid and comfort; he also promises assiduous prayers, in most tender words of filial affection and unswerving faith, as when, while still Abbot of Bec, he wrote to Urban II: "For your tribulation and that of the Roman Church, which is our tribulation and that of all the true faithful, we never cease praying God assiduously to mitigate your evil days, till the pit be dug for the sinner. And although He seems to delay, we are certain that the Lord will not leave the scepter of sinners over the heritage of the just, that He will never abandon His heritage and that the gates of hell shall not prevail against it" (In libro ii. Epist. S. Anselmi, ep. 33).

37. In this and other similar letters of Anselm We find wonderful comfort not only in the renewal of the memory of a Saint so devoted to the Apostolic See, but because they serve to recall your own letters and your other innumerable proofs of devotion, venerable brethren, in similar conflicts and similar sorrows.

38. Certainly it is a wonderful thing that the union of the Bishops and the faithful with the Roman Pontiff has drawn ever more and more close amid the hurtling of the storms that have been let loose on Christianity through the ages, and in our own times it has become so unanimous and so warm that its divine character is more apparent than ever before. It is indeed Our greatest consolation, as it is the glory and the invincible bulwark of the Church. But its very force makes it all the more an object of envy to the demon and of hatred to the world, which knows nothing similar to it in earthly societies, and finds no explanation of it in political and human reasonings, seeing that it is the fulfillment of Christ's sublime prayer at the Last Supper.

39. But, venerable brethren, it behooves us to strive by all means to preserve this divine union and render it ever more intimate and cordial, fixing our gaze not on human considerations but on those that are divine, in order that we may be all one thing alone in Christ. By developing this noble effort we shall fulfill ever better our sublime mission which is that of continuing and propagating the work of Christ, and of His Kingdom on earth. This, indeed, is why the Church throughout the ages continues to repeat the loving prayer, which is also the warmest aspiration of Our heart: "Holy Father, keep them in thy name, whom thou hast given me, that they may be one, as we also are" (Joan. xvii. 11).

40. This effort is necessary not only to oppose the assaults from without of those who fight openly against the liberty and the rights of the Church, but also in order to meet the dangers from within, arising from that second kind of war which We deplored above when We made mention of those misguided persons who are trying by their cunning systems to overthrow from the foundations the very constitution and essence of the Church, to stain the purity of her doctrine, and destroy her entire discipline. For even still there continues to circulate that poison which has been inoculated into many even among the clergy, and especially the young clergy, who have, as We have said, become infected by the pestilential atmosphere, in their unbridled craving for novelty which is drawing them to the abyss and drowning them.

41. Then again, by a deplorable aberration, the very progress, good in itself, of positive science and material prosperity, gives occasion and pretext for a display of intolerable arrogance towards divinely revealed truth on the part of many weak and intemperate minds. But these should rather remember the many mistakes and the frequent contradictions made by the followers of rash novelties in those questions of a speculative and practical order most vital for man; and realize that human pride is punished by never being able to be coherent with itself and by suffering shipwreck without ever sighting the port of truth. They are not able to profit by their own experience to humble themselves and “to destroy the counsels and every height that exalteth itself against the knowledge of God, and bring into captivity every understanding even unto the obedience of Christ” (2 Cor. x. 4, 5).

42. Nay, their very arrogance has led them into the other extreme, and their philosophy throwing doubt on everything has involved them in darkness: hence the present profession of agnosticism with other absurd doctrines springing from an infinite series of systems in discord with one another and with right reason; so that “they have become vain in their thoughts . . . for professing themselves to be wise they became fools” (Rom. i. 21, 22).

43. But unfortunately their grandiloquent phrases and their promises of a new wisdom, fallen as it were from heaven, and of new methods of thought, have found favor with many young men, as those of the Manicheans found favor with Augustine, and have returned these aside, more or less unconsciously, from the right road. But concerning such pernicious masters of an insane knowledge, of their aims, their illusions, their erroneous and disastrous systems, We have spoken at great length in Our Encyclical Letter of September 8, 1907, “*Pascendi dominici gregis*.”

44. Here it is well to note that if the dangers We have mentioned are more serious and more imminent in our own days, they are not altogether different from those that threatened the doctrine of the Church in the time of St. Anselm, and that we may find in his labors as Doctor almost the same help and comfort for the safeguarding of the truth as we found in his apostolic firmness for the defense of the liberty and rights of the Church.

45. Without entering here in detail into the intellectual state of the clergy and people in that distant age, there was a notable danger in a twofold excess to which the intellects of the time were prone.

46. There was at the time a class of lightminded and vain men, fed on a superficial erudition, who became incredibly puffed up with their undigested culture, and allowed themselves to be led away by a simulacrum of philosophy and dialectics. In their inane fallacy, which they called by the name of science, “they despised the sacred authority, dared with impious temerity to dispute one or other of the dogmas professed by Catholic faith . . . and in their foolish pride considered anything they could not understand as impossible, instead of confessing with humble wisdom that there might be many things beyond the reach of their comprehension. . . For there are some who immediately they have begun to grow the horns of an overweening knowledge — not knowing that when a person thinks he knows something, he does not yet know in what manner he should know it — before they have grown spiritual wings through firmness in the faith, are wont to rise presumptuously to the highest questions of the faith. Thus it happens that while against all right rules they endeavor to rise prematurely by their intelligence, their lack of intelligence brings them down to manifold errors” (S. Anselm., “*De Fide Trinitatis*,” cap. 2). And of such as these we have many painful examples under our eyes!

47. Others, again, there were of a more timid nature, who in their terror at the many cases of those who had made shipwreck of the faith, and fearing the danger of the science that puffeth up, went so far as to exclude altogether the use of philosophy, if not of all rational discussion of the sacred doctrines.

48. Midway between these two excesses stands the Catholic practice. which. while it abhors the presumption of the first class who “puffed up like bladders with the wind of vanity” (according to the phrase of Gregory XIV in the succeeding age) “went beyond the true limits in their efforts to establish the faith by natural reason adulterating the word of God with the figments of the philosopher” (Gregor. IX, Epist. “Tacti dolore cordis” ad theologos Parisien, 7 Jul. 1228), so too it condemns the negligence of the second class in their excessive neglect of true investigation, and the absence of all desire in them “to draw profit from the faith for their intelligence” (In lib. ii. Epist. S. Anselmi, ep. 41.), especially when their office requires of them to defend the Catholic faith against the errors that arise on all sides.

49. For this defense, it may well be said that Anselm was raised up by God to point out by his example, his words, and his writings, the safe road, to unseal for the common good the spring of Christian wisdom and to be the guide and rule of those Catholic teachers who after him taught “the sacred letters by the method of the school” (Breviar. Rom., die 21 Aprilis), and who thus came rightly to be esteemed and celebrated as their precursor.

50. Not, indeed, that the Doctor of Aosta reached all at once the heights of theological and philosophical speculation, or the reputation of the two supreme masters Thomas and Bonaventure. The later fruits of the wisdom of these last did not ripen but with time and the collaboration of many doctors. Anselm himself, with that great modesty so characteristic of the truly wise, and with all his learning and perspicacity, never published any writings except such as were called forth by circumstances, or when compelled thereto by some authority, and in those he did publish he protests that “if there is anything that calls for correction he does not refuse the correction” (“Cur Deus homo,” lib. ii. cap. 23), nay, when the question is a debated one, and not connected with the faith, he tells his disciple: “you must not so cling to what we have said as to abide by it obstinately, when others with more weighty arguments succeed in overthrowing ours and establishing opinions against them; should that happen you will not deny at least that what we have said has been of profit for exercise in controversy” (“De Grammatico,” cap. 21 sub finem).

51. Yet Anselm accomplished far more than he ever expected or than others expected of him. He secured a position in which his merits were not dimmed by the glory of those that came after him, not even of the great Thomas, even when the latter declined to accept all his conclusions and treated more clearly and accurately questions already treated by him. To Anselm belongs the distinction of having opened the road to speculation, of removing the doubts of the timid, the dangers of the incautious, and the injuries done by the quarrelsome and the sophistical, “the heretical dialecticians” of his time, as he rightly calls them, in whom reason was the slave of the imagination and of vanity (“De fide Trinitatis” cap. 2).

52. Against these latter he observes that “while all are to be warned to enter with the utmost circumspection upon questions affecting the Sacred Scriptures, these dialecticians of our time are to be completely debarred from the discussion of spiritual questions.” And the reason he assigns for this is especially applicable now to those who imitate them under our eyes, repeating their old errors: “For in their souls, reason, which should be the king and the guide of all that is in man, is so mixed up with corporal imaginations that it is impossible to disentangle it from these, nor is itself able to distinguish from them things that it alone and pure should contemplate” (Ibid. cap. 2). Appropriate, too, for our own times are those words of his in which he ridicules those false philosophers, “who because they are not able to understand what they believe dispute the truth of the faith itself, confirmed by the Holy Fathers, just as if bats and owls who see the heaven only by night were to dispute concerning the rays of the sun at noon, against eagles who gaze at the sun unblinkingly” (Ibid.).

53. Hence too he condemns, here or elsewhere, the perverse opinion of those who conceded too much to philosophy by attributing to it the right to invade the domain of theology. In refuting this foolish theory he defines well the confines proper to each, and hints sufficiently clearly at the functions of reason in the things of divinely revealed doctrine: “Our faith,” he says, “must be defended by reason against the impious” (In lib. ii. Epist. S. Anselmi, ep. 41). But how and how far? The question is answered in the words that follow: “It must be shown to them reasonably how unreasonable is their contempt of

us” (Ibid.). The chief office, therefore, of philosophy is to show us the reasonableness of our faith and the consequent obligation of believing the divine authority proposing to us the profoundest mysteries, which with all signs of credibility that testify to them, are supremely worthy of being believed. Far different is the proper function of Christian theology, which is based on the fact of divine revelation and renders more solid in the faith those who already profess to enjoy the honor of the name of Christian. “Hence it is altogether clear that no Christian should dispute as to how that is not which the Catholic Church believes with the heart and confesses with the mouth, but even holding beyond all doubt the same faith, loving and living according to it, must seek as far as reason is able, how it is. If he is able to understand let him return thanks, let him not prepare his horns for attack, but bow his head in reverence” (“De fide Trinitatis,” cap 2).

54. When, therefore, theologians search and the faithful ask for reasons concerning our faith, it is not for the purpose of founding on them their faith, which has for its foundation the authority of God revealing; yet, as Anselm puts it, “as right order requires that we believe the profundities of the faith before we presume to discuss them with our reason, so it seems to me to be negligence if after we have been confirmed in the faith we do not strive to understand what we believe” (“Cur Deus homo,” lib. i. c. 2). And here Anselm means that intelligence of which the Vatican Council speaks (Constit. “Dei filius,” cap 4). For, as he shows elsewhere, “although since the time of the Apostles many of our Holy Fathers and Doctors say so many and such great things of the reason of our faith . . . yet they were not able to say all they might have said had they lived longer; and the reason of the truth is so ample and so deep that it can never be exhausted by mortals; and the Lord does not cease to impart the gifts of grace in his Church, with whom He promises to be until the consummation of the world. And to say nothing of the other texts in which the Sacred Scripture invites us to investigate reason, in the one in which it says that if you do not believe you will not understand, it plainly admonishes us to extend intention to understanding, when it teaches us how we are to advance towards it.” Nor is the last reason he alleges to be neglected: “In the midst between faith and vision is the intellectual knowledge which is within our reach in this life, and the more one can advance in this the nearer he approaches to the vision, for which we all yearn” (“De fide Trinitatis,” Praefatio).

55. With these and the like principles Anselm laid the foundations of the true principles of philosophical and theological studies which other most learned men, the princes of scholasticism, and chief among them the Doctor of Aquin, followed, developed, illustrated and perfected to the great honor and protection of the Church. If We have insisted so willingly on this distinction of Anselm, it is in order to have a new and much-desired occasion, venerable brethren, to inculcate upon you to see to it that you bring back youth, especially among the clergy, to the most wholesome springs of Christian wisdom, first opened by the Doctor of Aosta and abundantly enriched by Aquinas. On this head remember always the instructions of Our Predecessor Leo XIII, of happy memory (Encyclical “Aeterni Patris,” diei 4 Augusti, an. 1879), and those We have Ourself given more than once, and again in the above-mentioned Encyclical “Pascendi dominici gregis.” Bitter experience only too clearly proves every day the loss and the ruin ensuing from the neglect of these studies, or from the pursuit of them without a clear and sure method; while many, before being fitted or prepared, presume to discuss the deepest questions of the faith (“De fide Trinitatis,” cap. 2). Deploring this evil with Anselm, We repeat the strong recommendations made by him: “Let no one rashly plunge into the intricate questions of divine things until he has first acquired, with firmness in the faith, gravity of conduct and of wisdom, lest while discussing with uncautious levity amid the manifold twistings of sophistry he fall into the toils of some tenacious error” (Ibid.). And this same incautious levity, when heated, as so often is the case, at the fire of the passions, proves the total ruin of serious studies and of the integrity of doctrine. Because, puffed up with that foolish pride, lamented by Anselm in the heretical dialecticians of his time, they despise the sacred authorities of the Holy Scriptures, and of the Fathers and Doctors, concerning which a more modest genius would be glad to use instead the respectful words of Anselm: “Neither in our own time nor in the future do we ever hope to see their like in the contemplation of the truth” (“De fide Trinitatis,” Praefatio.)

56. Nor do they hold in greater account the authority of the Church and of the Supreme Pontiff whenever efforts are made to bring them to a better sense, although at times as far as words go they are lavish of promises of submission as long as they can hope to hide themselves behind these and gain credit and protection. This contempt almost bars the way of all wellfounded hope of the conversion of the erring; while they refuse obedience to him “to whom Divine Providence as to the Lord and Father of the whole Church in its pilgrimage on earth . . . has entrusted the custody of Christian life and faith

and government of His Church; wherefore when anything arises in the Church against the Catholic faith to no other authority but his is it to be rightly referred for correction, and to no other with such certainty as to him has it been shown what answer is to be made to error in order that it may be examined by his prudence” (Ibid. cap. 2). And would to God that these poor wanderers on whose lips one so often hears the fair words of sincerity, conscience, religious experience, the faith that is felt and lived, and so on, learned their lessons from Anselm, understood his holy teachings, imitated his glorious example, and, above all, took deeply to heart those words of his: “First the heart is to be purified by faith, and first the eyes are to be illuminated by the observance of the precepts of the Lord . . . and first with humble obedience to the testimonies of God we must become small to learn wisdom . . . and not only when faith and obedience to the commandments are removed is the mind hindered from ascending to the intelligence of higher truths, but often enough the intelligence that has been given is taken away and faith is overthrown, when right conscience is neglected” (“De Fide Trinitatis,” cap. 2).

57. But if the erring continue obstinately to scatter the seeds of dissension and error, to waste the patrimony of the sacred doctrine of the Church, to attack discipline, to heap contempt on venerated customs, “to destroy which is a species of heresy” in the phrase of St. Anselm, and to destroy the constitution of the Church in its very foundations, then all the more strictly must we watch, venerable brethren, and keep away from Our flock, and especially from youth which is the most tender part of it, so deadly a pest. This grace We implore of God with incessant prayers, interposing the most powerful patronage of the august Mother of God and the intercession of the blessed citizens of the Church triumphant, St. Anselm especially, shining light of Christian wisdom, incorrupt guardian and valiant defender of all the sacred rights of the Church, to whom We would here, in conclusion, address the same words that Our Holy Predecessor, Gregory VII, wrote to him during his lifetime: “Since the sweet odor of your good works has reached Us, We return due thanks for them to God, and We embrace you heartily in the love of Christ, holding it for certain that by your example the Church of God has been greatly benefited, and that by your prayers and those of men like you she may even be liberated from the dangers that hang over her, with the mercy of Christ to succor us” (S. Anselm, “De nuptiis consanguinerorum,” cap. 1). “Hence We beg your fraternity to implore God assiduously to relieve the Church and Us who govern it, albeit unworthily, from the pressing assaults of the heretics, and lead these from their errors to the way of truth” (In lib. ii. Epist. S. Anselmi, ep. 31).

58. Supported by this great protection, and trusting in your co-operation, We bestow the Apostolic Benediction with all affection in the Lord, as a pledge of heavenly grace and in testimony of Our goodwill, on all of you, venerable brethren, and on the clergy and people entrusted to each of you.

Given at Rome at St. Peter’s on the Feast of St. Anselm, April 21, 1909, in the eighth year of Our Pontificate.

E Supremi. On the Restoration of All things in Christ. Pope Pius X - 1903

To the Patriarchs, Primate, Archbishops, Bishops and other Ordinaries in Peace and Communion with the Apostolic See.

Venerable Brethren, Health and the Apostolic Benediction

In addressing you for the first time from the Chair of the supreme apostolate to which We have, by the inscrutable disposition of God, been elevated, it is not necessary to remind you with what tears and warm instance We exerted Ourselves to ward off this formidable burden of the Pontificate. Unequal in merit though We be with St. Anselm, it seems to us that We may with truth make Our own the words in which he lamented when he was constrained against his will and in spite of his struggles to receive the honor of the episcopate. For to show with what dispositions of mind and will We subjected Ourselves to the most serious charge of feeding the flock of Christ, We can well adduce those same proofs of grief which he invokes in his own behalf. “My tears are witnesses,” he wrote, “and the sounds and moanings issuing from the anguish of my heart, such as I never remember before to have come from me for any sorrow, before that day on which there seemed to fall upon me that great misfortune of the archbishop of Canterbury. And those who fixed their gaze on my face that day could not fail to see it . . . I, in color more like a dead than a living man, was pale for amazement and alarm. Hitherto I have resisted as

far as I could, speaking the truth, my election or rather the violence done me. But now I am constrained to confess, whether I will or no, that the judgments of God oppose greater and greater resistance to my efforts, so that I see no way of escaping them. Wherefore vanquished as I am by the violence not so much of men as of God, against which there is no providing, I realize that nothing is left for me, after having prayed as much as I could and striven that this chalice should if possible pass from me without my drinking it, but to set aside my feeling and my will and resign myself entirely to the design and the will of God.”

2. In truth reasons both numerous and most weighty were not lacking to justify this resistance of Ours. For, beside the fact that We deemed Ourselves altogether unworthy through Our littleness of the honor of the Pontificate; who would not have been disturbed at seeing himself designated to succeed him who, ruling the Church with supreme wisdom for nearly twenty-six years, showed himself adorned with such sublimity of mind, such luster of every virtue. as to attract to himself the admiration even of adversaries, and to leave his memory stamped in glorious achievements. Then again, to omit other motives, We were terrified beyond all else by the disastrous state of human society today. For who can fail to see that society is at the present time, more than in any past age, suffering from a terrible and deep-rooted malady which, developing every day and eating into its inmost being, is dragging it to destruction? You understand, Venerable Brethren, what this disease is — apostasy from God, than which in truth nothing is more allied with ruin, according to the word of the Prophet: “For behold they that go far from Thee shall perish” (Ps. lxxii., 17). We saw therefore that, in virtue of the ministry of the Pontificate, which was to be entrusted to Us, We must hasten to find a remedy for this great evil, considering as addressed to Us that Divine command: “Lo, I have set thee this day over the nations and over kingdoms, to root up, and to pull down, and to waste, and to destroy, and to build, and to plant” (Jerem. i., 10). But, cognizant of Our weakness, We recoiled in terror from a task as urgent as it is arduous.

4. Since, however, it has been pleasing to the Divine Will to raise Our lowliness to such sublimity of power, We take courage in Him who strengthens Us; and setting Ourselves to work, relying on the power of God, We proclaim that We have no other program in the Supreme Pontificate but that “of restoring all things in Christ” (Ephes. i., 10), so that “Christ may be all and in all” (Coloss. iii., 2). Some will certainly be found who, measuring Divine things by human standards will seek to discover secret aims of Ours, distorting them to an earthly scope and to partisan designs. To eliminate all vain delusions for such, We say to them with emphasis that We do not wish to be, and with the Divine assistance never shall be aught before human society but the Minister of God, of whose authority We are the depository. The interests of God shall be Our interest, and for these We are resolved to spend all Our strength and Our very life. Hence, should anyone ask Us for a symbol as the expression of Our will, We will give this and no other: “To renew all things in Christ.” In undertaking this glorious task, We are greatly quickened by the certainty that We shall have all of you, Venerable Brethren, as generous co-operators. Did We doubt it We should have to regard you, unjustly, as either unconscious or heedless of that sacrilegious war which is now, almost everywhere, stirred up and fomented against God. For in truth, “The nations have raged and the peoples imagined vain things” (Ps. ii., 1.) against their Creator, so frequent is the cry of the enemies of God: “Depart from us” (Job. xxi., 14). And as might be expected we find extinguished among the majority of men all respect for the Eternal God, and no regard paid in the manifestations of public and private life to the Supreme Will — nay, every effort and every artifice is used to destroy utterly the memory and the knowledge of God.

5. When all this is considered there is good reason to fear lest this great perversity may be as it were a foretaste, and perhaps the beginning of those evils which are reserved for the last days; and that there may be already in the world the “Son of Perdition” of whom the Apostle speaks (II. Thess. ii., 3). Such, in truth, is the audacity and the wrath employed everywhere in persecuting religion, in combating the dogmas of the faith, in brazen effort to uproot and destroy all relations between man and the Divinity! While, on the other hand, and this according to the same apostle is the distinguishing mark of Antichrist, man has with infinite temerity put himself in the place of God, raising himself above all that is called God; in such wise that although he cannot utterly extinguish in himself all knowledge of God, he has contemned God’s majesty and, as it were, made of the universe a temple wherein he himself is to be adored. “He sitteth in the temple of God, showing himself as if he were God” (II. Thess. ii., 2).

6. Verily no one of sound mind can doubt the issue of this contest between man and the Most High. Man, abusing his liberty, can violate the right and the majesty of the Creator of the Universe; but the victory will ever be with God — nay, defeat is at hand at the moment when man, under the delusion of his triumph, rises up with most audacity. Of this we are assured in the holy books by God Himself. Unmindful, as it were, of His strength and greatness, He “overlooks the sins of men” (Wisd. xi., 24), but swiftly, after these apparent retreats, “awaked like a mighty man that hath been surfeited with wine” (Ps. lxxvii., 65), “He shall break the heads of his enemies” (Ps. lxxvii., 22), that all may know “that God is the king of all the earth” (Ib. lxxvi., 8), “that the Gentiles may know themselves to be men” (Ib. ix., 20).

7. All this, Venerable Brethren, We believe and expect with unshakable faith. But this does not prevent us also, according to the measure given to each, from exerting ourselves to hasten the work of God — and not merely by praying assiduously: “Arise, O Lord, let not man be strengthened” (Ib. ix., 19), but, more important still, by affirming both by word and deed and in the light of day, God’s supreme dominion over man and all things, so that His right to command and His authority may be fully realized and respected. This is imposed upon us not only as a natural duty, but by our common interest. For, Venerable Brethren, who can avoid being appalled and afflicted when he beholds, in the midst of a progress in civilization which is justly extolled, the greater part of mankind fighting among themselves so savagely as to make it seem as though strife were universal? The desire for peace is certainly harbored in every breast, and there is no one who does not ardently invoke it. But to want peace without God is an absurdity, seeing that where God is absent thence too justice flies, and when justice is taken away it is vain to cherish the hope of peace. “Peace is the work of justice” (Is. xxii., 17). There are many, We are well aware, who, in their yearning for peace, that is for the tranquillity of order, band themselves into societies and parties, which they style parties of order. Hope and labor lost. For there is but one party of order capable of restoring peace in the midst of all this turmoil, and that is the party of God. It is this party, therefore, that we must advance, and to it attract as many as possible, if we are really urged by the love of peace.

8. But, Venerable Brethren, we shall never, however much we exert ourselves, succeed in calling men back to the majesty and empire of God, except by means of Jesus Christ. “No one,” the Apostle admonishes us, “can lay other foundation than that which has been laid, which is Jesus Christ.” (I. Cor., iii., II.) It is Christ alone “whom the Father sanctified and sent into this world” (Is. x., 36), “the splendor of the Father and the image of His substance” (Hebr. i., 3), true God and true man: without whom nobody can know God with the knowledge for salvation, “neither doth anyone know the Father but the Son, and he to whom it shall please the Son to reveal Him.” (Matth. xi., 27.) Hence it follows that to restore all things in Christ and to lead men back to submission to God is one and the same aim. To this, then, it behoves Us to devote Our care — to lead back mankind under the dominion of Christ; this done, We shall have brought it back to God. When We say to God We do not mean to that inert being heedless of all things human which the dream of materialists has imagined, but to the true and living God, one in nature, triple in person, Creator of the world, most wise Ordainer of all things, Lawgiver most just, who punishes the wicked and has reward in store for virtue.

9. Now the way to reach Christ is not hard to find: it is the Church. Rightly does Chrysostom inculcate: “The Church is thy hope, the Church is thy salvation, the Church is thy refuge.” (“Hom. de capto Euthropio,” n. 6.) It was for this that Christ founded it, gaining it at the price of His blood, and made it the depositary of His doctrine and His laws, bestowing upon it at the same time an inexhaustible treasury of graces for the sanctification and salvation of men.

You see, then, Venerable Brethren, the duty that has been imposed alike upon Us and upon you of bringing back to the discipline of the Church human society, now estranged from the wisdom of Christ; the Church will then subject it to Christ, and Christ to God. If We, through the goodness of God Himself, bring this task to a happy issue, We shall be rejoiced to see evil giving place to good, and hear, for our gladness, ” a loud voice from heaven saying: Now is come salvation, and strength, and the kingdom of our God and the power of his Christ.” (Apoc. xii., 10.) But if our desire to obtain this is to be fulfilled, we must use every means and exert all our energy to bring about the utter disappearance of the enormous and detestable wickedness, so characteristic of our time — the substitution of man for God; this done, it remains to restore to their ancient place of honor the most holy laws and counsels of the gospel; to proclaim aloud the truths taught by the Church, and her teachings on the sanctity of marriage, on the education and discipline of youth, on the possession and use of property, the duties that men owe to those who rule the State; and lastly to restore equilibrium between the different classes of society

according to Christian precept and custom. This is what We, in submitting Ourselves to the manifestations of the Divine will, purpose to aim at during Our Pontificate, and We will use all our industry to attain it. It is for you, Venerable Brethren, to second Our efforts by your holiness, knowledge and experience and above all by your zeal for the glory of God, with no other aim than that Christ may be formed in all.

10. As to the means to be employed in attaining this great end, it seems superfluous to name them, for they are obvious of themselves. Let your first care be to form Christ in those who are destined from the duty of their vocation to form Him in others. We speak of the priests, Venerable Brethren. For all who bear the seal of the priesthood must know that they have the same mission to the people in the midst of whom they live as that which Paul proclaimed that he received in these tender words: “My little children, of whom I am in labor again until Christ be formed in you” (Gal. iv., 19). But how will they be able to perform this duty if they be not first clothed with Christ themselves? and so clothed with Christ as to be able to say with the Apostle: “I live, yet not I, but Christ lives in me” (Ibid. ii., 20). “For me to live is Christ” (Phlipp. i., 21). Hence although all are included in the exhortation “to advance towards the perfect man, in the measure of the age of the fullness of Christ” (Ephes. iv., 3), it is addressed before all others to those who exercise the sacerdotal ministry; thus these are called another Christ, not merely by the communication of power but by reason of the imitation of His works, and they should therefore bear stamped upon themselves the image of Christ.

11. This being so, Venerable Brethren, of what nature and magnitude is the care that must be taken by you in forming the clergy to holiness! All other tasks must yield to this one. Wherefore the chief part of your diligence will be directed to governing and ordering your seminaries aright so that they may flourish equally in the soundness of their teaching and in the spotlessness of their morals. Regard your seminary as the delight of your hearts, and neglect on its behalf none of those provisions which the Council of Trent has with admirable forethought prescribed. And when the time comes for promoting the youthful candidates to holy orders, ah! do not forget what Paul wrote to Timothy: “Impose not hands lightly upon any man” (I. Tim. v., 22), bearing carefully in mind that as a general rule the faithful will be such as are those whom you call to the priesthood. Do not then pay heed to private interests of any kind, but have at heart only God and the Church and the eternal welfare of souls so that, as the Apostle admonishes, “you may not be partakers of the sins of others” (Ibid.). Then again be not lacking in solicitude for young priests who have just left the seminary. From the bottom of Our heart, We urge you to bring them often close to your breast, which should burn with celestial fire — kindle them, inflame them, so that they may aspire solely after God and the salvation of souls. Rest assured, Venerable Brethren, that We on Our side will use the greatest diligence to prevent the members of the clergy from being drawn to the snares of a certain new and fallacious science, which savoureth not of Christ, but with masked and cunning arguments strives to open the door to the errors of rationalism and semi-rationalism; against which the Apostle warned Timothy to be on his guard, when he wrote: “Keep that which is committed to thy trust, avoiding the profane novelties of words, and oppositions of knowledge falsely so called which some promising have erred concerning the faith” (I. Tim. vi., 20 s.). This does not prevent Us from esteeming worthy of praise those young priests who dedicated themselves to useful studies in every branch of learning the better to prepare themselves to defend the truth and to refute the calumnies of the enemies of the faith. Yet We cannot conceal, nay, We proclaim in the most open manner possible that Our preference is, and ever will be, for those who, while cultivating ecclesiastical and literary erudition, dedicate themselves more closely to the welfare of souls through the exercise of those ministries proper to a priest jealous of the divine glory. “It is a great grief and a continual sorrow to our heart” (Rom. ix., 2) to find Jeremiah’s lamentation applicable to our times: “The little ones asked for bread, and there was none to break it to them” (Lam. iv., 4). For there are not lacking among the clergy those who adapt themselves according to their bent to works of more apparent than real solidity — but not so numerous perhaps are those who, after the example of Christ, take to themselves the words of the Prophet: “The Spirit of the Lord hath anointed me, hath sent me to evangelize the poor, to heal the contrite of heart, to announce freedom to the captive, and sight to the blind” (Luke iv., 18-19).

12. Yet who can fail to see, Venerable Brethren, that while men are led by reason and liberty, the principal way to restore the empire of God in their souls is religious instruction? How many there are who mimic Christ and abhor the Church and the Gospel more through ignorance than through badness of mind, of whom it may well be said: “They blaspheme whatever things they know not” (Jude ii., 10). This is found to be the case not only among the people at large and among the lowest

classes, who are thus easily led astray, but even among the more cultivated and among those endowed moreover with uncommon education. The result is for a great many the loss of the faith. For it is not true that the progress of knowledge extinguishes the faith; rather is it ignorance, and the more ignorance prevails the greater is the havoc wrought by incredulity. And this is why Christ commanded the Apostles: “Going forth teach all nations” (Matth. xxviii., 19).

13. But in order that the desired fruit may be derived from this apostolate and this zeal for teaching, and that Christ may be formed in all, be it remembered, Venerable Brethren, that no means is more efficacious than charity. “For the Lord is not in the earthquake” (III Kings xix., II) — it is vain to hope to attract souls to God by a bitter zeal. On the contrary, harm is done more often than good by taunting men harshly with their faults, and reproving their vices with asperity. True the Apostle exhorted Timothy: “Accuse, beseech, rebuke,” but he took care to add: “with all patience” (11. Tim. iv., 2). Jesus has certainly left us examples of this. “Come to me,” we find Him saying, “come to me all ye that labor and are burdened and I will refresh you” (Matth. xi., 28). And by those that labor and are burdened he meant only those who are slaves of sin and error. What gentleness was that shown by the Divine Master! What tenderness, what compassion towards all kinds of misery! Isaias has marvelously described His heart in the words: “I will set my spirit upon him; he shall not contend, nor cry out; the bruised reed he will not break, he will not extinguish the smoking flax” (Is. xlii., 1, s.). This charity, “patient and kind” (1. Cor. xiii., 4.), will extend itself also to those who are hostile to us and persecute us. “We are reviled,” thus did St. Paul protest, “and we bless; we are persecuted and we suffer it; we are blasphemed and we entreat” (1. Cor., iv., 12, s.). They perhaps seem to be worse than they really are. Their associations with others, prejudice, the counsel, advice and example of others, and finally an ill-advised shame have dragged them to the side of the impious; but their wills are not so depraved as they themselves would seek to make people believe. Who will prevent us from hoping that the flame of Christian charity may dispel the darkness from their minds and bring to them light and the peace of God? It may be that the fruit of our labors may be slow in coming, but charity wearies not with waiting, knowing that God prepares His rewards not for the results of toil but for the good will shown in it.

14. It is true, Venerable Brethren, that in this arduous task of the restoration of the human race in Christ neither you nor your clergy should exclude all assistance. We know that God recommended every one to have a care for his neighbor (Eccli. xvii., 12). For it is not priests alone, but all the faithful without exception, who must concern themselves with the interests of God and souls — not, of course, according to their own views, but always under the direction and orders of the bishops; for to no one in the Church except you is it given to preside over, to teach, to “govern the Church of God which the Holy Ghost has placed you to rule” (Acts xx., 28). Our predecessors have long since approved and blessed those Catholics who have banded together in societies of various kinds, but always religious in their aim. We, too, have no hesitation in awarding Our praise to this great idea, and We earnestly desire to see it propagated and flourish in town and country. But We wish that all such associations aim first and chiefly at the constant maintenance of Christian life, among those who belong to them. For truly it is of little avail to discuss questions with nice subtlety, or to discourse eloquently of rights and duties, when all this is unconnected with practice. The times we live in demand action — but action which consists entirely in observing with fidelity and zeal the divine laws and the precepts of the Church, in the frank and open profession of religion, in the exercise of every kind of charitable works, without regard to selfinterest or worldly advantage. Such luminous examples given by the great army of soldiers of Christ will be of much greater avail in moving and drawing men than words and sublime dissertations; and it will easily come about that when human respect has been driven out, and prejudices and doubting laid aside, large numbers will be won to Christ, becoming in their turn promoters of His knowledge and love which are the road to true and solid happiness. Oh! when in every city and village the law of the Lord is faithfully observed, when respect is shown for sacred things, when the Sacraments are frequented, and the ordinances of Christian life fulfilled, there will certainly be no more need for us to labor further to see all things restored in Christ. Nor is it for the attainment of eternal welfare alone that this will be of service — it will also contribute largely to temporal welfare and the advantage of human society. For when these conditions have been secured, the upper and wealthy classes will learn to be just and charitable to the lowly, and these will be able to bear with tranquillity and patience the trials of a very hard lot; the citizens will obey not lust but law, reverence and love will be deemed a duty towards those that govern, “whose power comes only from God” (Rom. xiii., 1). And then? Then, at last, it will be clear to all that the Church, such as it was instituted by Christ, must enjoy full and entire liberty and independence from all foreign dominion; and We, in demanding that same liberty, are defending

not only the sacred rights of religion, but are also consulting the common weal and the safety of nations. For it continues to be true that “piety is useful for all things” (I. Tim. iv., 8) — when this is strong and flourishing “the people will” truly “sit in the fullness of peace” (Is. xxxii., 18).

15. May God, “who is rich in mercy” (Ephes. ii., 4), benignly speed this restoration of the human race in Jesus Christ for “it is not of him that willeth, or of him that runneth, but of God that showeth mercy” (Rom. ix., 16). And let us, Venerable Brethren, “in the spirit of humility” (Dan. iii., 39), with continuous and urgent prayer ask this of Him through the merits of Jesus Christ. Let us turn, too, to the most powerful intercession of the Divine Mother — to obtain which We, addressing to you this Letter of Ours on the day appointed especially for commemorating the Holy Rosary, ordain and confirm all Our Predecessor’s prescriptions with regard to the dedication of the present month to the august Virgin, by the public recitation of the Rosary in all churches; with the further exhortation that as intercessors with God appeal be also made to the most pure Spouse of Mary, the Patron of the Catholic Church, and the holy Princes of the Apostles, Peter and Paul.

16. And that all this may be realized in fulfillment of Our ardent desire, and that everything may be prosperous with you, We invoke upon you the most bountiful gifts of divine grace. And now in testimony of that most tender charity wherewith We embrace you and all the faithful whom Divine Providence has entrusted to Us, We impart with all affection in the Lord, the Apostolic Blessing to you, Venerable Brethren, to the clergy and to your people.

Given at Rome at St. Peter’s, on the 4th day of October, 1903, in the first year of Our Pontificate.

Editae Saepe. On St. Charles Borromeo. Pope Pius X - 1910

To the Patriarchs, Primes, Archbishops, Bishops and other Ordinaries in Peace and Communion with the Apostolic See.

Venerable Brethren, Health and the Apostolic Blessing.

1. Sacred Scripture records the divine word saying that men will remember the just man forever, for even though he is dead, he yet speaks.[1] Both in word and deed the Church has for a long time verified the truth of that saying. She is the mother and the nurse of holiness, ever renewed and enlivened by the breath of the Spirit Who dwells in us.[2] She alone conceives, nourishes, and educates the noble family of the just. Like a loving mother, she carefully preserves the memory of and affection for the saints. This remembrance is, as it were, a divine comfort which lifts her eyes above the miseries of this earthly pilgrimage so that she finds in the saints “her joy and her crown.” Thus she sees in them the sublime image of her heavenly Spouse. Thus she shows her children in each age the timeliness of the old truth: “For those who love God all things work together unto good, for those who, according to his purpose, are saints through his call.”[3]

The glorious deeds of the saints, however, do more than afford us comfort. In order that we may imitate and be encouraged by them, one and all the saints echo in their own lives the saying of Saint Paul, “I beg you, be imitators of me, as I am of Christ.”[4]

2. For that reason, Venerable Brethren, immediately after Our elevation to the Supreme Pontificate We stated in Our first encyclical that We would labor without ceasing “to restore all things in Christ.”[5] We begged everyone to turn their eyes with Us to Jesus, “the apostle and high priest of our confession... the author and finisher of faith.”[6] Since the majesty of that Model may be too much for fallen human nature, God mercifully gave Us another model to propose for your imitation, the glorious Virgin Mother of God. While being as close to Christ as human nature permits, she is better suited to the needs of our weak nature.[7] Over and above that, We made use of several other occasions to recall the memory of the saints. We emulated these faithful servants and ministers of God’s household (each in his own way enjoying the friendship of God), “who by faith conquered kingdoms, wrought justice, obtained promises.”[8] Thus encouraged by their example, we would be “now no longer children, tossed to and fro and carried about by every wind of doctrine devised in the wickedness of men,

in craftiness, according to the wiles of error. Rather are we to practice the truth in love, and so grow up in all things in him who is the head, Christ.”[9]

3. We have already pointed to how Divine Providence was perfectly realized in the lives of those three great doctors and pastors of the Church, Gregory the Great, John Chrysostom and Anselm of Aosta. Although they were separated by centuries, the Church was beset by many serious dangers in each of their respective ages. In recent years We celebrated all of their solemn centenaries. In a very special way, however, we commemorated Saint Gregory the Great in the encyclical of March 12, 1904, and Saint Anselm in the encyclical of April 21, 1909. In these documents We treated those points of Christian doctrine and morals found in the example and teaching of these saints which We thought were best suited to our times.

4. As We have already mentioned,[10] We are of the opinion that the shining example of Christ’s soldiers has far greater value in the winning and sanctifying of souls than the words of profound treatises. We therefore gladly take this present opportunity to teach some very useful lessons from the consideration of the life of another holy pastor whom God raised up in more recent times and in the midst of trials very similar to those We are experiencing today. We refer to Saint Charles Borromeo, Cardinal of the Holy Roman Church and Archbishop of Milan, whom Paul V, of holy memory, raised to the altar of the saints less than thirty years after his death. The words of Our Predecessor are to the point: “The Lord alone performs great wonders and in recent times He has accomplished marvelous things among Us. In His wonderful dispensation He has set a great light on the Apostolic rock when He singled Charles out of the heart of the Roman Church as the faithful priest and good servant to be a model for the pastors and their flock. He enlightened the whole Church from the light diffused by his holy works. He shone forth before priests and people as innocent as Abel, pure as Enoch, tireless as Jacob, meek as Moses, and zealous as Elias. Surrounded by luxury, he exhibited the austerity of Jerome, the humility of Martin, the pastoral zeal of Gregory, the liberty of Ambrose, and the charity of Paulinus. In a word, he was a man we could see with our eyes and touch with our hands. He trampled earthly things underfoot and lived the life of the spirit. Although the world tried to entice him he lived crucified to the world. He constantly sought after heavenly things, not only because he held the office of an angel but all because even on earth he tried to think and act as an angel.”[11]

5. Such are the words of praise Our Predecessor wrote after Charles’ death. Now, three centuries after his canonization, “we can rightly rejoice on this day when We solemnly confer, in the name of the Lord, the sacred honors on Charles, Cardinal Priest, thereby crowning his own Spouse with a diadem of every precious stone.” We agree with Our Predecessor that the contemplation of the glory (and even more, the example and teaching of the saints) will humiliate the enemy and throw into confusion all those who “glory in their specious errors.”[12] Saint Charles is a model for both clergy and people in these days. He was the unwearied advocate and defender of the true Catholic reformation, opposing those innovators whose purpose was not the restoration, but the effacement and destruction of faith and morals. This celebration of the third centenary of his canonization should prove to be not only a consolation and lesson for every Catholic but also a noble incentive for everyone to cooperate wholeheartedly in that work so dear to Our heart of restoring all things in Christ.

6. You know very well, Venerable Brethren, that even when surrounded by tribulation the Church still enjoys some consolation from God. “Christ also loved the Church, and delivered himself up for her, that he might sanctify her...in order that he might present to himself the Church in all her glory, not having spot or wrinkle or any such thing, but that she might be holy and without blemish.”[13] When vice runs wild, when persecution hangs heavy, when error is so cunning that it threatens her destruction by snatching many children from her bosom (and plunges them into the whirlpool of sin and impiety) — then, more than ever, the Church is strengthened from above. Whether the wicked will it or not, God makes even error aid in the triumph of Truth whose guardian and defender is the Church. He puts corruption in the service of sanctity, whose mother and nurse is the Church. Out of persecution He brings a more wondrous “freedom from our enemies.” For these reasons, when worldly men think they see the Church buffeted and almost capsized in the raging storm, then she really comes forth fairer, stronger, purer, and brighter with the luster of distinguished virtues.

7. In such a way God’s goodness bears witness to the divinity of the Church. He makes her victorious in that painful battle against the errors and sins that creep into her ranks. Through this victory He verifies the words of Christ: “The gates of hell

shall not prevail against it.”[14] In her day-to-day living He fulfills the promise, “Behold, I am with you all days, even unto the consummation of the world.”[15] Finally, He is the witness of that mysterious power of the other Paraclete (Who Christ promised would come immediately after His ascension into heaven), who continually lavishes His gifts upon her and serves as her defender and consoler in all her sorrows. This is the Spirit Who will “dwell with you forever, the Spirit of truth whom the world cannot receive, because it neither sees him nor knows him...he will dwell with you and be in you.”[16] The life and strength of the Church flows forth from this font. As the ecumenical Vatican Council teaches, this divine power sets the Church above every other society by those obvious notes which mark her “as a banner raised up among the nations.”[17]

8. In fact, only a miracle of that divine power could preserve the Church, the Mystical Body of Christ, from blemish in the holiness of Her doctrine, law, and end in the midst of the flood of corruption and lapses of her members. Her doctrine, law and end have produced an abundant harvest. The faith and holiness of her children have brought forth the most salutary fruits. Here is another proof of her divine life: in spite of a great number of pernicious opinions and great variety of errors (as well as the vast army of rebels) the Church remains immutable and constant, “as the pillar and foundation of truth,” in professing one identical doctrine, in receiving the same Sacraments, in her divine constitution, government, and morality. This is all the more marvelous when one considers that the Church not only resists evil but even “conquers evil by doing good.” She is constantly blessing friends and enemies alike. She is continually striving and ardently desiring to bring about the social and individual Christian restoration which is her particular mission in the world. Moreover, even her enemies benefit from it.

9. This wonderful working of Divine Providence in the Church’s program of restoration was seen with the greatest clarity and was given as a consolation for the good especially in the century of Saint Charles Borromeo. In those days passions ran riot and knowledge of the truth was almost completely twisted and confused. A continual battle was being waged against errors. Human society, going from bad to worse, was rushing headlong into the abyss. Then those proud and rebellious men came on the scene who are “enemies of the cross of Christ . . . Their god is the belly...they mind the things of earth.”[18] These men were not concerned with correcting morals, but only with denying dogmas. Thus they increased the chaos. They dropped the reins of law, and unbridled licentiousness ran wild. They despised the authoritative guidance of the church and pandered to the whims of the dissolute princes and people. They tried to destroy the Church’s doctrine, constitution and discipline. they were similar to those sinners who were warned long ago: “Woe to you that call evil good, and good evil.”[19] They called this rebellious riot and perversion of faith and morals a reformation, and themselves reformers. In reality, they were corrupters. In undermining the strength of Europe through wars and dissensions, they paved the way for those modern rebellions and apostasy. This modern warfare has united and renewed in one attack the three kinds of attack which have up until now been separated; namely, the bloody conflicts of the first ages, the internal pests of heresies, and finally, in the name of evangelical liberty, the vicious corruption and perversion of discipline such as was unknown, perhaps, even in medieval times. Yet in each of these combats the Church has always emerged victorious.

10. God, however, brought forth real reformers and holy men to arrest the onrushing current, to extinguish the conflagration, and to repair the harm caused by this crowd of seducers. Their many-sided zealous work of reforming discipline was especially consoling to the Church since the tribulation afflicting her was so great. Their work also proves the truth that “God is faithful and . . . with the temptation will also give you a way out . . .”[20] In these circumstances God provided a pleasing consolation for the Church in the outstanding zeal and sanctity of Charles Borromeo.

11. God ordained that his ministry would be the effective and special means of checking the rebels’ boldness and teaching and inspiring the Church’s children. He restrained the former’s mad extravagances by the example of his life and labor, and met their empty charges with the most powerful eloquence. He fanned the latter’s hopes and kindled their zeal. Even from his youth he cultivated in a remarkable manner all the virtues of the true reformer which others possessed only in varying degrees. These virtues are fortitude, counsel, doctrine, authority, ability, and alacrity. He put them all in the service of Catholic truth against the attacks of error (which is precisely the mission of the Church). He revived the faith that had either become dormant or almost extinct in many by strengthening it with many wise laws and practices. He restored that discipline which had been overthrown by bringing the morals of clergy and people alike back to the ideals of Christian living. In executing all the duties of a reformer he also fulfilled the functions of the “good and faithful servant.” Later he performed

the works of the high priest who “pleased God in his days and was found just.” He is, therefore, a worthy example for both clergy and laity, rich and poor. He can be numbered among those whose excellence as a bishop and prelate is eulogized by the Apostle Peter when he says that he became “from the heart a pattern to the flock.”[21] Even before the age of twentythree and although elevated to the highest honors and entrusted with very important and difficult ecclesiastical matters, Charles made truly wonderful daily progress in the practice of virtue through the contemplation of divine things. This sacred retirement perfected him, prepared him for later days, and caused him to shine forth as “a spectacle to the world, and angels, and men.”

12. Then (again borrowing the words of Our Predecessor, Paul V), the Lord began to work His wonders in Charles. He filled him with a wisdom, justice, and burning zeal for promoting His glory and the Catholic cause. Above all, the Lord filled him with a great concern for restoring the faith in the Church universal according to the decrees of the renowned Council of Trent. That Pontiff himself, as well as all future generations, attributed the success of the Council to Charles, since even before carrying its decrees into action he was its most ardent promoter. In fact, his many vigils, trials, and labors brought its work to its ultimate completion.

13. All these things, however, were only a preparation or sort of novitiate where he trained his heart in piety, his mind in study, and his body in work (always remaining a modest and humble youth) for that life in which he would be as clay in the hands of God and His Vicar on earth. The innovators of that time despised just that kind of life of preparation. The same folly leads the modern innovators also to spurn it. They fail to see that God’s wondrous works are matured in the obscurity and silence of a soul dedicated to obedience and contemplation. They cannot see that just as the hope of the harvest lies in the sowing, so this preparation is the germ of future progress.

14. As We have already hinted, this sanctity and industry prepared under such conditions in due time came to produce a truly marvelous fruit. When Charles, “good laborer that he was left the convenience and splendor of the city for the field (Milan) he was to cultivate, he discharged his duties better and better from day to day. Although the wickedness of the time had caused that field to become overrun with weeds and rank growths, he restored it to its pristine beauty. In time the Milanese Church became an example of ecclesiastical discipline.”[22] He effected all these outstanding results in his work of reformation by adopting the rules the Council of Trent had only recently promulgated.

15. The Church knows very well that “the imagination and thought of man’s heart are prone to evil.”[23] Therefore she wages continual battle against vice and error “in order that the body of sin may be destroyed, that we may no longer be slaves to sin.”[24] Since she is her own mistress and is guided by the grace which “is poured forth in our hearts by the Holy Spirit,” she is directed in this conflict in thought and action by the Doctor of the Gentiles, who says, “Be renewed in the spirit of your mind...And be not conformed to this world, but be transformed in the newness of your mind, that you may discern what is the good and acceptable and perfect will of God.”[25] The true son of the Church and reformer never thinks he has attained his goal. Rather, with the Apostle, he acknowledges that he is only striving for it: “Forgetting what is behind, I strain forward to what is before, I press on towards the goal, to the prize of God’s heavenly call in Christ Jesus.”[26]

16. Through our union with Christ in the Church we grow up “in all things in him who is the head, Christ. For from him the whole body...derives its increase to the building up for itself in love....”[27] For that reason Mother Church daily fulfills the mystery of the Divine Will which is “to be dispensed in the fullness of the times: to re-establish all things in Christ.”[28]

17. The reformers that Borromeo opposed did not even think of this. They tried to reform faith and discipline according to their own whims. Venerable Brethren, it is no better understood by those whom We must withstand today. These moderns, forever prattling about culture and civilization, are undermining the Church’s doctrine, laws, and practices. They are not concerned very much about culture and civilization. By using such high-sounding words they think they can conceal the wickedness of their schemes.

18. All of you know their purpose, subterfuges, and methods. On Our part We have denounced and condemned their scheming. They are proposing a universal apostasy even worse than the one that threatened the age of Charles. It is worse,

We say, because it stealthily creeps into the very veins of the Church, hides there, and cunningly pushes erroneous principles to their ultimate conclusions.

19. Both these heresies are fathered by the “enemy” who “sowed weeds among the wheat”[29] in order to bring about the downfall of mankind. Both revolts go about in the hidden ways of darkness, develop along the same line, and come to an end in the same fatal way. In the past the first apostasy turned where fortune seemed to smile. It set rulers against people or people against rulers only to lead both classes to destruction. Today this modern apostasy stirs up hatred between the poor and the rich until, dissatisfied with their station, they gradually fall into such wretched ways that they must pay the fine imposed on those who, absorbed in worldly, temporal things, forget “the kingdom of God and His justice.” As a matter of fact, this present conflict is even more serious than the others. Although the wild innovators of former times generally preserved some fragments of the treasury of revealed doctrine, these moderns act as if they will not rest until they completely destroy it. When the foundations of religion are overthrown, the restraints of civil society are also necessarily shattered. Behold the sad spectacle of our times! Behold the impending danger of the future! However, it is no danger to the Church, for the divine promise leaves no room for doubt. Rather, this revolution threatens the family and nations, especially those who actively stir up or indifferently tolerate this unhealthy atmosphere of irreligion.

20. This impious and foolish war is waged and sometimes supported by those who should be the first to come to Our aid. The errors appear in many forms and the enticements of vice wear different dresses. Both cause many even among our own ranks to be ensnared, seducing them by the appearance of novelty and doctrine, or the illusion that the Church will accept the maxims of the age. Venerable Brethren, you are well aware that we must vigorously resist and repel the enemy’s attacks with the very weapons Borromeo used in his day.

21. Since they attack the very root of faith either by openly denying, hypocritically undermining, or misrepresenting revealed doctrine, we should above all recall the truth Charles often taught. “The primary and most important duty of pastors is to guard everything pertaining to the integral and inviolate maintenance of the Catholic Faith, the faith which the Holy Roman Church professes and teaches, without which it is impossible to please God.”[30] Again: “In this matter no diligence can be too great to fulfill the certain demands of our office.”[31] We must therefore use sound doctrine to withstand “the leaven of heretical depravity,” which if not repressed, will corrupt the whole. That is to say, we must oppose these erroneous opinions now deceitfully being scattered abroad, which, when taken all together, are called Modernism. With Charles we must be mindful “of the supreme zeal and excelling diligence which the bishop must exercise in combating the crime of heresy.”[32]

22. We need not mention the Saint’s other words (echoing the sanctions and penalties decreed by the Roman Pontiffs) against those prelates who are negligent or remiss in purging the evil heresy out of their dioceses. It is fitting, however, to meditate on the conclusions he draws from these papal decrees. “Above everything else,” he says, “the Bishop must be eternally on guard and continually vigilant in preventing the contagious disease of heresy from entering among his flock and removing even the faintest suspicion of it from the fold. If it should happen to enter (the Lord forbid!), he must use every means at his command to expel it immediately. Moreover, he must see to it that those infected or suspected be treated according to the pontifical canons and sanctions.”[33]

23. Liberation or immunity from this disease of heresy is possible only when the clergy are properly instructed, since “faith. . . depends on hearing, and hearing on the word of Christ.”[34] Today we must heed the words of truth. We see this poison penetrating through all the veins of the State (from sources where it would be the least expected) to such an extent that the causes are the same as those Charles records in the following words: “If those who associate with heretics are not firmly rooted in the Faith there is reason to fear that they will easily be seduced by the heretics into the trap of impiety and false doctrine.”[35] Nowadays facility in travel and communication has proven just as advantageous for error as for other things. We are living in a perverse society of unbridled license of passions in which “there is no truth. . . and there is no knowledge of God,”[36] in “all the land made desolate, because there is none that considereth in the heart.”[37] For that reason, borrowing the words of Charles, “we have already emphasized the importance of having all the faithful of Christ well instructed in the rudiments of Christian doctrine”[38] and have written a special encyclical letter on that extremely important subject.[39] However, We do not wish to repeat the lamentation Borromeo was moved to utter because of his burning zeal,

namely, that “up until now We have received very little success in a matter of such importance.” Rather, moved like him “by the enormity and danger of the task,” We would once again urge everyone to make Charles his model of zeal so that he will contribute in this work of Christian restoration according to his position and ability. Fathers and employers should recall how the holy Bishop frequently and fervently taught that they should not only afford the opportunity but even consider it their duty to see that their children, servants, and employees study Christian doctrine. Clerics should remember that they must assist the parish priests in the teaching of Christian doctrine. Parish priests should erect as many schools for this same purpose as the number and needs of the people demand. They should further take care that they have upright teachers, who will be assisted by men and women of good morals according to the manner the holy Archbishop Milan prescribed.[40]

24. Obviously the need of this Christian instruction is accentuated by the decline of our times and morals. It is even more demanded by the existence of those public schools, lacking all religion, where everything holy is ridiculed and scorned. There both teachers’ lips and students’ ears are inclined to godlessness. We are referring to those schools which are unjustly called neutral or lay. In reality, they are nothing more than the stronghold of the powers of darkness. You have already, Venerable Brethren, fearlessly condemned this new trick of mocking liberty especially in those countries where the rights of religion and the family have been disgracefully ignored and the voice of nature (which demands respect for the faith and innocence of youth) has been stifled. Firmly resolved to spare no effort in remedying this evil caused by those who expect others to obey them (although they refuse to obey the Supreme Master of all things themselves), We have recommended that schools of Christian doctrine be erected in those cities where it is possible. Thanks to your efforts, this work has already made good progress. It is, however, very much to be desired that this work spread even more widely, with many such religious schools established everywhere and teachers of sound doctrine and good morals provided.

25. The preacher (whose duty is closely allied to the teacher of the fundamentals of religion) should also have the same qualities of sound doctrine and good morals. For that reason, when drawing up the statutes of the provincial and diocesan synods, Charles was most careful to provide preachers full of zeal and holiness to exercise “the ministry of the word.” We are convinced that this care is even more urgent in our times when so many men are wavering in the Faith and some vain-glorious men, filled with the spirit of the age, “adulterate the word of God” and deprive the faithful of the food of life.

26. We must spare no pains, Venerable Brethren, in seeing that the flock does not feed on this air of foolish empty-headed men. Rather, it should be nourished with the life-giving food of “the ministers of the word.” These can truly say, “On behalf of Christ...we are acting as ambassadors, God, as it were, appealing through us...be reconciled to God...we avoid unscrupulous conduct, we do not corrupt the word of God; but making known the truth, we commend ourselves to every man’s conscience in the sight of God...” We are workmen “that cannot be ashamed, rightly handling the word of truth.”[41] Those very holy and fruitful rules the Bishop of Milan frequently laid down for his people have a similar value for us. They can best be summarized in these words of Saint Paul: “When you heard and received from us the word of God, you welcomed it not as the word of man, but, as it truly is, the word of God, who works in you who have believed.”[42]

27. “The word of God is living and efficient and keener than any two-edged sword.”[43] It will not only preserve and defend the faith but also effectively motivate us to do good works since “faith...without works is dead.”[44] “For it is not they who hear the Law that are just in the sight of God; but it is they who follow the Law that will be justified.”[45]

28. Now in this also we see the immense difference between true and false reform. The advocates of false reform, imitating the fickleness of the foolish, generally rush into extremes. They either emphasize faith to such an extent that they neglect good works or they canonize nature with the excellence of virtue while overlooking the assistance of faith and divine grace. As a matter of fact, however, merely naturally good acts are only a counterfeit of virtue since they are neither permanent nor sufficient for salvation. The work of this kind of a reformer cannot restore discipline. On the contrary, it ruins faith and morals.

29. On the other hand, the sincere and zealous reformer will; like Charles, avoid extremes and never overstep the bounds of true reform. He will always be united in the closest bonds with the Church and Christ, her Head. There he will find not only strength for his interior life but also the directives he needs in order to carry out his work of healing human society. The

function of this divine mission, which has from time immemorial been handed down to the ambassadors of Christ, is to “make disciples of all nations” both the things they are to believe as well as the things they are to do since Christ Himself said, “Observe all that I have commanded you.”[46] He is “the way, and the truth, and the life,”[47] coming into the world that man “may have life, and have it more abundantly.”[48] The fulfillment of these duties, however, far surpasses man’s natural powers. The Church alone possesses together with her magisterium the power of governing and sanctifying human society. Through her ministers and servants (each in his own station and office), she confers on mankind suitable and necessary means of salvation.

True reformers understand this very clearly. They do not kill the blossom in saving the root. That is to say, they do not divorce faith from holiness. They rather cultivate both of them, enkindling them with the fire of charity, “which is the bond of perfection.”[49] In obedience to the Apostle, they “keep the deposit.”[50] They neither obscure nor dim its light before the nations, but spread far and wide the most saving waters of truth and life welling up from that spring. They combine theory and practice. By the former they are prepared to withstand the “masquerading of error” and by the latter they apply the commandments to moral activity. In such a way they employ all the suitable and necessary means for attaining the end, namely, the wiping out of sin and the perfecting “the saints for a work of ministry, for building up the body of Christ.”[51] This is the purpose of every kind of instruction, government, and munificence. In a word, this is the ultimate purpose of every discipline and action of the Church. When the true son of the church sets out to reform himself and others, he fixes his eyes and heart on matters of faith and morals. On just such matters Borromeo based his reformation of ecclesiastical discipline. Thus he often referred to them in his writings, as, for example, when he says, “Following the ancient custom of the holy Fathers and sacred Councils, especially the ecumenical Synod of Trent, we have decreed many regulations on these very matters in our preceding provincial Councils.”[52] In the same way, when providing for the suppression of public scandals, he declares that he is following “both the law and sacred sanctions of the sacred canons, and especially the decrees of the Council of Trent.”[53]

30. However, he did not stop at that. In order to assure as much as possible that he would never depart from this rule, he customarily concluded the statutes of his provincial Synods with the following words: “We are always prepared to submit everything we have done and decreed in this provincial Synod to the authority and judgment of the Roman Church, the Mother and Mistress of all the churches.”[54] The more quickly he advanced in the perfection of the active ministry the more firmly was he rooted in this resolve, not only when the Chair of Peter was occupied by his uncle, but also during the Pontificates of his successors, Pius V and Gregory XIII. He wielded his influence in having these latter elected; he was tireless in supporting their great endeavors; and he fulfilled in a perfect manner whatever they expected of him.

31. Moreover, he seconded every one of their acts with the practical means needed to realize the end in view, namely, the real reform of sacred discipline. In this respect also he proved that in no wise he resembled those false reformers who concealed their obstinate disobedience under the cloak of zeal. He began “the judgment... with the household of God.”[55] He first of all restored discipline among the clergy by making them conform to certain definite laws. With this same end in view he built seminaries, founded a congregation of priests known as the Oblates, unified both the ancient and modern religious families, and convoked Councils. By these and other provisions he assured and developed the work of reform. Then he immediately set a vigorous hand to the work of reforming the morals of the people. He considered the words spoken to the Prophet as addressed to himself; “Lo, I have set thee this day... to root up and to pull down, and to waste and to destroy, and to build and to plant.”[56] Good shepherd that he was, he personally set out on wearisome visitation of the churches of the province. Like the Divine Master “he went about doing good and healing.” He spared no efforts in suppressing and uprooting the abuses he met everywhere either because of ignorance or neglect of the laws. He checked the rampant perversion of ideas and corruption of morals by founding schools for the children and colleges for youth. After seeing their early beginnings in Rome, he promoted the Marian societies. He founded orphanages for the fatherless, shelters for girls in danger, widows, mendicants, and men and women made destitute by sickness or old age. He opened institutions to protect the poor against tyrannical masters, usurers, and the enslavement of children. He accomplished all these things by completely ignoring the methods of those who think human society can be restored only by utter destruction, revolution, and noisy slogans. Such persons have forgotten the divine words: “The Lord is not in the earthquake.”[57]

32. Here is another difference between true and false reformers which you, Venerable Brethren, have often encountered. The latter “seek their own interests, not those of Jesus Christ.”[58] They listen to the deceitful invitation once addressed to the Divine Master, “Manifest thyself to the world.”[59] They repeat the ambitious words, “Let us also get us a name” and in their rashness (which We unfortunately have to deplore in these days) “some priests fell in battle, while desiring to do manfully, they went out unadvisedly to fight.”[60]

33. On the other hand, the true reformer “seeks not his own glory, but the glory of the one who sent him.”[61] Like Christ, his Model, “he will not wrangle, nor cry aloud, neither will anyone hear his voice in the streets...He shall not be sad nor troublesome”[62] but he shall be “meek and humble of heart.”[63] For that reason he will please the Lord and bring forth abundant fruit for salvation.

34. They are distinguished one from the other in yet another way. The false reformer “trusteth in man and maketh flesh his arm.”[64] The true reformer places his trust in God and seeks His supernatural aid for all his strength and virtue, making his own the Apostle’s words: “I can do all things in him who strengthens me.”[65]

35. Christ lavishly communicates these aids, among which are especially prayer, sacrifice and the Sacraments, which “become...a fountain of water, springing up into life everlasting.”[66] Since the Church has been endowed with them for the salvation of all men, the faithful man will look for them in her. False reformers, however, despise these means. They make the road crooked and, so wrapped up in reforming that they forget God, they are always trying to make these crystal springs so cloudy or arid that the flock of Christ will be deprived of their waters. In this respect the false reformers of former days are even surpassed by their modern followers. These latter, wearing the mask of religiosity, discredit and despise these means of salvation, especially the two Sacraments which cleanse the penitent soul from sin and feed it with celestial food. Let every faithful pastor, therefore, employ the utmost zeal in seeing that the benefits of such great value be held in the highest esteem. Let them never permit these two works of divine love to grow cold in the hearts of men.

36. Borromeo conducted himself in precisely that way. Thus we read in his writings: “Since the fruit of the Sacraments is so abundantly effective, its value can be explained with no little difficulty. They should, therefore, be treated and received with the greatest preparation, deepest reverence, and external pomp and ceremony.”[67] His exhortations (which We have also made in Our decree, Tridentina Synodus[68]) to pastors and preachers concerning the ancient practice of frequent Holy Communion is most worthy of notice. “Pastors and preachers,” the holy Bishop writes, “should take every possible opportunity to urge the people to cultivate the practice of frequently receiving Holy Communion. In this they are following the example of the early Church, the recommendations of the most authoritative Fathers, the doctrine of the Roman Catechism (which treats this matter in detail), and, finally the teaching of the Council of Trent. The last mentioned would have the faithful receive Communion in every Mass, not only spiritually but sacramentally.”[69] He describes the intention and affection one should have in approaching the Sacred Banquet in the following words: “The people should not only be urged to receive Holy Communion frequently, but also how dangerous and fatal it would be to approach the Sacred Table of Divine Food unworthily.”[70] It would seem that our days of wavering faith and coldness need this same fervor in a special way so that frequent reception of Holy Communion will not be accompanied by a decrease in reverence toward this great mystery. On the contrary, by this frequency a man should “prove himself, and so let him eat of that bread and drink of the cup.”[71]

37. An abundant stream of grace will flow from these fonts, strengthening and nourishing even natural and human means. By no means will a Christian neglect those useful and comforting things of this life, for these also come from the hands of God, the Author of grace and nature. In seeking and enjoying these material and physical things, however, he will be careful not to make them the end and quasi-beatitude of this life. He will use them rightly and temperately when he subordinates them to the salvation of souls, according to Christ’s words: “Seek first the kingdom of God and His justice, and all these things shall be given you besides.”[72]

38. This wise evaluation and use of means is not in the least opposed to the happiness of that inferior ordering of means in civil society. On the contrary, the former promotes the latter’s welfare — not, of course, by the foolish prattle of quarrelsome

reformers, but by acts and heroic efforts, even to the extent of sacrificing property, power, and life itself. We have many examples of this fortitude during the Church's worst days in the lives of many bishops who, equaling Charles' zeal, put into practice the Divine Master's words: "The good shepherd lays down his life for his sheep." [73] Neither vainglory, party spirit, nor private interest is their motive. They are moved to spend themselves for the common good by that charity "which never fails." This flame of love cannot be seen by the eyes of the world. It so enkindled Borromeo, however, that, after endangering his own life in caring for the victims of the plague, he did not rest with merely warding off present evils but began to provide for the dangers the future might have in store. "It is no more than right that a good and loving father will provide for his children's future as well as their present by setting aside the necessities of life for them. In virtue of our duty of paternal love, we are also prudently providing for the faithful of our province by setting aside those aids for the future which the experience of the plague has taught us are most effective." [74]

39. These same loving plans and considerations can be put into practice, Venerable Brethren, in that Catholic Action We have so often recommended. The leaders of the people are called to engage in this very noble apostolate which includes all the works of mercy [75] which will be prepared and ready to sacrifice all they have and are for the cause. They must bear envy, contradiction, and even the hatred of many who will repay their labors with ingratitude. They must conduct themselves as "good soldiers of Jesus Christ." [76] They must "run with patience to the fight set before us; looking towards the author and finisher of faith, Jesus Christ." [77] Without a doubt, this is a very difficult contest. Nevertheless, even though a total victory will be slow in coming, it is a contest that serves the welfare of civil society in a most worthy manner.

40. In this work we have the splendid example of Saint Charles. From his example each one of us can find much for imitation and consolation. Even though his outstanding virtue, his marvelous activity, his never failing charity commanded much respect, he was nonetheless subject to that law which reads, "All who want to live piously in Christ Jesus will suffer persecution." [78] His austere life, his defense of righteousness and honesty, his protection of law and justice only led to his being hated by rulers and tricked by diplomats and, later, distrusted by the nobility, clergy and people until he was eventually so hated by wicked men that they sought his very life. In spite of his mild and gentle disposition he withstood all these attacks with unflinching courage.

41. He yielded no ground on any matter that would endanger faith and morals. He admitted no claim (even if it was made by a powerful monarch who was always a Catholic) that was either contrary to discipline or burdensome to the faithful. He was always mindful of Christ's words: "Render...to Caesar the things that are Caesar's, and to God the things that are God's." [79] He never forgot the Apostles' declaration: "We must obey God rather than men." [80] Thus he was religion's and society's chief benefactor. In his time civil society was paying the price of almost certain destruction because of its worldly prudence. It was practically shipwrecked in the seditious storms it had stirred up.

42. The Catholics of our days, together with their leaders, the Bishops, will deserve the same praise and gratitude as Charles as long as they are faithful to their duties of good citizenship. They must be as faithful in their loyalty and respect to "wicked rulers" when their commands are just, as they are adamant in resisting their commands when unjust. They must remain as far from the impious rebellion of those who advocate sedition and revolt as they are from the subservience of those who accept as sacred the obviously wicked laws of perverse men. These last mentioned wicked men uproot everything in the name of a deceitful liberty, and then oppress their subjects with the most abject tyranny.

43. This is precisely what is happening today in the sight of the whole world and in the broad light of modern civilization. Especially is this the case in some countries where "the powers of darkness" seem to have made their headquarters. This domineering tyranny has suppressed all the rights of the Church's children. These rulers' hearts have been closed to all feelings of generosity, courtesy, and faith which their ancestors, who gloried in the name of Christians, manifested for so long a time. It is obvious that everything quickly lapses back into the ancient barbarism of license whenever God and the Church are hated. It would be more correct to say that everything falls under that most cruel yoke from which only the family of Christ and the education it introduced has freed us. Borromeo expressed the same thought in the following words: "It is a certain, well-established fact that no other crime so seriously offends God and provokes His greatest wrath as the vice of heresy. Nothing contributes more to the down fall of provinces and kingdoms than this frightful pest." [81] Although the

enemies of the Church completely disagree among themselves in thought and action (which is a sure indication of error), they are nevertheless united in their obstinate attacks against truth and justice. Since the Church is the guardian and defender of both these virtues, they close their ranks in a unified attack against her. Of course, they loudly proclaim (as is the custom) their impartiality and firmly maintain they are only promoting the cause of peace. In reality, however, their soft words and avowed intentions are only the traps they are laying, thus adding insult to injury, treason to violence. From this it should be evident that a new kind of warfare is now being waged against Christianity. Without a doubt it is far more dangerous than those former conflicts which crowned Borromeo with such glory.

44. His example and teaching will do much to help us wage a valiant battle on behalf of the noble cause which will save the individual and society, faith, religion, and the inviolability of public order. Our combat, it is true, will be spurred on by bitter necessity. At the same time, however, we will be encouraged by the hope that the omnipotent God will hasten the victory for the sake of those who wage so glorious a contest. This hope increases through the fruitfulness of the work of Saint Charles even down to our own times. His work humbles the proud and strengthens us in the holy resolve to restore all things in Christ.

45. We can now conclude, Venerable Brethren, with the same words with which Our Predecessor, Paul V (whom We already mentioned several times), concluded the letter conferring the highest honors on Charles. “In the meantime,” he wrote, “it is only right that we return honor, glory, and benediction to Him Who lives for all ages, for He blessed Our fellow servant with every spiritual gift in order to make him holy and spotless in His sight. The Lord gave him to us as a star shining in the darkness of these sins which are Our affliction. Let us beseech the Divine Goodness both in word and deed to let Charles now assist by his patronage the Church he loved so ardently and aided so greatly by his merits and example, thus making peace for us in the day of wrath, through Christ Our Lord.”[82]

46. May the fulfillment of our mutual hope be granted through this prayer. As a token of that fulfillment, Venerable Brethren, from the depth of Our heart We impart to you and the clergy and people committed to your care, the Apostolic Blessing.

47. Given at Saint Peter’s, Rome, on May 26, 1910, in the seventh year of Our Pontificate.

ENDNOTES

1. Cf. Ps. 111:7; Prov. 10:7, Heb. 11:4.
2. Rom. 8: 11.
3. Rom. 8:28.
4. I Cor. 4:16.
5. Cf. “*E Supremi.*”
6. Heb. 3:1; 12:2.
7. Cf. “*Ad diem illum.*”
8. Heb. 11:33.
9. Eph. 4:11ff
10. Cf. encyclical “*E Supremi Apostolatus.*”
11. Paul V, Papal bull of November 15, 1610, “*Unigenitus.*”
12. *Ibid.*
13. Eph. 5:25 ff.
14. Matt. 16:18.
15. Matt. 28:20.
16. John 14:16 ff., 26, 59; 16:7 ff.
17. *Sessio III, c. 3.*
18. Phil. 3:18-19.
19. Is. 5:20.
20. I Cor. 10:13.
21. I Pet. 5:3.
22. Paul V, Papal bull “*Unigenitus.*”

23. *Gen. 8:21.*
24. *Rom. 6:6.*
25. *Eph. 4:23; Rom. 12:2.*
26. *Phil. 3:13-14.*
27. *Eph. 4:15-16.*
28. *Eph. 1:10.*
29. *Matt. 13:25.*
30. *Conc. Prov. I, sub initium.*
31. *Conc. Prov. V, Pars I.*
32. *Ibid.*
33. *Conc. Prov. V, Pars I.*
34. *Rom. 10:17.*
35. *Conc. Prov. V, Pars I.*
36. *Osee 4:1.*
37. *Jer. 12:11.*
38. *Conc. Prov. V, Pars I.*
39. *Cf. "Acerbo nimis."*
40. *Conc. Prov. V, Pars I.*
41. *II Cor. 5:20; 4:2; II Tim. 2:15.*
42. *I Thess. 2:13.*
43. *Heb. 4:12.*
44. *James 2:26.*
45. *Rom. 2:13.*
46. *Matt. 28:18, 20.*
47. *John 14:6.*
48. *John 10:10.*
49. *Col. 3: 14.*
50. *I Tim. 4:20.*
51. *Eph. 4:12.*
52. *Conc. Prov. V, Pars I.*
53. *Ibid.*
54. *Conc. Prov. VI, sub finem.*
55. *I Pet. 4:17.*
56. *Jer. 1:10.*
57. *III Kings 19:11.*
58. *Phil. 2:21.*
59. *John 7:4.*
60. *I Mac. 5:57, 67.*
61. *Cf. John 7:18.*
62. *Matt. 12:19; Is. 42:2 ff.*
63. *Matt. 11:29.*
64. *Jer. 17:5.*
65. *Phil. 4:13.*
66. *John 4:14.*
67. *Conc. Prov. I, Pars II.*
68. *December 20, 1905.*
69. *Conc. Prov. III, Pars I.*
70. *Conc. Prov. IV, Pars II.*
71. *I Cor. 11:28.*
72. *Matt. 6:33; Luke 12:31.*
73. *John 10:11.*
74. *Conc. Prov. V, Pars II.*
75. *Cf. Matt. 25:34 ff.*
76. *II Tim. 2:3.*
77. *Heb. 12:1-2.*

78. *II Tim . 3:12.*

79. *Matt. 22:21.*

80. *Acts 5:29.*

81. *Conc. Prov. V, Pars I.*

82. *Paul V, Papal bull "Unigenitus."*

For The Fiftieth Anniversary Of The Proclamation Of The Dogma Of The Immaculate Conception. Pope Pius X - 1904

Extracts of an Allocution of Pope Pius X to the Bishops assembled in Rome on the anniversary. Given December 12, 1904.

It is notable that when receiving the bishops in audience on this solemn occasion, the Holy Father thought it well to emphasize only two points in the course of a brief Allocution.[1]

The times are becoming difficult and distressing for the Catholic Church; but let us not be troubled. On earth the Church is militant; it is for us to be the captains who lead the armies into battle. Have we not the certainty of victory as a powerful incentive? Always before our eyes are these divine words: *I have not come to send peace but the sword.*[2] *If they have persecuted me, they will persecute you.*[3] *But have confidence, I have overcome the world.*[4]

If we know how to make ourselves the light of the world by our teaching, and the salt of the earth by our example; to put it in a word, if we employ the resources of virtue and doctrine that Paul enjoined on his own disciples, Titus and Timothy, namely sanctity and perfection of life, strength in teaching, the spirit of sacrifice and self-denial, active and enlightened zeal, charity that is at once strong and gentle, then we will win the love and veneration of the good, yea and the esteem and respect even of our enemies.

The task which lies before us is difficult; let us find our support and strength in the loving providence of him who, when he sent his own apostles into the world as lambs among wolves, reassured them and encouraged them to have no fear, being confident that he would always be at their side: *Behold I am with, you all days, even to the consummation of the world.*[5]

On the other hand, when we measure our own meager strength against the difficulty of the task, we will always be brought to the realization that we are but worthless instruments in the hands of the Lord, and we will have recourse to him in our trying needs. He will hear our prayer and enable us to say: *I can do all things in him who strengthens me.*[6]

Venerable brethren, there is only one piece of advice that I offer to you: watch over your seminaries and over candidates for the priesthood.

As you yourselves know, an air of independence which is fatal for souls is widely diffused in the world, and has found its way even within the sanctuary; it shows itself not only in relation to authority but also in regard to doctrine.

Because of it, some of our young clerics, animated by that spirit of unbridled criticism which holds sway at the present day, have come to lose all respect for the learning which comes from our great teachers, the Fathers and Doctors of the Church, the interpreters of revealed doctrine.

If ever you have in your seminary one of those new-style *savants*, get rid of him without delay; on no account impose hands upon him. You will always regret having ordained even one such person: never will you regret having excluded him.[7]

ENDNOTES

1. *ASS xxxvii, p. 433-436.*

2. *Mt. 10:34.*

3. *Jn. 15:20.*

4. *Jn. 16:33.*

5. *Mt. 28:20.*

6. *Phil. 4:13.*

7. *Cf. Decree Vetuit of the Sacred Congregation of the Council (22 December 1905), forbidding in principle the admission into a seminary of any cleric or layman who was previously dismissed from another seminary by the local Ordinary (ASS XXXVIII, p. 407).*

Gravissimo Officii Munere. On French Associations of Worship. Pope Pius X - 1906

To Our Venerable Brethren, the Archbishops, and Bishops, of France.

Venerable Brethren, Health and the Apostolic Benediction.

We are about to discharge today a very grave obligation of Our office, an obligation which We assumed towards you when We announced, after the promulgation of the law creating a rupture between the French Republic and the Church, that We should indicate at a fitting time what it might seem to Us ought to be done to defend and preserve religion in your country. We have allowed you to wait until today for the satisfaction of your desires, by reason not only of the importance of this great question, but also and above all by reason of the quite special charity which binds Us to you and to all your interests because of the unforgettable services rendered to the Church by your nation.

2. Therefore, after having condemned, as was Our duty, this iniquitous law, We have examined with greatest care whether the articles of the said law would leave Us any means of organizing religious life in France in such a way as to safeguard from injury the sacred principles on which Holy Church reposes. To this end it appeared good to Us both to take the counsel of the assembled episcopate and to prescribe for your general assembly the points which ought to be the principal objects of your deliberations. And now, knowing your views as well as those of several cardinals, and after having maturely reflected and implored by the most fervent prayers the Father of Lights, We see that We ought to confirm fully by Our Apostolic authority the almost unanimous decision of your assembly.

3. It is for this reason that, with reference to the associations for public worship as the law establishes them, we decree that it is absolutely impossible for them to be formed without a violation of the sacred rights pertaining to the very life of the Church.

4. Putting aside, therefore, these associations which the knowledge of Our duty forbids us to approve, it might appear opportune to examine whether it is lawful to make trial in their place of some other sort of associations at once legal and canonical, and thus to preserve the Catholics of France from the grave complications which menace them. Of a certainty, nothing so engrosses and distresses Us as these eventualities; and would to Heaven that We had some hope of being able, without infringing the rights of God, to make this essay, and thus to deliver Our well-beloved sons from the fear of such manifold and such great trials.

5. But as this hope fails Us while the law remains what it is, We declare that it is not permissible to try this other kind of association as long as it is not established in a sure and legal manner that the Divine constitution of the Church, the immutable rights of the Roman Pontiff and of the Bishops, as well as their authority over the necessary property of the Church and particularly over the sacred edifices, shall be irrevocably placed in the said associations in full security. To desire the contrary is impossible for us, without betraying the sanctity of Our office and bringing about the ruin of the Church of France.

6. It remains, therefore, for you, Venerable Brethren, to set yourselves to work and to employ all means which the law recognizes as within the rights of all citizens to arrange for and organize religious worship. In a matter so important and so arduous you will never have to wait for Our assistance. Absent in body, We shall be with you in thought and in heart, and

We shall aid you on every occasion with Our counsel and with Our authority. Take up with courage the burden We impose upon you under the inspiration of Our love for the Church and for your country, and entrust the result to the all-foreseeing goodness of God, Whose help, We are firmly convinced, will not, in His own good time, be wanting to France.

7. It is not difficult to foresee the nature of the recriminations which the enemies of the Church will make against Our present decree and Our orders. They will endeavor to persuade the people that We have not had the interests of the Church of France solely in view; that We have had another design foreign to religion; that the form of the Republic in France is hateful to Us, that in order to overthrow it We are seconding the efforts of the parties hostile to it; and that We refuse to France what the Holy See has without difficulties accorded to other nations. These recriminations, with others of the same sort, which, as can be foreseen from certain indications, will be disseminated among the public in order to excite irritation, We denounce now and henceforth with the utmost indignation as false; and it is incumbent upon you, Venerable Brethren, as upon all good men, to refute them in order that they may not deceive simple and ignorant people.

8. With reference to the special charge against the Church of having been more accommodating in a similar case outside France, you should explain that the Church has acted in this way because the situations were quite different, and above all because the Divine attributes of the hierarchy were, in a certain measure, safeguarded. If any State has separated from the Church, while leaving to her the resource of the liberty common to all and the free disposal of her property, that State has without doubt, and on more than one ground, acted unjustly; but nevertheless, it could not be said that it has created for the Church a situation absolutely intolerable.

9. But it is quite otherwise today in France; there the makers of this unjust law wished to make it a law, not of separation, but of oppression. Thus they affirmed their desire for peace, and promised an understanding; and they are now waging an atrocious war against the religion of the country and hurling the brand of the most violent discords, and thus inciting the citizens against each other, to the great detriment, as every one sees, of the public welfare itself.

10. Assuredly they will tax their ingenuity to throw upon Us the blame for this conflict and for the evils resulting therefrom. But whoever loyally examines the facts of which We have spoken in the Encyclical “*Vehementer Nos*” will be able to see whether We have deserved the least reproach—We, who, after having patiently borne with injustice upon injustice in Our love for the beloved French nation, finally find Ourselves summoned to go beyond the last holy limits of Our Apostolic duty, and We declare that We will not go beyond them — or rather whether the fault does not lie entirely with those who in hate of the Apostolic name have gone to such extremities.

11. Therefore, if they desire to show Us their submission and their devotion, let the Catholic men of France struggle for the Church in accordance with the directions We have already given them, that is to say, with perseverance and energy, and yet without acting in a seditious and violent manner. It is not by violence, but by firmness, that, fortifying themselves in their good right as within a citadel, they will succeed in breaking the obstinacy of their enemies; let them well understand, as We have said and as we repeat that their efforts will be useless unless they unite in a perfect understanding for the defense of religion.

12. They now know Our verdict on the subject of this nefarious law: they should wholeheartedly conform to it, and whatever the opinions of some or others of them may have been hitherto during the discussion of the question, We entreat them all that no one shall permit himself to wound anyone whomsoever on the pretext that his own way of seeing things is the best. What can be done by concord of will and union of forces, let them learn from their adversaries; and just as the latter were able to impose on the nation the stigma of this criminal law, so by their united action will our people be able to eliminate and remove it.

13. In this hard trial of France, if all those who wish to defend with all their power the supreme interests of their country work as they ought to do in union among themselves with their Bishops and with Ourselves for the cause of religion, far from despairing of the welfare of the Church of France, it is to be hoped, on the contrary, that she will be restored to her former prosperity and dignity. We in no way doubt that the Catholics will fully comply with Our directions, and conform

with Our desires: and We shall ardently seek to obtain for them by the intercession of Mary, the Immaculate Virgin, the aid of the Divine goodness.

14. As a pledge of heavenly gifts and in testimony of Our paternal benevolence, We impart with all Our heart the Apostolic Benediction to you, Venerable Brethren, and to the whole French nation.

Given at Rome, at St. Peter's, on August 10, the Feast of St. Lawrence, the Martyr, in the year 1906, and the fourth of Our Pontificate.

Haerent Animo. To The Catholic Clergy On Priestly Sanctity. Pope Pius X - 1908

This Exhortation, which the Holy Father addressed to the catholic clergy on the occasion of the Golden jubilee of his priesthood, was written entirely in his own hand in the space of some weeks. It is a document which truly comes from the heart of the Pontiff. In it he presents his ideal of the priesthood, and reveals the serious anxieties which he experienced at a time when the modernist crisis was still a source of perturbation to the clergy;[1] the Exhortation rounds off the numerous earlier instructions of the Holy Father. Saint Pius X was fond of recommending this Exhortation to the members of the episcopate: "This document, in which we opened our heart to all sacred ministers, make it your business to recall it and explain it for the benefit of the clerics for whom you are responsible. Besides, realize thoroughly and hold fast to this truth: when you have a body of clergy who conform to the ideal outlined in that Exhortation, you will certainly find your pastoral care greatly lightened, and the fruits of your apostolate will be much more abundant." [2]

Deeply imprinted upon our mind are those dread words which the Apostle of the gentiles wrote to the Hebrews to remind them of the obedience which they owed to their superiors: They keep watch as having to render an account of your souls.[3]

These grave words apply, no doubt, to all who have authority in the Church, but they apply in a special way to us who, despite our unworthiness, by the grace of God exercise supreme power within the Church. Therefore, with unceasing solicitude, our thoughts and endeavors are constantly directed to the promotion of the well-being and growth of the flock of the Lord.

Our first and chief concern is that all who are invested with the priestly ministry should be in every way fitted for the discharge of their responsibilities. For we are fully convinced that it is here that hope lies for the welfare and progress of religious life.

Hence it is that, ever since our elevation to the office of supreme Pontiff, we have felt it a duty, notwithstanding the manifest and numerous proofs of the high quality of the clergy as a whole, to urge with all earnestness our venerable brethren the bishops of the whole catholic world, to devote themselves unceasingly and efficaciously to the formation of Christ in those who, by their calling, have the responsibility of forming Christ in others.[4]

We are well aware of the eagerness with which the episcopate have carried out this task. We know the watchful care and unwearied energy with which they seek to form the clergy in the ways of virtue, and for this we wish not so much to praise them as to render them public thanks.

But though it is a matter for congratulation that, as a result of the diligence of the bishops, so many priests are animated by heavenly fervor to rekindle or strengthen in their souls the flame of divine grace which they received by the imposition of hands, we must deplore the fact that there are others in different countries who do not show themselves worthy to be taken as models by the christian people who rightly look to them for a genuine model of christian virtue.[5]

It is to these priests that we wish to open our heart in this Letter; it is a father's loving heart which beats anxiously as he looks upon an ailing child. Our love for them inspires us to add our own appeal to the appeals of their own bishops. And

while our appeal is intended above all to recall the erring to the right path and to spur the lukewarm to fresh endeavor, we would wish it to serve as an encouragement to others also. We point out the path which each one must strive to follow with constantly growing fervor, so that he may become truly a man of God,[6] as the Apostle so concisely expresses it, and fulfill the legitimate expectations of the Church.

We have nothing to say which you have not already heard, no doctrine to propound that is new to anyone; but we treat of matters which it is necessary for everyone to bear in mind, and God inspires us with the hope that our message will not fail to bear abundant fruit.

Our earnest appeal to you is this: Be renewed in the spirit of your mind, and put on the new man, who according to God is created in justice and sanctity of truth;[7] that will be the most excellent and most acceptable gift which you could offer to us on this fiftieth anniversary of our ordination.

For our own part, when we review before God with a contrite heart and in a spirit of humility[8] the years passed in the priesthood, we will feel that we are making reparation in some measure for the human frailties which we have cause to regret, by thus admonishing and exhorting you to walk worthily of God, in all things pleasing.[9]

In this exhortation, it is not your personal welfare alone that we are striving to secure, but the common welfare of catholic peoples; the one cannot be separated from the other. For the priest cannot be good or bad for himself alone; his conduct and way of life have far-reaching consequences for the people. A truly good priest is an immense gift wherever he may be.

I. THE OBLIGATION OF PRIESTLY SANCTITY

Therefore, beloved sons, we will begin this exhortation by stimulating you to that sanctity of life which the dignity of your office demands.

Anyone who exercises the priestly ministry exercises it not for himself alone, but for others. For every high priest taken from among men is appointed for men in the things that pertain to God.[10] Christ himself taught that lesson when he compared the priest to salt and to light, in order to show the nature of the priestly ministry. The priest then is the light of the world and the salt of the earth. Everyone knows that he fulfills this function chiefly by the teaching of christian truth; and who can be unaware that this ministry of teaching is practically useless if the priest fails to confirm by the example of his life the truths which he teaches? Those who hear him might say, insultingly it is true, but not without justification: They profess that they know God but in their works they deny him;[11] they will refuse to accept his teaching and will derive no benefit from the light of the priest.

Christ himself, the model of priests, taught first by the example of his deeds and then by his words: Jesus began to do and then to teach.[12]

Likewise, a priest who neglects his own sanctification can never be the salt of the earth; what is corrupt and contaminated is utterly incapable of preserving from corruption; where sanctity is lacking, there corruption will inevitably find its way. Hence Christ, continuing this comparison, calls such priests salt that has lost its savor, which is good for nothing any more, but to be cast out and to be trodden on by men.[13]

These truths are all the more evident inasmuch as we exercise the priestly ministry not in our own name, but in the name of Jesus Christ. The Apostle said: Let man so consider us as the ministers of Christ and the dispensers of the mysteries of God;[14] for Christ, therefore, we are ambassadors.[15] This is the reason that Christ has numbered us not among his servants but as his friends. I will not now call you servants; . . . but I have called you friends, because all things whatsoever I have heard from my Father I have made known to you; . . . I have chosen you and appointed you that you should go and bring forth fruit.[16]

We have, therefore, to take the place of Christ: the mission which he has given to us we must fulfill with that same purpose that he intended. True friendship consists in unity of mind and will, identity of likes and dislikes; therefore, as friends of

Jesus Christ, we are bound to have that mind in us which was in Jesus Christ who is holy, innocent, undefiled.[17] As his envoys, we must win the minds of men for his doctrine and his law by first observing them ourselves; sharing as we do in his power to deliver souls from the bondage of sin, we must strive by every means to avoid becoming entangled in these toils of sin.

But it is particularly as the ministers of Jesus Christ in the great sacrifice which is constantly renewed with abiding power for the salvation of the world, that we have the duty of conforming our minds to that spirit in which he offered himself as an unspotted victim to God on the altar of the Cross. In the Old Law, though victims were only shadowy figures and symbols, sanctity of a high degree was demanded of the priest; what then of us, now that the victim is Christ himself? “How pure should not he be who shares in this sacrifice! More resplendent than the sun must be the hand that divides this Flesh, the mouth that is filled with spiritual fire, the tongue that is reddened by this Blood!”[18]

Saint Charles Borromeo gave apt expression to this thought when, in his discourses to the clergy, he declared: “If we would only bear in mind, dearly beloved brethren, the exalted character of the things that the Lord God has placed in our hands, what unbounded influence would not this have in impelling us to lead lives worthy of ecclesiastics! Has not the Lord placed everything in my hand, when he put there his only-begotten Son, coeternal and coequal with himself? In my hand he has placed all his treasures, his sacraments, his graces; he has placed there souls, than whom nothing can be dearer to him; in his love he has preferred them to himself, and redeemed them by his Blood; he has placed heaven in my hand, and it is in my power to open and close it to others . . . How, then, can I be so ungrateful for such condescension and love as to sin against him, to offend his honor, to pollute this body which is his? How can I come to defile this high dignity, this life consecrated to his service?”

It is well to speak at greater length on this holiness of life, which is the object of the unfailing solicitude of the Church. This is the purpose for which seminaries have been founded; within their walls young men who hope to be priests are trained in letters and other branches of learning, but even more important is the training in piety which they also receive there from their tender years. And then, when the Church gradually and at long intervals promotes candidates to Orders, like a watchful parent she never fails to exhort them to sanctity.

It is a source of joy to recall her words on these occasions.

When we were first enrolled in the army of the Church, she sought from us the formal declaration: The Lord is the portion of my inheritance and of my cup: it is thou that wilt restore my inheritance to me.[19] St. Jerome tells us that with these words “the cleric is reminded that one who is the portion of the Lord, or who has the Lord as his portion, must show himself to be such a one as possesses the Lord and is possessed by him.”[20]

How solemnly the Church addresses those who are about to be promoted sub-deacons! “You must consider repeatedly and with all attention the office which of your own volition you seek to-day . . . if you receive this Order, you cannot afterwards revoke your decision, you must remain always in the service of God and, with his help, observe chastity.” And finally: “If up to now you have been negligent in relation to the Church, henceforth you must be diligent; if hitherto you have been somnolent, henceforth you must be vigilant . . . if up to now your life has been unseemly, henceforth you must be chaste; . . . Consider the ministry which is entrusted to you!” For those who are about to be raised to the diaconate, the Church prays to God through the mouth of the bishop: “May they have in abundance the pattern of every virtue, authority that is unassuming, constancy in chastity, the purity of innocence, and the observance of spiritual discipline. May thy commands shine forth through their conduct, and may the people find a saintly model in their exemplary chastity.”

The admonition addressed to those who are about to be ordained priests is even more moving: “It is with great fear that one must approach this high dignity, and care must be taken that those chosen for it are recommended by heavenly wisdom, blameless life and sustained observance of justice . . . Let the fragrance of your life be a joy to the Church of Christ, so that by your preaching and example you may build up the house, that is, the family of God.” Above all the Church stresses the

solemn words: Imitate that which you handle, an injunction which fully agrees with the command of St. Paul: That we may present every man perfect in Jesus Christ.[21]

Since this is the mind of the Church on the life of a priest, one cannot be surprised at the complete unanimity of the Fathers and Doctors on this matter; it might indeed be thought that they are guilty of exaggeration, but a careful examination will lead to the conclusion that they taught nothing that was not entirely true and correct. Their teaching can be summarized thus: there should be as much difference between the priest and any other upright man as there is between heaven and earth; consequently, the priest must see to it that his life is free not merely from grave faults but even from the slightest faults.[22] The Council of Trent made the teaching of these venerable men its own when it warned clerics to avoid "even venial faults which in their case would be very grave." [23] These faults are grave, not in themselves, but in relation to the one who commits them; for to him, even more than to the sacred edifice, are applicable the words: Holiness becometh thy house.[23]a

II. NATURE OF PRIESTLY HOLINESS

We must now consider what is the nature of this sanctity, which the priest cannot lack without being culpable; ignorance or misunderstanding of it leaves one exposed to grave peril.

There are some who think, and even declare openly, that the true measure of the merits of a priest is his dedication to the service of others; consequently, with an almost complete disregard for the cultivation of the virtues which lead to the personal sanctification of the priest (these they describe as passive virtues), they assert that all his energies and fervor should be directed to the development and practice of what they call the active virtues. One can only be astonished by this gravely erroneous and pernicious teaching.

Our predecessor of happy memory in his wisdom spoke as follows of this teaching:[24] "To maintain that some christian virtues are more suited to one period than to another is to forget the words of the Apostle: Those whom he foreknew he also predestined to be conformed to the image of his Son.[25] Christ is the teacher and the model of all sanctity; all who desire to take their place in the abode of the blessed must adapt their conduct to the standard which he has laid down. Now Christ does not change with the passing of the centuries: He is the same yesterday and to-day and forever.[26] The words: Learn of me because I am meek and humble of heart,[27] apply to men of every age; at all times Christ reveals himself obedient unto death:[28] true for every age are the words of the Apostle: They that are Christ's have crucified the flesh, with the vices and concupiscences." [29]

These passages apply, no doubt, to all the faithful, but they apply more especially to priests. Let priests take as directed particularly to themselves the further words which were spoken by our predecessor in his apostolic zeal: "Would that at the present day there were many more who cultivated these virtues as did the saints of former times, who by their humility, their obedience, their abstinence, were mighty in work and word, to the great benefit not only of religion but also of public and civil life." [30]

It is not irrelevant to note here that Leo XIII in his wisdom made special mention of the virtue of abstinence, which we call self-denial, in the words of the Gospel. He was quite right to do so, for it is from self-denial chiefly that the strength and power and fruit of every priestly function derive; it is when this virtue is neglected that there appears in the priest's conduct whatever may be of a nature to cause offense to the eyes and hearts of the faithful. If one acts for the sake of filthy lucre, or becomes involved in worldly affairs,[31] or seeks for the highest places and despises others, or follows merely human counsel, or seeks to please men, or trusts in the persuasive words of human wisdom, this is the result of neglect of the command of Christ and of the refusal to accept the condition laid down by him: If anyone will come after me, let him deny himself.[32]

While insisting on these truths, we would likewise admonish the priest that in the last analysis, it is not for himself alone that he has to sanctify himself, for he is the workman whom Christ went out . . . to hire into his vineyard.[33] Therefore, it is his duty to uproot unfruitful plants and to sow useful ones, to water the crop and to guard lest the enemy sow cockle among it. Consequently, the priest must be careful not to allow an unbalanced concern for personal perfection to lead him

to overlook any part of the duties of his office which are conducive to the welfare of others. These duties include the preaching of the word of God, the hearing of confessions, assisting the sick, especially the dying, the instruction of those who are ignorant of the faith, the consolation of the sorrowing, leading back the erring, in a word, the imitation in every respect of Christ who went about doing good and healing all that were oppressed by the devil.[34]

In the midst of all these duties, the priest shall have ever present to his mind the striking admonition given by St. Paul: Neither he who plants is anything, nor he who waters, but God who gives the increase.[35] It may be that we go and sow the seed with tears; it may be that we tend its growth at the cost of heavy labor; but to make it germinate and yield the hoped for fruit, that depends on God alone and his powerful assistance. This further point also is worthy of profound consideration, namely that men are but the instruments whom God employs for the salvation of souls; they must, therefore, be instruments fit to be employed by God. And how is this to be achieved? Do we imagine that God is influenced by any inborn or acquired excellence of ours, to make use of our help for the extension of his glory? By no means; for it is written: God has chosen the foolish things of the world to confound the wise, and the weak things of the world God has chosen to confound the strong, and the humble and contemptible things of the world God has chosen, the things that are not, in order to bring to nought the things that are.[36]

There is, indeed, only one thing that unites man to God, one thing that makes him pleasing to God and a not unworthy dispenser of his mercy; and that one thing is holiness of life and conduct. If this holiness, which is the true supereminent knowledge of Jesus Christ, is wanting in the priest, then everything is wanting. Without this, even the resources of profound learning (which we strive to promote among the clergy), or exceptional competence in practical affairs, though they may bring some benefit to the Church or to individuals, are not infrequently the cause of deplorable damage to them.

On the other hand, there is abundant evidence from every age that even the humblest priest, provided his life has the adornment of overflowing sanctity, can undertake and accomplish marvelous works for the spiritual welfare of the people of God; an outstanding example in recent times is John Baptist Vianney, a model pastor of souls, to whom we are happy to have decreed the honors of the Blessed in heaven.[37]

Sanctity alone makes us what our divine vocation demands, men crucified to the world and to whom the world has been crucified, men walking in newness of life who, in the words of St. Paul, show themselves as ministers of God in labors, in vigils, in fasting, in chastity, in knowledge, in long-suffering, in kindness, in the Holy Spirit, in sincere charity, in the word of truth;[38] men who seek only heavenly things and strive by every means to lead others to them.

II MEANS OF ACQUIRING PRIESTLY SANCTITY

1 PRAYER, AN ESSENTIAL CONDITION OF SANCTITY.

Since, as everyone realizes, holiness of life is the fruit of the exercise of the will inasmuch as it is strengthened by the aid of divine grace, God has made abundant provision lest we should at any time lack the gift of grace, if we desire it. We can obtain it, in the first place, by constant prayer.

There is, in fact, such a necessary link between holiness and prayer that the one cannot exist without the other.

The words of Chrysostom on this matter are an exact expression of the truth: “I consider that it is obvious to everyone that it is impossible to live virtuously without the aid of prayer;”[39] and Augustine sums up shrewdly: “He truly knows how to live rightly, who rightly knows how to pray.”[40]

Christ himself, by his constant exhortations and especially by his example, has even more firmly inculcated these truths. To pray he withdrew into desert places or climbed the mountain alone; he spent whole nights absorbed in prayer; he paid many visits to the temple; even when the crowds thronged around him, he raised his eyes to heaven and prayed openly before them; when nailed to the Cross, in the agony of death, he supplicated the Father with a strong cry and tears.

Let us be convinced, therefore, that a priest must be specially devoted to the practice of prayer if he is to maintain worthily his dignity and to fulfill his duty. All too frequently one must deplore the fact that prayer is a matter of routine rather than of genuine fervor; the Psalms are recited at the appointed times[41] in a negligent manner, a few short prayers are said in between; there is no further thought of consecrating part of the day to speaking with God, with pious aspirations to him. And it is the priest, more than any other, who is bound to obey scrupulously the command of Christ: We ought always pray,[42] a command which Paul so insistently inculcated: Be instant in prayer, watching in it with thanksgiving:[43] pray without ceasing.[44]

How numerous are the opportunities of turning to God in prayer which present themselves daily to the soul which is eager for its own sanctification and the salvation of others! Anguish of soul, the persistent onslaught of temptation, our lack of virtue, slackness and failure in our works, our many offenses and negligences, fear of the divine judgment, all these should move us to approach the Lord with tears, in order to obtain help from him and also to increase without difficulty the treasure of our merit in his eyes.

Nor should our tearful supplication be for ourselves alone. In the deluge of crime, which spreads far and wide, we especially should implore and pray for divine clemency; we should appeal insistently to Christ who in his infinite mercy lavishes his graces in his wonderful Sacrament: Spare, O Lord, spare thy people.

2 THE OBLIGATION OF DAILY MEDITATION

A point of capital importance is that a certain time should be given daily to meditation on the eternal truths. No priest can neglect this practice without incurring a grave charge of negligence and without detriment to his soul. The saintly abbot, Bernard, when writing to Eugene III, his former pupil who had become Roman Pontiff, frankly and emphatically admonished him never to omit daily divine meditation; he would not admit as an excusing cause even the many weighty cares which the supreme pontificate involves. In justification of this advice he enumerated with great prudence the benefits of the practice of meditation: “Meditation purifies the source from which it comes, the mind. It controls affections, guides our acts, corrects excesses, rules our conduct, introduces order and dignity into our lives; it bestows understanding of things divine and human. It brings clarity where there is confusion, binds what is torn apart, gathers what is scattered, investigates what is hidden, seeks out the truth, weighs what has the appearance of truth, and shows up what is pretense and falsehood. It plans future action and reviews the past, so that nothing remains in the mind that has not been corrected or that stands in need of correction. When affairs are prospering it anticipates the onset of adversity, and when adversity comes it seems not to feel it, in this it displays in turn prudence and fortitude.”[45]

This summary of the benefits which meditation is calculated to bring is an instructive reminder not only of its salutary effect in every department, but also of its absolute necessity.

Despite the high dignity of the various functions of the priestly office and the veneration which they deserve, frequent exercise of these functions may lead those who discharge them to treat them with less respect than is their due. From a gradual decline in fervor it is an easy step to carelessness and even to distaste for the most sacred things. In addition, a priest cannot avoid daily contact with a corrupt society; frequently, in the very exercise of pastoral charity, he must fear the insidious attacks of the infernal serpent. Is it not all too easy even for religious souls to be tarnished by contact with the world?[46] It is evident, therefore, that there is a grave and urgent need for the priest to turn daily to the contemplation of the eternal truths, so that his mind and will may gain new strength to stand firm against every enticement to evil.

Moreover, it is the strict duty of the priest to have a mind for heavenly things, to teach them, to inculcate them; in the regulation of his whole life he must be so much superior to human considerations that whatever he does in the discharge of his sacred office will be done in accordance with God, under the impulse and guidance of faith; it is fitting then that he should possess a certain aptitude to rise above earthly considerations and strive for heavenly things. Nothing is more conducive to the acquisition and strengthening of this disposition of soul, this quasi-natural union with God, than daily meditation; it is unnecessary to dwell upon this truth which every prudent person clearly realizes.

The life of a priest who underestimates the value of meditation, or has lost all taste for it, provides a sad confirmation of what we have been saying. Let your eyes dwell on the spectacle of men in whom the mind of Christ, that supremely precious gift, has grown weak; their thoughts are all on earthly things, they are engaged in vain pursuits, their words are so much unimportant chatter; in the performance of their sacred functions they are careless, cold, perhaps even unworthy. Formerly, these same men, with the oil of priestly ordination still fresh upon them, diligently prepared themselves for the recitation of the Psalms, lest they should be like men who tempt God; they sought a time and place free from disturbance; they endeavored to grasp the divine meaning; in union with the psalmist they poured forth their soul in songs of praise, sorrow and rejoicing. But now, what a change has taken place!

In like manner, little now remains of that lively devotion which they felt towards the divine mysteries. Formerly, how beloved were those tabernacles![47] It was their delight to be present at the table of the Lord, to invite more and more pious souls to that banquet! Before Mass, what purity, what earnestness in the prayers of a loving heart! How great reverence in the celebration of Mass, with complete observance of the august rites in all their beauty! What sincerity in thanksgiving! And the sweet perfume of Christ was diffused over their people! We beg of you, beloved sons: Call to mind . . . the former days;[48] for then your soul was burning with zeal, being nourished by holy meditation.

Some of those who find recollection of the heart[49] a burden, or entirely neglect it, do not seek to disguise the impoverishment of soul which results from their attitude, but they try to excuse themselves on the pretext that they are completely occupied by the activity of their ministry, to the manifold benefit of others.

They are gravely mistaken. For as they are unaccustomed to converse with God, their words completely lack the inspiration which comes from God when they speak to men about God or inculcate the counsels of the christian life; it is as if the message of the Gospel were practically dead in them. However distinguished for prudence and eloquence, their speech does not echo the voice of the good Shepherd which the sheep hear to their spiritual profit; it is mere sound which goes forth without fruit, and sometimes gives a pernicious example to the disgrace of religion and the scandal of the good.

It is the same in other spheres of their activity; there can be no solid achievement, nothing of lasting benefit, in the absence of the heavenly dew which is brought down in abundance by the prayer of the man who humbles himself.[50]

At this point we cannot refrain from referring with sorrow to those who, carried away by pernicious novelties, dare to maintain a contrary opinion, and to hold that time devoted to meditation and prayer is wasted. What calamitous blindness! Would that such people would take thought seriously with themselves and realize whither this neglect and contempt of prayer leads. From it have sprung pride and stubbornness; and these have produced those bitter fruits which in our paternal love we hesitate to mention and most earnestly desire to remove completely.[51]

May God answer this our prayer: may he look down with kindness on those who have strayed, and pour forth on them the “spirit of grace and of prayer” in such abundance that they may repent of their error and, of their own will and to the joy of all, return to the path which they wrongly abandoned, and henceforth follow it with greater care. God himself be witness, as he was to the Apostle, of how we long for them all with the love of Jesus Christ.[52]

Beloved sons, may this our exhortation, which is none other than the exhortation of Christ our Lord: Be watchful, be vigilant and pray,[53] be deeply engraven in their hearts and in yours. Let each one diligently apply himself above all to the practice of pious meditation; let him do so with sincere confidence, constantly repeating the words: Lord teach us to pray.[54] There is a special, very important reason which should urge us to meditation; it is that meditation is a rich source of the wisdom and virtue which are so useful in the supremely difficult task of caring for souls.

The pastoral address of St. Charles Borromeo is relevant here and is worth recalling: “Realize, my brethren, that nothing is so necessary to an ecclesiastic as mental prayer before, during and after all our actions. I will sing, said the prophet, and I will understand.[55] If administering the sacraments, my brother, meditate on what you are doing; if celebrating Mass, ponder on what you are offering; in reciting the Psalms, reflect on what you are saying and to whom you are speaking; if directing souls, reflect on the Blood with which they were washed.”[56]

Therefore, it is with good reason that the Church commends us to repeat frequently the sentiments of David: Blessed is the man who meditates in the law of the Lord, whose desire is upon it night and day; everything that he does shall prosper.[57]

There is one final motive which can be regarded as comprising all the others. If the priest is called “another Christ” and is truly such by reason of his sharing in Christ’s power, should he not also become and be recognized as another Christ through imitation of Christ’s deeds? “Let it be our principal study to meditate upon the life of Jesus Christ.”[58]

3 SPIRITUAL READING

It is of great importance that the priest should combine his daily divine meditation with the constant reading of pious books, especially the inspired books. That was the command that Paul gave to Timothy: Attend unto reading.[59] The same lesson was taught by St. Jerome when instructing Nepotianus on the priestly life: “Never let the sacred book leave your hands”; and he gave the following reason for his advice: “Learn that which you are to teach; holding to that faithful word which conforms to doctrine, that you may be able to exhort with sound doctrine, and refute the opponents.” What great advantages are gained by priests who are faithful to this practice! With what unction they preach Christ! Far from flattering and soothing the hearts and minds of their audience, they stimulate them to better things, and arouse in them the desire of heavenly things.

The command of St. Jerome: “Let the sacred books be always in your hands,”[60] is important for another reason also, a reason which concerns your own personal welfare.

Everyone knows the great influence that is exerted by the voice of a friend who gives candid advice, assists by his counsel, corrects, encourages and leads one away from error. Blessed is the man who has found a true friend;[61] he that has found him has found a treasure.[62] We should, then, count pious books among our true friends. They solemnly remind us of our duties and of the prescriptions of legitimate discipline; they arouse the heavenly voices that were stifled in our souls; they rid our resolutions of listlessness; they disturb our deceitful complacency; they show the true nature of less worthy affections to which we have sought to close our eyes; they bring to light the many dangers which beset the path of the imprudent. They render all these services with such kindly discretion that they prove themselves to be not only our friends, but the very best of friends. They are always at hand, constantly beside us to assist us in the needs of our souls; their voice is never harsh, their advice is never self-seeking, their words are never timid or deceitful.

There are many striking examples of the salutary effects of the reading of pious books. Outstanding is the case of Augustine whose great services to the Church had their origin in such reading: “Take, read; take, read; I took (the epistles of Paul the Apostle), I opened, I read in silence; it was as though the darkness of all my doubting was driven away by the light of peace which had entered my soul.”[63]

In our own day, alas! it is the contrary that happens all too frequently. Members of the clergy allow their minds to be overcome gradually by the darkness of doubt and turn aside to worldly pursuits; the chief reason for this is that they prefer to read a variety of other works and newspapers, which are full of cunningly propounded errors and corruption, rather than the divine books and other pious literature.

Be on your guard, beloved sons; do not trust in your experience and mature years, do not be deluded by the vain hope that you can thus better serve the general good. Do not transgress the limits which are determined by the laws of the Church, nor go beyond what is suggested by prudence and charity towards oneself. Anyone who admits this poison into his soul will rarely escape the disastrous consequences of the evil thus introduced.

4 EXAMINATION OF CONSCIENCE

The benefits to be derived from spiritual reading and meditation will certainly be more abundant if the priest supplements them by an examination which will enable him to discern whether he is striving conscientiously to put into practice what he has learned in his reading and meditation.

Particularly relevant in this context is the excellent advice of Chrysostom which was intended especially for priests. Every night before going to sleep, “make your conscience appear in judgment; demand of it an account, and having thoroughly probed and dissected whatever evil purposes you formed during the day, repent for them.”[64]

The excellence of this practice and its fruitfulness for christian virtue are clearly established by the teaching of the great masters of the spiritual life. We are pleased to quote that remarkable passage from the rule of St. Bernard: “As a searching investigator of the integrity of your own conduct, submit your life to a daily examination. Consider carefully what progress you have made or what ground you have lost . . . Strive to know yourself . . . Place all your faults before your eyes. Come face to face with yourself, as though you were another person, and then weep for your faults.”[65]

It would be shameful, indeed, were we to see verified in this matter the words of Christ: The children of this world are wiser in their generation than the children of light.[66] You know with what assiduity the children of this world manage their affairs, how often they compare income with expenses, how carefully and strictly they balance their accounts, how they grieve over their losses, and drive themselves on to make them good.[67] We, on the other hand, though perhaps our hearts are eager for gaining honors, for increasing our wealth, or for the mere winning of renown and glory by our learning, are listless and without inclination for the supremely important and difficult task of achieving our own sanctification. Rarely do we take time for recollection and submit our souls to scrutiny; our soul has become overgrown like the vineyard of the slothful man, of which it is written: I passed by the field of the slothful man and by the vineyard of the foolish man; and behold with nettles it was all filled, and thorns had covered the face thereof, and the stone wall was broken down.[68]

The situation is aggravated by the fact that all round us we see the multiplication of evil example which is a menace to priestly virtue itself every day calls for even greater vigilance and fresh endeavor.

Experience shows that the man who frequently subjects his thoughts, words and actions to a strict examination, gains new strength of soul both to detest and fly from evil and to desire and strive for the good.

It is also shown by experience that one who refuses to appear before the tribunal where justice sits in judgment, and conscience appears at once as the accused and the accuser, usually suffers grave loss and disadvantage thereby. Vainly too will one seek in the conduct of such a person for that circumspection, so highly prized in the christian, that tries to avoid even venial faults, or that sense of reverence, so becoming in a priest, which shudders at even the slightest offense to God.

This carelessness and indifference to one’s own welfare sometimes go so far as to lead to neglect even of the sacrament of Penance, which Christ, in his great mercy, has given us as a most timely aid to human weakness.

It cannot be denied, and it is bitterly to be deplored, that not infrequently one finds priests who use the thunders of their eloquence to frighten others from sin, but seem to have no such fear for themselves and become hardened in their faults; a priest who exhorts and arouses others to wash away without delay the stains from their souls by due religious acts, is himself so sluggish in doing this that he delays even for months; he who knows how to pour the health-giving oil and wine into the wounds of others is himself content to lie wounded by the wayside, and lacks the prudence to call for the saving hand of a brother which is almost within his grasp. In the past and even to-day, in different places, what great evils have resulted from this, bringing dishonor to God and the Church, injuring the christian flock and disgracing the priesthood!

For our own part, beloved sons, when we reflect upon these matters, as is our bounden duty, we are overcome with grief and our voice breaks into lamentation.

Woe to the priest who fails to respect his high dignity, and defiles by his infidelities the name of the holy God for whom he is bound to be holy. *Corruptio optimi pessima*. “Sublime is the dignity of the priest, but great is his fall, if he is guilty of sin; let us rejoice for the high honor, but let us fear for them lest they fall; great is the joy that they have scaled the heights, but it is insignificant compared with the sorrow of their fall from on high.”[69]

Woe then to the priest who so far forgets himself that he abandons the practice of prayer, rejects the nourishment of spiritual reading and never turns his attention inwards upon himself to hear the accusing voice of conscience. Neither the festering wounds on his conscience, nor even the tearful pleas of his mother the Church, will move such an unfortunate priest until those fearsome threats come upon him: Blind the heart of this people, make dull their ears, and close their eyes, lest they should see with their eyes, and hear with their ears, and understand with their heart and be converted and I should heal them.[70]

May God in his bounteous mercy grant that these ominous words may never be true of any of you, beloved sons; he knows what is in our heart, he sees that it is free from rancor towards anyone, and that it is inflamed with pastoral zeal and paternal love for all: For what is our hope, or joy, or crown of glory? Is it not you, in the presence of our Lord Jesus Christ?[71]

IV. PRIESTLY VIRTUES

You all know very well, wherever you may be, the difficult period through which, in the mysterious design of God, the Church is now passing. Consider likewise and ponder on the sacred duty which is yours to stand by and to assist in her struggles the Church which has bestowed upon you an office of such exalted dignity.

Now more than ever the clergy need to be men of more than ordinary virtue, virtue that is a shining example, eager, active, ever ready to do great things for Christ and to suffer much. There is nothing that we more ardently ask from God and desire for each and everyone of you.

May chastity, the choicest ornament of our priesthood, flourish undimmed amongst you; through the splendor of this virtue, by which the priest is made like the angels, the priest wins greater veneration among the christian flock, and his ministry yields an even greater harvest of holiness.

May the reverence and obedience which you solemnly pledged to those whom the Holy Spirit has appointed to rule the Church, increase and gain strength; and especially, may your minds and hearts be linked by ever closer ties of loyalty to this Apostolic See which justly claims your respectful homage.

May all of you excel in charity—a charity that never seeks what is its own; when you have mastered the human incentives of jealous rivalry and self-seeking ambition, let all together in fraternal emulation strive for the glory of God.

A great multitude of sick, blind, lame and paralytics,[72] in abject misery, awaits the benefits of your charity; the youth above all, those countless young people who are the dearest hope of society and religion, it is they, menaced as they are by error and corrupting influences, who especially stand in need of your charitable activity.

Strive eagerly not only by means of catechetical instruction—which once more with even greater earnestness we commend to you—but by unsparing use of all the resources of wisdom and skill at your command, to deserve well of all. Whether your immediate task be to assist, to protect, to heal, to make peace, let your one aim and most ardent desire be to win or to secure souls for Christ. How unwearied, how industrious, how fearless are Christ's enemies in their activities, to the immeasurable loss of souls!

The Catholic Church rejoices in and is proud of the charity beyond praise which inspires the clergy to proclaim the Gospel of christian peace and to bring the blessings of salvation and civilization even to barbarous races; through their unsparing labor, sometimes consecrated by their blood, the kingdom of Christ is expanding constantly and the christian faith gains added splendor from these new triumphs.

If, beloved sons, the unsparing charity of your efforts is met by jealousy, reproaches and calumnies as frequently happens, do not allow yourselves to be overcome with sadness: Do not tire in doing good.[73]

Let your mind dwell on those countless great figures who, following the example of the Apostles, even in the midst of cruel insults borne for the name of Christ, went rejoicing, blessing those who cursed them.[74]

For we are the children and the brethren of the saints, whose names shine in the book of life, and whose praises the Church proclaims: Let us not stain our glory.[75]

COUNSELS OF PRIESTLY PERFECTION.

When the spirit of the grace of the priesthood has been restored and strengthened in the ranks of the clergy, our other proposals for reform, of whatever kind they may be, will with God's help prove much more successful.

For this reason we have thought it well to supplement what we have already said by some points of practical advice which will give you timely aid to preserve and nourish the grace of your priesthood.

First, there is the pious retreat during which the soul devotes itself to spiritual exercises, as they are called. These exercises are known and approved by all, though not everyone puts them into practice; there should, if possible, be a yearly retreat, performed either alone or, preferably, in common with others, the second method being usually more productive of good results, without prejudice to episcopal regulations. We ourselves have already spoken in praise of the advantages to be derived from a retreat, on the occasion when we issued certain decrees on this subject bearing on the discipline of the clergy of Rome.[76]

It will be no less profitable for souls, if a similar retreat lasting a few hours is performed each month either privately or with others. We are happy to note that in many places a custom of this kind has already been introduced, with the encouragement of the bishops who sometimes preside over the group assembled for retreat.

Another suggestion which we warmly recommend is that priests, as befits brothers, should form a closer union among themselves, with the approval and under the direction of the bishop. It is strongly to be recommended that they should form an association in order to help one another in adversity, to defend the honor of their name and office against attack, and for other similar objects. But it is even more important that they should form an association with a view to the cultivation of sacred learning, particularly in order to apply themselves with greater solicitude to the object of their vocation and to promote the welfare of souls by concerting their ideas and their efforts. The annals of the Church show that at times when priests generally lived in a form of common life, this association produced many good results. Why might not one re-establish in our own day something of the kind, with due attention to differences of country and priestly duties? Might not one justifiably hope, and the Church would rejoice at it, that such an institution would yield the same good results as formerly?

There are, indeed, associations of this kind which enjoy episcopal approval; and the advantages they confer are all the greater if one becomes a member early in life, in the very first years of the priesthood. We ourselves have had practical experience of the worth of one such association and fostered it during our episcopate; even still we continue to show special consideration to it and others.[77]

Beloved sons, it is your duty to value highly and to apply these aids to priestly grace and such other means as the watchful prudence of your bishops may suggest from time to time; thus with each passing day you will walk more worthily of the vocation in which you are called,[78] honoring your ministry and accomplishing in yourselves the will of God, that is, your sanctification.

FINAL EXHORTATION

Your sanctification has, indeed, first place in our thoughts and in our cares; therefore, with our eyes raised to heaven, we frequently pray for the whole clergy, repeating the words of Christ, our Lord: Holy Father . . . sanctify them.[79]

It is a source of joy to us that we are joined in that prayer by very many from among the faithful of every condition who are gravely concerned for your welfare and that of the Church; it is no less a source of joy that there are many generous souls, not only within the cloister but in the midst of the busy world, who offer themselves continuously as victims to God for the same object.

May the Lord graciously deign to accept, as a sweet perfume, their pure and sublime prayers, and may he not refuse our own humble supplication; we implore him, in his merciful providence, to come to our aid, and may he pour forth upon all the clergy the riches of grace, charity and virtue which repose in the most pure Heart of his beloved Son.

Finally, beloved sons, we are happy to express our heartfelt thanks for the manifold expressions of good wishes, inspired by filial piety, which were offered by you on the approach of the fiftieth anniversary of our ordination. The good wishes which we convey to you in return, we entrust to the care of the great Virgin Mother, Queen of Apostles, in order that they may be fulfilled even more abundantly.[80]

It was she who by her example showed the Apostles, who were the first to share the blessing of the priesthood, how they should persevere with one mind in prayer until they were clothed with power from on high; by her prayers she secured that power for them in more abundant measure, she increased and strengthened it by her counsel, so that their labors were abundantly blessed.

Beloved sons, we pray that the peace of Christ may reign in your hearts with the joy of the Holy Spirit; as a pledge of this we bestow on all with the deepest affection the Apostolic benediction.

Given in Rome, at St. Peter's, 4 August 1908, at the beginning of the sixth year of our pontificate.

ENDNOTES

1. *The Exhortation Haerent Animo* (4 August 1908. ASS XLI, p. 555-557) takes its place between the *Encyclical Pascendi* (8 September 1907) and the *Motu Proprio Sacrorum Antistitum* (1 September 1910); cf. nn. 108, 192.

2 *Letter to the episcopate of Brazil* (18 December 1910. AAS III (1911), p. 312).

3 *Hebr.* 13:17.

4 *Encyclical Supremi Apostolatus*: cf. *supra* n. 24.

5 *The same thought had been expressed by St. Pius X in the Letter concerning clerical discipline addressed to Cardinal Respighi* (5 May 1904) “*The restoration of all things in Christ which, with God's help, we have made it our purpose to achieve in the government of the Church, demands-as we have more than once shown-proper formation of the clergy, testing of vocations, examination of the integrity of life of the candidates, and prudence lest there be excessive leniency in opening to them the doors of the sanctuary. To bring about the reign of Jesus Christ in the world, nothing is more essential than a saintly clergy who, by their example, their preaching and their learning will be the guides of the faithful; an old proverb says that the people will always be like their priests: Sicut sacerdos, sic populus. Indeed we read in the Council of Trent. Nothing is more effective in training to piety and the worship of God than the life and example of those who are consecrated to the divine ministry; cut off from the world and its affairs, clerics are on a pedestal where they can be seen, and men look into their lives as into a mirror in which they may see what they are to imitate*” (Sess. XXII, c. I, *de Reform.* ASS XXXVI, p. 655); cf. *supra*, n. 7.

6. *I Tim.* 6:11.

7 *Ephes.* 4: 23-24.

8 *Dan.* 3:39.

9 *Col.* 1:10.

10 *Hebr.* 5:1.

11 *Tit.* 1:16.

12 *Acts* 1:1.

13 *Mt.* 5:13.

14 *I Cor.* 4:1.

15 *I. Cor.* 5:20.

16 *Jn.* 15:15-16.

17 *Hebr.* 7:26.

18 *S. John Chrysostom, Hom. LXXXII in Matth., n. 5: cf. supra, n. 68.*

19 *Ps.* 15:5.

20 *Ep. LII, ad Nepotianum, n. 5.*

21 *Col.* 1:28.

- 22 Cf. *supra*, n. 70.
- 23 Sess. XXII, *de Reform.*, c. I.
- 23a Ps. 92:5.
- 24 *Letter Testem Benevolentiae to the Archbishop of Baltimore* (22 January 1899. ASS XXXI, p. 476) condemning “Americanism.”
- 25 Rom. 8:29.
- 26 Hebr. 13:8.
- 27 Mt. 11:29.
- 28 Phil. 2:8.
- 29 Gal. 5:24.
- 30 Leo XIII, *loc. cit.*
- 31 Cf. *Decree of Sacred Cong. Consistory* (18 November 1910) forbidding priests to take over the temporal administration of profane societies or institutions: “In our own day, by God’s grace many institutions have been founded in the catholic world with the object of assisting the faithful in their temporal needs, notably banks, credit unions, rural banks, savings banks. The clergy should entirely approve and show favor to these various undertakings. But it is not right that they should divert clerics from the duties of their state and office, involve them in material affairs and leave them exposed to the cares, anxieties and dangers which are inseparable from these occupations. For this reason our Holy Father, Pius X, while recommending the clergy not to spare their efforts and advice in the foundation, support and development of these institutions, forbids absolutely by the present decree that clerics, whether secular or regular, should assume positions which involve administrative charges and obligations with their consequent dangers: for example, the function of president, director, secretary, treasurer and similar posts” (AAS II (1910), p. 910).
- 32 Mt. 16:24.
- 33 Mt. 20:1.
- 34 Acts 10:38.
- 35 1 Cor. 3:7.
- 36 1 Cor. 1:27-28.
- 37 Cf. *supra*, n. 32.
- 38 II Cor. 6:5-6.
- 39 *De precatatione*, orat. I.
- 40 Hom. IV.
- 41 Cf. *Apostolic Constitution Divino Afflatu*, 1 November 1911, on the new arrangement of the Psalter in the Roman breviary (AAS III (1911), pp. 633-638). The same pastoral and spiritual concern is evident in that document.
- 42 Lk. 18:1.
- 43 Col. 4:2.
- 44 1 Thess. 5:17.
- 45 *De Consid. L. I*, ch. vii.
- 46 Cf. *supra*, n. 61.
- 47 Cf. Ps. 83:2.
- 48 Hebr. 10:32.
- 49 Jer. 12:11.
- 50 Ecclus. 35:21.
- 51 Cf. *supra*, n. 112.
- 52 Cf. Phil. 1 8.
- 53 Mk. 13:33.
- 54 Lk. 11:1.
- 55 Ps. 100:1-2.
- 56 St. Charles Borromeo, *ex orationibus ad clerum*.
- 57 Ps. 1:1 ff.
- 58 *Imitation of Christ*, 1:1.
- 59 1 Tim. 4:13.
- 60 Ep. LVIII *ad Paulinum*, n. 6.
- 61 Ecclus. 25:12.
- 62 Ecclus. 6:14.
- 63 *Confessions*, L. VIII, C. 12.
- 64 *Exposit. in Ps.* 4, n. 8.

65 *Meditationes piissimae, c. V, de Quotid. sui ipsius exam.*

66 Lk. 16:8.

67 Cf. *supra*, n. 63.

68 Prov. 24:30-31.

69 St. Jerome, in *Ezech.*, L. xiii, 44, v. 30.

70 Is. 6:10.

71 Thess. 2:19.

72 Jn. 5:3.

73 II Thess. 3:13

74 Cf. I Cor. 4:12. *The Pope had written in similar terms to the French episcopate immediately after the Law of Separation: "The clergy of France will understand that in this difficult situation they must make their own the sentiments of the Apostles who rejoiced that they were thought worthy to suffer insults for the name of Jesus (Acts 5:41). They will, therefore, courageously assert the rights and liberty of the Church, but without giving offense to anyone. Nay more, in their concern for the law of charity, to which they are particularly bound as ministers of Jesus Christ, they will meet injustice with justice, counter insults by gentleness, and answer ill-usage by kindness" (Encyclical Vehementer Nos. 11 February 1906. ASS XXXIX, p. 14).*

75 1 Macc. 9:10.

76 *Letter Experiendo to the Cardinal Vicar of Rome, 27 December 1904 (cf. supra, n. 58). St. Pius X frequently gave the practice of retreats first place among the means of perseverance and sanctification which he recommended to the clergy (cf. Letter to the bishops of Brazil, 18 December 1910. AAS III (1911), pp. 311-312).*

77 *The reference is to the Apostolic Union. At the very beginning of his pontificate, in the Brief Cum Nobis (28 December 1903), St. Pius X had recommended it and enriched it with numerous spiritual favors: "We ourselves were at one time attached to this Institute: we have had practical experience of its utility and excellence and have made a point of continuing to share in its benefits, even after our elevation to the dignity of the episcopate. By offering to all associates a uniform rule of life, with monthly meetings and spiritual conferences, a regular account of one's personal life to be submitted to superiors and a number of other charitable and beneficial relations, the Apostolic Union secures and strengthens the unity of the clergy and links in spiritual brotherhood priests who are widely separated.... In these conditions, each priest applies himself to the welfare and perfection of all and, though the cares of his ministry do not allow him to enjoy the advantages of living in common, he does not feel deprived of the benefit of a spiritual family and he does not want either for advice or the assistance of his brethren" (ASS XXXVI, p. 596).*

78 Eph. 4:1.

79 Jn. 17:11 and 17.

80 Cf. *Apostolic Letter Plane Compertum est. 21 May 1912, erecting the Archconfraternity of Mary, Queen of the Clergy, in the church of St. Nicholas du Chardonnet, Paris (AAS IV (1912), p. 439).*

Iamdudum. On the Law of Separation in Portugal. Pope Pius X - 1911

To Our Venerable Brethren, the Patriarchs, Primate, Archbishops, Bishops, and the Ordinaries of other places in Peace and Communion with the Apostolic See.

Venerable Brethren, Health and Apostolic Benediction.

You are already, We think, well aware, Venerable Brethren, of the incredible series of excesses and crimes which has been enacted in Portugal for the oppression of the Church. For who does not know that, when the Republican form of Government was adopted in that country, there immediately began to be promulgated measures breathing the most implacable hatred of the Catholic religion? We have seen religious communities evicted from their homes, and most of them driven beyond the Portuguese frontiers. We have seen, arising out of an obstinate determination to secularize every civil organization and to leave no trace of religion in the acts of common life, the deletion of the feast days of the Church from the number of public festivals, the abolition of religious oaths, the hasty establishment of the law of divorce and religious instruction banished from the public schools. And then, to pass over in silence other enormities which would take too long to enumerate, the Bishops have been savagely attacked, and two of the most prominent of them, the Bishops of Oporto and Beia, men who

are illustrious by the integrity of their lives and by their great services to their country and the Church, have been driven out of their sees and stripped of their honors.

2. Whilst the new rulers of Portugal were affording such numerous and awful examples of the abuse of power, you know with what patience and moderation this Apostolic See has acted towards them. We thought that We ought most carefully to avoid any action that could even have the appearance of hostility to the Republic. For We clung to the hope that its rulers would one day take saner counsels and would at length repair, by some new agreement, the injuries inflicted on the Church. In this, however, We have been altogether disappointed, for they have now crowned their evil work by the promulgation of a vicious and pernicious Decree for the Separation of Church and State. But now the duty imposed upon Us by our Apostolic charge will not allow Us to remain passive and silent when so serious a wound has been inflicted upon the rights and dignity of the Catholic religion. Therefore do We now address you, Venerable Brethren, in this letter and denounce to all Christendom the heinousness of this deed.

3. At the outset, the absurd and monstrous character of the decree of which We speak is plain from the fact that it proclaims and enacts that the Republic shall have no religion, as if men individually and any association or nation did not depend upon Him who is the Maker and Preserver of all things; and then from the fact that it liberates Portugal from the observance of the Catholic religion, that religion, We say, which has ever been that nation's greatest safeguard and glory, and has been professed almost unanimously by its people. So let us take it that it has been their pleasure to sever that close alliance between Church and State, confirmed though it was by the solemn faith of treaties. Once this divorce was effected, it would at least have been logical to pay no further attention to the Church, and to leave her the enjoyment of the common liberty and rights which belong to every citizen and every respectable community of peoples. Quite otherwise, however, have things fallen out. This decree bears indeed the name of Separation, but it enacts in reality the reduction of the Church to utter want by the spoliation of her property, and to servitude to the State by oppression in all that touches her sacred power and spirit.

4. First, so far as property is concerned, the Portuguese Republic severs itself from the Church in such a way that it leaves her nothing at all from which to provide for the decency of the house of God, the maintenance of the clergy and the exercise of the manifold duties of charity and piety. For by the articles of this decree not only is the Church despoiled of all the property, whether real or movable, which she holds by the strongest of titles, but she is deprived of all power of acquiring anything for the future. It is indeed provided that certain civil bodies shall have the care of exercise of religious worship; but it is astounding to see within what narrow limits permission to receive any offerings for this purpose is circumscribed. Moreover, the obligations under which Catholic citizens have been accustomed to assist or maintain their respective parish priests, these the decree abolishes and suppresses, forbidding anything to be henceforth demanded for this purpose. It allows Catholics to provide for the cost of divine worship by voluntary alms, but it requires that a third of the sum so contributed shall be set apart and employed for works of civil assistance. And to crown all, under this new law, the buildings which may be henceforth acquired or erected for the exercise of religion are, after the lapse of a given term of years, to pass from the rightful owners without any compensation and to become public property.

5. But in those matters with which it is the sacred prerogative of the Church to deal, much more seriously injurious is this mockery of Separation, which, as We have said, reduces the Church to shameful servitude.

6. First of all the Hierarchy is set aside as if its existence were unknown. And if men in holy orders are mentioned, it is only that they may be prohibited from having anything to do with the ordering of public worship. This work is entirely handed over to associations of laymen already established or to be established as societies of public assistance according to the regulations of the administrative under the power of the Republic and in no way depending on the authority of the Church. And if from the actions of the associations to which this duty is entrusted disputes arise between clerics and lay people or between lay people alone, the decision is to lie not with the Church but with the Republic, which claims all power over these bodies. Indeed, so completely do the rulers of the Portuguese Republic deny any place to the clergy in the organization of divine worship that they have definitely laid it down and provided that those who exercise the ministry of religion may not be co-opted as members of the aforesaid parish associations or be allotted any part in their administration or direction. Than

such a provision nothing can be imagined more unjust or more intolerable, for it puts the clergy at the beck of other citizens in the very matters upon which they are the rightful directors.

7. The way in which the Portuguese law binds and fetters the liberty of the Church is scarcely credible, so repugnant is it to the methods of these modern days and to the public proclamation of all liberty. It is decreed under the heaviest penalties that the acts of the Bishops shall on no account be printed and that not even within the walls of the churches shall there be any announcement made to the people except by leave of the Republic. It is, moreover, forbidden to perform any ceremony outside the precincts of the sacred buildings without permission from the Republic, to go round in procession, to wear sacred vestments or even the cassock. Furthermore, it is forbidden to place any sign which savors of the Catholic religion not only on public monuments, but even on private buildings; but there is no prohibition at all against so exposing what is offensive to Catholics. Similarly, it is unlawful to form associations for the fostering of religion and piety; indeed societies of this sort are placed on a level with the criminal associations which are formed for evil purposes. And whilst on the one hand all citizens are allowed to employ their means according to their pleasure, on the other, Catholics are, against all justice and equity, placed under restrictions like these if they wish to bequeath something for prayers for the dead, or the upkeep of divine worship; and such bequests already made are impiously diverted to other purposes in utter violation of the wills and wishes of the testators. In fine, the Republic — and this is harshest and gravest stroke of all — goes so far as to invade the domain of the authority of the Church, and to make provisions on points which, as they concern the constitution of the priesthood, necessarily claim the special care of the Church. We speak of the formation and training of young ecclesiastics. For not only does the Decree compel ecclesiastical students to pursue their scientific and literary studies which precede theology in the public lycees where, by reason of a spirit of hostility to God and the Church, the integrity of their faith plainly is exposed to the greatest peril; but the Republic even interferes in the domestic life and discipline of the Seminaries, and arrogates the right of appointing the professors, of approving of the textbooks and of regulating the sacred studies of the Clerics. Thus are the old decrees of the Regalists revived and enforced; but what was grievous arrogance whilst there was concord between Church and State, is it not now, when the State will have nothing to do with Church, repugnant and full of absurdity? And what is to be said of the fact that this law is positively framed to deprave the morals of the clergy and to provoke them to abandon their superiors? For fixed pensions are assigned to those who have been suspended from their functions by the authority of the Bishops, and benefices are given to those priests who in miserable forgetfulness of their duty shall have dared to contract marriage; and what is still more shameful to record, it extends the same benefits to be shared and enjoyed by any children there may be of such a sacrilegious union.

8. Lastly, it is not enough for the Republic, after having despoiled her of her property, to impose an almost slavish yoke upon the Church of Portugal; it even, on the one hand, strives as far as it can, to tear her from the bosom of Catholic unity and from the arms of the Roman Church, and on the other to prevent the Apostolic See from exercising its solicitude and its authority in the religious affairs of Portugal. Thus, in virtue of this Decree, it is not even lawful to publish, without permission publicly given, the commands of the Roman Pontiff. Similarly, a priest who has gained his degrees in sacred science in a college constituted by Papal authority, even though he has made his theological course in his own country, is not permitted to exercise his sacred functions. What the Republic in all this wants is plain; it is to prevent young clerics, who are desirous of improving themselves and finishing in the higher studies, from coming for this purpose to this City, the head of the Catholic world, where certainly more than anywhere else it is a fact of experience that minds are more imbued with the incorrupted truth of Christian teaching and by sincere piety and faith to the Apostolic See. These, to omit others which are equally pernicious, are the chief points of this wicked Decree.

9. Accordingly, under the admonition of the duty of Our Apostolic office that, in the face of such audacity on the part of the enemies of God, We should most vigilantly protect the dignity and honor of religion and preserve the sacred rights of the Catholic Church, We by our Apostolic authority denounce, condemn, and reject the Law for the Separation of Church and State in the Portuguese Republic. This law despises God and repudiates the Catholic faith; it annuls the treaties solemnly made between Portugal and the Apostolic See, and violates the law of nature and of her property; it oppresses the liberty of the Church, and assails her divine Constitution; it injures and insults the majesty of the Roman Pontificate, the order of Bishops, the Portuguese clergy and people, and so the Catholics of the world. And whilst We strenuously complain that

such a law should have been made, sanctioned, and published, We utter a solemn protest against those who have had a part in it as authors or helpers, and, at the same time, We proclaim and denounce as null and void, and to be so regarded, all that the law has enacted against the inviolable rights of the Church.

10. Assuredly, these days of difficulty in which Portugal since the public proclamation of the Republic is so tormented, are to Us a source of great anxiety and sorrow. We are deeply grieved at the sight of so many evils, which are pressing upon a nation so dear to Us; We are torn with anxiety at the apprehension of worse things to come, which certainly threaten it unless the powers that be seriously consider the duty of their position. But in the midst of all this, your eminent virtue, Venerable Brethren, who govern the Church of Portugal, and the earnestness of the clergy which seconds that virtue, are no small consolation to Us, and afford good hope that with God's help things will one day take a turn for the better. For you all recently showed a sense not of security or of well-being, but of your duty and its dignity, when you openly and fearlessly repudiated this iniquitous Law of Separation; when with one voice you proclaimed that you would rather recover the freedom of your ministry, even at the loss of all your property, than suffer servitude for the sake of paltry pensions; when, in fine, you declared that never, either by promises or by force should your enemies be able to sunder you from your allegiance to the Roman Pontiff Those splendid proofs of faith, constancy, and greatness of mind which you have given in the sight of the whole Church — be assured that they have been a source of joy to all good men, as well as a credit to yourselves and a comfort to Portugal herself in her affliction. Wherefore, continue as you have begun, to defend with all your might the cause of religion with which the very welfare of your common fatherland is bound up; but see to it, first and above all else, that you carefully preserve and strengthen the greatest concord and unity between yourselves, then between yourselves and Christian people, and all of you with this See of Blessed Peter. For, as we have said, the purpose of the authors of this wicked law is not, as they would make out, to separate the Church of Portugal, which they despoil and oppress, from the Republic, but from the Vicar of Christ. If you strive to meet and resist such a design on the part of these men and such a crime with all your might, then certainly you will have done well for the good of Catholic Portugal. Meanwhile, We, for the singular love We bear you, shall be suppliants to Almighty God that He may in His goodness favor your zeal and your efforts. And We beg you, Bishops of the rest of the Catholic world, to fulfill the same duty on behalf of your suffering brethren in Portugal in their time of need.

11. As an earnest of divine gifts and a pledge of Our benevolence, We impart from Our heart to you all, Venerable Brethren, and to your clergy and people the Apostolic Benediction.

Given at St. Peter's, Rome, on the 24th day of May, on the feast of Our Lady Mary, the Help of Christians, in the year 1911, and the eighth of Our Pontificate.

Il Fermo Proposito. On Catholic Action in Italy. Pope Pius X - 1905

To the Bishops of Italy.

Venerable Brethren, Health and the Apostolic Blessing.

The firm purpose and desire which We resolved upon at the beginning of Our Pontificate to consecrate all the energy which the good Lord deigns to grant Us in the work of restoring all things in Christ, reawakens in Our heart a great trust in the all powerful grace of God. Without that grace We can neither plan nor undertake anything great or fruitful for the good of souls here below. At the same time, however, We feel more than ever the need of being upheld unanimously and constantly in this venture both by you, Venerable Brethren, called to participate in Our pastoral office, as well as by all the clergy and faithful committed to your care. Truly, all of us in the Church are called to form that unique Body, whose Head is Christ; "closely joined," as the Apostle Paul teaches, "and knit together through every joint of the system according to the functioning in due measure of each single part." [1] In such a way the Body increases and gradually perfects itself in the bond of charity. Now, if in this work of "building up the body of Christ" [2] it is Our primary duty to teach, to point out the

correct way to follow, to propose the means to be used, to admonish and paternally exhort, it is also the duty of Our beloved children, dispersed throughout the world, to heed Our words, to carry them out first of all in their own lives, and to aid in their effective fulfillment in others, each one according to the grace of God received, according to his state in life and duties, and according to the zeal which inflames his heart.

2. Here We wish to recall those numerous works of zeal for the good of the Church, society, and individuals under the general name of “Catholic Action,” which by the grace of God flourish throughout the world as well as in Our Italy. You well know, Venerable Brethren, how dear they are to Us and how fervently We long to see them strengthened and promoted. Not only have We spoken to not a few of you on many occasions as well as to their special representatives in Italy when they presented Us with the homage of their devotion and filial affection, but We have also published, or have had published by Our authority, various acts of which you already know. It is true that some of these, as the circumstances — truly sorrowful for Us — demanded, were directed at removing obstacles which hindered the progress of Catholic Action and caused great harm, by undisciplined tendencies, to the common good. For that reason We hesitated to offer a paternal word of comfort and encouragement to all throughout the world, in order that, only after We had removed as much as We possibly could all dangers throughout the world, the good would be able to increase and spread abroad. We are now, therefore, very happy to do so by this present letter in order to encourage everyone, for We are certain that Our words will be heard in a spirit of docility and obeyed by all.

3. The field of Catholic Action is extremely vast. In itself it does not exclude anything, in any manner, direct or indirect, which pertains to the divine mission of the Church. Accordingly one can plainly see how necessary it is for everyone to cooperate in such an important work, not only for the sanctification of his own soul, but also for the extension and increase of the Kingdom of God in individuals, families, and society; each one working according to his energy for the good of his neighbor by the propagation of revealed truth, by the exercise of Christian virtues, by the exercise of the corporal and spiritual works of mercy. Such is the conduct worthy of God to which Saint Paul exhorts us, so as to please Him in all things, bringing forth fruits of all good works, and increasing in the knowledge of God. “May you walk worthily of God and please him in all things, bearing fruit in every good work and growing in the knowledge of God.”[3]

4. Over and above spiritual goods, however, there are many goods of the natural order over which the Church has no direct mission, although they flow as a natural consequence from her divine mission. The light of Catholic revelation is of such a nature that it diffuses itself with the greatest brilliance on every science. The force of the evangelical counsels is so powerful that it strengthens and firmly establishes the precepts of the natural law. The fruitfulness of the doctrine and morality taught by Jesus Christ is so limitless that providentially it sustains and promotes the material welfare of the individual, the family, and society. The Church, even in preaching Jesus Christ crucified, “stumbling-block and foolishness to the world,” has become the foremost leader and protector of civilization. She brought it wherever her apostles preached. She preserved and protected the good elements of the ancient pagan civilizations, disentangling from barbarism and educating for a new civilization the peoples who flocked to her maternal bosom. She endowed every civilization, gradually, but with a certain and always progressive step, with that excellent mark which is today universally preserved. The civilization of the world is Christian. The more completely Christian it is, the more true, more lasting and more productive of genuine fruit it is. On the other hand, the further it draws away from the Christian ideal, the more seriously the social order is endangered. By the very nature of things, the Church has consequently become the guardian and protector of Christian society. That fact was universally recognized and admitted in other periods of history. In truth, it formed a solid foundation for civil legislation. On that very fact rested the relations between Church and State; the public recognition of the authority of the Church in those matters which touched upon conscience in any manner, the subordination of all the laws of the State to the Divine laws of the Gospel; the harmony of the two powers in securing the temporal welfare of the people in such a way that their eternal welfare did not suffer.

5. We have no need to tell you, Venerable Brethren, what prosperity and well-being, what peace and harmony, what respectful subjection to authority and what excellent government would be obtained and maintained in the world if one could see in practice the perfect ideal of Christian civilization. Granting, however, the continual battle of the flesh against the spirit, darkness against light, Satan against God, such cannot be hoped for, at least in all its fullness. Hence, raids are

continually being made on the peaceful conquests of the Church. The sadness and pain these cause is accentuated by the fact that society tends more and more to be governed by principles opposed to that very Christian ideal, and is even in danger of completely falling away from God.

6. This fact, however, is no reason to lose courage. The Church well knows that the gates of hell will not prevail against her. Furthermore, she knows that she will be sorely afflicted; that her apostles are sent as lambs among wolves; that her followers will always bear the brunt of hatred and contempt, just as her Divine Founder received hatred and contempt. So the Church advances unafraid, spreading the Kingdom of God wherever she preaches and studying every possible means she can use in regaining the losses in the kingdom already conquered. “To restore all things in Christ” has always been the Church’s motto, and it is especially Our Own during these fearful moments through which we are now passing. “To restore all things” — not in any haphazard fashion, but “in Christ”; and the Apostle adds, “both those in the heavens and those on the earth.”[4] “To restore all things in Christ” includes not only what properly pertains to the divine mission of the Church, namely, leading souls to God, but also what We have already explained as flowing from that divine mission, namely, Christian civilization in each and every one of the elements composing it.

7. Since We particularly dwell on this last part of the desired restoration, you clearly see, Venerable Brethren, the services rendered to the Church by those chosen bands of Catholics who aim to unite all their forces in combating anti-Christian civilization by every just and lawful means. They use every means in repairing the serious disorders caused by it. They seek to restore Jesus Christ to the family, the school and society by re-establishing the principle that human authority represents the authority of God. They take to heart the interests of the people, especially those of the working and agricultural classes, not only by inculcating in the hearts of everybody a true religious spirit (the only true fount of consolation among the troubles of this life) but also by endeavoring to dry their tears, to alleviate their sufferings, and to improve their economic condition by wise measures. They strive, in a word, to make public laws conformable to justice and amend or suppress those which are not so. Finally, they defend and support in a true Catholic spirit the rights of God in all things and the no less sacred rights of the Church.

8. All these works, sustained and promoted chiefly by lay Catholics and whose form varies according to the needs of each country, constitute what is generally known by a distinctive and surely a very noble name: “Catholic Action,” or the “Action of Catholics.” At all times it came to the aid of the Church, and the Church has always cherished and blessed such help, using it in many ways according to the exigencies of the age.

9. In passing it is well to remark that it is impossible today to re-establish under the same form all the institutions which have been useful and even the only effective ones in past centuries, so numerous the new needs which changing circumstances keep producing. But the Church in its long history and on every occasion has wisely shown that she possesses the marvelous power of adapting herself to the changing conditions of civil society. Thus, while preserving the integrity and immutability of faith and morals and upholding her sacred rights, she easily bends and accommodates herself to all the unessential and accidental circumstances belonging to various stages of civilization and to the new requirements of civil society.

10. “Godliness,” says Saint Paul, “is profitable in all respects, since it has the promise of the present life as well as of that which is to come.”[5] Even though Catholic Action changes in its external forms and in the means that it adapts, it always remains the same in the principles that direct it and the noble goal that it pursues. In order that Catholic Action may reach its goal, it is important to consider at this point the conditions it imposes, its nature and its goal.

11. Above all, one must be firmly convinced that the instrument is of little value if it is not adapted to the work at hand. In regard to the things We mentioned above, Catholic Action, inasmuch as it proposes to restore all things in Christ, constitutes a real apostolate for the honor and glory of Christ Himself. To carry it out right one must have divine grace, and the apostle receives it only if he is united to Christ. Only when he has formed Jesus Christ in himself shall he more easily be able to restore Him to the family and society. Therefore, all who are called upon to direct or dedicate themselves to the Catholic cause, must be sound Catholics, firm in faith, solidly instructed in religious matters, truly submissive to the Church and

especially to this supreme Apostolic See and the Vicar of Jesus Christ. They must be men of real piety, of manly virtue, and of a life so chaste and fearless that they will be a guiding example to all others. If they are not so formed it will be difficult to arouse others to do good and practically impossible to act with a good intention. The strength needed to persevere in continually bearing the weariness of every true apostolate will fail. The calumnies of enemies, the coldness and frightfully little cooperation of even good men, sometimes even the jealousy of friends and fellow workers (excusable, undoubtedly, on account of the weakness of human nature, but also harmful and a cause of discord, offense and quarrels) — all these will weaken the apostle who lacks divine grace. Only virtue, patient and firm and at the same time mild and tender, can remove or diminish these difficulties in such a way that the works undertaken by Catholic forces will not be compromised. The will of God, Saint Peter wrote the early Christians, is that by your good works you silence the foolish. “For such is the will of God, that by doing good you should put to silence the ignorance of foolish men.”[6]

12. It is also important to define clearly the works which the Catholic forces must energetically and constantly undertake. These works must be of such evident importance that they will be appreciated by everybody. They must bear such a relation to the needs of modern society and be so well adapted to moral and material interests, especially those of the people and the poorer classes, that, while arousing in promoters of Catholic Action the greatest activity for obtaining the important and certain results which are to be looked for, they may also be readily understood and gladly welcomed by all. Since the serious problems of modern social life demand a prompt and definite solution, everyone is anxious to know and understand the different ways in which these solutions can be put into practice. Discussions of one kind or another are more and more numerous and rapidly published by the press. It is, therefore, of the greatest importance that Catholic Action seize the present moment and courageously propose its own solution, strengthening it by means of solid propaganda which at the same time will be active, intelligent, disciplined and organized against all erroneous doctrine. The goodness and justice of Christian principles, the true morality which Catholics profess, their evident unconcern for their own welfare while wishing nothing but the supreme good of others, and their open and sincere ability to foster better than all others the true economic interests of the people — these qualities cannot fail to make an impression on the minds and hearts of all who hear them, and to swell their ranks so as to form a strong and compact corps, capable of boldly resisting the opposing current and of commanding the respect of their enemies. 13. Our Predecessor, Leo XIII, of blessed memory, has pointed out, especially in that memorable encyclical “*Rerum Novarum*” and in later documents, the object to which Catholic Action should be particularly devoted, namely, “the practical solution of the social question according to Christian principles.” Following these wise rules, We Ourselves in Our motu proprio of December 18, 1903, concerning Popular Christian Action—which in itself embraces the whole Catholic social movement — We Ourselves have laid down fundamental principles which should serve as a practical rule of action as well as a bond of harmony and charity. On these documents, therefore and within their most holy and necessary scope, Catholic Action, although varied and multiple in form while directed toward the same social good, must be regulated and united.

14. In order that this social action may continue and prosper by a necessary union of the various activities comprising it, Catholics above all must preserve a spirit of peace and harmony which can come only from a unity in understanding. On this point there cannot exist the least shadow or peradventure of a doubt, so clear and obvious are the teachings handed down by this Apostolic See, so brilliant is the light which most illustrious Catholics of every country have spread by their writings, so praiseworthy is the example of Catholics of other countries who, because of this harmony and unity of understanding, in a short time have reaped an abundant harvest.

15. To arrive at this end, in some places several of these praiseworthy works have called into being an institution of a general character which goes by the name of the “Popular Union.” Experience has shown that this has been most effective. The purpose of the Popular Union has been to gather all Catholics, and especially the masses, around a common center of doctrine, propaganda, and social organization. Since, in fact, it answers a need felt in almost every country and its constitution is founded upon the very nature of things, it cannot be said to belong any more to one nation than another, but is suitable to every place where the same needs are present and the same dangers arise. Its extremely popular character causes it to be most desirable and acceptable. It neither disturbs nor hinders the work of existing institutions but, on the contrary, increases their strength and efficiency. Because of its strictly personal organization, it spurs individuals to enter

particular institutions, training them to perform practical and useful work, and uniting them all together in one common aim and desire.

16. Once the social center is thus established, all other institutions of an economic character concerned in various ways with the social problem will find themselves spontaneously united by their common end. At the same time, however, they will preserve their own individual structure, and in providing various needs they will still remain within the boundaries which their sphere of influence demands. At this point We are pleased to express Our satisfaction with the great good which in this regard has already been accomplished in Italy, and We feel certain that, with the help of God, much more will be done by this kind of zeal in the future to strengthen and increase the good already accomplished. The work of the Catholic Congresses and Committees is of singular merit, thanks to the intelligent activity of those capable men who plan and direct them. Such economic centers and unions, however, as We have previously stated at the end of the above-mentioned Congresses, must continue to carry on in the same way and under the same expert direction.

17. For Catholic Action to be most effective it is not enough that it adapt itself to social needs only. It must also employ all those practical means which the findings of social and economic studies place in its hands. It must profit from the experience gained elsewhere. It must be vitally aware of the conditions of civil society, and the public life of states. Otherwise it runs the risk of wasting time in searching for novelties and hazardous theories while overlooking the good, safe and tried means at hand. Again, perhaps it may propose institutions and methods belonging to other times but no longer understood by the people of the present day. Or, finally, it may go only half way, failing to use, in the measure in which they are granted, those civil rights which modern constitutions today offer all, and therefore also Catholics. In particular, the present constitution of states offers indiscriminately to all the right to influence public opinion, and Catholics, with due respect for the obligations imposed by the law of God and the precepts of the Church, can certainly use this to their advantage. In such a way they can prove themselves as capable as others (in fact, more capable than others) by cooperating in the material and civil welfare of the people. In so doing they shall acquire that authority and prestige which will make them capable of defending and promoting a higher good, namely, that of the soul.

18. These civil rights are of various kinds, even to the extent of directly participating in the political life of the country by representing the people in the legislative halls. Most serious reasons, however, dissuade Us, Venerable Brethren, from departing from that norm which Our Predecessor, Leo XIII, of blessed memory, decreed during his Pontificate. According to his decree it was universally forbidden in Italy for Catholics to participate in the legislative power. Other reasons equally grave, however, founded upon the supreme good of society which must be preserved at all costs demand that in particular cases a dispensation from the law be granted especially when you, Venerable Brethren, recognize the strict necessity of it for the good of souls and the interest of your churches, and you request such a dispensation.

19. This concession places a duty on all Catholics to prepare themselves prudently and seriously for political life in case they may be called to it. Hence it is of the utmost importance that the same activity (previously so praiseworthy planned by Catholics for the purpose of preparing themselves by means of good electoral organization for the administrative life of common and provincial councils) be extended to a suitable preparation and organization for political life. This was already recommended by the Circular of December 3, 1904, issued by the general Presidency of Economic Works in Italy. At the same time the other principles which regulate the conscience of every true Catholic must be inculcated and put into practice. Above all else he must remember to be and to act in every circumstance as a true Catholic, accepting and fulfilling public offices with the firm and constant resolution of promoting by every means the social and economic welfare of the country and particularly of the people, according to the maxims of a truly Christian civilization, and at the same time defending the supreme interests of the Church, which are those of religion and justice.

20. Such, Venerable Brethren, are the characteristics, the aim and conditions of Catholic Action, considered in its most important function, namely, the solution of the social question. For that reason it demands the most energetic attention of all the Catholic forces. By no means, however, does this exclude the existence of other activities nor does it mean that other organizations should not flourish and be promoted, for each one is directed to different particular goods of society and of the people. All are united in the work of restoring Christian civilization under its various aspects. These works, rising out

of the zeal of particular persons, spreading throughout many dioceses, are sometimes grouped into federations. Since the end they foster is praiseworthy, the Christian principles they follow solid, and the means they adopt just, they are to be praised and encouraged in every way. At the same time, they must be permitted a certain freedom of organization (since it is impossible for so many people to be formed in the same mold and placed under the same direction). Organization, therefore, must arise spontaneously from the works themselves, otherwise it will only be an ephemeral building of fine architecture, but lacking a solid foundation and therefore quite unstable. Particular characteristics of different people must also be taken into consideration. Different uses, different tendencies are found in different places. It is of primary importance that the work be built on a good foundation of solid principles and maintained with earnestness and constancy. If this is the case, the method used and the form the various works take will be accidental.

21. In order to renew and increase in all the Catholic works necessary enthusiasm; in order to offer an occasion for the promoters and members of these works to see each other and become better acquainted; in order to strengthen the bond of charity, to inspire one another with a great zeal for fruitful activity, and to provide for the greater solidity and propagation of the works themselves, it will be very useful from time to time to hold general and particular Congresses of Italian Catholics, according to the norms already laid down by this Holy See. These Congresses, however, must be a solemn manifestation of the Catholic Faith and a festival of mutual harmony and peace.

22. We must touch, Venerable Brethren, on another point of extreme importance, namely, the relation of all the works of Catholic Action to ecclesiastical authority. If the teachings unfolded in the first part of this letter are thoughtfully considered it will be readily seen that all those works which directly come to the aid of the spiritual and pastoral ministry of the Church and which labor religiously for the good of souls must in every least thing be subordinated to the authority of the Church and also to the authority of the Bishops placed by the Holy Spirit to rule the Church of God in the dioceses assigned to them. Moreover, the other works which, as We have said, are primarily designed for the restoration and promotion of true Christian civilization and which, as explained above, constitute Catholic Action, by no means may be considered as independent of the counsel and direction of ecclesiastical authority, especially since they must all conform to the principles of Christian faith and morality. At the same time it is impossible to imagine them as in opposition, more or less openly, to that same authority. Such works, however, by their very nature, should be directed with a reasonable degree of freedom, since responsible action is especially theirs in the temporal and economic affairs as well as in those matters of public administration and political life. These affairs are alien to the purely spiritual ministry. Since Catholics, on the other hand, are to raise always the banner of Christ, by that very fact they also raise the banner of the Church. Thus it is no more than right that they receive it from the hands of the Church, that the Church guard its immaculate honor, and that Catholics submit as docile, loving children to this maternal vigilance.

23. For these reasons it is evident how terribly wrong those few were who in Italy, and under Our very eyes, wanted to undertake a mission which they received neither from Us nor from any of Our Brethren in the episcopate. They promoted it not only without due homage to authority but even openly against the will of that authority, seeking to rationalize their disobedience by foolish distinctions. They said that they were undertaking their cause in the name of Christ; but such a cause could not be Christ's since it was not built on the doctrine of the Divine Redeemer. How truly these words apply: "He who hears you, hears me; and he who rejects you, rejects me." [7] "He who is not with me is against me; and he who does not gather with me scatters." [8] This is a doctrine of humility, submission, filial respect. With extreme regret We had to condemn this tendency and halt by Our authority this pernicious movement which was rapidly gaining momentum. Our sorrow was increased when We saw many young people of excellent character and fervent zeal and capable of performing much good if properly directed, and who are also very dear to Us, carelessly attracted to such an erroneous program.

24. While pointing out the true nature of Catholic Action, Venerable Brethren, We cannot minimize the grave danger to which the clergy may find themselves exposed because of the conditions of the time. They may attach such importance to the material interests of the people that they will forget those more important duties of the sacred ministry.

25. The priest, raised above all men in order to accomplish the mission he has from God, must also remain above all human interests, all conflicts, all classes of society. His proper field of action is the Church. There, as ambassador of God, he

preaches the truth, teaching along with respect for the rights of God respect also for the rights of every creature. In such a work he neither exposes himself to any opposition nor appears as a man of factions, ally to one group and adversary to others. In such a way he will not place himself in the danger of dissimulating the truth, of keeping silence in the conflict of certain tendencies, or of irritating exasperated souls by repeated arguments. In all these cases he would fail in his real duty. It is unnecessary to add that while treating so often of material affairs he may find himself obligated to perform tasks harmful to himself and to the dignity of his office. He may take part in these associations, therefore, only after mature deliberation, with the consent of his Bishop, and then only in those cases when his assistance will be free from every danger and will be obviously useful.

26. This does-not diminish his zeal. The true apostle must make himself “all things to all men”[9] in order to save all. Like the Divine Redeemer, he ought to be moved with compassion, “seeing the crowds . . . bewildered and dejected, like sheep without a shepherd.”[10] By means of the printed and spoken word, by direct participation in the above-mentioned cases, he can labor on behalf of the people according to the principles of justice and charity by favoring and promoting those institutions which propose to protect the masses from the invasion of Socialism, saving them at the same time from both economic ruin and moral and religious chaos. In this way the assistance of the clergy in the works of Catholic Action has a truly religious purpose. It will then not be a hindrance, but rather a help, to the spiritual ministry by enlarging its sphere and multiplying its results.

27. You see now, Venerable Brethren, how much We have desired to explain and inculcate these principles concerning Catholic Action which is to be sustained and promoted in Italy. It is not sufficient to point out the good; it also must be put into practice. Your own exhortations and paternal interest will render an inestimable service to the cause. Although the beginnings are humble, as is the case in all beginnings, divine grace will cause it to grow and prosper in a short time. All Our children who dedicate themselves to Catholic Action should once again listen to the advice which arises so spontaneously from Our heart. Amid the bitter sorrows which daily surround Us, We will say with Saint Paul, “if . . . there is any comfort in Christ, any encouragement from charity, any fellowship in the Spirit, any feelings of mercy, fill up my joy by thinking alike, having the same charity, with one soul and one mind. Do nothing out of contentiousness or out of vainglory, but in humility let each one regard the others as his superiors, each one looking not to his own interests but to those of others. Have this mind in you which was also in Christ Jesus.”[11] Let Him be the beginning of all your undertakings: “Whatever you do in word or in work, do all in the name of the Lord Jesus Christ.”[12] Let Him be the end of your every word: “For from him and through him and unto him are all things. To him be the glory forever.”[13] On this day which is so reminiscent of that when the Apostles, full of the Holy Spirit, went out of the Cenacle to preach to the world the Kingdom of Christ, may the power of that same Spirit descend upon all of you. “May He bend whatever is rigid, inflame whatever has grown cold, and bring back whatever has gone astray.”[14] 28. May the Apostolic Blessing which We impart from the bottom of Our heart to you, Venerable Brethren, and your clergy and the Italian people, be a sign of divine favor and a pledge of Our very special affection.

29. Given at Saint Peter’s, Rome, on the Feast of Pentecost, June 11, 1905, the second year of Our Pontificate.

ENDNOTES

1. *Eph. 4:16.*
2. *Eph. 4:12.*
3. *Col. 1:10.*
4. *Eph. 1:10.*
5. *I Tim. 4:8.*
6. *I Pet. 2:15.*
7. *Luke 10:16.*
8. *Luke 11:23.*
9. *I Cor. 9:22.*
10. *Matt. 9:36.*

11. *Phil. 2:1-5.*
 12. *Col. 3:17.*
 13. *Rom. 11:36.*
 14. *“Veni Sancte Spiritus,” Sequence of the Mass of Pentecost.*
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Iucunda Sane. On Pope Gregory the Great. Pope Pius X - 1904

To Our Venerable Brethren, the Patriarchs, Primate, Archbishops, Bishops, and other Ordinaries in Peace and Communion with the Apostolic See.

Venerable Brethren, Health and the Apostolic Benediction.

Joyful indeed comes the remembrance, Venerable Brethren, of that great and incomparable man, the Pontiff Gregory, first of the name, whose centenary solemnity, at the close of the thirteenth century since his death, we are about to celebrate. By that God who killeth and maketh alive, who humbleth and exalteth, it was ordained, not, We think, without a special providence, that amid the almost innumerable cares of Our Apostolic ministry, amid all the anxieties which the government of the Universal Church imposes upon Us, amid our pressing solicitude to satisfy as best We may your claims, Venerable Brethren, who have been called to a share in Our Apostolate, and those of all the faithful entrusted to Our care, Our gaze at the beginning of Our Pontificate should be turned at once towards that most holy and illustrious Predecessor of Ours, the honor of the Church and its glory. For Our heart is filled with great confidence in his most powerful intercession with God, and strengthened by the memory of the sublime maxims he inculcated in his lofty office and of the virtues devoutly practiced by him. And since by the force of the former and the fruitfulness of the latter he has left on God's Church a mark so vast, so deep, so lasting, that his contemporaries and posterity have justly given him the name of Great, and to-day, after all these centuries, the eulogy of his epitaph is still verified: "He lives eternal in every place by his innumerable good works" (Apud Joann. Diac., Vita Greg. iv. 68) it will surely be given, with the help of Divine grace, to all followers of his wonderful example, to fulfill the duties of their own offices, as far as human weakness permits.

2. There is but little need to repeat here what public documents have made known to all. When Gregory assumed the Supreme Pontificate the disorder in public affairs had reached its climax; the ancient civilization had all but disappeared and barbarism was spreading throughout the dominions of the crumbling Roman Empire. Italy, abandoned by the Emperors of Byzantium, had been left a prey of the still unsettled Lombards who roamed up and down the whole country laying waste everywhere with fire and sword and bringing desolation and death in their train. This very city, threatened from without by its enemies, tried from within by the scourges of pestilence, floods and famine, was reduced to such a miserable plight that it had become a problem how to keep the breath of life in the citizens and in the immense multitudes who flocked hither for refuge. Here were to be found men and women of all conditions, bishops and priests carrying the sacred vessels they had saved from plunder, monks and innocent spouses of Christ who had sought safety in flight from the swords of the enemy or from the brutal insults of abandoned men. Gregory himself calls the Church of Rome: "An old ship woefully shattered; for the waters are entering on all sides, and the joints, buffeted by the daily stress of the storm, are growing rotten and herald shipwreck" (Registrum i., 4 ad Joannem episcop. Constantino.). But the pilot raised up by God had a strong hand, and when placed at the helm succeeding not only in making the port in despite of the raging seas, but in saving the vessel from future storms.

3. Truly wonderful is the work he was able to effect during his reign of little more than thirteen years. He was the restorer of Christian life in its entirety, stimulating the devotion of the faithful, the observance of the monks, the discipline of the clergy, the pastoral solicitude of the bishops. Most prudent father of the family of Christ that he was (Joann. Diac., Vita Greg. ii. 51), he preserved and increased the patrimony of the Church, and liberally succored the impoverished people, Christian society, and individual churches, according to the necessities of each. Becoming truly God's Consul (Epitaph), he pushed his fruitful activity far beyond the walls of Rome, and entirely for the advantage of civilized society. He opposed

energetically the unjust claims of the Byzantine Emperors; he checked the audacity and curbed the shameless avarice of the exarchs and the imperial administrators, and stood up in public as the defender of social justice. He tamed the ferocity of the Lombards, and did not hesitate to meet Agulfus at the gates of Rome in order to prevail upon him to raise the siege of the city, just as the Pontiff Leo the Great did in the case of Attila; nor did he desist in his prayers, in his gentle persuasion, in his skillful negotiation, until he saw that dreaded people settle down and adopt a more regular government; until he knew that they were won to the Catholic faith, mainly through the influence of the pious Queen Theodolinda, his daughter in Christ. Hence Gregory may justly be called the savior and liberator of Italy — his own land, as he tenderly calls her.

4. Through his incessant pastoral care the embers of heresy in Italy and Africa die out, ecclesiastical life in the Gauls is re-organized, the Visigoths of the Spains are welded together in the conversion which has already been begun among them, and the renowned English nation, which, “situated in a corner of the world, while it had hitherto remained obstinate in the worship of wood and stone” (Reg. viii. 29, 30, ad Eulog. Episcop. Alexandr.), now also receives the true faith of Christ. Gregory’s heart overflowed with joy at the news of this precious conquest, for his is the heart of a father embracing his most beloved son, and in attributing all the merit of it to Jesus the Redeemer, “for whose love,” as he himself writes, “we are seeking our unknown brethren in Britain, and through whose grace we find unknown ones we were seeking” (Reg. xi. 36 (28), ad Augustin. Anglorum Episcopum). And so grateful to the Holy Pontiff was the English nation that they called him always: our Master, our Doctor, our Apostle, our Pope, our Gregory, and considered itself as the seal of his apostolate. In fine, so salutary and so efficacious was his action that the memory of the works wrought by him became deeply impressed on the minds of posterity, especially during the Middle Ages, which breathed, so to say, the atmosphere infused by him, fed on his words, conformed its life and manners according to the example inculcated by him, with the result that Christian social civilization was happily introduced into the world in opposition to the Roman civilization of the preceding centuries, which now passed away for ever.

5. This is the change of the right hand of the Most High! And well may it be said that in the mind of Gregory the hand of God alone was operative in these great events. What he wrote to the most holy monk Augustine about this same conversion of the English may be equally applied to all the rest of his apostolic action: “Whose work is this but His who said: My Father worketh till now, and I work? (John v. 17). To show the world that He wished to convert it, not by the wisdom of men, but by His own power, He chose unlettered men to be preachers to the world; and the same He has now done, vouchsafing to accomplish through weak men great things among the nation of the Angles” (Reg. xi. 36 (28)). We, indeed, may discern much that the holy Pontiff’s profound humility hid from his own sight: his knowledge of affairs, his talent for bringing his undertakings to a successful issue, the wonderful prudence shown in all his provisions, his assiduous vigilance, his persevering solicitude. But it is, nevertheless, true that he never put himself forward as one invested with the might and power of the great ones of the earth, for instead of using the exalted prestige of the Pontifical dignity, he preferred to call himself the Servant of the Servants of God, a title which he was the first to adopt. It was not merely by profane science or the “persuasive words of human wisdom (I Cor. ii. 4) that he traced out his career, or by the devices of civil politics, or by systems of social renovation, skillfully studied, prepared and put in execution; nor yet, and this is very striking, by setting before himself a vast program of apostolic action to be gradually realized; for we know that, on the contrary, his mind was full of the idea of the approaching end of the world which was to have left him but little time for great exploits. Very delicate and fragile of body though he was, and constantly afflicted by infirmities which several times brought him to the point of death, he yet possessed an incredible energy of soul which was for ever receiving fresh vigor from his lively faith in the infallible words of Christ, and in His Divine promises. Then again, he counted with unlimited confidence on the supernatural force given by God to the Church for the successful accomplishment of her divine mission in the world. The constant aim of his life, as shown in all his words and works, was, therefore, this: to preserve in himself, and to stimulate in others this same lively faith and confidence, doing all the good possible at the moment in expectation of the Divine judgment.

6. And this produced in him the fixed resolve to adopt for the salvation of all the abundant wealth of supernatural means given by God to His Church, such as the infallible teaching of revealed truth, and the preaching of the same teaching in the whole world, and the sacraments which have the power of infusing or increasing the life of the soul, and the grace of prayer in the name of Christ which assures heavenly protection

7. These memories, Venerable Brethren, are a source of unspeakable comfort to Us. When We glance around from the walls of the Vatican We find that like Gregory, and perhaps with even more reason than he, We have grounds for fear, with so many storms gathering on every side, with so many hostile forces massed and advancing against Us, and at the same time so utterly deprived are We of all human aid to ward off the former and to help us to meet the shock of the latter. But when We consider the place on which Our feet rest and on which this Pontifical See is rooted, We feel Ourselves perfectly safe on the rock of Holy Church. “For who does not know,” wrote St. Gregory to the Patriarch Eulogius of Alexandria, “that Holy Church stands on the solidity of the Prince of the Apostles, who got his name from his firmness, for he was called Peter from the word rock? (Registr. vii. 37 (40)). Supernatural force has never during the flight of ages been found wanting in the Church, nor have Christ’s promises failed; these remain today just as they were when they brought consolation to Gregory’s heart—nay, they are endowed with even greater force for Us after having stood the test of centuries and so many changes of circumstances and events.

8. Kingdoms and empires have passed away; peoples once renowned for their history and civilization have disappeared; time and again the nations, as though overwhelmed by the weight of years, have fallen asunder; while the Church, indefectible in her essence, united by ties indissoluble with her heavenly Spouse, is here to-day radiant with eternal youth, strong with the same primitive vigor with which she came from the Heart of Christ dead upon the Cross. Men powerful in the world have risen up against her. They have disappeared, and she remains. Philosophical systems without number, of every form and every kind, rose up against her, arrogantly vaunting themselves her masters, as though they had at last destroyed the doctrine of the Church, refuted the dogmas of her faith, proved the absurdity of her teachings. But those systems, one after another, have passed into books of history, forgotten, bankrupt; while from the Rock of Peter the light of truth shines forth as brilliantly as on the day when Jesus first kindled it on His appearance in the world, and fed it with His Divine words: “Heaven and earth shall pass, but my words shall not pass” (Matth. xxiv. 35).

9. We, strengthened by this faith, firmly established on this rock, realizing to the full all the heavy duties that the Primacy imposes on Us—but also all the vigor that comes to Us from the Divine Will — calmly wait until all the voices be scattered to the winds that now shout around Us proclaiming that the Church has gone beyond her time, that her doctrines are passed away for ever, that the day is at hand when she will be condemned either to accept the tenets of a godless science and civilization or to disappear from human society. Yet at the same time We cannot but remind all, great and small, as Pope St. Gregory did, of the absolute necessity of having recourse to this Church in order to have eternal salvation, to follow the right road of reason, to feed on the truth, to obtain peace and even happiness in this life.

10. Wherefore, to use the words of the Holy Pontiff, “Turn your steps towards this unshaken rock upon which Our Savior founded the Universal Church, so that the path of him who is sincere of heart may not be lost in devious windings” (Reg. viii. 24, ad Sabin. episcop.). It is only the charity of the Church and union with her which “unite what is divided, restore order where there is confusion, temper inequalities, fill up imperfections” (Registr. v. 58 (53) ad Virgil. episcop.). It is to be firmly held “that nobody can rightly govern in earthly things, unless he knows how to treat divine things, and that the peace of States depends upon the universal peace of the Church” (Registr. v. 37 (20) ad Mauric. Aug.). Hence the absolute necessity of a perfect harmony between the two powers, ecclesiastical and civil, each being by the will of God called to sustain the other. For, “power over all men was given from heaven that those who aspire to do well may be aided, that the path to heaven may be made broader, and that earthly sovereignty may be handmaid to heavenly sovereignty” (Registr. iii. 61(65) ad Mauric. Aug.).

11. From these principles was derived that unconquerable firmness shown by Gregory, which We, with the help of God, will study to imitate, resolved to defend at all costs the rights and prerogatives of which the Roman Pontificate is the guardian and the defender before God and man. But it was the same Gregory who wrote to the patriarchs of Alexandria and Antioch: When the rights of the Church are in question, “we must show, even by our death, that we do not, through love of some private interest of our own want anything contrary to the common weal” (Registr. v. 41). And to the Emperor Maurice: “He who through vainglory raises his neck against God Almighty and against the statutes of the Fathers, shall not bend my neck to him, not even with the cutting of swords, as I trust in the same God Almighty” (Registr. v. 37). And to the Deacon

Sabinian: “I am ready to die rather than permit that the Church degenerate in my days. And you know well my ways, that I am long-suffering; but when I decide not to bear any longer, I face danger with a joyful soul” (Registr. v. 6 (iv. 47)).

12. Such were the fundamental maxims which the Pontiff Gregory constantly proclaimed, and men listened to him. And thus, with Princes and peoples docile to his words, the world regained true salvation, and put itself on the path of a civilization which was noble and fruitful in blessings in proportion as it was founded on the incontrovertible dictates of reason and moral discipline, and derived its force from truth divinely revealed and from the maxims of the Gospel.

13. But in those days the people, albeit rude, ignorant, and still destitute of all civilization, were eager for life, and this no one could give except Christ, through the Church, who “came that they may have life and have it more abundantly” (John x. 10). And truly they had life and had it abundantly, precisely because as no other life but the supernatural life of souls could come from the Church, this includes in itself and gives additional vigor to all the energies of life, even in the natural order. “If the root be holy so are the branches,” said St. Paul to the Gentiles, “and thou being a wild olive art ingrafted in them, and art made partaker of the root and of the fatness of the olive-tree (Rom. xi. 16, 17).

14. To-day, on the contrary, although the world enjoys a light so full of Christian civilization and in this respect cannot for a moment be compared with the times of Gregory, yet it seems as though it were tired of that life, which has been and still is the chief and often the sole fount of so many blessings — and not merely past but present blessings. And not only does this useless branch cut itself off from the trunk, as happened in other times when heresies and schisms arose, but it first lays the ax to the root of the tree, which is the Church, and strives to dry up its vital sap that its ruin may be the surer and that it may never blossom again.

15. In this error, which is the chief one of our time and the source whence all the others spring, lies the origin of so much loss of eternal salvation among men, and of all the ruins affecting religion which we continue to lament, and of the many others which we still fear will happen if the evil be not remedied. For all supernatural order is denied, and, as a consequence, the divine intervention in the order of creation and in the government of the world and in the possibility of miracles; and when all these are taken away the foundations of the Christian religion are necessarily shaken. Men even go so far as to impugn the arguments for the existence of God, denying with unparalleled audacity and against the first principles of reason the invincible force of the proof which from the effects ascends to their cause, that is God, and to the notion of His infinite attributes. “For the invisible things of him, from the creation of the world, are clearly seen, being understood by the things that are made: his eternal power also and divinity” (Rom. i. 20). The way is thus opened to other most grievous errors, equally repugnant to right reason and pernicious to good morals.

16. The gratuitous negation of the supernatural principles, proper to knowledge falsely so called, has actually become the postulate of a historical criticism equally false. Everything that relates in any way to the supernatural order, either as belonging to it, constituting it, presupposing it, or merely finding its explanation in it, is erased without further investigation from the pages of history. Such are the Divinity of Jesus Christ, His Incarnation through the operation of the Holy Ghost, His Resurrection by His own power, and in general all the dogmas of our faith. Science once placed on this false road, there is no law of criticism to hold it back; and it cancels at its own caprice from the holy books everything that does not suit it or that it believes to be opposed to the pre-established theses it wishes to demonstrate. For take away the supernatural order and the story of the origin of the Church must be built on quite another foundation, and hence the innovators handle as they list the monuments of history, forcing them to say what they wish them to say, and not what the authors of those monuments meant.

17. Many are captivated by the great show of erudition which is held out before them, and by the apparently convincing force of the proofs adduced, so that they either lose the faith or feel that it is greatly shaken in them. There are many too, firm in the faith, who accuse critical science of being destructive, while in itself it is innocent and a sure element of investigation when rightly applied. Both the former and the latter fail to see that they start from a false hypothesis, that is to say, from science falsely so-called, which logically forces them to conclusions equally false. For given a false philosophical principle everything deduced from it is vitiated. But these errors will never be effectively refuted, unless by bringing about

a change of front, that is to say, unless those in error be forced to leave the field of criticism in which they consider themselves firmly entrenched for the legitimate field of philosophy through the abandonment of which they have fallen into their errors.

18. Meanwhile, however, it is painful to have to apply to men not lacking in acumen and application the rebuke addressed by St. Paul to those who fail to rise from earthly things to the things that are invisible: “They became vain in their thoughts and their foolish heart was darkened; for professing themselves to be wise they became fools” (Rom. i. 21, 22). And surely foolish is the only name for him who consumes all his intellectual forces in building upon sand.

19. Not less deplorable are the injuries which accrue from this negation to the moral life of individuals and of civil society. Take away the principle that there is anything divine outside this visible world, and you take away all check upon unbridled passions even of the lowest and most shameful kind, and the minds that become slaves to them riot in disorders of every species. “God gave them up to the desires of their heart, unto uncleanness, to dishonor their own bodies among themselves” (Rom. i. 24). You are well aware, Venerable Brethren, how truly the plague of depravity triumphs on all sides, and how the civil authority wherever it fails to have recourse to the means of help offered by the supernatural order, finds itself quite unequal to the task of checking it. Nay, authority will never be able to heal other evils as long as it forgets or denies that all power comes from God. The only check a government can command in this case is that of force; but force cannot be constantly employed, nor is it always available yet the people continue to be undermined as by a secret disease, they become discontented with everything, they proclaim the right to act as they please, they stir up rebellions, they provoke revolutions, often of extreme violence, in the State; they overthrow all rights human and divine. Take away God, and all respect for civil laws, all regard for even the most necessary institutions disappears; justice is scouted; the very liberty that belongs to the law of nature is trodden underfoot; and men go so far as to destroy the very structure of the family, which is the first and firmest foundation of the social structure. The result is that in these days hostile to Christ, it has become more difficult to apply the powerful remedies which the Redeemer has put into the hands of the Church in order to keep the peoples within the lines of duty.

20. Yet there is no salvation for the world but in Christ: “For there is no other name under heaven given to men whereby we may be saved” (Acts iv. 12). To Christ then we must return. At His feet we must prostrate ourselves to hear from His divine mouth the words of eternal life, for He alone can show us the way of regeneration, He alone teach us the truth, He alone restore life to us. It is He who has said: “I am the way, the truth, and the life” (John xiv. 16). Men have once more attempted to work here below without Him, they have begun to build up the edifice after rejecting the corner stone, as the Apostle Peter rebuked the executioners of Jesus for doing. And lo! the pile that has been raised again crumbles and falls upon the heads of the builders, crushing them. But Jesus remains for ever the corner stone of human society, and again the truth becomes apparent that without Him there is no salvation: “This is the stone which has been rejected by you, the builders, and which has become the head of the corner, neither is there salvation in any other” (Acts iv. 11, 12).

21. From all this you will easily see, Venerable Brethren, the absolute necessity imposed upon every one of us to receive with all the energy of our souls and with all the means at our disposal, this supernatural life in every branch of society — in the poor working-man who earns his morsel of bread by the sweat of his brow, from morning to night, and in the great ones of the earth who preside over the destiny of nations. We must, above all else, have recourse to prayer, both public and private, to implore the mercies of the Lord and His powerful assistance. “Lord, save us — we perish” (Matthew viii. 25), we must repeat like the Apostles when buffeted by the storm.

22. But this is not enough. Gregory rebukes the bishop who, through love of spiritual solitude and prayer, fails to go out into the battlefield to combat strenuously for the cause of the Lord: “The name of bishop, which he bears, is an empty one.” And rightly so, for men’s intellects are to be enlightened by continual preaching of the truth, and errors are to be efficaciously refuted by the principles of true and solid philosophy and theology, and by all the means provided by the genuine progress of historical investigation. It is still more necessary to inculcate properly on the minds of all the moral maxims taught by Jesus Christ, so that everybody may learn to conquer himself, to curb the passions of the mind, to stifle pride, to live in obedience to authority, to love justice, to show charity towards all, to temper with Christian love the bitterness of social

inequalities, to detach the heart from the goods of the world, to live contented with the state in which Providence has placed us, while striving to better it by the fulfillment of our duties, to thirst after the future life in the hope of eternal reward. But, above all, is it necessary that these principles be instilled and made to penetrate into the heart, so that true and solid piety may strike root there, and all, both as men and as Christians, may recognize by their acts, as well as by their words, the duties of their state and have recourse with filial confidence to the Church and her ministers to obtain from them pardon for their sins, to receive the strengthening grace of the Sacraments, and to regulate their lives according to the laws of Christianity.

23. With these chief duties of the spiritual ministry it is necessary to unite the charity of Christ, and when this moves us there will be nobody in affliction who will not be consoled by us, no tears that will not be dried by our hands, no need that will not be relieved by us. To the exercise of this charity let us dedicate ourselves wholly; let all our own affairs give way before it, let our personal interests and convenience be set aside for it, making ourselves “all things to all men” (I Cor. ix. 22), to gain all men to the Lord, giving up our very life itself, after the example of Christ: “The good shepherd gives his life for his sheep (John x. 11).

24. These precious admonitions abound in the pages which the Pontiff St. Gregory has left written, and they are expressed with far greater force in the manifold examples of his admirable life.

25. Now since all this springs necessarily both from the nature of the principles of Christian revelation, and from the intrinsic properties which Our Apostolate should have, you see clearly, Venerable Brethren, how mistaken are those who think they are doing service to the Church, and producing fruit for the salvation of souls, when by a kind of prudence of the flesh they show themselves liberal in concessions to science falsely so-called, under the fatal illusion that they are thus able more easily to win over those in error, but really with the continual danger of being themselves lost. The truth is one, and it cannot be halved; it lasts for ever, and is not subject to the vicissitudes of the times. “Jesus Christ, today and yesterday, and the same for ever” (Hebr. xiii. 8).

26. And so too are all they seriously mistaken who, occupying themselves with the welfare of the people, and especially upholding the cause of the lower classes, seek to promote above all else the material well-being of the body and of life, but are utterly silent about their spiritual welfare and the very serious duties which their profession as Christians enjoins upon them. They are not ashamed to conceal sometimes, as though with a veil, certain fundamental maxims of the Gospel, for fear lest otherwise the people refuse to hear and follow them. It will certainly be the part of prudence to proceed gradually in laying down the truth, when one has to do with men completely strangers to us and completely separated from God. “Before using the steel, let the wounds be felt with a light hand,” as Gregory said (Registr. v. 44 (18) ad Joannem episcop.). But even this carefulness would sink to mere prudence of the flesh, were it proposed as the rule of constant and everyday action — all the more since such a method would seem not to hold in due account that Divine Grace which sustains the sacerdotal ministry and which is given not only to those who exercise this ministry, but to all the faithful of Christ in order that our words and our action may find an entrance into their heart. Gregory did not at all understand this prudence, either in the preaching of the Gospel, or in the many wonderful works undertaken by him to relieve misery. He did constantly what the Apostles had done, for they, when they went out for the first time into the world to bring into it the name of Christ, repeated the saying: “We preach Christ crucified, a scandal for the Jews, a folly for the Gentiles” (I Cor. i. 23). If ever there was a time in which human prudence seemed to offer the only expedient for obtaining something in a world altogether unprepared to receive doctrines so new, so repugnant to human passions, so opposed to the civilization, then at its most flourishing period, of the Greeks and the Romans, that time was certainly the epoch of the preaching of the faith. But the Apostles disdained such prudence, because they understood well the precept of God: “It pleased God by the foolishness of our preaching to save them that believe (I Cor. i. 21). And as it ever was, so it is today, this foolishness “to them that are saved, that is, to us, is the power of God” (I Cor. i. 18). The scandal of the Crucified will ever furnish us in the future, as it has done in the past, with the most potent of all weapons; now as of yore in that sign we shall find victory.

27. But, Venerable Brethren, this weapon will lose much of its efficacy or be altogether useless in the hands of men not accustomed to the interior life with Christ, not educated in the school of true and solid piety, not thoroughly inflamed with

zeal for the glory of God and for the propagation of His kingdom. So keenly did Gregory feel this necessity that he used the greatest care in creating bishops and priests animated by a great desire for the divine glory and for the true welfare of souls. And this was the intent he had before him in his book on the Pastoral Rule, wherein are gathered together the laws regulating the formation of the clergy and the government of bishops — laws most suitable not for his times only but for our own. Like an “Argus full of light,” says his biographer, “he moved all round the eyes of his pastoral solicitude through all the extent of the world” (Joann. Diac., lib ii. c. 55), to discover and correct the failings and the negligence of the clergy. Nay, he trembled at the very thought that barbarism and immortality might obtain a footing in the life of the clergy, and he was deeply moved and gave himself no peace whenever he learned of some infraction of the disciplinary laws of the Church, and immediately administered admonition and correction, threatening canonical penalties on transgressors, sometimes immediately applying these penalties himself, and again removing the unworthy from their offices without delay and without human respect.

28. Moreover, he inculcated the maxims which we frequently find in his writings in such form as this: “In what frame of mind does one enter upon the office of mediator between God and man who is not conscious of being familiar with grace through a meritorious life?” (Reg. Past. i. 10). “U passion lives in his actions, with what presumption does he hasten to cure the wound, when he wears a scar on his very face?” (Reg. Past. i. 9). What fruit can be expected for the salvation of souls if the apostles “combat in their lives what they preach in their words?” (Reg. Past. i. 2). “Truly he cannot remove the delinquencies of others who is himself ravaged by the same” (Reg. Past. i. 11).

29. The picture of the true priest, as Gregory understands and describes him, is the man “who, dying to all passions of the flesh, already lives spiritually; who has no thought for the prosperity of the world; who has no fear of adversity; who desires only internal things; who does not permit himself to desire what belongs to others but is liberal of his own; who is all bowels of compassion and inclines to forgiveness, but in forgiveness never swerves unduly from the perfection of righteousness; who never commits unlawful actions, but deplores as though they were his own the unlawful actions of others; who with all affection of the heart compassionates the weakness of others, and rejoices in the prosperity of his neighbor as in his own profit; who in all his doings so renders himself a model for others as to have nothing whereof to be ashamed, at least, as regards his external actions; who studies so to live that he may be able to water the parched hearts of his neighbors with the waters of doctrine; who knows through the use of prayer and through his own experience that he can obtain from the Lord what he asks” (Reg. Past. i. 10).

30. How much thought, therefore, Venerable Brethren, must the Bishop seriously take with himself and in the presence of God before laying hands on young levites! “Let him never dare, either as an act of favor to anybody or in response to petitions made to him, to promote any one to sacred orders whose life and actions do not furnish a guarantee of worthiness” (Registr. v 63 (58) ad universos episcopos per Hellad.) With what deliberation should he reflect before entrusting the work of the apostolate to newly ordained priests! If they be not duly tried under the vigilant guardianship of more prudent priests, if there be not abundant evidence of their morality, of their inclination for spiritual exercises, of their prompt obedience to all the norms of action which are suggested by ecclesiastical custom or proved by long experience, or imposed by those whom “the Holy Ghost has placed as bishops to rule the Church of God” (Acts xx. 28), they will exercise the sacerdotal ministry not for the salvation but for the ruin of the Christian people. For they will provoke discord, and excite rebellion, more or less tacit, thus offering to the world the sad spectacle of something like division amongst us, whereas in truth these deplorable incidents are but the pride and unruliness of a few. Oh! let those who stir up discord be altogether removed from every office. Of such apostles the Church has no need; they are not apostles of Jesus Christ Crucified but of themselves.

31. We seem to see still present before Our eyes the Holy Pontiff Gregory at the Lateran Council, surrounded by a great number of bishops from all parts of the world. Oh, how fruitful is the exhortation that falls from his lips on the duties of the clergy! How his heart is consumed with zeal! His words are as lightnings rending the perverse, as scourges striking the indolent, as flames of divine love gently enfolding the most fervent. Read that wonderful homily of Gregory, Venerable Brethren, and have it read and meditated by your clergy, especially during the annual retreat (Hom. in Evang. i. 17).

32. Among other things, with unspeakable sorrow he exclaims: “Lo, the world is full of priests, but rare indeed it is to find a worker in the hands of God; we do indeed assume the priestly office, but the obligation of the office we do not fulfill” (Hom. in Evang. n. 3). What force the Church would have to-day could she count a worker in every priest! What abundant fruit would the supernatural life of the Church produce in souls were it efficaciously promoted by all. Gregory succeeded in his own times in strenuously stimulating this spirit of energetic action, and such was the impulse given by him that the same spirit was kept alive during the succeeding ages. The whole mediaeval period bears what may be called the Gregorian imprint; almost everything it had indeed came to it from the Pontiff — the rule of ecclesiastical government, the manifold phases of charity and philanthropy in its social institutions, the principles of the most perfect Christian asceticism and of monastic life, the arrangement of the liturgy and the art of sacred music.

33. The times are indeed greatly changed. But, as We have more than once repeated, nothing is changed in the life of the Church. From her Divine Founder she has inherited the virtue of being able to supply at all times, however much they may differ, all that is required not only for the spiritual welfare of souls, which is the direct object of her mission, but also everything that aids progress in true civilization, for this follows as a natural consequence of that same mission.

34. For it cannot be but that the truths of the supernatural order, of which the Church is the depository, promote also everything that is true, good, and beautiful in the order of nature, and this the more efficaciously in proportion as these truths are traced to the supreme principle of all truth, goodness and beauty, which is God.

35. Human science gains greatly from revelation, for the latter opens out new horizons and makes known sooner other truths of the natural order, and because it opens the true road to investigation and keeps it safe from errors of application and of method. Thus does the lighthouse show many things they otherwise would not see, while it points out the rocks on which the vessel would suffer shipwreck.

36. And since, for our moral discipline, the Divine Redeemer proposes as our supreme model of perfection His heavenly Father (Matthew v. 48), that is, the Divine goodness itself, who can fail to see the mighty impulse thence accruing to the ever more perfect observance of the natural law inscribed in our hearts, and consequently to the greater welfare of the individual, the family, and universal society? The ferocity of the barbarians was thus transformed to gentleness, woman was freed from subjection, slavery was repressed, order was restored in the due and reciprocal independence upon one another of the various classes of society, justice was recognized, the true liberty of souls was proclaimed, and social and domestic peace assured.

37. Finally, the arts modeled on the supreme exemplar of all beauty which is God Himself, from whom is derived all the beauty to be found in nature, are more securely withdrawn from vulgar concepts and more efficaciously rise towards the ideal, which is the life of all art. And how fruitful of good has been the principle of employing them in the service of divine worship and of offering to the Lord everything that is deemed to be worthy of him, by reason of its richness, its goodness, its elegance of form. This principle has created sacred art, which became and still continues to be the foundation of all profane art. We have recently touched upon this in a special *motu proprio*, when speaking of the restoration of the Roman Chant according to the ancient tradition and of sacred music. And the same rules are applicable to the other arts, each in its own sphere, so that what has been said of the Chant may also be said of painting, sculpture, architecture; and towards all these most noble creations of genius the Church has been lavish of inspiration and encouragement. The whole human race, fed on this sublime ideal, raises magnificent temples, and here in the House of God, as in its own house, lifts up its heart to heavenly things in the midst of the treasures of all beautiful art, with the majesty of liturgical ceremony, and to the accompaniment of the sweetest of song.

38. All these benefits, We repeat, the action of the Pontiff St. Gregory succeeded in attaining in his own time and in the centuries that followed; and these, too, it will be possible to attain to-day, by virtue of the intrinsic efficacy of the principles which should guide us and of the means we have at our disposal, while preserving with all zeal the good which by the grace of God is still left us and “restoring in Christ” (Ephes. i. 10) all that has unfortunately lapsed from the right rule.

39. We are glad to be able to close these Our Letters with the very words with which St. Gregory concluded his memorable exhortation in the Lateran Council: “These things, Brethren, you should meditate with all solicitude yourselves and at the same time propose for the meditation of your neighbor. Prepare to restore to God the fruit of the ministry you have received. But everything we have indicated for you we shall obtain much better by prayer than by our discourse. Let us pray: O God, by whose will we have been called as pastors among the people, grant, we beseech Thee, that we may enabled to be in Thy sight what we are said to be by the mouths of men” (Hom. cit., ii. 18).

40. And while We trust by the intercession of the holy Pontiff Gregory that God may graciously hear Our prayer, We impart to all of you, Venerable Brethren, and to your clergy and people the Apostolic benediction with all the affection of Our heart, as a pledge of heavenly favors and in token of Our paternal good-will.

Given at Rome at St. Peter’s on March 12, of the year 1904, on the feast of St. Gregory I. Pope and Doctor of the Church, in the first year of Our Pontificate.

Lacrimabili Statu. On the Indians of South America. Pope Pius X - 1912

To the Archbishops and Bishops of Latin America.

Venerable Brethren, Health and Apostolic Benediction.

Being greatly moved by the deplorable condition of the Indians in Lower America, our illustrious predecessor Benedict XIV pleaded their cause, as you are aware, in most weighty words, in his letter “*Immensa Pastorum*,” given on December 22, 1741; and since we also have to deplore in many places almost the same things that he then lamented, we most earnestly recall those letters of his to your memory. For therein, among other things, Pope Benedict complained that although the Apostolic See had done much, and for a long time, to relieve their afflicted fortunes, there were even the “men of the orthodox faith who, as if they had utterly forgotten all sense of the charity poured forth in our hearts by the Holy Ghost, presumed to reduce the wretched Indians, without the light of faith, and even those who had been washed in the laver of regeneration, to servitude, or to sell them as slaves to others, or to deprive them of their property, and to treat them with such inhumanity that they were thus greatly hindered from embracing the Christian faith, and most strongly moved to regard it with abhorrence.” It is true that soon afterwards the worst of these indignities — that is to say, slavery, properly so called — was, by the goodness of the merciful God, abolished; and to this public abolition of slavery in Brazil and in other regions the excellent men who governed those Republics were greatly moved and encouraged by the maternal care and insistence of the Church. And we gladly acknowledge that if it had not been for many and great obstacles that stood in the way, their plans would have had far greater success. Nevertheless, though much has thus been done for the Indians, there is much more that still remains to be done. And, indeed, when we consider the crimes and outrages still committed against them, our heart is filled with horror, and we are moved to great compassion for its most unhappy race. For what can be so cruel and so barbarous as to scourge men and brand them with hot iron, often for most trivial causes, often for a mere lust of cruelty; or, having suddenly overthrown them, to slay hundreds or thousands in one unceasing massacre; or to waste villages and districts and slaughter the inhabitants, so that some tribes, as we understand, have become extinct in these last few years?

2. The lust of lucre has done much to make the minds of men so barbarous. But something also is due to the nature of the climate and the situation of these regions. For, as these places are subjected to burning southern sun, which casts a languor into the veins and as it were, destroys the vigor of virtue, and as they are far removed from the habits of religion and the vigilance of the State, and in a measure even from civil society, it easily comes to pass that those who have not already come there with evil morals soon begin to be corrupted, and then, when all bonds of right and duty are broken, they fall away into all hateful vices. Nor in this do they take any pity on the weakness of sex or age, so that we are ashamed to mention the crimes and outrages they commit in seeking out and selling women and children, wherein it may be truly said that they have surpassed the worst examples of pagan iniquity.

3. For our part, indeed, when reports of these things were first brought to us, we hesitated for some time to give credence to such atrocities, since they certainly seemed to be incredible. But after we had been assured by abundant witnesses — to wit, by many of yourselves, Venerable Brethren, by the Delegates of the Apostolic See, by the missionaries, and by other men wholly worthy of belief — we can no longer have any doubt as to the truth of these statements.

4. Now, therefore, having pondered long on this matter, so that, as far as lies in our power, we may endeavor to remedy such great evils, with humble and suppliant prayer we beg of God that He may deign in His goodness to show us some opportune way of healing these wounds. For He Himself, Who is the most loving Maker and Redeemer of all mankind, since He has given us this desire of laboring for the saving of the Indians, will also assuredly give us those things that conduce to this end. Meanwhile, it greatly consoles us to know that those who bear rule in these Republics are making every endeavor to remove this outstanding disgrace and this stain from their States; which endeavors, indeed, we cannot sufficiently praise and approve. Since, however, these regions are far from the seats of Government, and are for the most part not readily accessible, these human endeavors of the civil powers, whether from the craft of the criminals, who can speedily cross the frontiers, or through the inactivity or perfidy of the officials, often do little good, and sometimes come to nothing. But if the work of the Church is added to the work of the State, then at length the desired fruit shall be obtained in greater abundance.

5. Wherefore, Venerable Brethren, we call upon you, before all others, to give special care and thought to this cause, which is in every way worthy of your pastoral office and duty. And leaving the rest to your solicitude and diligence, we particularly urge you to foster and promote all the good works instituted in your dioceses for the benefit of the Indians, and to see that other works likely to contribute to this end may be instituted. In the next place you will diligently admonish your flocks on their most sacred duty of helping religious missions to the natives who first inhabited the American soil. Let them know that they ought to help this work especially in two ways, to wit, by their gifts and by their prayers; and that it is not only their religion, but their country also, that asks this of them. Do you, moreover, take care that wheresoever moral instruction is given, in seminaries, in colleges, in convent schools, and more especially in the churches, Christian charity, which holds all men, without distinction of nation or color, as true brethren, shall be continually preached and commended. And this charity must be made manifest not so much by words as by deeds. Moreover, every opportunity must be taken to show what a great dishonor is done to the Christian name by these base deeds, which we are here denouncing.

6. As for our part, having good reason to hope for the consent and support of the public authorities, we have more especially taken care to extend the field of Apostolic labor in these broad regions, appointing further missionary stations, where the Indians can find safety and succor. For the Catholic Church has ever been a fertile mother of Apostolic men, who, pressed by the charity of Christ, are brought to give their lives for their brethren. And to-day, when so many abhor the faith or fall away from it, the zeal for spreading the Gospel among the barbarous nations is still strong in the clergy and in religious men and holy virgins; and this zeal grows greater and is spread abroad more widely by the power of the Holy Ghost, who helps the Church, His spouse, according to the needs of the time. Wherefore, we think it well to make greater use of those aids which by God's goodness are ready to our hand, in order to deliver the Indians, where their need is greatest, from the slavery of Satan and of wicked men. For the rest, since the preachers of the Gospel had watered these regions, not only with their sweat, but sometimes with their blood, we trust that at length a fair harvest of Christian kindness shall spring forth from their great labors and bear abundant fruit. And now, in order that what you shall do for the benefit of the Indians, whether of your own accord or at our exhortation, may be the more efficacious by the help of our Apostolic authority, we, mindful of the example of our aforesaid predecessor, condemn and declare guilty of grave crime whosoever, as he says, "shall dare or presume to reduce the said Indians to slavery, to sell them, to buy them, to exchange or give them, to separate them from their wives and children, to deprive them of goods and chattels, to transport or send them to other places, or in any way whatsoever to rob them of freedom and hold them in slavery; or to give counsel, help, favor, and work on any pretext of color to them that do these things, or to preach or teach that it is lawful, or to co-operate therewith in any way whatever." Accordingly, we will that the power of absolving penitents in the sacramental tribunal from these crimes shall be reserved to ordinaries of the localities.

7. It has seemed well to us, moved by our paternal affection and following the footsteps of your predecessors, among whom we may specially mention Leo XIII, of blessed memory, to write these things to you, Venerable Brethren, on the case of the Indians. But it will be for you to strive according to your strength to give abundant satisfaction to our desires. You will assuredly be helped in this by those who bear rule in these Republics; nor will you want the work and care of the clergy, especially those devoted to the sacred missions; and, lastly, all good men will be with you, and those who can, with gifts or other offices of charity, will help a cause in which both religion and the dignity of manhood are involved. And, what is the chief thing, the grace of Almighty God will be with you, in token whereof and as a pledge of our goodwill, we most lovingly impart new Apostolic benediction to you, Venerable Brethren, and to your flocks.

Given at Rome, at St. Peter's, on the 7th of June, 1912, in the ninth year of our Pontificate.

Lamentabili Sane. SYLLABUS CONDEMNING THE ERRORS OF THE MODERNISTS. Pope Pius X - 1907

With truly lamentable results, our age, casting aside all restraint in its search for the ultimate causes of things, frequently pursues novelties so ardently that it rejects the legacy of the human race. Thus it falls into very serious errors, which are even more serious when they concern sacred authority, the interpretation of Sacred Scripture, and the principal mysteries of Faith. The fact that many Catholic writers also go beyond the limits determined by the Fathers and the Church herself is extremely regrettable. In the name of higher knowledge and historical research (they say), they are looking for that progress of dogmas which is, in reality, nothing but the corruption of dogmas.

These errors are being daily spread among the faithful. Lest they captivate the faithful's minds and corrupt the purity of their faith, His Holiness, Pius X, by Divine Providence, Pope, has decided that the chief errors should be noted and condemned by the Office of this Holy Roman and Universal Inquisition.

Therefore, after a very diligent investigation and consultation with the Reverend Consultors, the Most Eminent and Reverend Lord Cardinals, the General Inquisitors in matters of faith and morals have judged the following propositions to be condemned and proscribed. In fact, by this general decree, they are condemned and proscribed.

1. The ecclesiastical law which prescribes that books concerning the Divine Scriptures are subject to previous examination does not apply to critical scholars and students of scientific exegesis of the Old and New Testament.
2. The Church's interpretation of the Sacred Books is by no means to be rejected; nevertheless, it is subject to the more accurate judgment and correction of the exegetes.
3. From the ecclesiastical judgments and censures passed against free and more scientific exegesis, one can conclude that the Faith the Church proposes contradicts history and that Catholic teaching cannot really be reconciled with the true origins of the Christian religion.
4. Even by dogmatic definitions the Church's magisterium cannot determine the genuine sense of the Sacred Scriptures.
5. Since the deposit of Faith contains only revealed truths, the Church has no right to pass judgment on the assertions of the human sciences.
6. The "Church learning" and the "Church teaching" collaborate in such a way in defining truths that it only remains for the "Church teaching" to sanction the opinions of the "Church learning."
7. In proscribing errors, the Church cannot demand any internal assent from the faithful by which the judgments she issues are to be embraced.

8. They are free from all blame who treat lightly the condemnations passed by the Sacred Congregation of the Index or by the Roman Congregations.
9. They display excessive simplicity or ignorance who believe that God is really the author of the Sacred Scriptures.
10. The inspiration of the books of the Old Testament consists in this: The Israelite writers handed down religious doctrines under a peculiar aspect which was either little or not at all known to the Gentiles.
11. Divine inspiration does not extend to all of Sacred Scriptures so that it renders its parts, each and every one, free from every error.
12. If he wishes to apply himself usefully to Biblical studies, the exegete must first put aside all preconceived opinions about the supernatural origin of Sacred Scripture and interpret it the same as any other merely human document.
13. The Evangelists themselves, as well as the Christians of the second and third generation, artificially arranged the evangelical parables. In such a way they explained the scanty fruit of the preaching of Christ among the Jews.
14. In many narrations the Evangelists recorded, not so much things that are true, as things which, even though false, they judged to be more profitable for their readers.
15. Until the time the canon was defined and constituted, the Gospels were increased by additions and corrections. Therefore there remained in them only a faint and uncertain trace of the doctrine of Christ.
16. The narrations of John are not properly history, but a mystical contemplation of the Gospel. The discourses contained in his Gospel are theological meditations, lacking historical truth concerning the mystery of salvation.
17. The fourth Gospel exaggerated miracles not only in order that the extraordinary might stand out but also in order that it might become more suitable for showing forth the work and glory of the Word Incarnate.
18. John claims for himself the quality of witness concerning Christ. In reality, however, he is only a distinguished witness of the Christian life, or of the life of Christ in the Church at the close of the first century.
19. Heterodox exegetes have expressed the true sense of the Scriptures more faithfully than Catholic exegetes.
20. Revelation could be nothing else than the consciousness man acquired of his revelation to God.
21. Revelation, constituting the object of the Catholic faith, was not completed with the Apostles.
22. The dogmas the Church holds out as revealed are not truths which have fallen from heaven. They are an interpretation of religious facts which the human mind has acquired by laborious effort.
23. Opposition may, and actually does, exist between the facts narrated in Sacred Scripture and the Church's dogmas which rest on them. Thus the critic may reject as false facts the Church holds as most certain.
24. The exegete who constructs premises from which it follows that dogmas are historically false or doubtful is not to be reproved as long as he does not directly deny the dogmas themselves .
25. The assent of faith ultimately rests on a mass of probabilities .
26. The dogmas of the Faith are to be held only according to their practical sense; that is to say, as preceptive norms of conduct and not as norms of believing.
27. The divinity of Jesus Christ is not proved from the Gospels. It is a dogma which the Christian conscience has derived from the notion of the Messias.

28. While He was exercising His ministry, Jesus did not speak with the object of teaching He was the Messiah, nor did His miracles tend to prove it.
29. It is permissible to grant that the Christ of history is far inferior to the Christ Who is the object of faith.
30. In all the evangelical texts the name “Son of God” is equivalent only to that of “Messias.” It does not in the least way signify that Christ is the true and natural Son of God.
31. The doctrine concerning Christ taught by Paul, John, and the Councils of Nicea, Ephesus and Chalcedon is not that which Jesus taught but that which the Christian conscience conceived concerning Jesus.
32. It is impossible to reconcile the natural sense of the Gospel texts with the sense taught by our theologians concerning the conscience and the infallible knowledge of Jesus Christ.
33. Everyone who is not led by preconceived opinions can readily see that either Jesus professed an error concerning the immediate Messianic coming or the greater part of His doctrine as contained in the Gospels is destitute of authenticity.
34. The critics can ascribe to Christ a knowledge without limits only on a hypothesis which cannot be historically conceived and which is repugnant to the moral sense. That hypothesis is that Christ as man possessed the knowledge of God and yet was unwilling to communicate the knowledge of a great many things to His disciples and posterity.
35. Christ did not always possess the consciousness of His Messianic dignity.
36. The Resurrection of the Savior is not properly a fact of the historical order. It is a fact of merely the supernatural order (neither demonstrated nor demonstrable) which the Christian conscience gradually derived from other facts.
37. In the beginning, faith in the Resurrection of Christ was not so much in the fact itself of the Resurrection as in the immortal life of Christ with God.
38. The doctrine of the expiatory death of Christ is Pauline and not evangelical.
39. The opinions concerning the origin of the Sacraments which the Fathers of Trent held and which certainly influenced their dogmatic canons are very different from those which now rightly exist among historians who examine Christianity .
40. The Sacraments have their origin in the fact that the Apostles and their successors, swayed and moved by circumstances and events, interpreted some idea and intention of Christ.
41. The Sacraments are intended merely to recall to man’s mind the ever-beneficent presence of the Creator.
42. The Christian community imposed the necessity of Baptism, adopted it as a necessary rite, and added to it the obligation of the Christian profession.
43. The practice of administering Baptism to infants was a disciplinary evolution, which became one of the causes why the Sacrament was divided into two, namely, Baptism and Penance.
44. There is nothing to prove that the rite of the Sacrament of Confirmation was employed by the Apostles. The formal distinction of the two Sacraments of Baptism and Confirmation does not pertain to the history of primitive Christianity.
45. Not everything which Paul narrates concerning the institution of the Eucharist (I Cor. 11:23-25) is to be taken historically.
46. In the primitive Church the concept of the Christian sinner reconciled by the authority of the Church did not exist. Only very slowly did the Church accustom herself to this concept. As a matter of fact, even after Penance was recognized as an institution of the Church, it was not called a Sacrament since it would be held as a disgraceful Sacrament.

47. The words of the Lord, “Receive the Holy Spirit; whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained” (John 20:22-23), in no way refer to the Sacrament of Penance, in spite of what it pleased the Fathers of Trent to say.

48. In his Epistle (Ch. 5:14-15) James did not intend to promulgate a Sacrament of Christ but only commend a pious custom. If in this custom he happens to distinguish a means of grace, it is not in that rigorous manner in which it was taken by the theologians who laid down the notion and number of the Sacraments.

49. When the Christian supper gradually assumed the nature of a liturgical action those who customarily presided over the supper acquired the sacerdotal character.

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

51. It is impossible that Matrimony could have become a Sacrament of the new law until later in the Church since it was necessary that a full theological explication of the doctrine of grace and the Sacraments should first take place before Matrimony should be held as a Sacrament.

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

53. The organic constitution of the Church is not immutable. Like human society, Christian society is subject to a perpetual evolution.

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

55. Simon Peter never even suspected that Christ entrusted the primacy in the Church to him.

56. The Roman Church became the head of all the churches, not through the ordinance of Divine Providence, but merely through political conditions.

57. The Church has shown that she is hostile to the progress of the natural and theological sciences.

58. Truth is no more immutable than man himself, since it evolved with him, in him, and through him.

59. Christ did not teach a determined body of doctrine applicable to all times and all men, but rather inaugurated a religious movement adapted or to be adapted to different times and places.

60. Christian Doctrine was originally Judaic. Through successive evolutions it became first Pauline, then Joannine, finally Hellenic and universal.

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

62. The chief articles of the Apostles’ Creed did not have the same sense for the Christians of the first ages as they have for the Christians of our time.

63. The Church shows that she is incapable of effectively maintaining evangelical ethics since she obstinately clings to immutable doctrines which cannot be reconciled with modern progress.

64. Scientific progress demands that the concepts of Christian doctrine concerning God, creation, revelation, the Person of the Incarnate Word, and Redemption be re-adjusted.

65. Modern Catholicism can be reconciled with true science only if it is transformed into a non-dogmatic Christianity; that is to say, into a broad and liberal Protestantism.

The following Thursday, the fourth day of the same month and year, all these matters were accurately reported to our Most Holy Lord, Pope Pius X. His Holiness approved and confirmed the decree of the Most Eminent Fathers and ordered that each and every one of the above-listed propositions be held by all as condemned and proscribed.

PETER PALOMBELLI, Notary of the Holy Roman and Universal Inquisition

Notre Charge Apostolique. Our Apostolic Mandate. Pope Pius X - 1910

Given by Pope Pius X to the French Bishops

Our Apostolic Mandate requires from Us that We watch over the purity of the Faith and the integrity of Catholic discipline. It requires from Us that We protect the faithful from evil and error; especially so when evil and error are presented in dynamic language which, concealing vague notions and ambiguous expressions with emotional and high-sounding words, is likely to set ablaze the hearts of men in pursuit of ideals which, whilst attractive, are nonetheless nefarious. Such were not so long ago the doctrines of the so-called philosophers of the 18th century, the doctrines of the Revolution and Liberalism which have been so often condemned; such are even today the theories of the Sillon which, under the glowing appearance of generosity, are all too often wanting in clarity, logic and truth. These theories do not belong to the Catholic or, for that matter, to the French Spirit.

We have long debated, Venerable Brethren, before We decided to solemnly and publicly speak Our mind on the Sillon. Only when your concern augmented Our own did We decide to do so. For We love, indeed, the valiant young people who fight under the Sillon's banner, and We deem them worthy of praise and admiration in many respects. We love their leaders, whom We are pleased to acknowledge as noble souls on a level above vulgar passions, and inspired with the noblest form of enthusiasm in their quest for goodness. You have seen, Venerable Brethren, how, imbued with a living realization of the brotherhood of men, and supported in their selfless efforts by their love of Jesus Christ and a strict observance of their religious duties, they sought out those who labor and suffer in order to set them on their feet again.

This was shortly after Our Predecessor Leo XIII of happy memory had issued his remarkable Encyclical on the condition of the working class. Speaking through her supreme leader, the Church had just poured out of the tenderness of her motherly love over the humble and the lowly, and it looked as though she was calling out for an ever growing number of people to labor for the restoration of order and justice in our uneasy society. Was it not opportune, then, for the leaders of the Sillon to come forward and place at the service of the Church their troops of young believers who could fulfill her wishes and her hopes? And, in fact, the Sillon did raise among the workers the standard of Jesus Christ, the symbol of salvation for peoples and nations. Nourishing its social action at the fountain of divine grace, it did impose a respect for religion upon the least willing groups, accustoming the ignorant and the impious to hearing the Word of God. And, not seldom, during public debates, stung by a question, or sarcasm, you saw them jumping to their feet and proudly proclaiming their faith in the face of a hostile audience. This was the heyday of the Sillon; its brighter side accounts for the encouragement, and tokens of approval, which the bishops and the Holy See gave liberally when this religious fervor was still obscuring the true nature of the Sillonist movement.

For it must be said, Venerable Brethren, that our expectations have been frustrated in large measure. The day came when perceptive observers could discern alarming trends within the Sillon; the Sillon was losing its way. Could it have been

otherwise? Its leaders were young, full of enthusiasm and self-confidence. But they were not adequately equipped with historical knowledge, sound philosophy, and solid theology to tackle without danger the difficult social problems in which their work and their inclinations were involving them. They were not sufficiently equipped to be on their guard against the penetration of liberal and Protestant concepts on doctrine and obedience.

They were given no small measure of advice. Admonition came after the advice but, to Our sorrow, both advice and reproaches ran off the sheath of their elusive souls, and were of no avail. Things came to such a pass that We should be failing in Our duty if kept silence any longer. We owe the truth to Our dear sons of the Sillon who are carried away by their generous ardor along the path strewn with errors and dangers. We owe the truth to a large number of seminarists and priests who have been drawn away by the Sillon, if not from the authority, at least from the guidance and influence of the bishops. We owe it also to the Church in which the Sillon is sowing discord and whose interests it endangers.

In the first place We must take up sharply the pretension of the Sillon to escape the jurisdiction of ecclesiastical authority. Indeed, the leaders of the Sillon claim that they are working in a field which is not that of the Church; they claim that they are pursuing aims in the temporal order only and not those of the spiritual order; that the Sillonist is simply a Catholic devoted to the betterment of the working class and to democratic endeavors by drawing from the practice of his faith the energy for his selfless efforts. They claim that, neither more nor less than a Catholic craftsman, farmer, economist or politician, the Sillonist is subject to common standards of behavior, yet without being bound in a special manner by the authority of the Church.

To reply to these fallacies is only too easy; for whom will they make believe that the Catholic Sillonists, the priests and seminarists enrolled in their ranks have in sight in their social work, only the temporal interests of the working class? To maintain this, We think, would be an insult to them. The truth is that the Sillonist leaders are self-confessed and irrepressible idealists; they claim to regenerate the working class by first elevating the conscience of Man; they have a social doctrine, and they have religious and philosophical principles for the reconstruction of society upon new foundations; they have a particular conception of human dignity, freedom, justice and brotherhood; and, in an attempt to justify their social dreams, they put forward the Gospel, but interpreted in their own way; and what is even more serious, they call to witness Christ, but a diminished and distorted Christ. Further, they teach these ideas in their study groups, and inculcate them upon their friends, and they also introduce them into their working procedures. Therefore they are really professors of social, civic, and religious morals; and whatever modifications they may introduce in the organization of the Sillonist movement, we have the right to say that the aims of the Sillon, its character and its action belong to the field of morals which is the proper domain of the Church. In view of all this, the Sillonist are deceiving themselves when they believe that they are working in a field that lies outside the limits of Church authority and of its doctrinal and directive power.

Even if their doctrines were free from errors, it would still be a very serious breach of Catholic discipline to decline obstinately the direction of those who have received from heaven the mission to guide individuals and communities along the straight path of truth and goodness. But, as We have already said, the evil lies far deeper; the Sillon, carried away by an ill-conceived love for the weak, has fallen into error.

Indeed, the Sillon proposes to raise up and re-educate the working class. But in this respect the principles of Catholic doctrine have been defined, and the history of Christian civilization bears witness to their beneficent fruitfulness. Our Predecessor of happy memory re-affirmed them in masterly documents, and all Catholics dealing with social questions have the duty to study them and to keep them in mind. He taught, among other things, that “Christian Democracy must preserve the diversity of classes which is assuredly the attribute of a soundly constituted State, and it must seek to give human society the form and character which God, its Author, has imparted to it.” Our Predecessor denounced “A certain Democracy which goes so far in wickedness as to place sovereignty in the people and aims at the suppression of classes and their leveling down.” At the same time, Leo XIII laid down for Catholics a program of action, the only program capable of putting society back onto its centuries old Christian basis. But what have the leaders of the Sillon done? Not only have they adopted a program and teaching different from that of Leo XIII (which would be of itself a singularly audacious decision on the part of laymen thus taking up, concurrent with the Sovereign Pontiff, the role of director of social action in the Church); but they

have openly rejected the program laid out by Leo XIII, and have adopted another which is diametrically opposed to it. Further, they reject the doctrine recalled by Leo XIII on the essential principles of society; they place authority in the people, or gradually suppress it and strive, as their ideal, to effect the leveling down of the classes. In opposition to Catholic doctrine, therefore, they are proceeding towards a condemned ideal.

We know well that they flatter themselves with the idea of raising human dignity and the discredited condition of the working class. We know that they wish to render just and perfect the labor laws and the relations between employers and employees, thus causing a more complete justice and a greater measure of charity to prevail upon earth, and causing also a profound and fruitful transformation in society by which mankind would make an undreamed-of progress. Certainly, We do not blame these efforts; they would be excellent in every respect if the Sillonist did not forget that a person's progress consists in developing his natural abilities by fresh motivations; that it consists also in permitting these motivations to operate within the frame of, and in conformity with, the laws of human nature. But, on the contrary, by ignoring the laws governing human nature and by breaking the bounds within which they operate, the human person is lead, not toward progress, but towards death. This, nevertheless, is what they want to do with human society; they dream of changing its natural and traditional foundations; they dream of a Future City built on different principles, and they dare to proclaim these more fruitful and more beneficial than the principles upon which the present Christian City rests.

No, Venerable Brethren, We must repeat with the utmost energy in these times of social and intellectual anarchy when everyone takes it upon himself to teach as a teacher and lawmaker – the City cannot be built otherwise than as God has built it; society cannot be setup unless the Church lays the foundations and supervises the work; no, civilization is not something yet to be found, nor is the New City to be built on hazy notions; it has been in existence and still is: it is Christian civilization, it is the Catholic City. It has only to be set up and restored continually against the unremitting attacks of insane dreamers, rebels and miscreants. OMNIA INSTAURARE IN CHRISTO.

Now, lest We be accused of judging too hastily and with unjustified rigor the social doctrines of the Sillon, We wish to examine their essential points.

The Sillon has a praise-worthy concern for human dignity, but it understands human dignity in the manner of some philosophers, of whom the Church does not at all feel proud. The first condition of that dignity is liberty, but viewed in the sense that, except in religious matters, each man is autonomous. This is the basis principle from which the Sillon draws further conclusions: today the people are in tutelage under an authority distinct from themselves; they must liberate themselves: political emancipation. They are also dependent upon employers who own the means of production, exploit, oppress and degrade the workers; they must shake off the yoke: economic emancipation. Finally, they are ruled by a caste preponderance in the direction of affairs. The people must break away from this dominion: intellectual emancipation. The leveling-down of differences from this three-fold point of view will bring about equality among men, and such equality is viewed as true human justice. A socio-political set-up resting on these two pillars of Liberty and Equality (to which Fraternity will presently be added), is what they call Democracy.

However, liberty and equality are, so to speak, no more than a negative side. The distinctive and positive aspect of Democracy is to be found in the largest possible participation of everyone in the government of public affairs. And this, in turn, comprises a three-fold aspect, namely political, economical, and moral.

At first, the Sillon does not wish to abolish political authority; on the contrary, it considers it necessary; but it wishes to divide it, or rather to multiply it in such a way that each citizen will become a kind of king. Authority, so they concede, comes from God, but it resides primarily in the people and expresses itself by means of elections or, better still, by selection. However, it still remains in the hands of the people; it does not escape their control. It will be an external authority, yet only in appearance; in fact, it will be internal because it will be an authority assented to.

All other things being equal, the same principle will apply to economics. Taken away from a specific group, management will be so well multiplied that each worker will himself become a kind of employer. The system by which the Sillon intends

to actualize this economic ideal is not Sillonism, they say; it is a system of guilds in a number large enough to induce a healthy competition and to protect the workers' independence; in this manner, they will not be bound to any guild in particular.

We come now to the principal aspect, the moral aspect. Since, as we have seen, authority is much reduced, another force is necessary to supplement it and to provide a permanent counterweight against individual selfishness. This new principle, this force, is the love of professional interest and of public interest, that is to say, the love of the very end of the profession and of society. Visualize a society in which, in the soul of everyone, along with the innate love of personal interest and family welfare, prevails love for one's occupation and for the welfare of the community. Imagine this society in which, in the conscience of everyone, personal and family interests are so subordinate that a superior interest always takes precedence over them. Could not such a society almost do without any authority? And would it not be the embodiment of the ideal of human dignity, with each citizen having the soul of a king, and each worker the soul of a master? Snatched away from the pettiness of private interests, and raised up to the interests of the profession and, even higher, to those of the whole nation and, higher still, to those of the whole human race (for the Sillon's field of vision is not bound by the national borders, it encompasses all men even to the ends of the earth), the human heart, enlarged by the love of the common-wealth, would embrace all comrades of the same profession, all compatriots, all men. Such is the ideal of human greatness and nobility to be attained through the famous popular trilogy: LIBERTY, EQUALITY, FRATERNITY.

These three elements, namely political, economic, and moral, are inter-dependent and, as We have said, the moral element is dominant. Indeed, no political Democracy can survive if it is not anchored to an economic Democracy. But neither one nor the other is possible if it is not rooted in awareness by the human conscience of being invested with moral responsibilities and energies mutually commensurate. But granted the existence of that awareness, so created by conscious responsibilities and moral forces, the kind of Democracy arising from it will naturally reflect in deeds the consciousness and moral forces from which it flows. In the same manner, political Democracy will also issue from the trade-guild system. Thus, both political and economic Democracies, the latter bearing the former, will be fastened in the very consciousness of the people to unshakable bases.

To sum up, such is the theory, one could say the dream of the Sillon; and that is what its teaching aims at, what it calls the democratic education of the people, that is, raising to its maximum the conscience and civic responsibility of every one, from which will result economic and political Democracy and the reign of JUSTICE, LIBERTY, EQUALITY, FRATERNITY.

This brief explanation, Venerable Brethren, will show you clearly how much reason We have to say that the Sillon opposes doctrine to doctrine, that it seeks to build its City on a theory contrary to Catholic truth, and that falsifies the basis and essential notions which regulate social relations in any human society. The following considerations will make this opposition even more evident.

The Sillon places public authority primarily in the people, from whom it then flows into the government in such a manner, however, that it continues to reside in the people. But Leo XIII absolutely condemned this doctrine in his Encyclical "Diuturnum Illud" on political government in which he said:

"Modern writers in great numbers, following in the footsteps of those who called themselves philosophers in the last century, declare that all power comes from the people; consequently those who exercise power in society do not exercise it from their own authority, but from an authority delegated to them by the people and on the condition that it can be revoked by the will of the people from whom they hold it. Quite contrary is the sentiment of Catholics who hold that the right of government derives from God as its natural and necessary principle."

Admittedly, the Sillon holds that authority – which first places in the people – descends from God, but in such a way: "as to return from below upwards, whilst in the organization of the Church power descends from above downwards."

But besides its being abnormal for the delegation of power to ascend, since it is in its nature to descend, Leo XIII refuted in advance this attempt to reconcile Catholic Doctrine with the error of philosophism. For, he continues: “It is necessary to remark here that those who preside over the government of public affairs may indeed, in certain cases, be chosen by the will and judgment of the multitude without repugnance or opposition to Catholic doctrine. But whilst this choice marks out the ruler, it does not confer upon him the authority to govern; it does not delegate the power, it designates the person who will be invested with it.”

For the rest, if the people remain the holders of power, what becomes of authority? A shadow, a myth; there is no more law properly so-called, no more obedience. The Sillon acknowledges this: indeed, since it demands that threefold political, economic, and intellectual emancipation in the name of human dignity, the Future City in the formation of which it is engaged will have no masters and no servants. All citizens will be free; all comrades, all kings. A command, a precept would be viewed as an attack upon their freedom; subordination to any form of superiority would be a diminishment of the human person, and obedience a disgrace. Is it in this manner, Venerable Brethren, that the traditional doctrine of the Church represents social relations, even in the most perfect society? Has not every community of people, dependent and unequal by nature, need of an authority to direct their activity towards the common good and to enforce its laws? And if perverse individuals are to be found in a community (and there always are), should not authority be all the stronger as the selfishness of the wicked is more threatening? Further, – unless one greatly deceives oneself in the conception of liberty – can it be said with an atom of reason that authority and liberty are incompatible? Can one teach that obedience is contrary to human dignity and that the ideal would be to replace it by “accepted authority”? Did not St. Paul the Apostle foresee human society in all its possible stages of development when he bade the faithful to be subject to every authority? Does obedience to men as the legitimate representatives of God, that is to say in the final analysis, obedience to God, degrade Man and reduce him to a level unworthy of himself? Is the religious life which is based on obedience, contrary to the ideal of human nature? Were the Saints – the most obedient men, just slaves and degenerates? Finally, can you imagine social conditions in which Jesus Christ, if He returned to earth, would not give an example of obedience and, further, would no longer say: “Render to Caesar the things that are Caesar’s and to God the things that are God’s” ?

Teaching such doctrines, and applying them to its internal organization, the Sillon, therefore, sows erroneous and fatal notions on authority, liberty and obedience, among your Catholic youth. The same is true of justice and equality; the Sillon says that it is striving to establish an era of equality which, by that very fact, would be also an era of greater justice. Thus, to the Sillon, every inequality of condition is an injustice, or at least, a diminution of justice? Here we have a principle that conflicts sharply with the nature of things, a principle conducive to jealousy, injustice, and subversive to any social order. Thus, Democracy alone will bring about the reign of perfect justice! Is this not an insult to other forms of government which are thereby debased to the level of sterile makeshifts? Besides, the Sillonists once again clash on this point with the teaching of Leo XIII. In the Encyclical on political government which We have already quoted, they could have read this: “Justice being preserved, it is not forbidden to the people to choose for themselves the form of government which best corresponds with their character or with the institutions and customs handed down by their forefathers.”

And the Encyclical alludes to the three well-known forms of government, thus implying that justice is compatible with any of them. And does not the Encyclical on the condition of the working class state clearly that justice can be restored within the existing social set-up – since it indicates the means of doing so? Undoubtedly, Leo XIII did not mean to speak of some form of justice, but of perfect justice. Therefore, when he said that justice could be found in any of the three aforesaid forms of government, he was teaching that in this respect Democracy does not enjoy a special privilege. The Sillonists who maintain the opposite view, either turn a deaf ear to the teaching of the Church or form for themselves an idea of justice and equality which is not Catholic.

The same applies to the notion of Fraternity which they found on the love of common interest or, beyond all philosophies and religions, on the mere notion of humanity, thus embracing with an equal love and tolerance all human beings and their miseries, whether these are intellectual, moral, or physical and temporal. But Catholic doctrine tells us that the primary duty of charity does not lie in the toleration of false ideas, however sincere they may be, nor in the theoretical or practical indifference towards the errors and vices in which we see our brethren plunged, but in the zeal for their intellectual and

moral improvement as well as for their material well-being. Catholic doctrine further tells us that love for our neighbor flows from our love for God, Who is Father to all, and goal of the whole human family; and in Jesus Christ whose members we are, to the point that in doing good to others we are doing good to Jesus Christ Himself. Any other kind of love is sheer illusion, sterile and fleeting.

Indeed, we have the human experience of pagan and secular societies of ages past to show that concern for common interests or affinities of nature weigh very little against the passions and wild desires of the heart. No, Venerable Brethren, there is no genuine fraternity outside Christian charity. Through the love of God and His Son Jesus Christ Our Saviour, Christian charity embraces all men, comforts all, and leads all to the same faith and same heavenly happiness.

By separating fraternity from Christian charity thus understood, Democracy, far from being a progress, would mean a disastrous step backwards for civilization. If, as We desire with all Our heart, the highest possible peak of well being for society and its members is to be attained through fraternity or, as it is also called, universal solidarity, all minds must be united in the knowledge of Truth, all wills united in morality, and all hearts in the love of God and His Son Jesus Christ. But this union is attainable only by Catholic charity, and that is why Catholic charity alone can lead the people in the march of progress towards the ideal civilization.

Finally, at the root of all their fallacies on social questions, lie the false hopes of Sillonists on human dignity. According to them, Man will be a man truly worthy of the name only when he has acquired a strong, enlightened, and independent consciousness, able to do without a master, obeying only himself, and able to assume the most demanding responsibilities without faltering. Such are the big words by which human pride is exalted, like a dream carrying Man away without light, without guidance, and without help into the realm of illusion in which he will be destroyed by his errors and passions whilst awaiting the glorious day of his full consciousness. And that great day, when will it come? Unless human nature can be changed, which is not within the power of the Sillonists, will that day ever come? Did the Saints who brought human dignity to its highest point, possess that kind of dignity? And what of the lowly of this earth who are unable to raise so high but are content to plow their furrow modestly at the level where Providence placed them? They who are diligently discharging their duties with Christian humility, obedience, and patience, are they not also worthy of being called men? Will not Our Lord take them one day out of their obscurity and place them in heaven amongst the princes of His people?

We close here Our observations on the errors of the Sillon. We do not claim to have exhausted the subject, for We should yet draw your attention to other points that are equally false and dangerous, for example on the manner to interpret the concept of the coercive power of the Church. But We must now examine the influence of these errors upon the practical conduct and upon the social action of the Sillon.

The Sillonist doctrines are not kept within the domain of abstract philosophy; they are taught to Catholic youth and, even worse, efforts are made to apply them in everyday life. The Sillon is regarded as the nucleus of the Future City and, accordingly, it is being made to its image as much as possible. Indeed, the Sillon has no hierarchy. The governing elite has emerged from the rank and file by selection, that is, by imposing itself through its moral authority and its virtues. People join it freely, and freely they may leave it. Studies are carried out without a master, at the very most, with an adviser. The study groups are really intellectual pools in which each member is at once both master and student. The most complete fellowship prevails amongst its members, and draws their souls into close communion: hence the common soul of the Sillon. It has been called a “friendship”. Even the priest, on entering, lowers the eminent dignity of his priesthood and, by a strange reversal of roles, becomes a student, placing himself on a level with his young friends, and is no more than a comrade.

In these democratic practices and in the theories of the Ideal City from which they flow, you will recognize, Venerable Brethren, the hidden cause of the lack of discipline with which you have so often had to reproach the Sillon. It is not surprising that you do not find among the leaders and their comrades trained on these lines, whether seminarists or priests, the respect, the docility, and the obedience which are due to your authority and to yourselves; not is it surprising that you should be conscious of an underlying opposition on their part, and that, to your sorrow, you should see them withdraw altogether from works which are not those of the Sillon or, if compelled under obedience, that they should comply with

distaste. You are the past; they are the pioneers of the civilization of the future. You represent the hierarchy, social inequalities, authority, and obedience – worn out institutions to which their hearts, captured by another ideal, can no longer submit to. Occurrences so sad as to bring tears to Our eyes bear witness to this frame of mind. And we cannot, with all Our patience, overcome a just feeling of indignation. Now then! Distrust of the Church, their Mother, is being instilled into the minds of Catholic youth; they are being taught that after nineteen centuries She has not yet been able to build up in this world a society on true foundations; She has not understood the social notions of authority, liberty, equality, fraternity and human dignity; they are told that the great Bishops and Kings, who have made France what it is and governed it so gloriously, have not been able to give their people true justice and true happiness because they did not possess the Sillonist Ideal!

The breath of the Revolution has passed this way, and We can conclude that, whilst the social doctrines of the Sillon are erroneous, its spirit is dangerous and its education disastrous.

But then, what are we to think of its action in the Church? What are we to think of a movement so punctilious in its brand of Catholicism that, unless you embrace its cause, you would almost be regarded as an internal enemy of the Church, and you would understand nothing of the Gospel and of Jesus Christ! We deem it necessary to insist on that point because it is precisely its Catholic ardor which has secured for the Sillon until quite recently, valuable encouragements and the support of distinguished persons. Well now! judging the words and the deeds, We feel compelled to say that in its actions as well as in its doctrine, the Sillon does not give satisfaction to the Church.

In the first place, its brand of Catholicism accepts only the democratic form of government which it considers the most favorable to the Church and, so to speak, identifies it with her. The Sillon, therefore, subjects its religion to a political party. We do not have to demonstrate here that the advent of universal Democracy is of no concern to the action of the Church in the world; we have already recalled that the Church has always left to the nations the care of giving themselves the form of government which they think most suited to their needs. What We wish to affirm once again, after Our Predecessor, is that it is an error and a danger to bind down Catholicism by principle to a particular form of government. This error and this danger are all the greater when Religion is associated with a kind of Democracy whose doctrines are false. But this is what the Sillon is doing. For the sake of a particular political form, it compromises the Church, it sows division among Catholics, snatches away young people and even priests and seminarists from purely Catholic action, and is wasting away as a dead loss part of the living forces of the nation.

And, behold, Venerable Brethren, an astounding contradiction: It is precisely because religion ought to transcend all parties, and it is in appealing to this principle, that the Sillon abstains from defending the beleaguered Church. Certainly, it is not the Church that has gone into the political arena: they have dragged here there to mutilate and to despoil her. Is it not the duty of every Catholic, then, to use the political weapons which he holds, to defend her? Is it not a duty to confine politics to its own domain and to leave the Church alone except in order to give her that which is her due? Well, at the sight of the violences thus done to the Church, we are often grieved to see the Sillonists folding their arms except when it is to their advantage to defend her; we see them dictate or maintain a program which nowhere and in no degree can be called Catholic. Yet this does not prevent the same men, when fully engaged in political strife and spurred by provocation, from publicly proclaiming their faith. What are we to say except that there are two different men in the Sillonist; the individual, who is Catholic, and the Sillonist, the man of action, who is neutral!

There was a time when the Sillon, as such, was truly Catholic. It recognized but one moral force – Catholicism; and the Sillonists were wont to proclaim that Democracy would have to be Catholic or would not exist at all. A time came when they changed their minds. They left to each one his religion or his philosophy. They ceased to call themselves Catholics and, for the formula “Democracy will be Catholic” they substituted “Democracy will not be anti-Catholic”, any more than it will be anti-Jewish or anti-Buddhist. This was the time of “the Greater Sillon”. For the construction of the Future City they appealed to the workers of all religions and all sects. These were asked but one thing: to share the same social ideal, to respect all creeds, and to bring with them a certain supply of moral force. Admittedly: they declared that “The leaders of the Sillon place their religious faith above everything. But can they deny others the right to draw their moral energy from whence they can? In return, they expect others to respect their right to draw their own moral energy from the Catholic Faith.

Accordingly they ask all those who want to change today's society in the direction of Democracy, not to oppose each other on account of the philosophical or religious convictions which may separate them, but to march hand in hand, not renouncing their convictions, but trying to provide on the ground of practical realities, the proof of the excellence of their personal convictions. Perhaps a union will be effected on this ground of emulation between souls holding different religious or philosophical convictions." And they added at the same time (but how could this be accomplished?) that "the Little Catholic Sillon will be the soul of the Greater Cosmopolitan Sillon."

Recently, the term "Greater Sillon" was discarded and a new organization was born without modifying, quite the contrary, the spirit and the substratum of things: "In order to organize in an orderly manner the different forces of activity, the Sillon still remains as a Soul, a Spirit, which will pervade the groups and inspire their work." Thus, a host of new groups, Catholic, Protestant, Free-Thinking, now apparently autonomous, are invited to set to work: "Catholic comrades will work between themselves in a special organization and will learn and educate themselves. Protestant and Free-Thinking Democrats will do likewise on their own side. But all of us, Catholics, Protestants and Free-Thinkers will have at heart to arm young people, not in view of the fratricidal struggle, but in view of a disinterested emulation in the field of social and civic virtues."

These declarations and this new organization of the Sillonist action call for very serious remarks.

Here we have, founded by Catholics, an inter-denominational association that is to work for the reform of civilization, an undertaking which is above all religious in character; for there is no true civilization without a moral civilization, and no true moral civilization without the true religion: it is a proven truth, a historical fact. The new Sillonists cannot pretend that they are merely working on "the ground of practical realities" where differences of belief do not matter. Their leader is so conscious of the influence which the convictions of the mind have upon the result of the action, that he invites them, whatever religion they may belong to, "to provide on the ground of practical realities, the proof of the excellence of their personal convictions." And with good reason: indeed, all practical results reflect the nature of one's religious convictions, just as the limbs of a man down to his finger-tips, owe their very shape to the principle of life that dwells in his body.

This being said, what must be thought of the promiscuity in which young Catholics will be caught up with heterodox and unbelieving folk in a work of this nature? Is it not a thousand-fold more dangerous for them than a neutral association? What are we to think of this appeal to all the heterodox, and to all the unbelievers, to prove the excellence of their convictions in the social sphere in a sort of apologetic contest? Has not this contest lasted for nineteen centuries in conditions less dangerous for the faith of Catholics? And was it not all to the credit of the Catholic Church? What are we to think of this respect for all errors, and of this strange invitation made by a Catholic to all the dissidents to strengthen their convictions through study so that they may have more and more abundant sources of fresh forces? What are we to think of an association in which all religions and even Free-Thought may express themselves openly and in complete freedom? For the Sillonists who, in public lectures and elsewhere, proudly proclaim their personal faith, certainly do not intend to silence others nor do they intend to prevent a Protestant from asserting his Protestantism, and the skeptic from affirming his skepticism. Finally, what are we to think of a Catholic who, on entering his study group, leaves his Catholicism outside the door so as not to alarm his comrades who, "dreaming of disinterested social action, are not inclined to make it serve the triumph of interests, coteries and even convictions whatever they may be"? Such is the profession of faith of the New Democratic Committee for Social Action which has taken over the main objective of the previous organization and which, they say, "breaking the double meaning which surround the Greater Sillon both in reactionary and anti-clerical circles", is now open to all men "who respect moral and religious forces and who are convinced that no genuine social emancipation is possible without the leaven of generous idealism."

Alas! yes, the double meaning has been broken: the social action of the Sillon is no longer Catholic. The Sillonist, as such, does not work for a coterie, and "the Church", he says, "cannot in any sense benefit from the sympathies that his action may stimulate." A strange situation, indeed! They fear lest the Church should profit for a selfish and interested end by the social action of the Sillon, as if everything that benefited the Church did not benefit the whole human race! A curious reversal of notions! The Church might benefit from social action! As if the greatest economists had not recognized and proved that it is social action alone which, if serious and fruitful, must benefit the Church! But stranger still, alarming and saddening at

the same time, are the audacity and frivolity of men who call themselves Catholics and dream of re-shaping society under such conditions, and of establishing on earth, over and beyond the pale of the Catholic Church, “the reign of love and justice” with workers coming from everywhere, of all religions and of no religion, with or without beliefs, so long as they forego what might divide them – their religious and philosophical convictions, and so long as they share what unites them – a “generous idealism and moral forces drawn from whence they can” When we consider the forces, knowledge, and supernatural virtues which are necessary to establish the Christian City, and the sufferings of millions of martyrs, and the light given by the Fathers and Doctors of the Church, and the self-sacrifice of all the heroes of charity, and a powerful hierarchy ordained in heaven, and the streams of Divine Grace – the whole having been built up, bound together, and impregnated by the life and spirit of Jesus Christ, the Wisdom of God, the Word made man – when we think, I say, of all this, it is frightening to behold new apostles eagerly attempting to do better by a common interchange of vague idealism and civic virtues. What are they going to produce? What is to come of this collaboration? A mere verbal and chimerical construction in which we shall see, glowing in a jumble, and in seductive confusion, the words Liberty, Justice, Fraternity, Love, Equality, and human exultation, all resting upon an ill-understood human dignity. It will be a tumultuous agitation, sterile for the end proposed, but which will benefit the less Utopian exploiters of the people. Yes, we can truly say that the Sillon, its eyes fixed on a chimera, brings Socialism in its train.

We fear that worse is to come: the end result of this developing promiscuousness, the beneficiary of this cosmopolitan social action, can only be a Democracy which will be neither Catholic, nor Protestant, nor Jewish. It will be a religion (for Sillonism, so the leaders have said, is a religion) more universal than the Catholic Church, uniting all men become brothers and comrades at last in the “Kingdom of God”. – “We do not work for the Church, we work for mankind.”

And now, overwhelmed with the deepest sadness, We ask Ourselves, Venerable Brethren, what has become of the Catholicism of the Sillon? Alas! this organization which formerly afforded such promising expectations, this limpid and impetuous stream, has been harnessed in its course by the modern enemies of the Church, and is now no more than a miserable affluent of the great movement of apostasy being organized in every country for the establishment of a One-World Church which shall have neither dogmas, nor hierarchy, neither discipline for the mind, nor curb for the passions, and which, under the pretext of freedom and human dignity, would bring back to the world (if such a Church could overcome) the reign of legalized cunning and force, and the oppression of the weak, and of all those who toil and suffer.

We know only too well the dark workshops in which are elaborated these mischievous doctrines which ought not to seduce clear-thinking minds. The leaders of the Sillon have not been able to guard against these doctrines. The exaltation of their sentiments, the indiscriminating good-will of their hearts, their philosophical mysticism, mixed with a measure of illuminism, have carried them away towards another Gospel which they thought was the true Gospel of Our Savior. To such an extent that they speak of Our Lord Jesus Christ with a familiarity supremely disrespectful, and that – their ideal being akin to that of the Revolution – they fear not to draw between the Gospel and the Revolution blasphemous comparisons for which the excuse cannot be made that they are due to some confused and over-hasty composition.

We wish to draw your attention, Venerable Brethren, to this distortion of the Gospel and to the sacred character of Our Lord Jesus Christ, God and man, prevailing within the Sillon and elsewhere. As soon as the social question is being approached, it is the fashion in some quarters to first put aside the divinity of Jesus Christ, and then to mention only His unlimited clemency, His compassion for all human miseries, and His pressing exhortations to the love of our neighbor and to the brotherhood of men. True, Jesus has loved us with an immense, infinite love, and He came on earth to suffer and die so that, gathered around Him in justice and love, motivated by the same sentiments of mutual charity, all men might live in peace and happiness. But for the realization of this temporal and eternal happiness, He has laid down with supreme authority the condition that we must belong to His Flock, that we must accept His doctrine, that we must practice virtue, and that we must accept the teaching and guidance of Peter and his successors. Further, whilst Jesus was kind to sinners and to those who went astray, He did not respect their false ideas, however sincere they might have appeared. He loved them all, but He instructed them in order to convert them and save them. Whilst He called to Himself in order to comfort them, those who toiled and suffered, it was not to preach to them the jealousy of a chimerical equality. Whilst He lifted up the lowly, it was not to instill in them the sentiment of a dignity independent from, and rebellious against, the duty of obedience. Whilst His

heart overflowed with gentleness for the souls of good-will, He could also arm Himself with holy indignation against the profaners of the House of God, against the wretched men who scandalized the little ones, against the authorities who crush the people with the weight of heavy burdens without putting out a hand to lift them. He was as strong as he was gentle. He reproved, threatened, chastised, knowing, and teaching us that fear is the beginning of wisdom, and that it is sometimes proper for a man to cut off an offending limb to save his body. Finally, He did not announce for future society the reign of an ideal happiness from which suffering would be banished; but, by His lessons and by His example, He traced the path of the happiness which is possible on earth and of the perfect happiness in heaven: the royal way of the Cross. These are teachings that it would be wrong to apply only to one's personal life in order to win eternal salvation; these are eminently social teachings, and they show in Our Lord Jesus Christ something quite different from an inconsistent and impotent humanitarianism.

As for you, Venerable Brethren, carry on diligently with the work of the Saviour of men by emulating His gentleness and His strength. Minister to every misery; let no sorrow escape your pastoral solicitude; let no lament find you indifferent. But, on the other hand, preach fearlessly their duties to the powerful and to the lowly; it is your function to form the conscience of the people and of the public authorities. The social question will be much nearer a solution when all those concerned, less demanding as regards their respective rights, shall fulfill their duties more exactly.

Moreover, since in the clash of interests, and especially in the struggle against dishonest forces, the virtue of man, and even his holiness are not always sufficient to guarantee him his daily bread, and since social structures, through their natural interplay, ought to be devised to thwart the efforts of the unscrupulous and enable all men of good will to attain their legitimate share of temporal happiness, We earnestly desire that you should take an active part in the organization of society with this objective in mind. And, to this end, whilst your priests will zealously devote efforts to the sanctification of souls, to the defense of the Church, and also to works of charity in the strict sense, you shall select a few of them, level-headed and of active disposition, holders of Doctors' degrees in philosophy and theology, thoroughly acquainted with the history of ancient and modern civilizations, and you shall set them to the not-so-lofty but more practical study of the social science so that you may place them at the opportune time at the helm of your works of Catholic action. However, let not these priests be misled, in the maze of current opinions, by the miracles of a false Democracy. Let them not borrow from the Rhetoric of the worst enemies of the Church and of the people, the high-flown phrases, full of promises; which are as high-sounding as unattainable. Let them be convinced that the social question and social science did not arise only yesterday; that the Church and the State, at all times and in happy concert, have raised up fruitful organizations to this end; that the Church, which has never betrayed the happiness of the people by consenting to dubious alliances, does not have to free herself from the past; that all that is needed is to take up again, with the help of the true workers for a social restoration, the organisms which the Revolution shattered, and to adapt them, in the same Christian spirit that inspired them, to the new environment arising from the material development of today's society. Indeed, the true friends of the people are neither revolutionaries, nor innovators: they are traditionalists.

We desire that the Sillonist youth, freed from their errors, far from impeding this work which is eminently worthy of your pastoral care, should bring to it their loyal and effective contribution in an orderly manner and with befitting submission.

We now turn towards the leaders of the Sillon with the confidence of a father who speaks to his children, and We ask them for their own good, and for the good of the Church and of France, to turn their leadership over to you. We are certainly aware of the extent of the sacrifice that We request from them, but We know them to be of a sufficiently generous disposition to accept it and, in advance, in the Name of Our Lord Jesus Christ whose unworthy representative We are, We bless them for this. As to the rank and file of the Sillon, We wish that they group themselves according to dioceses in order to work, under the authority of their respective bishops, for the Christian and Catholic regeneration of the people, as well as for the improvement of their lot. These diocesan groups will be independent from one another for the time being. And, in order to show clearly that they have broken with the errors of the past, they will take the name of "Catholic Sillon", and each of the members will add to his Sillonist title the "Catholic" qualification. It goes without saying that each Catholic Sillonist will remain free to retain his political preferences, provided they are purified of everything that is not entirely conformable to the doctrine of the Church. Should some groups refuse, Venerable Brethren, to submit to these conditions, you should

consider that very fact that they are refusing to submit to your authority. Then, you will have to examine whether they stay within the limits of pure politics or economics, or persist in their former errors. In the former case, it is clear that you will have no more to do with them than with the general body of the faithful; in the latter case, you will have to take appropriate measures, with prudence but with firmness also. Priests will have to keep entirely out of the dissident groups, and they shall be content to extend the help of their sacred ministry to each member individually, applying to them in the tribunal of penitence the common rules of morals in respect to doctrine and conduct. As for the catholic groups, whilst the priests and the seminarists may favor and help them, they shall abstain from joining them as members; for it is fitting that the priestly phalanx should remain above lay associations even when these are most useful and inspired by the best spirit. Such are the practical measures with which We have deemed necessary to confirm this letter on the Sillon and the Sillonists. From the depths of Our soul We pray that the Lord may cause these men and young people to understand the grave reasons which have prompted it. May He give them the docility of heart and the courage to show to the Church the sincerity of their Catholic fervor. As for you, Venerable Brethren, may the Lord inspire in your hearts towards them – since they will be yours henceforth – the sentiments of a true fatherly love.

In expressing this hope, and to obtain these results which are so desirable, We grant to you, to your clergy and to your people, Our Apostolic benediction with all Our heart.

Given at St. Peter's, Rome, on the 25th August 1910, the eighth year of Our Pontificate.

Pius X, Pope

Pascendi Dominici Gregis. On the Doctrine of the Modernists. Pope Pius X - 1907

VENERABLE BRETHERN, HEALTH AND THE APOSTOLIC BLESSING:

1. One of the primary obligations assigned by Christ to the office divinely committed to Us of feeding the Lord's flock is that of guarding with the greatest vigilance the deposit of the faith delivered to the saints, rejecting the profane novelties of words and the gainsaying of knowledge falsely so called. There has never been a time when this watchfulness of the supreme pastor was not necessary to the Catholic body, for owing to the efforts of the enemy of the human race, there have never been lacking "men speaking perverse things,"¹ "vain talkers and seducers,"² "erring and driving into error."³ It must, however, be confessed that these latter days have witnessed a notable increase in the number of the enemies of the Cross of Christ, who, by arts entirely new and full of deceit, are striving to destroy the vital energy of the Church, and, as far as in them lies, utterly to subvert the very Kingdom of Christ. Wherefore We may no longer keep silence, lest We should seem to fail in Our most sacred duty, and lest the kindness that, in the hope of wiser counsels, We have hitherto shown them, should be set down to lack of diligence in the discharge of Our office.

2. That We should act without delay in this matter is made imperative especially by the fact that the partisans of error are to be sought not only among the Church's open enemies; but, what is to be most dreaded and deplored, in her very bosom, and are the more mischievous the less they keep in the open. We allude, Venerable Brethren, to many who belong to the Catholic laity, and, what is much more sad, to the ranks of the priesthood itself, who, animated by a false zeal for the Church, lacking the solid safeguards of philosophy and theology, nay more, thoroughly imbued with the poisonous doctrines taught by the enemies of the Church, and lost to all sense of modesty, put themselves forward as reformers of the Church; and, forming more boldly into line of attack, assail all that is most sacred in the work of Christ, not sparing even the Person of the Divine Redeemer, whom, with sacrilegious audacity, they degrade to the condition of a simple and ordinary man.

3. Although they express their astonishment that We should number them amongst the enemies of the Church, no one will be reasonably surprised that We should do so, if, leaving out of account the internal disposition of the soul, of which God alone is the Judge, he considers their tenets, their manner of speech, and their action. Nor indeed would he be wrong in

regarding them as the most pernicious of all the adversaries of the Church. For, as We have said, they put into operation their designs for her undoing, not from without but from within. Hence, the danger is present almost in the very veins and heart of the Church, whose injury is the more certain from the very fact that their knowledge of her is more intimate. Moreover, they lay the ax not to the branches and shoots, but to the very root, that is, to the faith and its deepest fibers. And once having struck at this root of immortality, they proceed to diffuse poison through the whole tree, so that there is no part of Catholic truth which they leave untouched, none that they do not strive to corrupt. Further, none is more skillful, none more astute than they, in the employment of a thousand noxious devices; for they play the double part of rationalist and Catholic, and this so craftily that they easily lead the unwary into error; and as audacity is their chief characteristic, there is no conclusion of any kind from which they shrink or which they do not thrust forward with pertinacity and assurance. To this must be added the fact, which indeed is well calculated to deceive souls, that they lead a life of the greatest activity, of assiduous and ardent application to every branch of learning, and that they possess, as a rule, a reputation for irreproachable morality. Finally, there is the fact which is all but fatal to the hope of cure that their very doctrines have given such a bent to their minds, that they disdain all authority and brook no restraint; and relying upon a false conscience, they attempt to ascribe to a love of truth that which is in reality the result of pride and obstinacy.

Once indeed We had hopes of recalling them to a better mind, and to this end We first of all treated them with kindness as Our children, then with severity; and at last We have had recourse, though with great reluctance, to public reproof. It is known to you, Venerable Brethren, how unavailing have been Our efforts. For a moment they have bowed their head, only to lift it more arrogantly than before. If it were a matter which concerned them alone, We might perhaps have overlooked it; but the security of the Catholic name is at stake. Wherefore We must interrupt a silence which it would be criminal to prolong, that We may point out to the whole Church, as they really are, men who are badly disguised.

4. It is one of the cleverest devices of the Modernists (as they are commonly and rightly called) to present their doctrines without order and systematic arrangement, in a scattered and disjointed manner, so as to make it appear as if their minds were in doubt or hesitation, whereas in reality they are quite fixed and steadfast. For this reason it will be of advantage, Venerable Brethren, to bring their teachings together here into one group, and to point out their interconnection, and thus to pass to an examination of the sources of the errors, and to prescribe remedies for averting the evil results.

5. To proceed in an orderly manner in this somewhat abstruse subject, it must first of all be noted that the Modernist sustains and includes within himself a manifold personality; he is a philosopher, a believer, a theologian, an historian, a critic, an apologist, a reformer. These roles must be clearly distinguished one from another by all who would accurately understand their system and thoroughly grasp the principles and the outcome of their doctrines.

6. We begin, then, with the philosopher. Modernists place the foundation of religious philosophy in that doctrine which is commonly called Agnosticism. According to this teaching human reason is confined entirely within the field of phenomena, that is to say, to things that appear, and in the manner in which they appear: it has neither the right nor the power to overstep these limits. Hence it is incapable of lifting itself up to God, and of recognizing His existence, even by means of visible things. From this it is inferred that God can never be the direct object of science, and that, as regards history, He must not be considered as an historical subject. Given these premises, everyone will at once perceive what becomes of Natural Theology, of the motives of credibility, of external revelation. The modernists simply sweep them entirely aside; they include them in Intellectualism, which they denounce as a system which is ridiculous and long since defunct. Nor does the fact that the Church has formally condemned these portentous errors exercise the slightest restraint upon them. Yet the Vatican Council has defined, "If anyone says that the one true God, our Creator and Lord, cannot be known with certainty by the natural light of human reason by means of the things that are made, let him be anathema";⁴ and also, "If anyone says that it is not possible or not expedient that man be taught, through the medium of divine revelation, about God and the worship to be paid Him, let him be anathema";⁵ and finally, "If anyone says that divine revelation cannot be made credible by external signs, and that therefore men should be drawn to the faith only by their personal internal experience or by private inspiration, let him be anathema."⁶ It may be asked, in what way do the Modernists contrive to make the transition from Agnosticism, which is a state of pure nescience, to scientific and historic Atheism, which is a doctrine of positive denial; and consequently, by what legitimate process of reasoning, they proceed from the fact of ignorance as to whether God has

in fact intervened in the history of the human race or not, to explain this history, leaving God out altogether, as if He really had not intervened. Let him answer who can. Yet it is a fixed and established principle among them that both science and history must be atheistic: and within their boundaries there is room for nothing but phenomena; God and all that is divine are utterly excluded. We shall soon see clearly what, as a consequence of this most absurd teaching, must be held touching the most sacred Person of Christ, and the mysteries of His life and death, and of His Resurrection and Ascension into Heaven.

7. However, this Agnosticism is only the negative part of the system of the Modernists: the positive part consists in what they call vital immanence. Thus they advance from one to the other. Religion, whether natural or supernatural, must, like every other fact, admit of some explanation. But when natural theology has been destroyed, and the road to revelation closed by the rejection of the arguments of credibility, and all external revelation absolutely denied, it is clear that this explanation will be sought in vain outside of man himself. It must, therefore, be looked for in man; and since religion is a form of life, the explanation must certainly be found in the life of man. In this way is formulated the principle of religious immanence. Moreover, the first actuation, so to speak, of every vital phenomenon — and religion, as noted above, belongs to this category — is due to a certain need or impulsion; but speaking more particularly of life, it has its origin in a movement of the heart, which movement is called a sense. Therefore, as God is the object of religion, we must conclude that faith, which is the basis and foundation of all religion, must consist in a certain interior sense, originating in a need of the divine. This need of the divine, which is experienced only in special and favorable circumstances, cannot of itself appertain to the domain of consciousness, but is first latent beneath consciousness, or, to borrow a term from modern philosophy, in the subconsciousness, where also its root lies hidden and undetected.

It may perhaps be asked how it is that this need of the divine which man experiences within himself resolves itself into religion? To this question the Modernist reply would be as follows: Science and history are confined within two boundaries, the one external, namely, the visible world, the other internal, which is consciousness. When one or other of these limits has been reached, there can be no further progress, for beyond is the unknowable. In presence of this unknowable, whether it is outside man and beyond the visible world of nature, or lies hidden within the subconsciousness, the need of the divine in a soul which is prone to religion excites — according to the principles of Fideism, without any previous advertence of the mind — a certain special sense, and this sense possesses, implied within itself both as its own object and as its intrinsic cause, the divine reality itself, and in a way unites man with God. It is this sense to which Modernists give the name of faith, and this is what they hold to be the beginning of religion.

8. But we have not yet reached the end of their philosophizing, or, to speak more accurately, of their folly. Modernists find in this sense not only faith, but in and with faith, as they understand it, they affirm that there is also to be found revelation. For, indeed, what more is needed to constitute a revelation? Is not that religious sense which is perceptible in the conscience, revelation, or at least the beginning of revelation? Nay, is it not God Himself manifesting Himself, indistinctly, it is true, in this same religious sense, to the soul? And they add: Since God is both the object and the cause of faith, this revelation is at the same time of God and from God, that is to say, God is both the Revealer and the Revealed.

From this, Venerable Brethren, springs that most absurd tenet of the Modernists, that every religion, according to the different aspect under which it is viewed, must be considered as both natural and supernatural. It is thus that they make consciousness and revelation synonymous. From this they derive the law laid down as the universal standard, according to which religious consciousness is to be put on an equal footing with revelation, and that to it all must submit, even the supreme authority of the Church, whether in the capacity of teacher, or in that of legislator in the province of sacred liturgy or discipline.

9. In all this process, from which, according to the Modernists, faith and revelation spring, one point is to be particularly noted, for it is of capital importance on account of the historicocritical corollaries which they deduce from it. The unknowable they speak of does not present itself to faith as something solitary and isolated; but on the contrary in close conjunction with some phenomenon, which, though it belongs to the realms of science or history, yet to some extent exceeds their limits. Such a phenomenon may be a fact of nature containing within itself something mysterious; or it may be a man,

whose character, actions, and words cannot, apparently, be reconciled with the ordinary laws of history. Then faith, attracted by the unknowable which is united with the phenomenon, seizes upon the whole phenomenon, and, as it were, permeates it with its own life. From this two things follow. The first is a sort of transfiguration of the phenomenon, by its elevation above its own true conditions, an elevation by which it becomes more adapted to clothe itself with the form of the divine character which faith will bestow upon it. The second consequence is a certain disfiguration — so it may be called — of the same phenomenon, arising from the fact that faith attributes to it, when stripped of the circumstances of place and time, characteristics which it does not really possess; and this takes place especially in the case of the phenomena of the past, and the more fully in the measure of their antiquity. From these two principles the Modernists deduce two laws, which, when united with a third which they have already derived from agnosticism, constitute the foundation of historic criticism. An example may be sought in the Person of Christ. In the Person of Christ, they say, science and history encounter nothing that is not human. Therefore, in virtue of the first canon deduced from agnosticism, whatever there is in His history suggestive of the divine must be rejected. Then, according to the second canon, the historical Person of Christ was transfigured by faith; therefore everything that raises it above historical conditions must be removed. Lastly, the third canon, which lays down that the Person of Christ has been disfigured by faith, requires that everything should be excluded, deeds and words and all else, that is not in strict keeping with His character, condition, and education, and with the place and time in which He lived. A method of reasoning which is passing strange, but in it we have the Modernist criticism.

10. It is thus that the religious sense, which through the agency of vital immanence emerges from the lurking-places of the subconsciousness, is the germ of all religion, and the explanation of everything that has been or ever will be in any religion. This sense, which was at first only rudimentary and almost formless, under the influence of that mysterious principle from which it originated, gradually matured with the progress of human life, of which, as has been said, it is a certain form. This, then, is the origin of all, even of supernatural religion. For religions are mere developments of this religious sense. Nor is the Catholic religion an exception; it is quite on a level with the rest; for it was engendered, by the process of vital immanence, and by no other way, in the consciousness of Christ, who was a man of the choicest nature, whose like has never been, nor will be. In hearing these things we shudder indeed at so great an audacity of assertion and so great a sacrilege. And yet, Venerable Brethren, these are not merely the foolish babblings of unbelievers. There are Catholics, yea, and priests too, who say these things openly; and they boast that they are going to reform the Church by these ravings! The question is no longer one of the old error which claimed for human nature a sort of right to the supernatural. It has gone far beyond that, and has reached the point when it is affirmed that our most holy religion, in the man Christ as in us, emanated from nature spontaneously and of itself. Nothing assuredly could be more utterly destructive of the whole supernatural order. For this reason the Vatican Council most justly decreed: “If anyone says that man cannot be raised by God to a knowledge and perfection which surpasses nature, but that he can and should, by his own efforts and by a constant development, attain finally to the possession of all truth and good, let him be anathema.”⁷

11. So far, Venerable Brethren, there has been no mention of the intellect. It also, according to the teaching of the Modernists, has its part in the act of faith. And it is of importance to see how. In that sense of which We have frequently spoken, since sense is not knowledge, they say God, indeed, presents Himself to man, but in a manner so confused and indistinct that He can hardly be perceived by the believer. It is therefore necessary that a certain light should be cast upon this sense so that God may clearly stand out in relief and be set apart from it. This is the task of the intellect, whose office it is to reflect and to analyze; and by means of it, man first transforms into mental pictures the vital phenomena which arise within him, and then expresses them in words. Hence the common saying of Modernists: that the religious man must think his faith. The mind then, encountering this sense, throws itself upon it, and works in it after the manner of a painter who restores to greater clearness the lines of a picture that have been dimmed with age. The simile is that of one of the leaders of Modernism. The operation of the mind in this work is a double one: first, by a natural and spontaneous act it expresses its concept in a simple, popular statement; then, on reflection and deeper consideration, or, as they say, by elaborating its thought, it expresses the idea in secondary propositions, which are derived from the first, but are more precise and distinct. These secondary propositions, if they finally receive the approval of the supreme magisterium of the Church, constitute dogma.

12. We have thus reached one of the principal points in the Modernist's system, namely, the origin and the nature of dogma. For they place the origin of dogma in those primitive and simple formulas, which, under a certain aspect, are necessary to faith; for revelation, to be truly such, requires the clear knowledge of God in the consciousness. But dogma itself, they apparently hold, strictly consists in the secondary formulas .

To ascertain the nature of dogma, we must first find the relation which exists between the religious formulas and the religious sense. This will be readily perceived by anyone who holds that these formulas have no other purpose than to furnish the believer with a means of giving to himself an account of his faith. These formulas therefore stand midway between the believer and his faith; in their relation to the faith they are the inadequate expression of its object, and are usually called symbols; in their relation to the believer they are mere instruments.

Hence it is quite impossible to maintain that they absolutely contain the truth: for, in so far as they are symbols, they are the images of truth, and so must be adapted to the religious sense in its relation to man; and as instruments, they are the vehicles of truth, and must therefore in their turn be adapted to man in his relation to the religious sense. But the object of the religious sense, as something contained in the absolute, possesses an infinite variety of aspects, of which now one, now another, may present itself. In like manner he who believes can avail himself of varying conditions. Consequently, the formulas which we call dogma must be subject to these vicissitudes, and are, therefore, liable to change. Thus the way is open to the intrinsic evolution of dogma. Here we have an immense structure of sophisms which ruin and wreck all religion.

13. Dogma is not only able, but ought to evolve and to be changed. This is strongly affirmed by the Modernists, and clearly flows from their principles. For among the chief points of their teaching is the following, which they deduce from the principle of vital immanence, namely, that religious formulas if they are to be really religious and not merely intellectual speculations, ought to be living and to live the life of the religious sense. This is not to be understood to mean that these formulas, especially if merely imaginative, were to be invented for the religious sense. Their origin matters nothing, any more than their number or quality. What is necessary is that the religious sense — with some modification when needful — should vitally assimilate them. In other words, it is necessary that the primitive formula be accepted and sanctioned by the heart; and similarly the subsequent work from which are brought forth the secondary formulas must proceed under the guidance of the heart. Hence it comes that these formulas, in order to be living, should be, and should remain, adapted to the faith and to him who believes. Wherefore, if for any reason this adaptation should cease to exist, they lose their first meaning and accordingly need to be changed. In view of the fact that the character and lot of dogmatic formulas are so unstable, it is no wonder that Modernists should regard them so lightly and in such open disrespect, and have no consideration or praise for anything but the religious sense and for the religious life. In this way, with consummate audacity, they criticize the Church, as having strayed from the true path by failing to distinguish between the religious and moral sense of formulas and their surface meaning, and by clinging vainly and tenaciously to meaningless formulas, while religion itself is allowed to go to ruin. "Blind" - they are, and "leaders of the blind" puffed up with the proud name of science, they have reached that pitch of folly at which they pervert the eternal concept of truth and the true meaning of religion; in introducing a new system in which "they are seen to be under the sway of a blind and unchecked passion for novelty, thinking not at all of finding some solid foundation of truth, but despising the holy and apostolic traditions, they embrace other and vain, futile, uncertain doctrines, unapproved by the Church, on which, in the height of their vanity, they think they can base and maintain truth itself."⁸

14. Thus far, Venerable Brethren, We have considered the Modernist as a philosopher. Now if We proceed to consider him as a believer, and seek to know how the believer, according to Modernism, is marked off from the philosopher, it must be observed that, although the philosopher recognizes the reality of the divine as the object of faith, still this reality is not to be found by him but in the heart of the believer, as an object of feeling and affirmation, and therefore confined within the sphere of phenomena; but the question as to whether in itself it exists outside that feeling and affirmation is one which the philosopher passes over and neglects. For the Modernist believer, on the contrary, it is an established and certain fact that the reality of the divine does really exist in itself and quite independently of the person who believes in it. If you ask on what foundation this assertion of the believer rests, he answers: In the personal experience of the individual. On this head the Modernists differ from the Rationalists only to fall into the views of the Protestants and pseudo-mystics. The following

is their manner of stating the question: In the religious sense one must recognize a kind of intuition of the heart which puts man in immediate contact with the reality of God, and infuses such a persuasion of God's existence and His action both within and without man as far to exceed any scientific conviction. They assert, therefore, the existence of a real experience, and one of a kind that surpasses all rational experience. If this experience is denied by some, like the Rationalists, they say that this arises from the fact that such persons are unwilling to put themselves in the moral state necessary to produce it. It is this experience which makes the person who acquires it to be properly and truly a believer.

How far this position is removed from that of Catholic teaching! We have already seen how its fallacies have been condemned by the Vatican Council. Later on, we shall see how these errors, combined with those which we have already mentioned, open wide the way to Atheism. Here it is well to note at once that, given this doctrine of experience united with that of symbolism, every religion, even that of paganism, must be held to be true. What is to prevent such experiences from being found in any religion? In fact, that they are so is maintained by not a few. On what grounds can Modernists deny the truth of an experience affirmed by a follower of Islam? Will they claim a monopoly of true experiences for Catholics alone? Indeed, Modernists do not deny, but actually maintain, some confusedly, others frankly, that all religions are true. That they cannot feel otherwise is obvious. For on what ground, according to their theories, could falsity be predicated of any religion whatsoever? Certainly it would be either on account of the falsity of the religious sense or on account of the falsity of the formula pronounced by the mind. Now the religious sense, although it maybe more perfect or less perfect, is always one and the same; and the intellectual formula, in order to be true, has but to respond to the religious sense and to the believer, whatever be the intellectual capacity of the latter. In the conflict between different religions, the most that Modernists can maintain is that the Catholic has more truth because it is more vivid, and that it deserves with more reason the name of Christian because it corresponds more fully with the origins of Christianity. No one will find it unreasonable that these consequences flow from the premises. But what is most amazing is that there are Catholics and priests, who, We would fain believe, abhor such enormities, and yet act as if they fully approved of them. For they lavish such praise and bestow such public honor on the teachers of these errors as to convey the belief that their admiration is not meant merely for the persons, who are perhaps not devoid of a certain merit, but rather for the sake of the errors which these persons openly profess and which they do all in their power to propagate.

15. There is yet another element in this part of their teaching which is absolutely contrary to Catholic truth. For what is laid down as to experience is also applied with destructive effect to tradition, which has always been maintained by the Catholic Church. Tradition, as understood by the Modernists, is a communication with others of an original experience, through preaching by means of the intellectual formula. To this formula, in addition to its representative value they attribute a species of suggestive efficacy which acts firstly in the believer by stimulating the religious sense, should it happen to have grown sluggish, and by renewing the experience once acquired, and secondly, in those who do not yet believe by awakening in them for the first time the religious sense and producing the experience. In this way is religious experience spread abroad among the nations; and not merely among contemporaries by preaching, but among future generations both by books and by oral transmission from one to another. Sometimes this communication of religious experience takes root and thrives, at other times it withers at once and dies. For the Modernists, to live is a proof of truth, since for them life and truth are one and the same thing. Thus we are once more led to infer that all existing religions are equally true, for otherwise they would not survive.

16. We have proceeded sufficiently far, Venerable Brethren, to have before us enough, and more than enough, to enable us to see what are the relations which Modernists establish between faith and science — including, as they are wont to do under that name, history. And in the first place it is to be held that the object-matter of the one is quite extraneous to and separate from the object-matter of the other. For faith occupies itself solely with something which science declares to be for it unknowable. Hence each has a separate scope assigned to it: science is entirely concerned with phenomena, into which faith does not at all enter; faith, on the contrary, concerns itself with the divine, which is entirely unknown to science. Thus it is contended that there can never be any dissension between faith and science, for if each keeps on its own ground they can never meet and therefore never can be in contradiction. And if it be objected that in the visible world there are some things which appertain to faith, such as the human life of Christ, the Modernists reply by denying this. For though such

things come within the category of phenomena, still in as far as they are lived by faith and in the way already described have been by faith transfigured and disfigured, they have been removed from the world of sense and transferred into material for the divine. Hence should it be further asked whether Christ has wrought real miracles, and made real prophecies, whether He rose truly from the dead and ascended into Heaven, the answer of agnostic science will be in the negative and the answer of faith in the affirmative yet there will not be, on that account, any conflict between them. For it will be denied by the philosopher as a philosopher speaking to philosophers and considering Christ only in historical reality; and it will be affirmed by the believer as a believer speaking to believers and considering the life of Christ as lived again by the faith and in the faith.

17. It would be a great mistake, nevertheless, to suppose that, according to these theories, one is allowed to believe that faith and science are entirely independent of each other. On the side of science that is indeed quite true and correct, but it is quite otherwise with regard to faith, which is subject to science, not on one but on three grounds. For in the first place it must be observed that in every religious fact, when one takes away the divine reality and the experience of it which the believer possesses, everything else, and especially the religious formulas, belongs to the sphere of phenomena and therefore falls under the control of science. Let the believer go out of the world if he will, but so long as he remains in it, whether he like it or not, he cannot escape from the laws, the observation, the judgments of science and of history. Further, although it is contended that God is the object of faith alone, the statement refers only to the divine reality, not to the idea of God. The latter also is subject to science which, while it philosophizes in what is called the logical order, soars also to the absolute and the ideal. It is therefore the right of philosophy and of science to form its knowledge concerning the idea of God, to direct it in its evolution and to purify it of any extraneous elements which may have entered into it. Hence we have the Modernist axiom that the religious evolution ought to be brought into accord with the moral and intellectual, or as one whom they regard as their leader has expressed it, ought to be subject to it. Finally, man does not suffer a dualism to exist in himself, and the believer therefore feels within him an impelling need so to harmonize faith with science that it may never oppose the general conception which science sets forth concerning the universe.

Thus it is evident that science is to be entirely independent of faith, while on the other hand, and notwithstanding that they are supposed to be strangers to each other, faith is made subject to science. All this, Venerable Brethren, is in formal opposition to the teachings of Our predecessor, Pius IX, where he lays it down that: “In matters of religion it is the duty of philosophy not to command but to serve, not to prescribe what is to be believed, but to embrace what is to be believed with reasonable obedience, not to scrutinize the depths of the mysteries of God, but to venerate them devoutly and humbly.”⁹

The Modernists completely invert the parts, and of them may be applied the words which another of Our predecessors Gregory IX, addressed to some theologians of his time: “Some among you, puffed up like bladders with the spirit of vanity strive by profane novelties to cross the boundaries fixed by the Fathers, twisting the meaning of the sacred text...to the philosophical teaching of the rationalists, not for the profit of their hearer but to make a show of science...these men, led away by various and strange doctrines, turn the head into the tail and force the queen to serve the handmaid.”¹⁰

18. This will appear more clearly to anybody who studies the conduct of Modernists, which is in perfect harmony with their teachings. In their writings and addresses they seem not unfrequently to advocate doctrines which are contrary one to the other, so that one would be disposed to regard their attitude as double and doubtful. But this is done deliberately and advisedly, and the reason of it is to be found in their opinion as to the mutual separation of science and faith. Thus in their books one finds some things which might well be approved by a Catholic, but on turning over the page one is confronted by other things which might well have been dictated by a rationalist. When they write history they make no mention of the divinity of Christ, but when they are in the pulpit they profess it clearly; again, when they are dealing with history they take no account of the Fathers and the Councils, but when they catechize the people, they cite them respectfully. In the same way they draw their distinctions between exegesis which is theological and pastoral and exegesis which is scientific and historical. So, too, when they treat of philosophy, history, and criticism, acting on the principle that science in no way depends upon faith, they feel no especial horror in treading in the footsteps of Luther¹¹ and are wont to display a manifold contempt for Catholic doctrines, for the Holy Fathers, for the Ecumenical Councils, for the ecclesiastical magisterium; and should they be taken to task for this, they complain that they are being deprived of their liberty. Lastly, maintaining the

theory that faith must be subject to science, they continuously and openly rebuke the Church on the ground that she resolutely refuses to submit and accommodate her dogmas to the opinions of philosophy; while they, on their side, having for this purpose blotted out the old theology, endeavor to introduce a new theology which shall support the aberrations of philosophers.

19. At this point, Venerable Brethren, the way is opened for us to consider the Modernists in the theological arena — a difficult task, yet one that may be disposed of briefly. It is a question of effecting the conciliation of faith with science, but always by making the one subject to the other. In this matter the Modernist theologian takes exactly the same principles which we have seen employed by the Modernist philosopher — the principles of immanence and symbolism — and applies them to the believer. The process is an extremely simple one. The philosopher has declared: The principle of faith is immanent; the believer has added: This principle is God; and the theologian draws the conclusion: God is immanent in man. Thus we have theological immanence. So, too, the philosopher regards it as certain that the representations of the object of faith are merely symbolical; the believer has likewise affirmed that the object of faith is God in himself; and the theologian proceeds to affirm that: The representations of the divine reality are symbolical. And thus we have theological symbolism. These errors are truly of the gravest kind and the pernicious character of both will be seen clearly from an examination of their consequences. For, to begin with symbolism, since symbols are but symbols in regard to their objects and only instruments in regard to the believer, it is necessary first of all, according to the teachings of the Modernists, that the believer does not lay too much stress on the formula, as formula, but avail himself of it only for the purpose of uniting himself to the absolute truth which the formula at once reveals and conceals, that is to say, endeavors to express but without ever succeeding in doing so. They would also have the believer make use of the formulas only in as far as they are helpful to him, for they are given to be a help and not a hindrance; with proper regard, however, for the social respect due to formulas which the public magisterium has deemed suitable for expressing the common consciousness until such time as the same magisterium shall provide otherwise. Concerning immanence it is not easy to determine what Modernists precisely mean by it, for their own opinions on the subject vary. Some understand it in the sense that God working in man is more intimately present in him than man is even in himself; and this conception, if properly understood, is irreproachable. Others hold that the divine action is one with the action of nature, as the action of the first cause is one with the action of the secondary cause; and this would destroy the supernatural order. Others, finally, explain it in a way which savors of pantheism, and this, in truth, is the sense which best fits in with the rest of their doctrines.

20. With this principle of immanence is connected another which may be called the principle of divine permanence. It differs from the first in much the same way as the private experience differs from the experience transmitted by tradition. An example illustrating what is meant will be found in the Church and the sacraments. The Church and the sacraments according to the Modernists, are not to be regarded as having been instituted by Christ Himself. This is barred by agnosticism, which recognizes in Christ nothing more than a man whose religious consciousness has been, like that of all men, formed by degrees; it is also barred by the law of immanence, which rejects what they call external application; it is further barred by the law of evolution, which requires, for the development of the germs, time and a certain series of circumstances; it is finally, barred by history, which shows that such in fact has been the course of things. Still it is to be held that both Church and sacraments have been founded mediately by Christ. But how? In this way: All Christian consciences were, they affirm, in a manner virtually included in the conscience of Christ as the plant is included in the seed. But as the branches live the life of the seed, so, too, all Christians are to be said to live the life of Christ. But the life of Christ, according to faith, is divine, and so, too, is the life of Christians. And if this life produced, in the course of ages, both the Church and the sacraments, it is quite right to say that their origin is from Christ and is divine. In the same way they make out that the Holy Scriptures and the dogmas are divine. And in this, the Modernist theology may be said to reach its completion. A slender provision, in truth, but more than enough for the theologian who professes that the conclusions of science, whatever they may be, must always be accepted! No one will have any difficulty in making the application of these theories to the other points with which We propose to deal.

21. Thus far We have touched upon the origin and nature of faith. But as faith has many branches, and chief among them the Church, dogma, worship, devotions, the Books which we call “sacred,” it concerns us to know what the Modernists

teach concerning them. To begin with dogma, We have already indicated its origin and nature. Dogma is born of a sort of impulse or necessity by virtue of which the believer elaborates his thought so as to render it clearer to his own conscience and that of others. This elaboration consists entirely in the process of investigating and refining the primitive mental formula, not indeed in itself and according to any logical explanation, but according to circumstances, or vitally as the Modernists somewhat less intelligibly describe it. Hence it happens that around this primitive formula secondary formulas, as We have already indicated, gradually continue to be formed, and these subsequently grouped into one body, or one doctrinal construction and further sanctioned by the public magisterium as responding to the common consciousness, are called dogma. Dogma is to be carefully distinguished from the speculations of theologians which, although not alive with the life of dogma, are not without their utility as serving both to harmonize religion with science and to remove opposition between them, and to illumine and defend religion from without, and it may be even to prepare the matter for future dogma. Concerning worship there would not be much to be said, were it not that under this head are comprised the sacraments, concerning which the Modernist errors are of the most serious character. For them the sacraments are the resultant of a double impulse or need — for, as we have seen, everything in their system is explained by inner impulses or necessities. The first need is that of giving some sensible manifestation to religion; the second is that of expressing it, which could not be done without some sensible form and consecrating acts, and these are called sacraments. But for the Modernists, sacraments are bare symbols or signs, though not devoid of a certain efficacy — an efficacy, they tell us, like that of certain phrases vulgarly described as having caught the popular ear, inasmuch as they have the power of putting certain leading ideas into circulation, and of making a marked impression upon the mind. What the phrases are to the ideas, that the sacraments are to the religious sense, that and nothing more. The Modernists would express their mind more clearly were they to affirm that the sacraments are instituted solely to foster the faith but this is condemned by the Council of Trent: If anyone says that these sacraments are instituted solely to foster the faith, let him be anathema.¹²

22. We have already touched upon the nature and origin of the Sacred Books. According to the principles of the Modernists they may be rightly described as a summary of experiences, not indeed of the kind that may now and again come to anybody, but those extraordinary and striking experiences which are the possession of every religion. And this is precisely what they teach about our books of the Old and New Testament. But to suit their own theories they note with remarkable ingenuity that, although experience is something belonging to the present, still it may draw its material in like manner from the past and the future inasmuch as the believer by memory lives the past over again after the manner of the present, and lives the future already by anticipation. This explains how it is that the historical and apocalyptic books are included among the Sacred Writings. God does indeed speak in these books through the medium of the believer, but according to Modernist theology, only by immanence and vital permanence. We may ask, what then becomes of inspiration? Inspiration, they reply, is in nowise distinguished from that impulse which stimulates the believer to reveal the faith that is in him by words of writing, except perhaps by its vehemence. It is something like that which happens in poetical inspiration, of which it has been said: There is a God in us, and when he stirreth he sets us afire. It is in this sense that God is said to be the origin of the inspiration of the Sacred Books. The Modernists moreover affirm concerning this inspiration, that there is nothing in the Sacred Books which is devoid of it. In this respect some might be disposed to consider them as more orthodox than certain writers in recent times who somewhat restrict inspiration, as, for instance, in what have been put forward as so-called tacit citations. But in all this we have mere verbal conjuring. For if we take the Bible, according to the standards of agnosticism, namely, as a human work, made by men for men, albeit the theologian is allowed to proclaim that it is divine by immanence, what room is there left in it for inspiration? The Modernists assert a general inspiration of the Sacred Books, but they admit no inspiration in the Catholic sense.

23. A wider field for comment is opened when we come to what the Modernist school has imagined to be the nature of the Church. They begin with the supposition that the Church has its birth in a double need; first, the need of the individual believer to communicate his faith to others, especially if he has had some original and special experience, and secondly, when the faith has become common to many, the need of the collectivity to form itself into a society and to guard, promote, and propagate the common good. What, then, is the Church? It is the product of the collective conscience, that is to say, of the association of individual consciences which, by virtue of the principle of vital permanence, depend all on one first believer, who for Catholics is Christ. Now every society needs a directing authority to guide its members towards the

common end, to foster prudently the elements of cohesion, which in a religious society are doctrine and worship. Hence the triple authority in the Catholic Church, disciplinary, dogmatic, liturgical. The nature of this authority is to be gathered from its origin, and its rights and duties from its nature. In past times it was a common error that authority came to the Church from without, that is to say directly from God; and it was then rightly held to be autocratic. But this conception has now grown obsolete. For in the same way as the Church is a vital emanation of the collectivity of consciences, so too authority emanates vitally from the Church itself. Authority, therefore, like the Church, has its origin in the religious conscience, and, that being so, is subject to it. Should it disown this dependence it becomes a tyranny. For we are living in an age when the sense of liberty has reached its highest development. In the civil order the public conscience has introduced popular government. Now there is in man only one conscience, just as there is only one life. It is for the ecclesiastical authority, therefore, to adopt a democratic form, unless it wishes to provoke and foment an intestine conflict in the consciences of mankind. The penalty of refusal is disaster. For it is madness to think that the sentiment of liberty, as it now obtains, can recede. Were it forcibly pent up and held in bonds, the more terrible would be its outburst, sweeping away at once both Church and religion. Such is the situation in the minds of the Modernists, and their one great anxiety is, in consequence, to find a way of conciliation between the authority of the Church and the liberty of the believers.

24. But it is not only within her own household that the Church must come to terms. Besides her relations with those within, she has others with those who are outside. The Church does not occupy the world all by herself; there are other societies in the world., with which she must necessarily have dealings and contact. The rights and duties of the Church towards civil societies must, therefore, be determined, and determined, of course, by her own nature, that, to wit, which the Modernists have already described to us. The rules to be applied in this matter are clearly those which have been laid down for science and faith, though in the latter case the question turned upon the object, while in the present case we have one of ends. In the same way, then, as faith and science are alien to each other by reason of the diversity of their objects, Church and State are strangers by reason of the diversity of their ends, that of the Church being spiritual while that of the State is temporal. Formerly it was possible to subordinate the temporal to the spiritual and to speak of some questions as mixed, conceding to the Church the position of queen and mistress in all such, because the Church was then regarded as having been instituted immediately by God as the author of the supernatural order. But this doctrine is today repudiated alike by philosophers and historians. The state must, therefore, be separated from the Church, and the Catholic from the citizen. Every Catholic, from the fact that he is also a citizen, has the right and the duty to work for the common good in the way he thinks best, without troubling himself about the authority of the Church, without paying any heed to its wishes, its counsels, its orders — nay, even in spite of its rebukes. For the Church to trace out and prescribe for the citizen any line of action, on any pretext whatsoever, is to be guilty of an abuse of authority, against which one is bound to protest with all one's might. Venerable Brethren, the principles from which these doctrines spring have been solemnly condemned by Our predecessor, Pius VI, in his Apostolic Constitution *Auctorem fidei*.¹³

25. But it is not enough for the Modernist school that the State should be separated from the Church. For as faith is to be subordinated to science as far as phenomenal elements are concerned, so too in temporal matters the Church must be subject to the State. This, indeed, Modernists may not yet say openly, but they are forced by the logic of their position to admit it. For granted the principle that in temporal matters the State possesses the sole power, it will follow that when the believer, not satisfied with merely internal acts of religion, proceeds to external acts — such for instance as the reception or administration of the sacraments — these will fall under the control of the State. What will then become of ecclesiastical authority, which can only be exercised by external acts? Obviously it will be completely under the dominion of the State. It is this inevitable consequence which urges many among liberal Protestants to reject all external worship — nay, all external religious fellowship, and leads them to advocate what they call individual religion. If the Modernists have not yet openly proceeded so far, they ask the Church in the meanwhile to follow of her own accord in the direction in which they urge her and to adapt herself to the forms of the State. Such are their ideas about disciplinary authority. But much more evil and pernicious are their opinions on doctrinal and dogmatic authority. The following is their conception of the magisterium of the Church: No religious society, they say, can be a real unit unless the religious conscience of its members be one, and also the formula which they adopt. But this double unity requires a kind of common mind whose office is to find and determine the formula that corresponds best with the common conscience; and it must have, moreover, an authority sufficient to enable

it to impose on the community the formula which has been decided upon. From the combination and, as it were, fusion of these two elements, the common mind which draws up the formula and the authority which imposes it, arises, according to the Modernists, the notion of the ecclesiastical magisterium. And, as this magisterium springs, in its last analysis, from the individual consciences and possesses its mandate of public utility for their benefit, it necessarily follows that the ecclesiastical magisterium must be dependent upon them, and should therefore be made to bow to the popular ideals. To prevent individual consciences from expressing freely and openly the impulses they feel, to hinder criticism from urging forward dogma in the path of its necessary evolution, is not a legitimate use but an abuse of a power given for the public weal. So too a due method and measure must be observed in the exercise of authority. To condemn and proscribe a work without the knowledge of the author, without hearing his explanations, without discussion, is something approaching to tyranny. And here again it is a question of finding a way of reconciling the full rights of authority on the one hand and those of liberty on the other. In the meantime the proper course for the Catholic will be to proclaim publicly his profound respect for authority, while never ceasing to follow his own judgment. Their general direction for the Church is as follows: that the ecclesiastical authority, since its end is entirely spiritual, should strip itself of that external pomp which adorns it in the eyes of the public. In this, they forget that while religion is for the soul, it is not exclusively for the soul, and that the honor paid to authority is reflected back on Christ who instituted it.

26. To conclude this whole question of faith and its various branches, we have still to consider, Venerable Brethren, what the Modernists have to say about the development of the one and the other. First of all they lay down the general principle that in a living religion everything is subject to change, and must in fact be changed. In this way they pass to what is practically their principal doctrine, namely, evolution. To the laws of evolution everything is subject under penalty of death — dogma, Church, worship, the Books we revere as sacred, even faith itself. The enunciation of this principle will not be a matter of surprise to anyone who bears in mind what the Modernists have had to say about each of these subjects. Having laid down this law of evolution, the Modernists themselves teach us how it operates. And first, with regard to faith. The primitive form of faith, they tell us, was rudimentary and common to all men alike, for it had its origin in human nature and human life. Vital evolution brought with it progress, not by the accretion of new and purely adventitious forms from without, but by an increasing perfusion of the religious sense into the conscience. The progress was of two kinds: negative, by the elimination of all extraneous elements, such, for example, as those derived from the family or nationality; and positive, by that intellectual and moral refining of man, by means of which the idea of the divine became fuller and clearer, while the religious sense became more acute. For the progress of faith the same causes are to be assigned as those which are adduced above to explain its origin. But to them must be added those extraordinary men whom we call prophets — of whom Christ was the greatest — both because in their lives and their words there was something mysterious which faith attributed to the divinity, and because it fell to their lot to have new and original experiences fully in harmony with the religious needs of their time. The progress of dogma is due chiefly to the fact that obstacles to the faith have to be surmounted, enemies have to be vanquished, and objections have to be refuted. Add to this a perpetual striving to penetrate ever more profoundly into those things which are contained in the mysteries of faith. Thus, putting aside other examples, it is found to have happened in the case of Christ: in Him that divine something which faith recognized in Him was slowly and gradually expanded in such a way that He was at last held to be God. The chief stimulus of the evolution of worship consists in the need of accommodation to the manners and customs of peoples, as well as the need of availing itself of the value which certain acts have acquired by usage. Finally, evolution in the Church itself is fed by the need of adapting itself to historical conditions and of harmonizing itself with existing forms of society. Such is their view with regard to each. And here, before proceeding further, We wish to draw attention to this whole theory of necessities or needs, for beyond all that we have seen, it is, as it were, the base and foundation of that famous method which they describe as historical.

27. Although evolution is urged on by needs or necessities, yet, if controlled by these alone, it would easily overstep the boundaries of tradition, and thus, separated from its primitive vital principle, would make for ruin instead of progress. Hence, by those who study more closely the ideas of the Modernists, evolution is described as a resultant from the conflict of two forces, one of them tending towards progress, the other towards conservation. The conserving force exists in the Church and is found in tradition; tradition is represented by religious authority, and this both by right and in fact. By right, for it is in the very nature of authority to protect tradition: and in fact, since authority, raised as it is above the contingencies

of life, feels hardly, or not at all, the spurs of progress. The progressive force, on the contrary, which responds to the inner needs, lies in the individual consciences and works in them — especially in such of them as are in more close and intimate contact with life. Already we observe, Venerable Brethren, the introduction of that most pernicious doctrine which would make of the laity the factor of progress in the Church. Now it is by a species of covenant and compromise between these two forces of conservation and progress, that is to say between authority and individual consciences, that changes and advances take place. The individual consciences, or some of them, act on the collective conscience, which brings pressure to bear on the depositories of authority to make terms and to keep to them.

With all this in mind, one understands how it is that the Modernists express astonishment when they are reprimanded or punished. What is imputed to them as a fault they regard as a sacred duty. They understand the needs of consciences better than anyone else, since they come into closer touch with them than does the ecclesiastical authority. Nay, they embody them, so to speak, in themselves. Hence, for them to speak and to write publicly is a bounden duty. Let authority rebuke them if it pleases — they have their own conscience on their side and an intimate experience which tells them with certainty that what they deserve is not blame but praise. Then they reflect that, after all, there is no progress without a battle and no battle without its victims; and victims they are willing to be like the prophets and Christ Himself. They have no bitterness in their hearts against the authority which uses them roughly, for after all they readily admit that it is only doing its duty as authority. Their sole grief is that it remains deaf to their warnings, for in this way it impedes the progress of souls, but the hour will most surely come when further delay will be impossible, for if the laws of evolution may be checked for a while they cannot be finally evaded. And thus they go their way, reprimands and condemnations notwithstanding, masking an incredible audacity under a mock semblance of humility. While they make a pretense of bowing their heads, their minds and hands are more boldly intent than ever on carrying out their purposes. And this policy they follow willingly and wittingly, both because it is part of their system that authority is to be stimulated but not dethroned, and because it is necessary for them to remain within the ranks of the Church in order that they may gradually transform the collective conscience. And in saying this, they fail to perceive that they are avowing that the collective conscience is not with them, and that they have no right to claim to be its interpreters.

28. It is thus, Venerable Brethren, that for the Modernists, whether as authors or propagandists, there is to be nothing stable, nothing immutable in the Church. Nor, indeed, are they without forerunners in their doctrines, for it was of these that Our predecessor Pius IX wrote: “These enemies of divine revelation extol human progress to the skies, and with rash and sacrilegious daring would have it introduced into the Catholic religion as if this religion were not the work of God but of man, or some kind of philosophical discovery susceptible of perfection by human efforts.”¹⁴ On the subject of revelation and dogma in particular, the doctrine of the Modernists offers nothing new. We find it condemned in the Syllabus of Pius IX, where it is enunciated in these terms: “Divine revelation is imperfect, and therefore subject to continual and indefinite progress, corresponding with the progress of human reason”;¹⁵ and condemned still more solemnly in the Vatican Council: “The doctrine of the faith which God has revealed has not been proposed to human intelligences to be perfected by them as if it were a philosophical system, but as a divine deposit entrusted to the Spouse of Christ to be faithfully guarded and infallibly interpreted. Hence also that sense of the sacred dogmas is to be perpetually retained which our Holy Mother the Church has once declared, nor is this sense ever to be abandoned on plea or pretext of a more profound comprehension of the truth.”¹⁶ Nor is the development of our knowledge, even concerning the faith, barred by this pronouncement; on the contrary, it is supported and maintained. For the same Council continues: “Let intelligence and science and wisdom, therefore, increase and progress abundantly and vigorously in individuals, and in the mass, in the believer and in the whole Church, throughout the ages and the centuries — but only in its own kind, that is, according to the same dogma, the same sense, the same acceptance.”¹⁷

29. We have studied the Modernist as philosopher, believer, and theologian. It now remains for us to consider him as historian, critic, apologist, and reformer.

30. Some Modernists, devoted to historical studies, seem to be deeply anxious not to be taken for philosophers. About philosophy they profess to know nothing whatever, and in this they display remarkable astuteness, for they are particularly desirous not to be suspected of any prepossession in favor of philosophical theories which would lay them open to the

charge of not being, as they call it, objective. And yet the truth is that their history and their criticism are saturated with their philosophy, and that their historico-critical conclusions are the natural outcome of their philosophical principles. This will be patent to anyone who reflects. Their three first laws are contained in those three principles of their philosophy already dealt with: the principle of agnosticism, the theorem of the transfiguration of things by faith, and that other which may be called the principle of disfiguration. Let us see what consequences flow from each of these. Agnosticism tells us that history, like science, deals entirely with phenomena, and the consequence is that God, and every intervention of God in human affairs, is to be relegated to the domain of faith as belonging to it alone. Wherefore in things where there is combined a double element, the divine and the human, as, for example, in Christ, or the Church, or the sacraments, or the many other objects of the same kind, a division and separation must be made and the human element must be left to history while the divine will be assigned to faith. Hence we have that distinction, so current among the Modernists, between the Christ of history and the Christ of faith; the Church of history and the Church of faith; the sacraments of history and the sacraments of faith, and so in similar matters. Next we find that the human element itself, which the historian has to work on, as it appears in the documents, is to be considered as having been transfigured by faith, that is to say, raised above its historical conditions. It becomes necessary, therefore, to eliminate also the accretions which faith has added, to relegate them to faith itself and to the history of faith. Thus, when treating of Christ, the historian must set aside all that surpasses man in his natural condition, according to what psychology tells us of him, or according to what we gather from the place and period of his existence. Finally, they require, by virtue of the third principle, that even those things which are not outside the sphere of history should pass through the sieve, excluding all and relegating to faith everything which, in their judgment, is not in harmony with what they call the logic of facts or not in character with the persons of whom they are predicated. Thus, they will not allow that Christ ever uttered those things which do not seem to be within the capacity of the multitudes that listened to Him. Hence they delete from His real history and transfer to faith all the allegories found in His discourses. We may peradventure inquire on what principle they make these divisions? Their reply is that they argue from the character of the man, from his condition of life, from his education, from the complexus of the circumstances under which the facts took place; in short, if we understand them aright, on a principle which in the last analysis is merely subjective. Their method is to put themselves into the position and person of Christ, and then to attribute to Him what they would have done under like circumstances. In this way, absolutely a priori and acting on philosophical principles which they hold but which they profess to ignore, they proclaim that Christ, according to what they call His real history, was not God and never did anything divine, and that as man He did and said only what they, judging from the time in which He lived, consider that He ought to have said or done.

31. As history takes its conclusions from philosophy, so too criticism takes its conclusions from history. The critic on the data furnished him by the historian, makes two parts of all his documents. Those that remain after the triple elimination above described go to form the real history; the rest is attributed to the history of the faith or, as it is styled, to internal history. For the Modernists distinguish very carefully between these two kinds of history, and it is to be noted that they oppose the history of the faith to real history precisely as real. Thus, as we have already said, we have a twofold Christ: a real Christ, and a Christ, the one of faith, who never really existed; a Christ who has lived at a given time and in a given place, and a Christ who never lived outside the pious meditations of the believer — the Christ, for instance, whom we find in the Gospel of St. John, which, according to them, is mere meditation from beginning to end.

32. But the dominion of philosophy over history does not end here. Given that division, of which we have spoken, of the documents into two parts, the philosopher steps in again with his dogma of vital immanence, and shows how everything in the history of the Church is to be explained by vital emanation. And since the cause or condition of every vital emanation whatsoever is to be found in some need or want, it follows that no fact can be regarded as antecedent to the need which produced it — historically the fact must be posterior to the need. What, then, does the historian do in view of this principle? He goes over his documents again, whether they be contained in the Sacred Books or elsewhere, draws up from them his list of the particular needs of the Church, whether relating to dogma, or liturgy, or other matters which are found in the Church thus related, and then he hands his list over to the critic. The critic takes in hand the documents dealing with the history of faith and distributes them, period by period, so that they correspond exactly with the list of needs, always guided by the principle that the narration must follow the facts, as the facts follow the needs. It may at times happen that some parts

of the Sacred Scriptures, such as the Epistles, themselves constitute the fact created by the need. Even so, the rule holds that the age of any document can only be determined by the age in which each need has manifested itself in the Church. Further, a distinction must be made between the beginning of a fact and its development, for what is born in one day requires time for growth. Hence the critic must once more go over his documents, ranged as they are through the different ages, and divide them again into two parts, separating those that regard the origin of the facts from those that deal with their development, and these he must again arrange according to their periods.

33. Then the philosopher must come in again to enjoin upon the historian the obligation of following in all his studies the precepts and laws of evolution. It is next for the historian to scrutinize his documents once more, to examine carefully the circumstances and conditions affecting the Church during the different periods, the conserving force she has put forth, the needs both internal and external that have stimulated her to progress, the obstacles she has had to encounter, in a word, everything that helps to determine the manner in which the laws of evolution have been fulfilled in her. This done, he finishes his work by drawing up a history of the development in its broad lines. The critic follows and fits in the rest of the documents. He sets himself to write. The history is finished. Now We ask here: Who is the author of this history? The historian? The critic? Assuredly neither of these but the philosopher. From beginning to end everything in it is a priori, and an apriorism that reeks of heresy. These men are certainly to be pitied, of whom the Apostle might well say: "They became vain in their thoughts...professing themselves to be wise, they became fools."¹⁸ At the same time, they excite resentment when they accuse the Church of arranging and confusing the texts after her own fashion, and for the needs of her cause. In this they are accusing the Church of something for which their own conscience plainly reproaches them.

34. The result of this dismembering of the records, and this partition of them throughout the centuries is naturally that the Scriptures can no longer be attributed to the authors whose names they bear. The Modernists have no hesitation in affirming generally that these books, and especially the Pentateuch and the first three Gospels, have been gradually formed from a primitive brief narration, by additions, by interpolations of theological or allegorical interpretations, or parts introduced only for the purpose of joining different passages together. This means, to put it briefly and clearly, that in the Sacred Books we must admit a vital evolution, springing from and corresponding with the evolution of faith. The traces of this evolution, they tell us, are so visible in the books that one might almost write a history of it. Indeed, this history they actually do write, and with such an easy assurance that one might believe them to have seen with their own eyes the writers at work through the ages amplifying the Sacred Books. To aid them in this they call to their assistance that branch of criticism which they call textual, and labor to show that such a fact or such a phrase is not in its right place, adducing other arguments of the same kind. They seem, in fact, to have constructed for themselves certain types of narration and discourses, upon which they base their assured verdict as to whether a thing is or is not out of place. Let him who can judge how far they are qualified in this way to make such distinctions. To hear them descant of their works on the Sacred Books, in which they have been able to discover so much that is defective, one would imagine that before them nobody ever even turned over the pages of Scripture. The truth is that a whole multitude of Doctors, far superior to them in genius, in erudition, in sanctity, have sifted the Sacred Books in every way, and so far from finding in them anything blameworthy have thanked God more and more heartily the more deeply they have gone into them, for His divine bounty in having vouchsafed to speak thus to men. Unfortunately, these great Doctors did not enjoy the same aids to study that are possessed by the Modernists for they did not have for their rule and guide a philosophy borrowed from the negation of God, and a criterion which consists of themselves .

We believe, then, that We have set forth with sufficient clearness the historical method of the Modernists. The philosopher leads the way, the historian follows, and then in due order come the internal and textual critics. And since it is characteristic of the primary cause to communicate its virtue to causes which are secondary, it is quite clear that the criticism with which We are concerned is not any kind of criticism, but that which is rightly called agnostic, immanentist, and evolutionist criticism. Hence anyone who adopts it and employs it makes profession thereby of the errors contained in it, and places himself in opposition to Catholic teaching. This being so, it is much a matter for surprise that it should have found acceptance to such an extent among certain Catholics. Two causes may be assigned for this: first, the close alliance which the historians and critics of this school have formed among themselves independent of all differences of nationality or religion; second, their boundless effrontery by which, if one then makes any utterance, the others applaud him in chorus, proclaiming that

science has made another step forward, while if an outsider should desire to inspect the new discovery for himself, they form a coalition against him. He who denies it is decried as one who is ignorant, while he who embraces and defends it has all their praise. In this way they entrap not a few, who, did they but realize what they are doing, would shrink back with horror. The domineering overbearance of those who teach the errors, and the thoughtless compliance of the more shallow minds who assent to them, create a corrupted atmosphere which penetrates everywhere, and carries infection with it. But let Us pass to the apologist.

35. The Modernist apologist depends in two ways on the philosopher. First, indirectly, inasmuch as his subject-matter is history — history dictated, as we have seen, by the philosopher; and, secondly, directly, inasmuch as he takes both his doctrines and his conclusions from the philosopher. Hence that common axiom of the Modernist school that in the new apologetics controversies in religion must be determined by psychological and historical research. The Modernist apologists, then, enter the arena, proclaiming to the rationalists that, though they are defending religion, they have no intention of employing the data of the sacred books or the histories in current use in the Church, and written upon the old lines, but real history composed on modern principles and according to the modern method. In all this they assert that they are not using an argumentum ad hominem, because they are really of the opinion that the truth is to be found only in this kind of history. They feel that it is not necessary for them to make profession of their own sincerity in their writings. They are already known to and praised by the rationalists as fighting under the same banner, and they not only plume themselves on these encomiums, which would only provoke disgust in a real Catholic, but use them as a counter-compensation to the reprimands of the Church. Let us see how the Modernist conducts his apologetics. The aim he sets before himself is to make one who is still without faith attain that experience of the Catholic religion which, according to the system, is the sole basis of faith. There are two ways open to him, the objective and the subjective. The first of them starts from agnosticism. It tends to show that religion, and especially the Catholic religion, is endowed with such vitality as to compel every psychologist and historian of good faith to recognize that its history hides some element of the unknown. To this end it is necessary to prove that the Catholic religion, as it exists today, is that which was founded by Jesus Christ; that is to say, that it is nothing else than the progressive development of the germ which He brought into the world. Hence it is imperative first of all to establish what this germ was, and this the Modernist claims to be able to do by the following formula: Christ announced the coming of the kingdom of God, which was to be realized within a brief lapse of time and of which He was to become the Messiah, the divinely-given founder and ruler. Then it must be shown how this germ, always immanent and permanent in the Catholic religion, has gone on slowly developing in the course of history, adapting itself successively to the different circumstances through which it has passed, borrowing from them by vital assimilation all the doctrinal, cultural, ecclesiastical forms that served its purpose; whilst, on the other hand, it surmounted all obstacles, vanquished all enemies, and survived all assaults and all combats. Anyone who well and duly considers this mass of obstacles, adversaries, attacks, combats, and the vitality and fecundity which the Church has shown throughout them all, must admit that if the laws of evolution are visible in her life they fail to explain the whole of her history — the unknown rises forth from it and presents itself before Us. Thus do they argue, not perceiving that their determination of the primitive germ is only an a priori assumption of agnostic and evolutionist philosophy, and that the germ itself has been gratuitously defined so that it may fit in with their contention.

36. But while they endeavor by this line of reasoning to prove and plead for the Catholic religion, these new apologists are more than willing to grant and to recognize that there are in it many things which are repulsive. Nay, they admit openly, and with ill-concealed satisfaction, that they have found that even its dogma is not exempt from errors and contradictions. They add also that this is not only excusable but — curiously enough — that it is even right and proper. In the Sacred Books there are many passages referring to science or history where, according to them, manifest errors are to be found. But, they say, the subject of these books is not science or history, but only religion and morals. In them history and science serve only as a species of covering to enable the religious and moral experiences wrapped up in them to penetrate more readily among the masses. The masses understood science and history as they are expressed in these books, and it is clear that the expression of science and history in a more perfect form would have proved not so much a help as a hindrance. Moreover, they add, the Sacred Books, being essentially religious, are necessarily quick with life. Now life has its own truths and its own logic — quite different from rational truth and rational logic, belonging as they do to a different order, viz., truth of adaptation

and of proportion both with what they call the medium in which it lives and with the end for which it lives. Finally, the Modernists, losing all sense of control, go so far as to proclaim as true and legitimate whatever is explained by life.

We, Venerable Brethren, for whom there is but one and only one truth, and who hold that the Sacred Books, “written under the inspiration of the Holy Ghost, have God for their author”¹⁹ declare that this is equivalent to attributing to God Himself the lie of utility or officious lie, and We say with St. Augustine: “In an authority so high, admit but one officious lie, and there will not remain a single passage of those apparently difficult to practice or to believe, which on the same most pernicious rule may not be explained as a lie uttered by the author willfully and to serve a purpose.”²⁰ And thus it will come about, the holy Doctor continues, that “everybody will believe and refuse to believe what he likes or dislikes in them,” namely, the Scriptures. But the Modernists pursue their way eagerly. They grant also that certain arguments adduced in the Sacred Books in proof of a given doctrine, like those, for example, which are based on the prophecies, have no rational foundation to rest on. But they defend even these as artifices of preaching, which are justified by life. More than that. They are ready to admit, nay, to proclaim that Christ Himself manifestly erred in determining the time when the coming of the Kingdom of God was to take place; and they tell us that we must not be surprised at this since even He Himself was subject to the laws of life! After this what is to become of the dogmas of the Church? The dogmas bristle with flagrant contradictions, but what does it matter since, apart from the fact that vital logic accepts them, they are not repugnant to symbolical truth. Are we not dealing with the infinite, and has not the infinite an infinite variety of aspects? In short, to maintain and defend these theories they do not hesitate to declare that the noblest homage that can be paid to the Infinite is to make it the object of contradictory statements! But when they justify even contradictions, what is it that they will refuse to justify?

37. But it is not solely by objective arguments that the non-believer may be disposed to faith. There are also those that are subjective, and for this purpose the modernist apologists return to the doctrine of immanence. They endeavor, in fact, to persuade their non-believer that down in the very depths of his nature and his life lie hidden the need and the desire for some religion, and this not a religion of any kind, but the specific religion known as Catholicism, which, they say, is absolutely postulated by the perfect development of life. And here again We have grave reason to complain that there are Catholics who, while rejecting immanence as a doctrine, employ it as a method of apologetics, and who do this so imprudently that they seem to admit, not merely a capacity and a suitability for the supernatural, such as has at all times been emphasized, within due limits, by Catholic apologists, but that there is in human nature a true and rigorous need for the supernatural order. Truth to tell, it is only the moderate Modernists who make this appeal to an exigency for the Catholic religion. As for the others, who might be called integralists, they would show to the non-believer, as hidden in his being, the very germ which Christ Himself had in His consciousness, and which He transmitted to mankind. Such, Venerable Brethren, is a summary description of the apologetic method of the Modernists, in perfect harmony with their doctrines — methods and doctrines replete with errors, made not for edification but for destruction, not for the making of Catholics but for the seduction of those who are Catholics into heresy; and tending to the utter subversion of all religion.

38. It remains for Us now to say a few words about the Modernist as reformer. From all that has preceded, it is abundantly clear how great and how eager is the passion of such men for innovation. In all Catholicism there is absolutely nothing on which it does not fasten. They wish philosophy to be reformed, especially in the ecclesiastical seminaries. They wish the scholastic philosophy to be relegated to the history of philosophy and to be classed among absolute systems, and the young men to be taught modern philosophy which alone is true and suited to the times in which we live. They desire the reform of theology: rational theology is to have modern philosophy for its foundation, and positive theology is to be founded on the history of dogma. As for history, it must be written and taught only according to their methods and modern principles. Dogmas and their evolution, they affirm, are to be harmonized with science and history. In the Catechism no dogmas are to be inserted except those that have been reformed and are within the capacity of the people. Regarding worship, they say, the number of external devotions is to be reduced, and steps must be taken to prevent their further increase, though, indeed, some of the admirers of symbolism are disposed to be more indulgent on this head. They cry out that ecclesiastical government requires to be reformed in all its branches, but especially in its disciplinary and dogmatic departments. They insist that both outwardly and inwardly it must be brought into harmony with the modern conscience which now wholly tends towards democracy; a share in ecclesiastical government should therefore be given to the lower ranks of the clergy

and even to the laity and authority which is too much concentrated should be decentralized The Roman Congregations and especially the index and the Holy Office, must be likewise modified The ecclesiastical authority must alter its line of conduct in the social and political world; while keeping outside political organizations it must adapt itself to them in order to penetrate them with its spirit. With regard to morals, they adopt the principle of the Americanists, that the active virtues are more important than the passive, and are to be more encouraged in practice. They ask that the clergy should return to their primitive humility and poverty, and that in their ideas and action they should admit the principles of Modernism; and there are some who, gladly listening to the teaching of their Protestant masters, would desire the suppression of the celibacy of the clergy. What is there left in the Church which is not to be reformed by them and according to their principles?

39. It may, perhaps, seem to some, Venerable Brethren, that We have dealt at too great length on this exposition of the doctrines of the Modernists. But it was necessary that We should do so, both in order to meet their customary charge that We do not understand their ideas, and to show that their system does not consist in scattered and unconnected theories, but, as it were, in a closely connected whole, so that it is not possible to admit one without admitting all. For this reason, too, We have had to give to this exposition a somewhat didactic form, and not to shrink from employing certain unwonted terms which the Modernists have brought into use. And now with Our eyes fixed upon the whole system, no one will be surprised that We should define it to be the synthesis of all heresies. Undoubtedly, were anyone to attempt the task of collecting together all the errors that have been broached against the faith and to concentrate into one the sap and substance of them all, he could not succeed in doing so better than the Modernists have done. Nay, they have gone farther than this, for, as We have already intimated, their system means the destruction not of the Catholic religion alone, but of all religion. Hence the rationalists are not wanting in their applause, and the most frank and sincere among them congratulate themselves on having found in the Modernists the most valuable of all allies.

Let us turn for a moment, Venerable Brethren, to that most disastrous doctrine of agnosticism. By it every avenue to God on the side of the intellect is barred to man, while a better way is supposed to be opened from the side of a certain sense of the soul and action. But who does not see how mistaken is such a contention? For the sense of the soul is the response to the action of the thing which the intellect or the outward senses set before it. Take away the intelligence, and man, already inclined to follow the senses, becomes their slave. Doubly mistaken, from another point of view, for all these fantasies of the religious sense will never be able to destroy common sense, and common sense tells us that emotion and everything that leads the heart captive proves a hindrance instead of a help to the discovery of truth. We speak of truth in itself — for that other purely subjective truth, the fruit of the internal sense and action, if it serves its purpose for the play of words, is of no benefit to the man who wants above all things to know whether outside himself there is a God into whose hands he is one day to fall. True, the Modernists call in experience to eke out their system, but what does this experience add to that sense of the soul? Absolutely nothing beyond a certain intensity and a proportionate deepening of the conviction of the reality of the object. But these two will never make the sense of the soul into anything but sense, nor will they alter its nature, which is liable to deception when the intelligence is not there to guide it; on the contrary, they but confirm and strengthen this nature, for the more intense the sense is the more it is really sense. And as we are here dealing with religious sense and the experience involved in it, it is known to you, Venerable Brethren, how necessary in such a matter is prudence, and the learning by which prudence is guided. You know it from your own dealings with souls, and especially with souls in whom sentiment predominates; you know it also from your reading of works of ascetical theology — works for which the Modernists have but little esteem, but which testify to a science and a solidity far greater than theirs, and to a refinement and subtlety of observation far beyond any which the Modernists take credit to themselves for possessing. It seems to Us nothing short of madness, or at the least consummate temerity to accept for true, and without investigation, these incomplete experiences which are the vaunt of the Modernist. Let Us for a moment put the question: If experiences have so much force and value in their estimation, why do they not attach equal weight to the experience that so many thousands of Catholics have that the Modernists are on the wrong path? Is it that the Catholic experiences are the only ones which are false and deceptive? The vast majority of mankind holds and always will hold firmly that sense and experience alone, when not enlightened and guided by reason, cannot reach to the knowledge of God. What, then, remains but atheism and the absence of all religion? Certainly it is not the doctrine of symbolism that will save us from this. For if all the intellectual elements, as they call them, of religion are nothing more than mere symbols of God, will not the very name of God or of divine

personality be also a symbol, and if this be admitted, the personality of God will become a matter of doubt and the gate will be opened to pantheism? And to pantheism pure and simple that other doctrine of the divine immanence leads directly. For this is the question which We ask: Does or does not this immanence leave God distinct from man? If it does, in what does it differ from the Catholic doctrine, and why does it reject the doctrine of external revelation? If it does not, it is pantheism. Now the doctrine of immanence in the Modernist acceptation holds and professes that every phenomenon of conscience proceeds from man as man. The rigorous conclusion from this is the identity of man with God, which means pantheism. The distinction which Modernists make between science and faith leads to the same conclusion. The object of science, they say, is the reality of the knowable; the object of faith, on the contrary, is the reality of the unknowable. Now, what makes the unknowable unknowable is the fact that there is no proportion between its object and the intellect — a defect of proportion which nothing whatever, even in the doctrine of the Modernist, can suppress. Hence the unknowable remains and will eternally remain unknowable to the believer as well as to the philosopher. Therefore if any religion at all is possible, it can only be the religion of an unknowable reality. And why this might not be that soul of the universe, of which certain rationalists speak, is something which certainly does not seem to Us apparent. These reasons suffice to show superabundantly by how many roads Modernism leads to atheism and to the annihilation of all religion. The error of Protestantism made the first step on this path; that of Modernism makes the second; atheism makes the next.

40. To penetrate still deeper into the meaning of Modernism and to find a suitable remedy for so deep a sore, it behooves Us, Venerable Brethren, to investigate the causes which have engendered it and which foster its growth. That the proximate and immediate cause consists in an error of the mind cannot be open to doubt. We recognize that the remote causes may be reduced to two: curiosity and pride. Curiosity by itself, if not prudently regulated, suffices to account for all errors. Such is the opinion of Our predecessor, Gregory XVI, who wrote: “A lamentable spectacle is that presented by the aberrations of human reason when it yields to the spirit of novelty, when against the warning of the Apostle it seeks to know beyond what it is meant to know, and when relying too much on itself it thinks it can find the truth outside the Catholic Church wherein truth is found without the slightest shadow of error.”²¹

But it is pride which exercises an incomparably greater sway over the soul to blind it and lead it into error, and pride sits in Modernism as in its own house, finding sustenance everywhere in its doctrines and lurking in its every aspect. It is pride which fills Modernists with that self-assurance by which they consider themselves and pose as the rule for all. It is pride which puffs them up with that vainglory which allows them to regard themselves as the sole possessors of knowledge, and makes them say, elated and inflated with presumption, “We are not as the rest of men,” and which, lest they should seem as other men, leads them to embrace and to devise novelties even of the most absurd kind. It is pride which rouses in them the spirit of disobedience and causes them to demand a compromise between authority and liberty. It is owing to their pride that they seek to be the reformers of others while they forget to reform themselves, and that they are found to be utterly wanting in respect for authority, even for the supreme authority. Truly there is no road which leads so directly and so quickly to Modernism as pride. When a Catholic layman or a priest forgets the precept of the Christian life which obliges us to renounce ourselves if we would follow Christ and neglects to tear pride from his heart, then it is he who most of all is a fully ripe subject for the errors of Modernism. For this reason, Venerable Brethren, it will be your first duty to resist such victims of pride, to employ them only in the lowest and obscurest offices. The higher they try to rise, the lower let them be placed, so that the lowliness of their position may limit their power of causing damage. Examine most carefully your young clerics by yourselves and by the directors of your seminaries, and when you find the spirit of pride among them reject them without compunction from the priesthood. Would to God that this had always been done with the vigilance and constancy which were required!

41. If we pass on from the moral to the intellectual causes of Modernism, the first and the chief which presents itself is ignorance. Yes, these very Modernists who seek to be esteemed as Doctors of the Church, who speak so loftily of modern philosophy and show such contempt for scholasticism, have embraced the one with all its false glamour, precisely because their ignorance of the other has left them without the means of being able to recognize confusion of thought and to refute sophistry. Their whole system, containing as it does errors so many and so great, has been born of the union between faith and false philosophy.

42. Would that they had but displayed less zeal and energy in propagating it! But such is their activity and such their unwearied labor on behalf of their cause, that one cannot but be pained to see them waste such energy in endeavoring to ruin the Church when they might have been of such service to her had their efforts been better directed. Their artifices to delude men's minds are of two kinds, the first to remove obstacles from their path, the second to devise and apply actively and patiently every resource that can serve their purpose. They recognize that the three chief difficulties which stand in their way are the scholastic method of philosophy, the authority and tradition of the Fathers, and the magisterium of the Church, and on these they wage unrelenting war. Against scholastic philosophy and theology they use the weapons of ridicule and contempt. Whether it is ignorance or fear, or both, that inspires this conduct in them, certain it is that the passion for novelty is always united in them with hatred of scholasticism, and there is no surer sign that a man is tending to Modernism than when he begins to show his dislike for the scholastic method. Let the Modernists and their admirers remember the proposition condemned by Pius IX: "The method and principles which have served the ancient doctors of scholasticism when treating of theology no longer correspond with the exigencies of our time or the progress of science."²² They exercise all their ingenuity in an effort to weaken the force and falsify the character of tradition, so as to rob it of all its weight and authority. But for Catholics nothing will remove the authority of the second Council of Nicea, where it condemns those "who dare, after the impious fashion of heretics, to deride the ecclesiastical traditions, to invent novelties of some kind... or endeavor by malice or craft to overthrow any one of the legitimate traditions of the Catholic Church"; nor that of the declaration of the fourth Council of Constantinople: "We therefore profess to preserve and guard the rules bequeathed to the Holy Catholic and Apostolic Church, by the Holy and most illustrious Apostles, by the orthodox Councils, both general and local, and by everyone of those divine interpreters, the Fathers and Doctors of the Church." Wherefore the Roman Pontiffs, Pius IV and Pius IX, ordered the insertion in the profession of faith of the following declaration: "I most firmly admit and embrace the apostolic and ecclesiastical traditions and other observances and constitutions of the Church."

The Modernists pass judgment on the holy Fathers of the Church even as they do upon tradition. With consummate temerity they assure the public that the Fathers, while personally most worthy of all veneration, were entirely ignorant of history and criticism, for which they are only excusable on account of the time in which they lived. Finally, the Modernists try in every way to diminish and weaken the authority of the ecclesiastical magisterium itself by sacrilegiously falsifying its origin, character, and rights, and by freely repeating the calumnies of its adversaries. To the entire band of Modernists may be applied those words which Our predecessor sorrowfully wrote: "To bring contempt and odium on the mystic Spouse of Christ, who is the true light, the children of darkness have been wont to cast in her face before the world a stupid calumny, and perverting the meaning and force of things and words, to depict her as the friend of darkness and ignorance, and the enemy of light, science, and progress."²³ This being so, Venerable Brethren, there is little reason to wonder that the Modernists vent all their bitterness and hatred on Catholics who zealously fight the battles of the Church. There is no species of insult which they do not heap upon them, but their usual course is to charge them with ignorance or obstinacy. When an adversary rises up against them with an erudition and force that renders them redoubtable, they seek to make a conspiracy of silence around him to nullify the effects of his attack. This policy towards Catholics is the more invidious in that they belaud with admiration which knows no bounds the writers who range themselves on their side, hailing their works, exuding novelty in every page, with a chorus of applause. For them the scholarship of a writer is in direct proportion to the recklessness of his attacks on antiquity, and of his efforts to undermine tradition and the ecclesiastical magisterium. When one of their number falls under the condemnations of the Church the rest of them, to the disgust of good Catholics, gather round him, loudly and publicly applaud him, and hold him up in veneration as almost a martyr for truth. The young, excited and confused by all this clamor of praise and abuse, some of them afraid of being branded as ignorant, others ambitious to rank among the learned, and both classes goaded internally by curiosity and pride, not infrequently surrender and give themselves up to Modernism.

43. And here we have already some of the artifices employed by Modernists to exploit their wares. What efforts do they not make to win new recruits! They seize upon professorships in the seminaries and universities, and gradually make of them chairs of pestilence. In sermons from the pulpit they disseminate their doctrines, although possibly in utterances which are veiled. In congresses they express their teachings more openly. In their social gatherings they introduce them and commend them to others. Under their own names and under pseudonyms they publish numbers of books, newspapers, reviews, and

sometimes one and the same writer adopts a variety of pseudonyms to trap the incautious reader into believing in a multitude of Modernist writers. In short, with feverish activity they leave nothing untried in act, speech, and writing. And with what result? We have to deplore the spectacle of many young men, once full of promise and capable of rendering great services to the Church, now gone astray. It is also a subject of grief to Us that many others who, while they certainly do not go so far as the former, have yet been so infected by breathing a poisoned atmosphere, as to think, speak, and write with a degree of laxity which ill becomes a Catholic. They are to be found among the laity, and in the ranks of the clergy, and they are not wanting even in the last place where one might expect to meet them, in religious communities. If they treat of biblical questions, it is upon Modernist principles; if they write history, they carefully, and with ill-concealed satisfaction, drag into the light, on the plea of telling the whole truth, everything that appears to cast a stain upon the Church. Under the sway of certain a priori conceptions they destroy as far as they can the pious traditions of the people, and bring into disrespect certain relics highly venerable from their antiquity. They are possessed by the empty desire of having their names upon the lips of the public, and they know they would never succeed in this were they to say only what has always been said by all men. Meanwhile it may be that they have persuaded themselves that in all this they are really serving God and the Church. In reality they only offend both, less perhaps by their works in themselves than by the spirit in which they write, and by the encouragement they thus give to the aims of the Modernists.

44. Against this host of grave errors, and its secret and open advance, Our predecessor Leo XIII, of happy memory, worked strenuously, both in his words and his acts, especially as regards the study of the Bible. But, as we have seen, the Modernists are not easily deterred by such weapons. With an affectation of great submission and respect, they proceeded to twist the words of the Pontiff to their own sense, while they described his action as directed against others than themselves. Thus the evil has gone on increasing from day to day. We, therefore, Venerable Brethren, have decided to suffer no longer delay, and to adopt measures which are more efficacious. We exhort and conjure you to see to it that in this most grave matter no one shall be in a position to say that you have been in the slightest degree wanting in vigilance, zeal, or firmness. And what We ask of you and expect of you, We ask and expect also of all other pastors of souls, of all educators and professors of clerics, and in a very special way of the superiors of religious communities.

45. In the first place, with regard to studies, We will and strictly ordain that scholastic philosophy be made the basis of the sacred sciences. It goes without saying that “if anything is met with among the scholastic doctors which may be regarded as something investigated with an excess of subtlety, or taught without sufficient consideration; anything which is not in keeping with the certain results of later times; anything, in short, which is altogether destitute of probability, We have no desire whatever to propose it for the imitation of present generations.”²⁴ And let it be clearly understood above all things that when We prescribe scholastic philosophy We understand chiefly that which the Angelic Doctor has bequeathed to us, and We, therefore, declare that all the ordinances of Our predecessor on this subject continue fully in force, and, as far as may be necessary, We do decree anew, and confirm, and order that they shall be strictly observed by all. In seminaries where they have been neglected it will be for the Bishops to exact and require their observance in the future; and let this apply also to the superiors of religious orders. Further, We admonish professors to bear well in mind that they cannot set aside St. Thomas, especially in metaphysical questions, without grave disadvantage.

46. On this philosophical foundation the theological edifice is to be carefully raised. Promote the study of theology, Venerable Brethren, by all means in your power, so that your clerics on leaving the seminaries may carry with them a deep admiration and love of it, and always find in it a source of delight. For “in the vast and varied abundance of studies opening before the mind desirous of truth, it is known to everyone that theology occupies such a commanding place, that according to an ancient adage of the wise it is the duty of the other arts and sciences to serve it, and to wait upon it after the manner of handmaidens.”²⁵ We will add that We deem worthy of praise those who with full respect for tradition, the Fathers, and the ecclesiastical magisterium, endeavor, with well-balanced judgment, and guided by Catholic principles (which is not always the case), to illustrate positive theology by throwing upon it the light of true history. It is certainly necessary that positive theology should be held in greater appreciation than it has been in the past, but this must be done without detriment to scholastic theology; and those are to be disapproved as Modernists who exalt positive theology in such a way as to seem to despise the scholastic.

47. With regard to secular studies, let it suffice to recall here what our predecessor has admirably said: "Apply yourselves energetically to the study of natural sciences: in which department the things that have been so brilliantly discovered, and so usefully applied, to the admiration of the present age, will be the object of praise and commendation to those who come after us."²⁶ But this is to be done without interfering with sacred studies, as Our same predecessor prescribed in these most weighty words: "If you carefully search for the cause of those errors you will find that it lies in the fact that in these days when the natural sciences absorb so much study, the more severe and lofty studies have been proportionately neglected — some of them have almost passed into oblivion, some of them are pursued in a half-hearted or superficial way, and, sad to say, now that the splendor of the former estate is dimmed, they have been disfigured by perverse doctrines and monstrous errors."²⁷ We ordain, therefore, that the study of natural sciences in the seminaries be carried out according to this law.

48. All these prescriptions, both Our own and those of Our predecessor, are to be kept in view whenever there is question of choosing directors and professors for seminaries and Catholic Universities. Anyone who in any way is found to be tainted with Modernism is to be excluded without compunction from these offices, whether of government or of teaching, and those who already occupy them are to be removed. The same policy is to be adopted towards those who openly or secretly lend countenance to Modernism either by extolling the Modernists and excusing their culpable conduct, or by carping at scholasticism, and the Fathers, and the magisterium of the Church, or by refusing obedience to ecclesiastical authority in any of its depositories; and towards those who show a love of novelty in history, archaeology, biblical exegesis; and finally towards those who neglect the sacred sciences or appear to prefer to them the secular. In all this question of studies, Venerable Brethren, you cannot be too watchful or too constant, but most of all in the choice of professors, for as a rule the students are modeled after the pattern of their masters. Strong in the consciousness of your duty, act always in this matter with prudence and with vigor.

49. Equal diligence and severity are to be used in examining and selecting candidates for Holy Orders. Far, far from the clergy be the love of novelty! God hateth the proud and the obstinate mind. For the future the doctorate of theology and canon law must never be conferred on anyone who has not first of all made the regular course of scholastic philosophy; if conferred, it shall be held as null and void. The rules laid down in 1896 by the Sacred Congregation of Bishops and Regulars for the clerics, both secular and regular, of Italy, concerning the frequenting of the Universities, We now decree to be extended to all nation.²⁸ Clerics and priests inscribed in a Catholic Institute or University must not in the future follow in civil Universities those courses for which there are chairs in the Catholic Institutes to which they belong. If this has been permitted anywhere in the past, We ordain that it be not allowed for the future. Let the Bishops who form the Governing Board of such Catholic Institutes or Universities watch with all care that these Our commands be constantly observed.

50. It is also the duty of the Bishops to prevent writings of Modernists, or whatever savors of Modernism or promotes it, from being read when they have been published, and to hinder their publication when they have not. No books or papers or periodicals whatever of this kind are to be permitted to seminarists or university students. The injury to them would be not less than that which is caused by immoral reading — nay, it would be greater, for such writings poison Christian life at its very fount. The same decision is to be taken concerning the writings of some Catholics, who, though not evilly disposed themselves, are ill-instructed in theological studies and imbued with modern philosophy, and strive to make this harmonize with the faith, and, as they say, to turn it to the profit of the faith. The name and reputation of these authors cause them to read without suspicion, and they are, therefore, all the more dangerous in gradually preparing the way for Modernism.

51. To add some more general directions, Venerable Brethren, in a matter of such moment, We order that you do everything in your power to drive out of your dioceses, even by solemn interdict, any pernicious books that may be in circulation there. The Holy See neglects no means to remove writings of this kind, but their number has now grown to such an extent that it is hardly possible to subject them all to censure. Hence it happens sometimes that the remedy arrives too late, for the disease has taken root during the delay. We will, therefore, that the Bishops putting aside all fear and the prudence of the flesh, despising the clamor of evil men, shall, gently, by all means, but firmly, do each his own part in this work, remembering the injunctions of Leo XIII in the Apostolic Constitution *Officiorum*: "Let the Ordinaries, acting in this also as Delegates of the Apostolic See, exert themselves to proscribe and to put out of reach of the faithful injurious books or other writings printed or circulated in their dioceses."²⁹In this passage the Bishops, it is true, receive an authorization, but they have also

a charge laid upon them. Let no Bishop think that he fulfills his duty by denouncing to Us one or two books, while a great many others of the same kind are being published and circulated. Nor are you to be deterred by the fact that a book has obtained elsewhere the permission which is commonly called the *Imprimatur*, both because this may be merely simulated, and because it may have been granted through carelessness or too much indulgence or excessive trust placed in the author, which last has perhaps sometimes happened in the religious orders. Besides, just as the same food does not agree with everyone, it may happen that a book, harmless in one place, may, on account of the different circumstances, be hurtful in another. Should a Bishop, therefore, after having taken the advice of prudent persons, deem it right to condemn any of such books in his diocese, We give him ample faculty for the purpose and We lay upon him the obligation of doing so. Let all this be done in a fitting manner, and in certain cases it will suffice to restrict the prohibition to the clergy; but in all cases it will be obligatory on Catholic booksellers not to put on sale books condemned by the Bishop. And while We are treating of this subject, We wish the Bishops to see to it that booksellers do not, through desire for gain, engage in evil trade. It is certain that in the catalogs of some of them the books of the Modernists are not infrequently announced with no small praise. If they refuse obedience, let the Bishops, after due admonition, have no hesitation in depriving them of the title of Catholic booksellers. This applies, and with still more reason, to those who have the title of Episcopal booksellers. If they have that of Pontifical booksellers, let them be denounced to the Apostolic See. Finally, We remind all of Article XXVI of the above-mentioned Constitution *Officiorum*: “All those who have obtained an apostolic faculty to read and keep forbidden books, are not thereby authorized to read and keep books and periodicals forbidden by the local Ordinaries unless the apostolic faculty expressly concedes permission to read and keep books condemned by anyone whomsoever.”

52. It is not enough to hinder the reading and the sale of bad books — it is also necessary to prevent them from being published. Hence, let the Bishops use the utmost strictness in granting permission to print. Under the rules of the Constitution *Officiorum*, many publications require the authorization of the Ordinary, and in certain dioceses (since the Bishop cannot personally make himself acquainted with them all) it has been the custom to have a suitable number of official censors for the examination of writings. We have the highest esteem for this institution of censors, and We not only exhort, but We order that it be extended to all dioceses. In all episcopal Curias, therefore, let censors be appointed for the revision of works intended for publication, and let the censors be chosen from both ranks of the clergy — secular and regular — men whose age, knowledge, and prudence will enable them to follow the safe and golden means in their judgments. It shall be their office to examine everything which requires permission for publication according to Articles XLI and XLII of the above-mentioned Constitution. The censor shall give his verdict in writing. If it be favorable, the Bishop will give the permission for publication by the word *Imprimatur*, which must be preceded by the *Nihil obstat* and the name of the censor. In the Roman Curia official censors shall be appointed in the same way as elsewhere, and the duty of nominating them shall appertain to the Master of the Sacred Palace, after they have been proposed to the Cardinal Vicar and have been approved and accepted by the Sovereign Pontiff. It will also be the office of the Master of the Sacred Palace to select the censor for each writing. Permission for publication will be granted by him as well as by the Cardinal Vicar or his Vicegerent, and this permission, as above prescribed, must be preceded by the *Nihil obstat* and the name of the censor. Only on a very rare and exceptional occasion, and on the prudent decision of the Bishop, shall it be possible to omit mention of the censor. The name of the censor shall never be made known to the authors until he shall have given a favorable decision, so that he may not have to suffer inconvenience either while he is engaged in the examination of a writing or in case he should withhold his approval. Censors shall never be chosen from the religious orders until the opinion of the Provincial, or in Rome, of the General, has been privately obtained, and the Provincial or the General must give a conscientious account of the character, knowledge, and orthodoxy of the candidate. We admonish religious superiors of their most solemn duty never to allow anything to be published by any of their subjects without permission from themselves and from the Ordinary. Finally, We affirm and declare that the title of censor with which a person may be honored has no value whatever, and can never be adduced to give credit to the private opinions of him who holds it.

53. Having said this much in general, We now ordain in particular a more careful observance of Article XLII of the above-mentioned Constitution *Officiorum*, according to which “it is forbidden to secular priests, without the previous consent of the Ordinary, to undertake the editorship of papers or periodicals.” This permission shall be withdrawn from any priest who makes a wrong use of it after having received an admonition thereupon. With regard to priests who are correspondents or

collaborators of periodicals, as it happens not infrequently that they contribute matter infected with Modernism to their papers or periodicals, let the Bishops see to it that they do not offend in this manner; and if they do, let them warn the offenders and prevent them from writing. We solemnly charge in like manner the superiors of religious orders that they fulfill the same duty, and should they fail in it, let the Bishops make due provision with authority from the Supreme Pontiff. Let there be, as far as this is possible, a special censor for newspapers and periodicals written by Catholics. It shall be his office to read in due time each number after it has been published, and if he find anything dangerous in it let him order that it be corrected as soon as possible. The Bishop shall have the same right even when the censor has seen nothing objectionable in a publication.

54. We have already mentioned congresses and public gatherings as among the means used by the Modernists to propagate and defend their opinions. In the future, Bishops shall not permit congresses of priests except on very rare occasions. When they do permit them it shall only be on condition that matters appertaining to the Bishops or the Apostolic See be not treated in them, and that no resolutions or petitions be allowed that would imply a usurpation of sacred authority, and that absolutely nothing be said in them which savors of Modernism, presbyterianism, or laicism. At congresses of this kind, which can only be held after permission in writing has been obtained in due time and for each case it shall not be lawful for priests of other dioceses to be present without the written permission of their Ordinary. Further, no priest must lose sight of the solemn recommendation of Leo XIII: "Let priests hold as sacred the authority of their pastors, let them take it for certain that the sacerdotal ministry, if not exercised under the guidance of the Bishops, can never be either holy, or very fruitful, or worthy of respect."³⁰

55. But of what avail, Venerable Brethren, will be all Our commands and prescriptions if they be not dutifully and firmly carried out? In order that this may be done it has seemed expedient to us to extend to all dioceses the regulations which the Bishops of Umbria, with great wisdom, laid down for theirs many years ago. "In order," they say, "to extirpate the errors already propagated and to prevent their further diffusion, and to remove those teachers of impiety through whom the pernicious effects of such diffusion are being perpetuated, this sacred Assembly, following the example of St. Charles Borromeo, has decided to establish in each of the dioceses a Council consisting of approved members of both branches of the clergy, which shall be charged with the task of noting the existence of errors and the devices by which new ones are introduced and propagated, and to inform the Bishop of the whole, so that he may take counsel with them as to the best means for suppressing the evil at the outset and preventing it spreading for the ruin of souls or, worse still, gaining strength and growth."³¹ We decree, therefore, that in every diocese a council of this kind, which We are pleased to name the "Council of Vigilance," be instituted without delay. The priests called to form part in it shall be chosen somewhat after the manner above prescribed for the censors, and they shall meet every two months on an appointed day in the presence of the Bishop. They shall be bound to secrecy as to their deliberations and decisions, and in their functions shall be included the following: they shall watch most carefully for every trace and sign of Modernism both in publications and in teaching, and to preserve the clergy and the young from it they shall take all prudent, prompt, and efficacious measures. Let them combat novelties of words, remembering the admonitions of Leo XIII: "It is impossible to approve in Catholic publications a style inspired by unsound novelty which seems to deride the piety of the faithful and dwells on the introduction of a new order of Christian life, on new directions of the Church, on new aspirations of the modern soul, on a new social vocation of the clergy, on a new Christian civilization, and many other things of the same kind."³² Language of the kind here indicated is not to be tolerated either in books or in lectures. The Councils must not neglect the books treating of the pious traditions of different places or of sacred relics. Let them not permit such questions to be discussed in journals or periodicals destined to foster piety, either with expressions savoring of mockery or contempt, or by dogmatic pronouncements, especially when, as is often the case, what is stated as a certainty either does not pass the limits of probability or is based on prejudiced opinion. Concerning sacred relics, let this be the rule: if Bishops, who alone are judges in such matters, know for certain that a relic is not genuine, let them remove it at once from the veneration of the faithful; if the authentications of a relic happen to have been lost through civil disturbances, or in any other way, let it not be exposed for public veneration until the Bishop has verified it. The argument of prescription or well-founded presumption is to have weight only when devotion to a relic is commendable by reason of its antiquity, according to the sense of the Decree issued in 1896 by the Congregation of Indulgences and Sacred Relics: "Ancient relics are to retain the veneration they have always enjoyed except when in

individual instances there are clear arguments that they are false or superstitious.” In passing judgment on pious traditions let it always be borne in mind that in this matter the Church uses the greatest prudence, and that she does not allow traditions of this kind to be narrated in books except with the utmost caution and with the insertion of the declaration imposed by Urban VIII; and even then she does not guarantee the truth of the fact narrated; she simply does not forbid belief in things for which human evidence is not wanting. On this matter the Sacred Congregation of Rites, thirty years ago, decreed as follows: “These apparitions or revelations have neither been approved nor condemned by the Holy See, which has simply allowed them to be believed on purely human faith, on the tradition which they relate, corroborated by testimony and documents worthy of credence.”³³ Anyone who follows this rule has no cause to fear. For the devotion based on any apparition, in so far as it regards the fact itself, that is to say, in so far as the devotion is relative, always implies the condition of the fact being true; while in so far as it is absolute, it is always based on the truth, seeing that its object is the persons of the saints who are honored. The same is true of relics. Finally, We entrust to the Councils of Vigilance the duty of overlooking assiduously and diligently social institutions as well as writings on social questions so that they may harbor no trace of Modernism, but obey the prescriptions of the Roman Pontiffs.

56. Lest what We have laid down thus far should pass into oblivion, We will and ordain that the Bishops of all dioceses, a year after the publication of these letters and every three years thenceforward, furnish the Holy See with a diligent and sworn report on the things which have been decreed in this Our Letter, and on the doctrines that find currency among the clergy, and especially in the seminaries and other Catholic institutions, those not excepted which are not subject to the Ordinary, and We impose the like obligation on the Generals of religious orders with regard to those who are under them.

57. This, Venerable Brethren, is what We have thought it Our duty to write to you for the salvation of all who believe. The adversaries of the Church will doubtless abuse what We have said to refurbish the old calumny by which We are traduced as the enemy of science and of the progress of humanity. As a fresh answer to such accusations, which the history of the Christian religion refutes by never-failing evidence, it is Our intention to establish by every means in our power a special Institute in which, through the co-operation of those Catholics who are most eminent for their learning, the advance of science and every other department of knowledge may be promoted under the guidance and teaching of Catholic truth. God grant that We may happily realize Our design with the assistance of all those who bear a sincere love for the Church of Christ. But of this We propose to speak on another occasion.

Meanwhile, Venerable Brethren, fully confident in your zeal and energy, We beseech for you with Our whole heart the abundance of heavenly light, so that in the midst of this great danger to souls from the insidious invasions of error upon every hand, you may see clearly what ought to be done, and labor to do it with all your strength and courage. May Jesus Christ, the author and finisher of our faith, be with you in His power; and may the Immaculate Virgin, the destroyer of all heresies, be with you by her prayers and aid. And We, as a pledge of Our affection and of the Divine solace in adversity, most lovingly grant to you, your clergy and people, the Apostolic Benediction.

58. Given at St. Peter’s, Rome, September 8, 1907, in the fifth year of Our Pontificate. PIUS X, POPE

REFERENCES

1. *Acts 20:30.*
2. *Titus 1:10.*
3. *ii Tim. 3:13.*
4. *De Revelatione, can. 1.*
5. *Ibid., can. 2.*
6. *De Fide, can. 3.* 7. *De Revelatione, can. 3.*
8. *Gregory XVI, encyclical of June 25, 1834, Singulari Nos.*
9. *Brief to the Bishop of Breslau, June 15, 1857.*
10. *Gregory IX Epist. ad Magistros theol. paris. July 7, 1223.*

11. *Proposition 29, condemned by Leo X in the bull of May 16, 1520, Exsurge Domine: Via nobis facta est enervandi auctoritatem Conciliorum et libere contradicendi eorum gestis et iudicandi eorum decreta, at confidenter confitendi quidquid verum videtur, sive probatum fuerit, sive reprobatum a quocumque Concilio.*
12. *Sess. VII, De Sacramentis in genere, can. 5.*
13. *Proposition 2: "Propositio, quae statuit, potestatem a Deo Datam Ecclesiae ut communicaretur Pastoribus, qui sunt eius ministri pro salute animarum; sic intellecta, ut a communitate fidelium in Pastores derivetur ecclesiastici ministerii ac regiminis potestas: haeretica." Proposition 3: "Insuper, quae .statuit Romanum Pontificem esse caput ministeriale; sic explicata ut Romanus Pontifex non a Christo in persona beati Petri, sed ab Ecclesia potestatem ministerii accipiat, qua velut Petri successor, verus Christi vicarius ac totius Ecclesiae caput pollet in universa Ecclesia: haeretica."*
14. *Pius IX, encyclical of November 9, 1846, Qui pluribus.*
15. *Syllabus, Prop. 5.*
16. *Constitution Dei Filius, cap. 4.*
17. *Loc. cit.*
18. *Rom. 1:21-22.*
19. *Vatican Council, De Revelatione con. 2.*
20. *Epist. 28.*
21. *Gregory XVI, encyclical of June 25, 1834, Singulari Nos.*
22. *Syllabus, Prop. 13.*
23. *Motu Proprio of March 14, 1891, Ut mysticam.*
24. *Leo XIII, encyclical of August 4, 1879, Aeterni Patris.*
25. *Leo XIII, Apostolic letter of December 10, 1889, In magna.*
26. *Leo XIII, allocution of March 7, 1880.*
27. *Loc. cit.*
28. *Cf. ASS, 29:359ff*
29. *Cf. ASS, 30:39ff.*
30. *Leo XIII, encyclical of February 10, 1884, Nobilissima Gallorum.*
31. *Acts of the Congress of the Bishops of Umbria, November, 1849, tit. 2, art. 6*
32. *Instruction of the Sacred Congregation of Extraordinary Ecclesiastical Affairs, January 27, 1902.*
33. *Decree of May 2, 1877.*

Pieni L'animo. On the Clergy in Italy. Pope Pius X - 1906

To the Venerable Brethren, the Archbishops, and Bishops of Italy.

Venerable Brethren, Health and the Apostolic Blessing.

Our soul is fearful of the strict rendering that We shall one day be called upon to make to Jesus Christ, the Prince of Pastors, concerning the flock He entrusted to Our care. We pass each day with great solicitude in preserving as much as possible the faithful from the dangerous evils that afflict society at the present time. Therefore, We consider addressed to Us the words of the Prophet: "Cry, cease not, lift up thy voice like a trumpet." [1] Accordingly, sometimes by speech and sometimes by letter We constantly warn, beseech, and censure, arousing, above all, the zeal of Our Brethren in the Episcopate so that each one of them will exercise the most solicitous vigilance in that portion of the flock over which the Holy Spirit has placed him.

2. The cause which now moves Us to raise Our voice is of very serious importance. It demands all the attention of your mind and all the energy of your pastoral office to counteract the disorder which has already produced the most destructive effects. If this disorder is not radically removed with a firm hand, even more fatal consequences will be felt in the coming years. In fact, Venerable Brethren, We have letters, full of sadness and tears, from several of you, in which you deplore the spirit of insubordination and independence displayed here and there among the clergy. Most assuredly, a poisonous atmosphere corrupts men's minds to a great extent today, and the deadly effects are those which the Apostolic Saint Jude formerly described: "These men also defile the flesh, disregard authority, deride majesty." [2] That is to say, over and above

the most degrading corruption of manners there is also an open contempt for authority and for those who exercise it. What overwhelms Us with grief, however, is the fact that this spirit should creep into the sanctuary even in the least degree, infecting those to whom the words of Ecclesiasticus should most fittingly be applied: “Their generation, obedience and love.”[3] This unfortunate spirit is doing the damage especially among young priests, spreading among them new and reprehensible theories concerning the very nature of obedience. In order to recruit new members for this growing troop of rebels, what is even more serious is the fact that such maxims are being more or less secretly propagated among youths preparing for the priesthood within the enclosure of the seminaries.

3. We therefore consider it Our duty, Venerable Brethren, to appeal to your conscience to see that you do not spare any effort and with a firm hand and constant resolve you do not hesitate to destroy this evil seed which carries with it such destructive consequences. Never forget that the Holy Spirit has placed you to rule. Remember Saint Paul’s command to Titus: “Rebuke with all authority. Let no one despise thee.”[4] Be firm in demanding that obedience from your priests and clerics which is a matter of absolute obligation for all the faithful, and constitutes the most important part of the sacred duty of priests.

4. Take the proper means necessary for the diminution of these quarrelsome souls. Bear well in mind, Venerable Brethren, the Apostle’s warning to Timothy: “Do not lay hands hastily upon anyone.”[5] In fact, haste in admitting men to Sacred Orders naturally opens the way to a multiplication of people in the sanctuary who do not increase joy. We know that there are cities and dioceses where, far from there being any reason to lament the dearth of clergy, the clergy greatly exceed the needs of the faithful. Venerable Brethren, what reason is there for imposing hands so frequently? In those places where the lack of clergy is no sufficient reason for haste in so important a matter and the clergy are more numerous than the requirements demand, nothing excuses from the most delicate caution and the greatest exactitude in selecting those who are to receive the sacerdotal honor. The eagerness of the aspirants is no excuse for haste. The priesthood that Jesus Christ instituted for the salvation of souls is by no means a human profession or office which anyone desiring it for any reason can say he has a right to receive. Therefore, let the Bishops call young men to sacred orders, not according to the desires or pretexts of the aspirants, but, as the Council of Trent prescribes, according to the needs of the dioceses. In this task they can select only those who are really suitable and dismiss those who have inclinations contrary to the priestly vocation. The most dangerous of these inclinations are a disregard for discipline and that pride of mind which fosters it.

5. In order that young men who display qualities suitable for the sacred ministry may not be lacking, Venerable Brethren, We wish to insist most earnestly on what We have already frequently pointed out. That is to say, you have a very serious obligation before God of guarding and fostering most solicitously the proper conduct of the seminaries. Your priests will be as you have trained them. The letter of December 8, 1902, which Our most prudent Predecessor addressed to you as a testament from his long Pontificate is very important.[6] We desire to add nothing new to it; We shall merely remind you of the rules it lays down. We especially recommend the immediate execution of Our orders, published through the Sacred Congregation of Bishops and Regulars, on the concentration of the seminaries especially for the study of philosophy and theology. In this way the great advantage resulting from the separation of the major and minor seminaries and the no less great advantage of the necessary instruction of the clergy will be secured.

6. Let the seminaries be jealously guarded in order that a proper atmosphere will be maintained. Let them always be destined exclusively for preparing youths, not for civil careers, but for the noble vocation of being ministers of Christ. Let philosophy, theology, and the related sciences, especially Sacred Scripture, be studied along the lines of pontifical directives: according to the teaching of Saint Thomas which Our venerable Predecessor so often recommended, and We Ourselves recommended in the Apostolic Letter of January 23, 1904.[7] Therefore, let the Bishops exercise the most prudent vigilance towards the professors’ teachings. Let them recall those who run after certain dangerous novelties to their sense of duty. If they do not profit from these warnings, let them be removed—cost what it may — from their teaching position. Young clerics are forbidden to frequent the universities unless the Bishops think there are very good reasons and necessary precautions have been taken. Seminarians are absolutely forbidden to take part in external activities. Accordingly, We forbid them to read newspapers and periodicals, excepting, in the case of the latter, those with solid principles and which the Bishop deems suitable for their study. Let discipline continue to be fostered with renewed vigor and vigilance. Finally, in every seminary

there must be a spiritual director. He is to be a man of extraordinary prudence and experienced in the ways of Christian perfection. With untiring zeal he must train the young men in solid piety, the primary foundation of the spiritual life. Venerable Brethren, if these rules are conscientiously and religiously followed they will be your sure guarantee of seeing a clergy growing up around you which will be your joy and your crown.

7. If these instructions are not observed, the problem of insubordination and independence which We now lament will be even more aggravated by some of the younger clergy and cause even more harm. This is especially so since those who are subject to this reprobate spirit are not lacking, and, abusing the sacred office of preaching, they are its outspoken promoters and apostles, to the detriment and scandal of the faithful.

8. On July 31, 1894, Our Predecessor, through the Sacred Congregation of Bishops and Regulars, called the Bishops' attention to this very serious problem.[8] The regulations and norms set up in that Pontifical document We now affirm and renew, commanding the Bishops to form their conscience according to it, lest the words of the Prophet Nahum might be applied to any of them: "Thy shepherds have slumbered." [9] No one can have the faculty of preaching "unless he first be approved of in life, knowledge and morals." [10] Priests of other dioceses should not be allowed to preach unless they have testimonial letters from their own Bishop. Let the subject of their sermons be that which the Divine Savior indicated when He said: "Preach the gospel [11] . . . teaching them to observe all that I commanded you." [12] Or, according to the Council of Trent, "announcing to them the vices they should avoid and the virtues they should follow in order to escape eternal punishment and attain heavenly glory." [13] Therefore, let those arguments better suited to journalistic campaigns and lecture halls be completely banished from the holy place. Let moral preaching be preferred to sermons which are, to say the least, fruitless. Let the preacher speak "not in the persuasive words of wisdom, but in the demonstration of the Spirit and of power." [14] The principal source, therefore, from which preaching will derive its strength will be the Sacred Scriptures, understood not according to the private judgment of minds very frequently blinded by passions, but according to the traditions of the Church and the interpretations of the holy Fathers and Councils.

9. According to these rules, Venerable Brethren, you should judge those to whom you will entrust the ministry of the divine word. Whenever you find any of them departing from these rules, being more concerned with their own interests than those of Jesus Christ and more anxious for worldly applause than the welfare of souls, warn and correct them. If that proves insufficient, be firm in removing them from an office for which they have proven themselves unworthy. You should be especially diligent in employing this vigilance and severity since the ministry of preaching belongs in a special way to you, and is one of the chief functions of the Episcopal Office. Whoever outside your rank preaches, he does so only in your name and in your place. It follows, therefore, that you are always responsible before God for the way in which the bread of the divine word is distributed to the faithful. In order to remove all responsibility from Our shoulders, We notice and command all Ordinaries to discontinue or suspend, after charitable warnings, any preacher, be he secular or regular, and even if it be during a course of sermons, who does not completely obey the regulations laid down in the above-mentioned Instruction of the Congregation of Bishops and Regulars. Better by far would it be if the faithful were satisfied with the simple homilies and explanations of the Catechism their parish priests offer them than to attend sermons that do more harm than good.

10. Another field where the junior clergy find a wide scope and great stimulus for maintaining and advocating exemption from every bond of legitimate authority is the so-called Popular Christian Action. This action, Venerable Brethren, is not in itself reprehensible, nor by its nature does it lead to contempt of authority. Many, however, misunderstanding its nature, have voluntarily abandoned the rules laid down for its promotion by Our Predecessor of immortal memory.

11. You are aware that We are referring to the Instruction on Popular Christian Action which, by command of Leo XIII, the Sacred Congregation of Extraordinary Ecclesiastical Affairs issued on January 27, 1902, and which was sent to each one of you to carry out in your dioceses. [15] For Our part, We maintain and, with the fullness of Our power, We renew these instructions with each and every one of their regulations. Similarly We confirm and renew all the orders We issued in the *motu proprio* of December 18, 1903, on Popular Christian Action [16] along with the Circular Letter dated July 28, 1904, of Our beloved son, the Cardinal Secretary of State. [17]

12. Concerning the founding and directing of newspapers and periodicals, the clergy must faithfully follow Article 42 of the Apostolic Constitution “*Officiorum*,” namely, “Clerics are forbidden to direct newspapers or periodicals without the previous consent of the Ordinaries.”[18] Similarly, without the previous consent of the Ordinary, no cleric can publish any kind of writing, be it concerned with a religious, moral, or merely technical subject. Before the founding of circles and societies their rules and constitutions must be examined and approved by the Ordinary. No priest or cleric can lecture on Popular Christian Action or any other subject without the permission of the Ordinary of the place. Language which might inspire aversion for the higher classes is, and can only be regarded as, altogether contrary to the true spirit of Christian charity. Likewise, all terms smacking of an unhealthy novelty in Catholic publications are condemnable, such as those deriding the piety of the faithful, or pointing out a new orientation of the Christian life, new directions of the Church, new aspirations of the modern soul, a new social vocation of the clergy, or a new Christian civilization.

13. While it is a very praiseworthy thing for the clergy, and especially the younger clergy, to go to the people, nevertheless, they must proceed in this matter with due obedience to authority and the commands of their ecclesiastical superiors. In devoting themselves according to this submission to the cause of Popular Christian Action, their noble duty must be “to rescue the children of the people from ignorance of spiritual and eternal things, encouraging them by their kindness to live honestly and virtuously; to strengthen adults in the faith, fortifying them in the practice of the Christian life by removing all contrary influences; to foster among the Catholic laity those institutions which are really instrumental in improving the moral and material welfare of the masses; and above all, to defend the principles of evangelical justice and charity, applying equally to everyone the rights and duties of civil society. . . Let them, moreover, be ever mindful that even among the people the priest should inviolately preserve his novel character as a minister of God, being placed at the head of his brethren for their salvation.[19] In devoting himself to the people should he do anything contrary to the dignity of the priesthood or ecclesiastical duties or discipline, he must be rebuked.”[20]

14. Moreover, Venerable Brethren, in order to erect an effective bulwark against this extravagance of thought and extension of the spirit of independence, by Our authority, We absolutely forbid all clerics and priests to give their names in the future to any society that does not have Episcopal approbation. In a very special manner, under penalty of exclusion from Sacred Orders for clerics and suspension “*ipso facto a divinis*” for priests, We forbid them to become members of the National Democratic League, whose program was issued from Roma-Torrette on October 20, 1905. Its statutes were published the same year by the Provisional Committee of Bologna without the name of their author.

15. Being concerned about the present state of the Italian clergy and the importance of the subject, the solicitude of Our Apostolic Office demanded Us to issue these directives. We must now once again arouse your zeal, Venerable Brethren, in order that these arrangements and regulations will be quickly and fully carried out in your dioceses. Prevent the evil where fortunately it has not yet appeared. Suppress it immediately where it is beginning to spring up. Wipe it out with a firm and resolute hand where unfortunately it has already ripened. Making this a matter of conscience for you, We pray that God will fill you with the spirit of prudence and necessary firmness. For that reason, from the bottom of Our heart, We impart to you the Apostolic Blessing.

Given at Saint Peter’s, Rome, on July 28, 1906, the third year of Our Pontificate.

Praestantia Scripturae. On the Bible Against the Modernists. Pope Pius X - 1907

Motu proprio of Our Most Holy Lord Pius X., by Divine Providence Pope, on the decisions of the Pontifical Commission on the Bible and on the censures and penalties against those who neglect to observe the prescriptions against the errors of the modernists:

In his encyclical letter “Providentissimus Deus,” given on November 18, 1893, our predecessor, Leo XIII, of immortal memory, after describing the dignity of Sacred Scripture and commending the study of it, set forth the laws which govern the proper study of the Holy Bible; and having proclaimed the divinity of these books against the errors and calumnies of the rationalists, he at the same time defended them against the false teachings of what is known as the higher criticism, which, as the Pontiff most wisely wrote, are clearly nothing but the commentaries of rationalism derived from a misuse of philology and kindred studies. Our predecessor, too, seeing that the danger was constantly on the increase and wishing to prevent the propagation of rash and erroneous views, by his apostolic letters “Vigilantes studii memores,” given on October 30, 1902, established a Pontifical Council or Commission on Biblical matters, composed of several Cardinals of the Holy Roman Church distinguished for their learning and wisdom, to which Commission were added as consulters a number of men in sacred orders chosen from among the learned in theology and in the Holy Bible, of various nationalities and differing in their methods and views concerning exegetical studies. In so doing the Pontiff had in mind as an advantage most adapted for the promotion of study and for the time in which we live that in this Commission there should be the fullest freedom for proposing, examining and judging all opinions whatsoever, and that the Cardinals of the Commission were not to reach any definite decision, as described in the said apostolic letters, before they had examined the arguments in favor and against the question to be decided, omitting nothing which might serve to show in the clearest light the true and genuine state of the Biblical questions under discussion. Only after all this had been done were the decisions reached to be submitted for the approval of the Supreme Pontiff and then promulgated.

After mature examination and the most diligent deliberations the Pontifical Biblical Commission has happily given certain decisions of a very useful kind for the proper promotion and direction on safe lines of Biblical studies. But we observe that some persons, unduly prone to opinions and methods tainted by pernicious novelties and excessively devoted to the principle of false liberty, which is really immoderate license and in sacred studies proves itself to be a most insidious and a fruitful source of the worst evils against the purity of the faith, have not received and do not receive these decisions with the proper obedience.

Wherefore we find it necessary to declare and to expressly prescribe, and by this our act we do declare and decree that all are bound in conscience to submit to the decisions of the Biblical Commission relating to doctrine, which have been given in the past and which shall be given in the future, in the same way as to the decrees of the Roman congregations approved by the Pontiff; nor can all those escape the note of disobedience or temerity, and consequently of grave sin, who in speech or writing contradict such decisions, and this besides the scandal they give and the other reasons for which they may be responsible before God for other temerities and errors which generally go with such contradictions.

Moreover, in order to check the daily increasing audacity of many modernists who are endeavoring by all kinds of sophistry and devices to detract from the force and efficacy not only of the decree “Lamentabili sane exitu” (the so-called Syllabus), issued by our order by the Holy Roman and Universal Inquisition on July 3 of the present year, but also of our encyclical letters “Pascendi dominici gregis” given on September 8 of this same year, we do by our apostolic authority repeat and confirm both that decree of the Supreme Sacred Congregation and those encyclical letters of ours, adding the penalty of excommunication against their contradictors, and this we declare and decree that should anybody, which may God forbid, be so rash as to defend any one of the propositions, opinions or teachings condemned in these documents he falls, ipso facto, under the censure contained under the chapter “Docentes” of the constitution “Apostolicae Sedis,” which is the first among the excommunications latae sententiae, simply reserved to the Roman Pontiff. This excommunication is to be understood as *salvis poenis*, which may be incurred by those who have violated in any way the said documents, as propagators and defenders of heresies, when their propositions, opinions and teachings are heretical, as has happened more than once in the

case of the adversaries of both these documents, especially when they advocate the errors of the modernists that is, the synthesis of all heresies.

Wherefore we again and most earnestly exhort the ordinaries of the dioceses and the heads of religious congregations to use the utmost vigilance over teachers, and first of all in the seminaries; and should they find any of them imbued with the errors of the modernists and eager for what is new and noxious, or lacking in docility to the prescriptions of the Apostolic See, in whatsoever way published, let them absolutely forbid the teaching office to such; so, too, let them exclude from sacred orders those young men who give the very faintest reason for doubt that they favor condemned doctrines and pernicious novelties. We exhort them also to take diligent care to put an end to those books and other writings, now growing exceedingly numerous, which contain opinions or tendencies of the kind condemned in the encyclical letters and decree above mentioned; let them see to it that these publications are removed from Catholic publishing houses, and especially from the hands of students and the clergy. By doing this they will at the same time be promoting real and solid education, which should always be a subject of the greatest solicitude for those who exercise sacred authority.

All these things we will and order to be sanctioned and established by our apostolic authority, aught to the contrary notwithstanding.

Given at Rome in Saint Peter's, the 18th November, 1907, the fifth year of our Pontificate.

Pius PP. X.

Quam Singulari. Decree of the Sacred Congregation of the Discipline of the Sacraments on First Communion. Pope Pius X - 1910

The pages of the Gospel show clearly how special was that love for children which Christ showed while He was on earth. It was His delight to be in their midst; He was wont to lay His hands on them; He embraced them; and He blessed them. At the same time He was not pleased when they would be driven away by the disciples, whom He rebuked gravely with these words: "Let the little children come to me, and do not hinder them, for of such is the kingdom of God." It is clearly seen how highly He held their innocence and the open simplicity of their souls on that occasion when He called a little child to Him and said to the disciples: "Amen, I say to you, unless you turn and become like little children, you will not enter into the kingdom of heaven....And whoever receives one such little child for my sake, receives me."

The Catholic Church, bearing this in mind, took care even from the beginning to bring the little ones to Christ through Eucharistic Communion, which was administered even to nursing infants. This, as was prescribed in almost all ancient Ritual books, was done at Baptism until the thirteenth century, and this custom prevailed in some places even later. It is still found in the Greek and Oriental Churches. But to remove the danger that infants might eject the Consecrated Host, the custom obtained from the beginning of administering the Eucharist to them under the species of wine only.

Infants, however, not only at the time of Baptism, but also frequently thereafter were admitted to the sacred repast. In some churches it was the custom to give the Eucharist to the children immediately after the clergy; in others, the small fragments which remained after the Communion of the adults were given to the children.

This practice later died out in the Latin Church, and children were not permitted to approach the Holy Table until they had come to the use of reason and had some knowledge of this august Sacrament. This new practice, already accepted by certain local councils, was solemnly confirmed by the Fourth Council of the Lateran, in 1215, which promulgated its celebrated Canon XXI, whereby sacramental Confession and Holy Communion were made obligatory on the faithful after they had attained the use of reason, in these words: "All the faithful of both sexes shall, after reaching the years of discretion, make private confession of all their sins to their own priest at least once a year, and shall, according to their capacity, perform the

enjoined penance; they shall also devoutly receive the Sacrament of Holy Eucharist at least at Easter time unless on the advice of their own priest, for some reasonable cause, it be deemed well to abstain for a while.”

The Council of Trent, in no way condemning the ancient practice of administering the Eucharist to children before they had attained the use of reason, confirmed the Decree of the Lateran Council and declared anathema those who held otherwise: “If anyone denies that each and all Christians of both sexes are bound, when they have attained the years of discretion, to receive Communion every year at least at Easter, in accordance with the precept of Holy Mother Church, let him be anathema.”

In accord with this Decree of the Lateran Council, still in effect, the faithful are obliged, as soon as they arrive at the years of discretion, to receive the Sacraments of Penance and Holy Eucharist at least once a year.

However, in the precise determination of “the age of reason or discretion” not a few errors and deplorable abuses have crept in during the course of time. There were some who maintained that one age of discretion must be assigned to reception of the Sacrament of Penance and another to the Holy Eucharist. They held that for Confession the age of discretion is reached when one can distinguish right from wrong, hence can commit sin; for Holy Eucharist, however, a greater age is required in which a full knowledge of matters of faith and a better preparation of the soul can be had. As a consequence, owing to various local customs and opinions, the age determined for the reception of First Communion was placed at ten years or twelve, and in places fourteen years or even more were required; and until that age children and youth were prohibited from Eucharistic Communion.

This practice of preventing the faithful from receiving on the plea of safeguarding the august Sacrament has been the cause of many evils. It happened that children in their innocence were forced away from the embrace of Christ and deprived of the food of their interior life; and from this it also happened that in their youth, destitute of this strong help, surrounded by so many temptations, they lost their innocence and fell into vicious habits even before tasting of the Sacred Mysteries. And even if a thorough instruction and a careful Sacramental Confession should precede Holy Communion, which does not everywhere occur, still the loss of first innocence is always to be deplored and might have been avoided by reception of the Eucharist in more tender years.

No less worthy of condemnation is that practice which prevails in many places prohibiting from Sacramental Confession children who have not yet made their First Holy Communion, or of not giving them absolution. Thus it happens that they, perhaps having fallen into serious sin, remain in that very dangerous state for a long time.

But worse still is the practice in certain places which prohibits children who have not yet made their First Communion from being fortified by the Holy Viaticum, even when they are in imminent danger of death; and thus, when they die they are buried with the rites due to infants and are deprived of the prayers of the Church.

Such is the injury caused by those who insist on extraordinary preparations for First Communion, beyond what is reasonable; and they doubtless do not realize that such precautions proceed from the errors of the Jansenists who contended that the Most Holy Eucharist is a reward rather than a remedy for human frailty. The Council of Trent, indeed, teaches otherwise when it calls the Eucharist, “An antidote whereby we may be freed from daily faults and be preserved from mortal sins.” This doctrine was not long ago strongly emphasized by a Decree of the Sacred Congregation of the Council given on December 20, 1905. It declared that daily approach to Communion is open to all, old and young, and two conditions only are required: the state of grace and a right intention.

Moreover, the fact that in ancient times the remaining particles of the Sacred Species were even given to nursing infants seems to indicate that no extraordinary preparation should now be demanded of children who are in the happy state of innocence and purity of soul, and who, amidst so many dangers and seductions of the present time have a special need of this heavenly food.

The abuses which we are condemning are due to the fact that they who distinguished one age of discretion for Penance and another for the Eucharist did so in error. The Lateran Council required one and the same age for reception of either Sacrament when it imposed the one obligation of Confession and Communion.

Therefore, the age of discretion for Confession is the time when one can distinguish between right and wrong, that is, when one arrives at a certain use of reason, and so similarly, for Holy Communion is required the age when one can distinguish between the Bread of the Holy Eucharist and ordinary bread-again the age at which a child attains the use of reason.

The principal interpreters of the Lateran Council and contemporaries of that period had the same teaching concerning this Decree. The history of the Church reveals that a number of synods and episcopal decrees beginning with the twelfth century, shortly after the Lateran Council, admitted children of seven years of age to First Communion. There is moreover the word of St. Thomas Aquinas, who is an authority of the highest order, which reads: “When children begin to have some use of reason, so that they can conceive a devotion toward this Sacrament (the Eucharist), then this Sacrament can be given to them.”⁶ Ledesma thus explains these words: “I say, in accord with common opinion, that the Eucharist is to be given to all who have the use of reason, and just as soon as they attain the use of reason, even though at the time the child may have only a confused notion of what he is doing.” Vasquez comments on the same words of St. Thomas as follows: “When a child has once arrived at the use of reason he is immediately bound by the divine law from which not even the Church can dispense him.”

The same is the teachings of St. Antoninus, who wrote: “But when a child is capable of doing wrong, that is of committing a mortal sin, then he is bound by the precept of Confession and consequently of Communion.” The Council of Trent also forces us to the same conclusion when it declares: “Children who have not attained the use of reason are not by any necessity bound to Sacramental Communion of the Eucharist.” It assigns as the only reason the fact that they cannot commit sin: “they cannot at that age lose the grace of the sons of God already acquired.”

From this it is the mind of the Council that children are held to Communion by necessity and by precept when they are capable of losing grace by sin. The words of the Roman Synod, held under Benedict XIII, are in agreement with this in teaching that the obligation to receive the Eucharist begins, “after boys and girls attain the age of discretion, that is, at the age in which they can distinguish this Sacramental food, which is none other than the true Body of Jesus Christ, from common and ordinary bread; and that they know how to receive it with proper religious spirit.”

The Roman Catechism adds this: “At what age children are to receive the Holy Mysteries no one can better judge than their father and the priest who is their confessor. For it is their duty to ascertain by questioning the children whether they have any understanding of this admirable Sacrament and if they have any desire for it.”

From all this it is clear that the age of discretion for receiving Holy Communion is that at which the child knows the difference between the Eucharistic Bread and ordinary, material bread, and can therefore approach the altar with proper devotion. Perfect knowledge of the things of faith, therefore, is not required, for an elementary knowledge suffices-some knowledge (*aliqua cognitio*); similarly full use of reason is not required, for a certain beginning of the use of reason, that is, some use of reason (*aliqualis usus rationis*) suffices.

To postpone Communion, therefore, until later and to insist on a more mature age for its reception must be absolutely discouraged, and indeed such practice was condemned more than once by the Holy See. Thus Pope Pius IX, of happy memory, in a Letter of Cardinal Antonelli to the Bishops of France, March 12, 1866, severely condemned the growing custom existing in some dioceses of postponing the First Communion of children until more mature years, and at the same time sharply disapproved of the age limit which had been assigned. Again, the Sacred Congregation of the Council, on March 15, 1851, corrected a prescription of the Provincial Council of Rouen, which prohibited children under twelve years of age from receiving First Communion. Similarly, this Sacred Congregation of the Discipline of the Sacraments, on March 25, 1910, in a question proposed to it from Strasburg whether children of twelve or fourteen years could be admitted to Holy

Communion, answered: “Boys and girls are to be admitted to the Holy Table when they arrive at the years of discretion or the use of reason.”

After careful deliberation on all these points, this Sacred Congregation of the Discipline of the Sacraments, in a general meeting held on July 15, 1910, in order to remove the above-mentioned abuses and to bring about that children even from their tender years may be united to Jesus Christ, may live His life, and obtain protection from all danger of corruption, has deemed it needful to prescribe the following rules which are to be observed everywhere for the First Communion of children.

1. The age of discretion, both for Confession and for Holy Communion, is the time when a child begins to reason, that is about the seventh year, more or less. From that time on begins the obligation of fulfilling the precept of both Confession and Communion.

2. A full and perfect knowledge of Christian doctrine is not necessary either for First Confession or for First Communion. Afterwards, however, the child will be obliged to learn gradually the entire Catechism according to his ability.

3. The knowledge of religion which is required in a child in order to be properly prepared to receive First Communion is such that he will understand according to his capacity those Mysteries of faith which are necessary as a means of salvation (*necessitate medii*) and that he can distinguish between the Bread of the Eucharist and ordinary, material bread, and thus he may receive Holy Communion with a devotion becoming his years.

4. The obligation of the precept of Confession and Communion which binds the child particularly affects those who have him in charge, namely, parents, confessor, teachers and the pastor. It belongs to the father, or the person taking his place, and to the confessor, according to the Roman Catechism, to admit a child to his First Communion.

5. The pastor should announce and hold a General Communion of the children once a year or more often, and he should on these occasions admit not only the First Communicants but also others who have already approached the Holy Table with the above-mentioned consent of their parents or confessor. Some days of instruction and preparation should be previously given to both classes of children.

6. Those who have charge of the children should zealously see to it that after their First Communion these children frequently approach the Holy Table, even daily if possible, as Jesus Christ and Mother Church desire, and let this be done with a devotion becoming their age. They must also bear in mind that very grave duty which obliged them to have the children attend the public Catechism classes; if this is not done, then they must supply religious instruction in some other way.

7. The custom of not admitting children to Confession or of not giving them absolution when they have already attained the use of reason must be entirely abandoned. The Ordinary shall see to it that this condition ceases absolutely, and he may, if necessary, use legal measures accordingly.

8. The practice of not administering the Viaticum and Extreme Unction to children who have attained the use of reason, and of burying them with the rite used for infants is a most intolerable abuse. The Ordinary should take very severe measures against those who do not give up the practice.

His Holiness, Pope Pius X, in an audience granted on the seventh day of this month, approved all the above decisions of this Sacred Congregation, and ordered this Decree to be published and promulgated.

He furthermore commanded that all the Ordinaries make this Decree known not only to the pastors and the clergy, but also to the people, and he wishes that it be read in the vernacular every year at the Easter time. The Ordinaries shall give an account of the observance of this Decree together with other diocesan matters every five years.

Septimo Iam. Concerning the First Order of St. Francis, not a few things are established in perpetuity. Pope St. Pius X. 1909

Pius X

Bishop, Servant of the Servants of God

As a perpetual remembrance

Transcribed from Acta Apostolicae Sedis, An. I., Vol. I., Die 4 Oct. 1909, Num. 18, pp.725-738

WITH THE SEVENTH CENTENARY already passed, after which the beginnings of the Franciscan Order were happily founded, rightly indeed do, as many as acknowledge Francis as their author and parent, celebrate together this glad event, and with the display of a grateful piety do very many, most holy men commemorate his memory and immortal benefactions in common. But although there is a certain, chief reason, why the Minorites keep this day solemn more than any other; it is, however, fitting that all, who enter Franciscan Institutes for the sake of merit, come to share in this solemnity and gladness, and most of all it is fitting that this Apostolic See (do so); since with Her always singular favor and grace, and in great esteem and judgment, have these very same Institutes flourished. Innumerable and brilliant monuments to this stand forth among the acts of Our Predecessors. At the beginning Gregory IX, who both studiously cultivated the friendship of the Seraphic Patriarch, and as a cardinal, acted as the first legitimate patron of the Franciscans: « The holy planting, he said, of the Order of Friars Minor began under blessed Francis of good memory, and it did wonderfully progress, through the grace of Jesus Christ, proffering its flowers and scents of holy comportment far and wide ». 1 And he, after he was pressed with the heavy weight of solitudes and cares, writing in this manner to the disciples of Francis gathered in general chapter, declared how thoroughly he trusted in the patronage of their blessed Father and in the prayers of his very sons: « Among unnumbered pressures and infinite anguishes, which we can bear more than relate, resuming the matter for consolation and joy, we return thanks and praise, as we can, to the Redeemer who with remarkable gifts of grace was going before blessed Francis, Our father and yours, but perhaps more Ours, than yours, while he yet lived in the flesh, now does make him shine with Himself with such glory, . . . that We, enkindled in a greater and greater pious love for the same Saint, delight with all Our affections in his praises; hoping, that he may embrace now more clearly both Us and those, whom he, while living in the world outside of the world, did love with his whole mind, as much as he more closely gazes upon Him, who is true charity, not ceasing to intercede on Our behalf; and that We, with profound charity of heart, may aspire ardently to advance your Order, you whom, the same, regenerating in Christ unto an abundance of riches, did leave as heirs of most high poverty, with the hope offered to Us, that by the suffrages of your prayers, the bearing of our sufferings will result in our salvation. »: 2

2. Moreover the same Pontiff, in commending the Franciscan families to the Bishops (which Honorius III, while Francis lived, had already done), used these very ennobling words: « Since iniquity has abounded and the charity of very many has grown cold, behold the Lord has stirred up the Order of Minors, our beloved sons, who seek not what is their own, but what is Christ's, as much against heresies to be overcome, as against other mortiferous pests to be uprooted, they dedicate themselves to the evangelization of the word of God in the abjection of voluntary poverty . 3

3. After Gregory, Nicholas III plainly agreed saying: « This is the meek and docile religion of the Friars Minor, rooted in poverty and humility by the kind confessor of Christ, Francis, which sprouting the sprout (cf. Is. 35:2) from that true seed, strew the same by (means of) the Rule among (his) sons, whom he generated for himself and for God through his ministry in the observance of the Gospel (cf. 1 Cor 4:15). These very ones are the sons, who by the teaching of Jacob (cf Gen 49:1-27) have received the Eternal Word, the Son of God, sown by human nature in the garden (Gen 2:8; Dt 11:10; Ct 6:2; Jer 61:11; Lk 13:19) of the virginal womb [and] able to save souls in meekness (Heb. 7:25). These are the professors of that holy Rule, which is founded on the evangelical discourse, strengthened by the example of the life of Christ, and

made firm by the sermons and deeds of His Apostles, the founders of the Church Militant. This is [that] clean and immaculate religion in the sight of [Our] God and Father, (James 1:27b) which descending from the Father of lights (James 1:17) through His Son, having been handed on to the Apostles verbally and by example, and at last through the Holy Spirit to blessed Francis, and having inspired those following him, contains in itself, at it were, a testimony of the whole Trinity (vulg. of Jn 5:7). It is this, to which with Paul attesting no one for the sake of the rest ought to be molested (Gal 6:17), which Christ confirmed by the stigmata of His own Passion, willing [as He did] to notably mark with the signs of His own Passion the institutor of that very (religion). » 4

4. Likewise, Clement V, who accommodated the verse from Ecclesiasticus 24:42, I went forth from paradise, I said: I will water the garden of plantings, as a public commendation of the Seraphic Order: « This garden is indeed the holy Religion of the Friars Minor, which firmly enclosed by the wall of regular observance, contented within herself with God alone is adorned abundantly by new seedlings of sons. The beloved Son of God coming upon this reaps the myrrh of mortifying penitence with aromatics, which with a marvelous sweetness sprinkle about in all places an odor of attracting holiness. This is that heavenly form of life, and rule, which that excellent Confessor of Christ Saint Francis wrote down; and taught equally by word and example to be observed by his sons. 5

5. Likewise did Leo X also extol this Order: « This is that sacred Religion of the Friars Minor, which, with the greening leaves of holy deeds, through apostolic men, as through palms extended from sea to sea, and from the river to the ends of the Earth, has irrigated the mountains with the wine of wisdom and science, and has filled full the earth. This is the holy and immaculate Religion, in which, through the mirror without spot, the presence of the Redeemer is contemplated, the form of life of Christ and the Apostles is gazed upon, through which the norm of the first founders of the Church is brought back before the eyes of the Christian people; which, in short, represents nothing but what is divine, angelic, filled with every perfection, and naught but in conformity to Christ, so that it not undeservedly called His own. » 6

6. Similarly Sixtus V: « To inflame Our hearts anew, the Father of mercies and lights, sent His blessed servant Francis, and went before him in such a large blessing of sweetness, that not only did He make him celebrated by the prerogatives and merits of virtue, but He renewed in his flesh the sacred Stigmata of Christ, and in a manifold manner gave a live demonstration in him of the wonderful mysteries, bonds and poverty of the Cross, for this, to be able to truly introduce Christ by means of Francis: " Thou hast investigated my path and my cord, and all my ways Thou hast foreseen ". Whence it happened, that with the merits of the said blessed Francis, the sacrosanct Mother Church, amplified with the birth of a new offspring, and driven onward by the merits, virtues, examples and miracles of many saints of his Institute, and decorated with not a few Bishops, Archbishops, Patriarchs, Cardinals, Kings, and Supreme Pontiffs, could not but be propelled to follow in the footsteps of his devotion and imitation.» 7

7. But concerning Francis and his institutes, neither has the preaching of the Apostolic See ever been completely silent. Moreover from the monuments of more recent memory, there must not be passed by those Letters of Gregory XVI, in which he writes of the shrine of St. Mary of the Angels at Assisi: « In that temple, the chief ornament of Umbria and to that extent of the whole Western World, Saint Francis of Assisi, working greater things every day, having progressed in exceptional sanctity, and accepting wonderful carisms from the Omnipotent God having been molded in continual meditation of heavenly things, impelled by a divine instinct, laid the foundations of his Order, and was made worthy of gazing upon Our Divine Repairer and His Most Holy Theotokos, and of the sweetest conversations (with them). » 8 -- But most of all the acts of Leo XIII, which are remembered well, are worthy (of mention), he who in a certain Encyclical Letter *Auspicato*, where he pursues the praises of the Father of Assisi with grandiloquence and grave prayer, has this (to say): « Those wonderful things of his, (which) must be celebrated with angelic rather than human proclamation, sufficiently demonstrate how great and how worthy was that Man, whom God destined for the recalling of his contemporaries to Christian morals. Indeed at the shrine of San Damiano a greater than human voice was heard by Francis: Go, watch over My House (which is) falling down. Nor is there less admiration for the sight divinely offered to Innocent III, when he himself seemed to see Francis sustaining the wavering walls of the Lateran Basilica on his shoulders. The strength and reason for which portents is evident: undoubtedly it was to signify, that Francis was not a light-armed guard of the Christian republic throughout those times and would be a future column (of support). In truth there is no delay for the one who is

unequipped. Those twelve, who were first to bring themselves together under his discipline, stood forth like a scanty seed, which with the nod of God and the auspices of the Supreme Pontiffs, swiftly was seen to grow up into the most bountiful crop. » -- Likewise in the Constitution *Misericors Dei Filius*: « All of the Franciscan institutes have already been set up to observe the precepts of Jesus Christ: for neither did (that) most holy author intend any other end, than that the Christian life be more diligently exercised in them, as in a certain gymnasium. Truly did the first two Franciscan Orders, formed with the disciplines of great virtues, follow after him more perfectly and divinely ». -- And in the Constitution *Felicitate quadam*: « For that, which is named the family of the Friars Minor, is remarkable as one being most worthy of the benevolence and attention of the Apostolic See. For her, indeed, her own Begetter commanded all those laws, which he himself gave as precepts for living, so that she would guard them most religiously in the perpetuity of subsequent times; nor did he command this in vain. For there is scarcely any society of men, which has brought forth so many rigid guardians of virtue, or has given forth so many heralds of the Christian Name, martyrs for Christ, citizens of Heaven, and/or in which there has assisted so great an issue of men, who brightened Christian and civil society with those arts, by which they are judged to stand before all others who excel (in them) ».

8. But We now, who, as Leo himself confirmed on his own, 9 « have been accustomed to admire Francis of Assisi and to foster from adolescence his chief religion, and We glory in being adopted into the Franciscan family », certainly not of the Minors, which We, as any of Our Predecessors, esteem as the great Work of the blessed Father, nor otherwise than that particular other, which we have judged worthy of Our own certain involvement. Therefore in this fame of the seculars, when We have illustrated with the words of Our Predecessors the great merits of the Order, divinely founded by Francis, for Christian society, it seems to Us, that to publicly make and prove by enduring testimony the fullness of Our paternal charity, by which We embrace the three families, from which the principal Order of Franciscans is established, without any discrimination. Certainly indeed with the mobility of human genius and the various changing of times it has gradually happened, that the Franciscan members have departed one after another from a most harmonious community of life and manner of living into diverse disciplines. « The most high penury of things, which the most holy Man fell uniquely in love with through his whole life, not a few of his students preferred in a very similar manner; not a few, to whom this seemed heavier, in a moderately tempered manner. Wherefore with the secession of some from others accomplished, on this side there arose the Observants, on that side the Conventuals. Similarly the rigid innocence, and the high, magnificent virtues, with which he had shown forth as a miracle, some indeed wanted to imitate courageously and severely, others more leniently and mildly. After the family of the friars Capuchine coalesced from the first of these, there resulted a tripartate division ». 10 -- But that the variety of legitimate disciplines obstructs nothing, still less that which those who had joined whichever of these, all rightly defended, (namely) that they are the genuine progeny of Francis, has been sanctioned very many times by the authority of the Apostolic See. Thus Leo X: « That the very Friars of the Observance and the Reformati, have always been the true and undoubted Friars of the Order of Blessed Francis and observers of his Rule, and, by the favor of divine grace, may always be (such), without any interruption or division, they have from the time of the publishing of the Rule by Bl. Francis even to the present also served as soldiers under the Rule of Bl. Francis, and do also serve even to the present; and in this manner We discern and mandate that they ought to be held and observed and judged ». 11 And Clement VIII protected the Friars Minor of the Stricter Observance, called the Reformati, from injuries from certain persons. And the Reformati themselves, he declares to be « true sons and undoubted Friars of the Order of Saint Francis ». 12 Moreover concerning the Capuchines, Paul V, 13 Urban VIII, 14 (and) Clement XIII, 15 established them « to be truly Friars Minor », and « to be really their origin and beginning and to be effectively counted (as such) from the time of the primeval and original institution of the Seraphic Rule, the observance of which the Friars Capuchin themselves always continue without any interruption », and that the same « were and are from a true and never interrupted line, both true and undoubted Friars of the Order of Saint Francis, and observers of his Rule, and that they have served as soldiers and do also served at the present under the Rule of Bl. Francis himself ». -- Affirming these very things, We will (and) order, that as many are of the three disciplines of the first Franciscan Order, they are to be regarded both among themselves and by all, as not only genuine but twin Brothers, as all having been born from the same Francis and as having been carefully cultivated by the same documents of religious life according to his one Rule. And so that for this fraternal charity, which among the sons of the most blessed Father ought to rule as one, there may be more safe and sure laws, and for the reason that the Franciscan Institutes may bear more abundant fruit for the holy Church, We concerning the common reasons of the whole Minorite

nation, discern these things to be valid in perpetuity, as certain principles and sources, and We precept with the plenitude of Our Apostolic power that those things which are written below are to be observed in a holy manner by all:

I. St. Francis' first Order, whether you consider the lawgiver-Father by whom it was founded, or the Rule, which it uses, is one family of religious: but if the reckoning of its government and the Constitutions, by which it is governed from the prescript of the Apostolic See, it is divided into three families: of which one is the Friars Minor, which once used to be called of the Regular Observance, and which when it had been separated into four groups [sodalitia], that is into the Observants, the Reformati, the Alcantarines, (and) the Recollects, it was, by Leo XIII, of happy memory, recalled to unity, having been given the one name Order of Friars Minor; the other is the Friars Minor who are spoken of as Conventuals; the third the Friars Minor who are named the Capuchins.

II. The family, or Order, of the Friars Minor, to whom formerly the name "of the Regular Observance" belonged, after it had been brought back to unity from various groups [sodalitiis] by Leo XIII, if it was named of the Leonine Union, it was rightly named. Indeed « from the concession of the Apostolic See it anteceded in place and honor » the other Franciscan families, and of its members « retain the worthy name, Friars Minor, received from Leo X, as Our Predecessor said in the Constitution Felicitate quadam: but, however, not this name is not to be interpreted, as if it seemed that every Minoritic Order consisted in only that family. It is clear that an interpretation of this kind is far from the true one, and very injurious to the not few, remaining Minorites. Therefore as often as the appellation of Order of Friars Minor without any other determination is ambiguous, We establish and sanction that it is proper that this family of which We are speaking, and its Moderators and members, especially in public acts, be designated by a proper and peculiar term [adiecta nota], and to be (thus) called the Order of Friars Minor of the Leonine Union, (its) Moderators and members, of the Order of Friars Minor of the Leonine Union.

III. The title of Minister General of the whole Order of Minors, which the Minister General of the same family, which he have named "of the Leonine Union", uses as a title, is merely honorific, nor does it denote any jurisdiction or authority over the all the other families of Franciscans.

IV. The names Capuchin, Conventual, of the Leonine Union distinguish Franciscans not by noting that, which pertains to their reckoning and nature as Friars Minor: for this consists in the Seraphic Rule which among all Franciscans of the first Order is one and the same: but by designating those things which accede to the nature in this genus; and these are the Constitutions, which each family follows as its proper and peculiar (norms) in observing the Rule, from the prescript of the Apostolic See.

V. The Minister General of the Friars Minor of the Leonine Union, likewise from the concession of the Apostolic See, in all sacred and public gatherings, wherever a law obtains from the superiority of a place, precedes the Minister General of the Conventuals, but the Minister General of the Capuchins both of these. But it has been defined by very many decrees of the Apostolic See, that the families from each convent are to have a mutual [inter se] place in parades and other sacred public functions.

VI. All the Minister Generals of the three families of Franciscans are and are to be held as equals in dignity and authority, as Vicars and furthermore true successors of Saint Francis, that is each on behalf of his own family, and also on behalf of the members of the Second and Third Order, however many families have either been subjected or aggregated to their own jurisdiction: the same all rightly stand in the perpetual line of their predecessors from the Seraphic Father himself.

VII. The three families of the Minorite Order, as so many branches belong to a most noble tree, whose root and trunk is Francis. On this account the Friars Minor, both of the Leonine Union, the Conventuals, and the Capuchins, both are and ought to be held equally and most rightfully true Franciscans and true Friars Minor. And none of the same are to be called more ancient than the others, when indeed it is true that their origin is traced back to the time of the Seraphic Rule's very institution, which all continued to observe without any interruption.

VIII. Of the temples of the Franciscans it is nearly pointless to say that that is to be held most sacred, in which the blessed lawgiver-Father himself rests: the shrine which on that account was opportunely renamed the Head and Mother of the Seraphic Order by Gregory IX, 16 and which moreover was raised by Benedict XIV by the Letter *Fidelis* to the dignity of a Patriarchal Basilica and Papal Chapel. -- But there is a remarkable dignity in the Shrine of St. Mary of the Angels of the Portiuncula; of which Benedict XIII (said): « Finally so that no one may extol and praise, with words or writing, the Basilica of blessed Francis in the city of Assisi, where his sacred body lies, enriched with various privileges by Our Predecessors, the Roman Pontiffs, so above all the other churches of the same Order, as to deny the honor and reverence due the Basilica of Blessed Mary of the Portiuncula, outside the walls of the same town, in which is established, that the Seraphic Father began his Institute; We precept and mandate, that both Basilicas, though for divers reasons, indeed that of Bl. Mary on account of the primordial times of the Order, but that of Assisi on account of the sacred body of the most holy Institutor, be acknowledged and observed as mother (churches) by all the Friars Minor » 17 But the very Basilica of St. Mary of the Angels We non long ago reckoned as Mother and Head of the Order of the Minors with the publishing of the Letter *Omnipotens ac misericors Dominus*, and We have honored it with the title of Patriarchal Basilica and Papal Chapel. Wherefore it is proper that however many of the sons of Francis glory in that name, they guard each Basilica, as a common patrimony: let all trustingly and gladly celebrate both as their paternal home, and let them there sense themselves renewed by every office of fraternal charity, how good and how jocund that brothers dwell as one.

IX. The Minister Generals of the threefold family of the Minors are equal in authority over the Third Order. The Tertiaries on this account who serve the Minister General of one Family, enjoy the same privileges and indulgences, and those who are subject to the other two (likewise). Nor will it be licit that those who have joined the Third Order, be named Tertiaries either "of the Leonine Union", or "Conventuals", or "Capuchins", but it will be proper that they be called Tertiaries of St. Francis or Franciscan Tertiaries, without any other description.

X. The ornaments, with which any of the three families of the Minors shines forth; the public commendations, by which any is ornamented by the Apostolic See; the Saints, Blesseds, Venerable men by which any is brightened, although they chiefly belong to that family, rightly, however, pertain to all the others of the fraternity, as common ornaments. But the old glories of the Order, sprung from the past deeds or holy men before the canonical division of the Order itself, accomplished by Leo X, 18 are to be held by none of the three families in particular, but all indiscriminately.

9. Thus We judge that there can be very many things, which We have prescribed by either declaring, defining, or precepting, to mutually join the souls of all Franciscans. Moreover, « He who speaks peace unto His people and upon His Saints, has marked out for His disciples that certain strength and reckoning for averting contention, having urged these with His warnings and examples, so that, he who is greater among them, would be as the minor, and that they, therefore, are to contend not in pre-eminence and primacy, but to be surpassing in the humility of serving and being subject (to others). But these instructions Bl. Francis, the founder of the Seraphic Order, himself both wonderfully grasped and expressed, and he wanted them to be the foundation of the peace kept by his students ». 20 Therefore let all be hearers of their Father's lawgiving saying, being thus precepted: « Let them not argue, nor contend with words, nor judge others; but let them be meek, peaceable, modest, gentle, humble, speaking uprightly to all, as it fitting ». 21 And « let them beware of all pride, vainglory, envy ». 22 Moreover let not those who according to the norm of their own Constitutions follow a rigid poverty in the very worship (that takes place in) the House of God and in the performance of the sacred (rites) and in human affairs, despise all others; of whom Leo X (says): « We declare, that you are to be only the custodians of these things and not the possessors, and on this account, without the stain or violation of your profession, when it may be fitting, in accord with the celebration of the solemnities, that you both honor the Divine Majesty with more solemn offices and more decent vestments, and that you generously offer Him worship, and that you can licitly and freely use and acquire those other things, which both the Order and the Friars use, commonly and/or individually » 23 Because if among the Friars Minor any discrimination of legitimate precedence ought to be acknowledged, that it must be placed not in that which otherwise concerns another family, in which matter We have said that they are to be equal; but (rather) in this, that both in judgments and in words and in deeds one guards fraternal charity towards members, especially of all the other families, better than another; and that one observes the prescriptions of the Seraphic Rule more perfectly than another, according to the Constitutions of its own family.

The custom which ought to exist among the Friars Minor, can be understood from those things, which Thomas of Celano wrote of concerning the ancient sons of Francis: « Oh with how much ardor of charity did the new disciples of Christ used to blaze! How much did the love of pious society used to thrive in them! For when they met each other, wherever they would gather together, and/or in the street, as was the custom, there the dart of spiritual love used to rebound, scattering over all the sower's love of true love [dilectionis]. What was that? Chaste embraces, tasteful affections, a holy kiss, sweet conversation, a modest smile, a jocund appearance, a simple eye, a supple spirit, a pleasing tongue, a soft response, likewise a purposeful, prompt obsequium and an indefatigable hand. And indeed, since they despised all earthly things and never loved themselves with a private love, overflowing in common with the affection of complete love, they used to show proof of it to one another, by equally assisting their brother's needs ». 24 -- But, so that the links of charity and fraternity, with which the Franciscans of the three families are mutually contained, may be also more constraining, We give and grant these things in perpetuity:

I. That the dedication of the two Basilicas at Assisi, which of the entire Order of the Minors, though from diverse reasons, are the mother and head, is to be celebrated by each and every cleric of the threefold family with the rite of a double of second class; and that both are to enjoy the same indulgences and the same privileges both now and in perpetuity. Moreover it will be remembered that the Friars assigned to these Basilicas, represent all the members, not only of their own family, but also of the others; on account of which also, let them not cease to daily worship and praise the Omnipotent God, Mary Immaculate, (and their) Seraphic Father, in the name of all.

II. That in sacred ceremonies, processions, and other solemn acts, which are conducted in the presence of the Supreme Pontiff, the three Ministers General are to proceed together as one, however observing among themselves the law of precedence.

III. That indulgences, graces, exemptions, (and) all privileges which either have already been or hereafter shall be conceded to one of the families of the Minors, are to be and to be judged as conceded the same to the other families. That if the concession of any of whatever matter pertains to the mitigation of the Seraphic Rule, it shall not be in favor of those, whose constitutions endure no mitigation of this kind. But the faculties, which regard the Way of the Cross, the Scapular of Saint Joseph, the Chord of Saint Francis, (and) likewise the pious societies and sodalities, are to be henceforth granted only by that Minister General, to whom they have until now been reserved.

IV. That the ritual offices, which concern the Saints and Blesseds of the Order and/or which touch upon their own particular sacred acts or devotions, conceded to one family, also by the other families, with the approval of either the General Chapter or General Definitory, may be licitly employed, without an additional indult: the same will also become licit concerning all the other privileges, in liturgical matters, granted to one family.

V. That all the Letters of the Roman Pontiffs and/or of the Apostolic See, in which the Franciscan Institutes are generally praised, embellished, defended, even if these have been given to the Minister General, to the other moderators, (or) to the members of one family, are to be understood, however, as also given to the Minister Generals, the other moderators, (or) to the members of the other families.

10. But We judge that the present Letters and whatever is had in them, at can no time ever from injury of subreption, or obreption, or of Our intention, or in any other manner by whatever defect, be marked and/or impugned; but that they are to be and to remain always valid and in force, and ought to be observed inviolably by all of whatever grade and pre-eminence in their judgment and external behavior; and declaring ineffectual and empty if anything otherwise upon these matters by whoever, with whatever authority and/or pretext, knowingly or unknowingly happens to be attempted; in regard to the aforementioned things, notwithstanding all those things which are to the contrary, even those things worthy of special and most special mention, We from the plenitude of power, with certain knowledge and *motu proprio*, expressly derogate and declare to be derogated.

11. Moreover We will that copies of this Letter, even when printed, subscripted, however, by the hand of a notary and fortified with a seal by a man constituted in ecclesiastical dignity, be regarded with the same faith, which by the signification of Our will, is to be had for these presently being shown.

12. Therefore let it be licit to no man to infringe this page of Our constitution, ordination, union, limitation, derogation, (and) will, and/or by temerarious daring to contravene the same. If anyone however has presumed to attempt this, let him know that he will incur the indignation of the Omnipotent God and of His blessed Apostles Peter and Paul.

13. Given in Rome at St. Peter's, under the ring of the Fisherman, on the feast of St. Francis of Assisi, October 7, 1901, in the seventh year of Our Pontificate.

Pope Pius X

- 1 *The Letter Recolentes*, Apr. 29, 1228.
- 2 *The Letter Mirificans*, May 16, 1230.
- 3 *The Letter Quoniam*, Apr. 6, 1237.
- 4 *The Letter Exiit qui seminat*, Aug. 14, 1279.
- 5 *The Constitution Exivi de paradiso*, May 6, 1312.
- 6 *The Constitution Ite et Vos*, May 29, 1517.
- 7 *The Letter Divinae*, Aug. 29, 1587.
- 8 *The Letter Neminem*, Febr. 7, 1832.
- 9 *The Encyclical Letter Auspicato*.
- 10 *The Constitution Felicitate quadam*.
- 11 *The Letter Licet*, Dec. 7, 1517.
- 12 *The Letter Ex iniuneto*, Sept. 7, 1602.
- 13 *The Letter Ecclesiae*, Oct. 15, 1608.
- 14 *The Letter Salvatoris*, Jun. 28, 1627.
- 15 *The Letter Ea quae*, May 14, 1735.
- 16 *The Letter Is qui*, Apr. 22, 1230.
- 17 *The Letter Qui pacem*, Jul. 21, 1728.
- 18 *The Constitution Ite et vos*.
- 19 *Benedict XIII, Letter Qui pacem*.
- 20 *Regula Bullata*, ch. III.
- 21 *Ibid. ch. X*.
- 22 *The Letter. Merentur*, Jan. 2, 1514.
- 23 *Celano's Legenda I, Cap. 15*.

Singulari Quadam. On Labor Organizations. Pope Pius X - 1909

To Our Beloved Son, George Kopp, Cardinal Priest of the Holy Roman Church, Bishop of Breslau, and to the other Archbishops and Bishops of Germany.

Beloved Son and Venerable Brethren, Health and the Apostolic Blessing.

We are moved by particularly affectionate and benevolent sentiments toward the Catholics of Germany, who are most loyally and obediently devoted to the Apostolic See and accustomed to battle generously and courageously on behalf of the Church. We therefore feel compelled, Venerable Brethren, to devote Our full strength and attention to the discussion of that issue which has arisen among them about workingmen's associations. Concerning this problem several of you, as well as qualified and respected representatives of both viewpoints, have already informed Us repeatedly during the past few years. Conscious of Our Apostolic Office, We have studied this problem most diligently. We fully realize that Our sacred duty is

to labor unceasingly that Our beloved sons may preserve the Catholic teaching unadulterated and unimpaired, in no way allowing their Faith to be endangered.

If they are not in time urged to be on guard, they would obviously, gradually and inadvertently, fall into the danger of being satisfied with a vague and indefinite form of the Christian religion which has lately been designated as intercredal. This amounts to nothing more than an empty recommendation of a generalized Christianity. Obviously, nothing is more contrary to the teachings of Jesus Christ. Moreover, since Our most ardent desire is the promotion and fortification of concord among Catholics, We constantly try to remove all those occasions of quarrels which dissipate the strength of men of good will and are advantageous only for the enemies of religion. Finally, We desire and intend that the faithful live with their non-Catholic fellow citizens in that peace without which neither the order of human society nor the welfare of the State can endure.

If, however, as We have already said, the existence of this question was known to Us, We nevertheless thought it wise to obtain each of your opinions, Venerable Brethren, before announcing Our decision. You have answered Our questions with that conscientiousness and diligence which the seriousness of the question demands.

2. Accordingly, We first of all declare that all Catholics have a sacred and inviolable duty, both in private and public life, to obey and firmly adhere to and fearlessly profess the principles of Christian truth enunciated by the teaching office of the Catholic Church. In particular We mean those principles which Our Predecessor has most wisely laid down in the encyclical letter “*Rerum Novarum*.” We know that the Bishops of Prussia followed these most faithfully in their deliberations at the Fulda Congress of 1900. You yourselves have summarized the fundamental ideas of these principles in your communications regarding this question.

3. These are fundamental principles: No matter what the Christian does, even in the realm of temporal goods, he cannot ignore the supernatural good. Rather, according to the dictates of Christian philosophy, he must order all things to the ultimate end, namely, the Highest Good. All his actions, insofar as they are morally either good or bad (that is to say, whether they agree or disagree with the natural and divine law), are subject to the judgment and judicial office of the Church. All who glory in the name of Christian, either individually or collectively, if they wish to remain true to their vocation, may not foster enmities and dissensions between the classes of civil society. On the contrary, they must promote mutual concord and charity. The social question and its associated controversies, such as the nature and duration of labor, the wages to be paid, and workingmen’s strikes, are not simply economic in character. Therefore they cannot be numbered among those which can be settled apart from ecclesiastical authority. “The precise opposite is the truth. It is first of all moral and religious, and for that reason its solution is to be expected mainly from the moral law and the pronouncements of religion.”[1]

4. Now, concerning workingmen’s associations, even though their purpose is to obtain earthly advantages for their members, nonetheless those associations are to be most approved and considered as most useful for the genuine and permanent advantage of their members which are established chiefly on the foundation of the Catholic religion and openly follow the directives of the Church. We have repeated this declaration on several previous occasions in answer to question from various countries. Consequently, such so-called confessional Catholic associations must certainly be established and promoted in every way in Catholic regions as well as in all other districts where it can be presumed that they can sufficiently assist the various needs of their members. However, when there is a question about associations which directly or indirectly touch upon the sphere of religion and morality, it would not be permitted to foster and spread mixed organizations, that is, associations composed of Catholics and non-Catholics, in the areas just mentioned. Over and above other matters, in such organizations there are or certainly can be for our people serious dangers to the integrity of their faith and the due obedience to the commandments and precepts of the Catholic Church. Venerable Brethren, you yourselves have also openly called attention to this question in several of your answers which We have read.

5. We therefore lavish praise upon each and every one of the strictly Catholic workingmen’s associations existing in Germany. We wish them every success in all their endeavors on behalf of the laboring people, hoping they will enjoy a constant increase. However, in saying this We do not deny that Catholics, in their efforts to improve the workers’ living conditions, more equitable distribution of wages, and other justified advantages, have a right, provided they exercise due

caution, to collaborate with nonCatholics for the common good. For such a purpose, however, We would rather see Catholic and non-Catholic associations unite their forces through that new and timely institution known as the cartel.

6. Not a few of you, Venerable Brethren, have asked Us whether it is permissible to tolerate the so-called Christian Trade Unions that now exist in your dioceses, since, on the one hand, they have a considerably larger number of members than the purely Catholic associations and, on the other hand, if permission were denied serious disadvantages would result. In view of the particular circumstances of Catholic affairs in Germany, We believe that We should grant this petition. Furthermore, We declare that such mixed associations as now exist within your dioceses can be tolerated and Catholics may be permitted to join them, as long as such toleration does not cease to be appropriate or permissible by reason of new and changed conditions. Necessary precautions, however, must be adopted in order to avoid the dangers which, as has already been mentioned, follow upon such associations.

The following are the most important of these precautions: In the first place, provision should be made that Catholic workers who are members of the trade unions must also belong to those Catholic associations which are known as “Arbeitervereine.” In the event that they must make some sacrifice for this cause, even in a monetary way, We are convinced that they will readily do so for the sake of safeguarding the integrity of their Faith. As has been happily demonstrated, the Catholic workingmen’s associations, aided by the clergy and by its leadership and alert direction, are able to achieve very much toward preserving the truths of religion and the purity of morals among their members, and nourish the religious spirit through frequent practices of piety. Therefore, the leaders of such associations, clearly recognizing the needs of the age, are undoubtedly prepared to instruct the workers about their duties in justice and charity, especially regarding all those commandments and precepts in which an accurate knowledge is needed or useful in order to enable them to take an active part in their trade unions according to the principles of Catholic doctrine.

7. Furthermore, if Catholics are to be permitted to join the trade unions, these associations must avoid everything that is not in accord, either in principle or practice, with the teachings and commandments of the Church or the proper ecclesiastical authorities. Similarly, everything is to be avoided in their literature or public utterances or actions which in the above view would incur censure.

The Bishops, therefore, should consider it their sacred duty to observe carefully the conduct of all these associations and to watch diligently that the Catholic members do not suffer any harm as a result of their participation. The Catholic members themselves, however, should never permit the unions, whether for the sake of material interests of their members or the union cause as such, to proclaim or support teachings or to engage in activities which would conflict in any way with the directives proclaimed by the supreme teaching authority of the Church, especially those mentioned above. Therefore, as often as problems arise concerning matters of justice or charity, the Bishops should take the greatest care to see that the faithful do not overlook Catholic moral teaching and do not depart from it even a finger’s breadth.

8. We are convinced, Venerable Brethren, that you will diligently take care to see that all these directives of Ours are conscientiously and exactly fulfilled, carefully and constantly reporting to Us concerning this very serious problem. Since We have taken this matter under Our jurisdiction and, after hearing the views of the Bishops, since the decision rests with Us, We hereby command all Catholics of good will to desist from all disputes among themselves concerning this matter. We are confident that with fraternal charity and perfect obedience they will completely and gladly carry out Our command. If any further difficulty arises among them, they should seek its solution in the following manner: Let them first turn to their Bishops for counsel, and then submit the matter to the Apostolic See for its decision.

There is one more point to consider, and it was already implied in what has been said. On the one hand, no one could accuse of bad faith and, under such a pretext, bear ill will toward those who, while firmly defending the teachings and rights of the Church, nonetheless for good reasons have joined or wish to join mixed labor associations in those places where, under certain safeguards, ecclesiastical authority has permitted them in view of local conditions. On the other hand, it would likewise be most reprehensible to oppose or attack the purely Catholic associations (this type of association must, on the contrary, be supported and promoted in every possible manner), and to demand that the so-called intercredal associations

be introduced and force their establishment on the grounds that all Catholic associations in every diocese ought to be set up along one and the same pattern.

9. While expressing Our desire that Catholic Germany may make great progress in religion and civil life, and in order that this wish may be happily fulfilled, We beseech for the beloved German people the special help of Almighty God and the protection of the Virgin Mother of God, the Queen of Peace. As a pledge of the divine graces and also as sign of Our particular love, We impart, most lovingly, to you, Beloved Son and Venerable Brethren, to your clergy and people, the Apostolic Blessing.

10. Given at Saint Peter's, Rome, on September 24, 1912, the tenth year of Our Pontificate.

ENDNOTES

1. *Encyclical letter of Leo XIII, "Graves de communi," January 18, 1901.*

The Oath Against Modernism. Pope Pius X – 1910

To be sworn to by all clergy, pastors, confessors, preachers, religious superiors, and professors in philosophical-theological seminaries.

I . . . firmly embrace and accept each and every definition that has been set forth and declared by the unerring teaching authority of the Church, especially those principal truths which are directly opposed to the errors of this day. And first of all, I profess that God, the origin and end of all things, can be known with certainty by the natural light of reason from the created world (see Rom. 1:19), that is, from the visible works of creation, as a cause from its effects, and that, therefore, his existence can also be demonstrated: Secondly, I accept and acknowledge the external proofs of revelation, that is, divine acts and especially miracles and prophecies as the surest signs of the divine origin of the Christian religion and I hold that these same proofs are well adapted to the understanding of all eras and all men, even of this time. Thirdly, I believe with equally firm faith that the Church, the guardian and teacher of the revealed word, was personally instituted by the real and historical Christ when he lived among us, and that the Church was built upon Peter, the prince of the apostolic hierarchy, and his successors for the duration of time. Fourthly, I sincerely hold that the doctrine of faith was handed down to us from the apostles through the orthodox Fathers in exactly the same meaning and always in the same purport. Therefore, I entirely reject the heretical' misrepresentation that dogmas evolve and change from one meaning to another different from the one which the Church held previously. I also condemn every error according to which, in place of the divine deposit which has been given to the spouse of Christ to be carefully guarded by her, there is put a philosophical figment or product of a human conscience that has gradually been developed by human effort and will continue to develop indefinitely. Fifthly, I hold with certainty and sincerely confess that faith is not a blind sentiment of religion welling up from the depths of the subconscious under the impulse of the heart and the motion of a will trained to morality; but faith is a genuine assent of the intellect to truth received by hearing from an external source. By this assent, because of the authority of the supremely truthful God, we believe to be true that which has been revealed and attested to by a personal God, our creator and lord.

Furthermore, with due reverence, I submit and adhere with my whole heart to the condemnations, declarations, and all the prescripts contained in the encyclical *Pascendi* and in the decree *Lamentabili*, especially those concerning what is known as the history of dogmas. I also reject the error of those who say that the faith held by the Church can contradict history, and that Catholic dogmas, in the sense in which they are now understood, are irreconcilable with a more realistic view of the origins of the Christian religion. I also condemn and reject the opinion of those who say that a well-educated Christian assumes a dual personality-that of a believer and at the same time of a historian, as if it were permissible for a historian to hold things that contradict the faith of the believer, or to establish premises which, provided there be no direct denial of dogmas, would lead to the conclusion that dogmas are either false or doubtful. Likewise, I reject that method of judging and

interpreting Sacred Scripture which, departing from the tradition of the Church, the analogy of faith, and the norms of the Apostolic See, embraces the misrepresentations of the rationalists and with no prudence or restraint adopts textual criticism as the one and supreme norm. Furthermore, I reject the opinion of those who hold that a professor lecturing or writing on a historico-theological subject should first put aside any preconceived opinion about the supernatural origin of Catholic tradition or about the divine promise of help to preserve all revealed truth forever; and that they should then interpret the writings of each of the Fathers solely by scientific principles, excluding all sacred authority, and with the same liberty of judgment that is common in the investigation of all ordinary historical documents.

Finally, I declare that I am completely opposed to the error of the modernists who hold that there is nothing divine in sacred tradition; or what is far worse, say that there is, but in a pantheistic sense, with the result that there would remain nothing but this plain simple fact—one to be put on a par with the ordinary facts of history—the fact, namely, that a group of men by their own labor, skill, and talent have continued through subsequent ages a school begun by Christ and his apostles. I firmly hold, then, and shall hold to my dying breath the belief of the Fathers in the charism of truth, which certainly is, was, and always will be in the succession of the episcopacy from the apostles. The purpose of this is, then, not that dogma may be tailored according to what seems better and more suited to the culture of each age; rather, that the absolute and immutable truth preached by the apostles from the beginning may never be believed to be different, may never be understood in any other way.

I promise that I shall keep all these articles faithfully, entirely, and sincerely, and guard them inviolate, in no way deviating from them in teaching or in any way in word or in writing. Thus I promise, this I swear, so help me God. . .

Tra Le Sollecitudini. Instruction on Sacred Music. Pope Pius X on November 22, 1903

Papal Letter to the Cardinal Vicar of Rome – December 8, 1903

Among the cares of the pastoral office, not only of this Supreme Chair, which We, though unworthy, occupy through the inscrutable dispositions of Providence, but of every local church, a leading one is without question that of maintaining and promoting the decorum of the House of God in which the august mysteries of religion are celebrated, and where the Christian people assemble to receive the grace of the Sacraments, to assist at the Holy Sacrifice of the Altar, to adore the most august Sacrament of the Lord's Body and to unite in the common prayer of the Church in the public and solemn liturgical offices. Nothing should have place, therefore, in the temple calculated to disturb or even merely to diminish the piety and devotion of the faithful, nothing that may give reasonable cause for disgust or scandal, nothing, above all, which directly offends the decorum and sanctity of the sacred functions and is thus unworthy of the House of Prayer and of the Majesty of God. We do not touch separately on the abuses in this matter which may arise. Today Our attention is directed to one of the most common of them, one of the most difficult to eradicate, and the existence of which is sometimes to be deplored in places where everything else is deserving of the highest praise — the beauty and sumptuousness of the temple, the splendor and the accurate performance of the ceremonies, the attendance of the clergy, the gravity and piety of the officiating ministers. Such is the abuse affecting sacred chant and music. And indeed, whether it is owing to the very nature of this art, fluctuating and variable as it is in itself, or to the succeeding changes in tastes and habits with the course of time, or to the fatal influence exercised on sacred art by profane and theatrical art, or to the pleasure that music directly produces, and that is not always easily contained within the right limits, or finally to the many prejudices on the matter, so lightly introduced and so tenaciously maintained even among responsible and pious persons, the fact remains that there is a general tendency to deviate from the right rule, prescribed by the end for which art is admitted to the service of public worship and which is set forth very clearly in the ecclesiastical Canons, in the Ordinances of the General and Provincial Councils, in the prescriptions which have at various times emanated from the Sacred Roman Congregations, and from Our Predecessors the Sovereign Pontiffs.

It is with real satisfaction that We acknowledge the large amount of good that has been effected in this respect during the last decade in this Our fostering city of Rome, and in many churches in Our country, but in a more especial way among some nations in which illustrious men, full of zeal for the worship of God, have, with the approval of the Holy See and under the direction of the Bishops, united in flourishing Societies and restored sacred music to the fullest honor in all their churches and chapels. Still the good work that has been done is very far indeed from being common to all, and when We consult Our own personal experience and take into account the great number of complaints that have reached Us during the short time that has elapsed since it pleased the Lord to elevate Our humility to the supreme summit of the Roman Pontificate, We consider it Our first duty, without further delay, to raise Our voice at once in reproof and condemnation of all that is seen to be out of harmony with the right rule above indicated, in the functions of public worship and in the performance of the ecclesiastical offices. Filled as We are with a most ardent desire to see the true Christian spirit flourish in every respect and be preserved by all the faithful, We deem it necessary to provide before anything else for the sanctity and dignity of the temple, in which the faithful assemble for no other object than that of acquiring this spirit from its foremost and indispensable font, which is the active participation in the most holy mysteries and in the public and solemn prayer of the Church. And it is vain to hope that the blessing of heaven will descend abundantly upon us, when our homage to the Most High, instead of ascending in the odor of sweetness, puts into the hand of the Lord the scourges wherewith of old the Divine Redeemer drove the unworthy profaners from the Temple.

Hence, in order that no one for the future may be able to plead in excuse that he did not clearly understand his duty and that all vagueness may be eliminated from the interpretation of matters which have already been commanded, We have deemed it expedient to point out briefly the principles regulating sacred music in the functions of public worship, and to gather together in a general survey the principal prescriptions of the Church against the more common abuses in this subject. We do therefore publish, *motu proprio* and with certain knowledge, Our present Instruction to which, as to a juridical code of sacred music (*quasi a codice giuridice della musica sacra*), We will with the fullness of Our Apostolic Authority that the force of law be given, and We do by Our present handwriting impose its scrupulous observance on all.

Instruction on Sacred Music

I General principles

1. Sacred music, being a complementary part of the solemn liturgy, participates in the general scope of the liturgy, which is the glory of God and the sanctification and edification of the faithful. It contributes to the decorum and the splendor of the ecclesiastical ceremonies, and since its principal office is to clothe with suitable melody the liturgical text proposed for the understanding of the faithful, its proper aim is to add greater efficacy to the text, in order that through it the faithful may be the more easily moved to devotion and better disposed for the reception of the fruits of grace belonging to the celebration of the most holy mysteries.

2. Sacred music should consequently possess, in the highest degree, the qualities proper to the liturgy, and in particular sanctity and goodness of form, which will spontaneously produce the final quality of universality.

It must be holy, and must, therefore, exclude all profanity not only in itself, but in the manner in which it is presented by those who execute it.

It must be true art, for otherwise it will be impossible for it to exercise on the minds of those who listen to it that efficacy which the Church aims at obtaining in admitting into her liturgy the art of musical sounds.

But it must, at the same time, be universal in the sense that while every nation is permitted to admit into its ecclesiastical compositions those special forms which may be said to constitute its native music, still these forms must be subordinated in such a manner to the general characteristics of sacred music that nobody of any nation may receive an impression other than good on hearing them.

II. The different kinds of sacred music

3. These qualities are to be found, in the highest degree, in Gregorian Chant, which is, consequently the Chant proper to the Roman Church, the only chant she has inherited from the ancient fathers, which she has jealously guarded for centuries in her liturgical codices, which she directly proposes to the faithful as her own, which she prescribes exclusively for some parts of the liturgy, and which the most recent studies have so happily restored to their integrity and purity.

On these grounds Gregorian Chant has always been regarded as the suprememodel for sacred music, so that it is fully legitimate to lay down thefollowing rule: the more closely a composition for church approaches in its movement, inspiration and savor the Gregorian form, the more sacred and liturgical it becomes; and the more out of harmony it is with that supreme model, the less worthy it is of the temple.

The ancient traditional Gregorian Chant must, therefore, in a large measure be restored to the functions of public worship, and the fact must be accepted by all that an ecclesiastical function loses none of its solemnity when accompanied by this music alone.

Special efforts are to be made to restore the use of the Gregorian Chant by the people, so that the faithful may again take a more active part in the ecclesiastical offices, as was the case in ancient times.

4. The above-mentioned qualities are also possessed in an excellent degree by Classic Polyphony, especially of the Roman School, which reached its greatest perfection in the sixteenth century, owing to the works of Pierluigi da Palestrina, and continued subsequently to produce compositions of excellent quality from a liturgical and musical standpoint. Classic Polyphony agrees admirably with Gregorian Chant, the supreme model of all sacred music, and hence it has been found worthy of a place side by side with Gregorian Chant, in the more solemn functions of the Church, such as those of the Pontifical Chapel. This, too, must therefore be restored largely in ecclesiastical functions, especially in the more important basilicas, in cathedrals, and in the churches and chapels of seminaries and other ecclesiastical institutions in which the necessary means are usually not lacking.

5. The Church has always recognized and favored the progress of the arts, admitting to the service of religion everything good and beautiful discovered by genius in the course of ages — always, however, with due regard to the liturgical laws. Consequently modern music is also admitted to the Church, since it, too, furnishes compositions of such excellence, sobriety and gravity, that they are in no way unworthy of the liturgical functions.

Still, since modern music has risen mainly to serve profane uses, greater care must be taken with regard to it, in order that the musical compositions of modern style which are admitted in the Church may contain nothing profane, be free from reminiscences of motifs adopted in the theaters, and be not fashioned even in their external forms after the manner of profane pieces.

6. Among the different kinds of modern music, that which appears less suitable for accompanying the functions of public worship is the theatrical style, which was in the greatest vogue, especially in Italy, during the last century. This of its very nature is diametrically opposed to Gregorian Chant and classic polyphony, and therefore to the most important law of all good sacred music. Besides the intrinsic structure, the rhythm and what is known as the conventionalism of this style adapt themselves but badly to the requirements of true liturgical music.

III. The liturgical text

7. The language proper to the Roman Church is Latin. Hence it is forbidden to sing anything whatever in the vernacular in solemn liturgical functions — much more to sing in the vernacular the variable or common parts of the Mass and Office.

8. As the texts that may be rendered in music, and the order in which they are to be rendered, are determined for every liturgical function, it is not lawful to confuse this order or to change the prescribed texts for others selected at will, or to omit them either entirely or even in part, unless when the rubrics allow that some versicles of the text be supplied with the organ, while these versicles are simply recited in the choir. However, it is permissible, according to the custom of the Roman

Church, to sing a motet to the Blessed Sacrament after the Benedictus in a solemn Mass. It is also permitted, after the Offertory prescribed for the mass has been sung, to execute during the time that remains a brief motet to words approved by the Church.

9. The liturgical text must be sung as it is in the books, without alteration or inversion of the words, without undue repetition, without breaking syllables, and always in a manner intelligible to the faithful who listen.

IV. External form of the sacred compositions

10. The different parts of the mass and the Office must retain, even musically, that particular concept and form which ecclesiastical tradition has assigned to them, and which is admirably brought out by Gregorian Chant. The method of composing an introit, a gradual, an antiphon, a psalm, a hymn, a *Gloria in excelsis*, etc., must therefore be distinct from one another.

11. In particular the following rules are to be observed:

(a) The *Kyrie*, *Gloria*, *Credo*, etc., of the Mass must preserve the unity of composition proper to the text. It is not lawful, therefore, to compose them in separate movements, in such a way that each of these movements form a complete composition in itself, and be capable of being detached from the rest and substituted by another.

(b) In the office of Vespers it should be the rule to follow the *Caeremoniale Episcoporum*, which prescribes Gregorian Chant for the psalmody and permits figured music for the versicles of the *Gloria Patri* and the hymn.

It will nevertheless be lawful on greater solemnities to alternate the Gregorian Chant of the choir with the so called falsi-bordoni or with verses similarly composed in a proper manner.

It is also permissible occasionally to render single psalms in their entirety in music, provided the form proper to psalmody be preserved in such compositions; that is to say, provided the singers seem to be psalmodising among themselves, either with new motifs or with those taken from Gregorian Chant or based upon it.

The psalms known as *di concerto* are therefore forever excluded and prohibited.

(c) In the hymns of the Church the traditional form of the hymn is preserved. It is not lawful, therefore, to compose, for instance, a *Tantum ergo* in such wise that the first strophe presents a *romanza*, a *cavatina*, an *adagio* and the *Genitori an allegro*.

(d) The antiphons of the Vespers must be as a rule rendered with the Gregorian melody proper to each. Should they, however, in some special case be sung in figured music, they must never have either the form of a concert melody or the fullness of a *motet* or a *cantata*.

V. The singers

12. With the exception of the melodies proper to the celebrant at the altar and to the ministers, which must be always sung in Gregorian Chant, and without accompaniment of the organ, all the rest of the liturgical chant belongs to the choir of levites, and, therefore, singers in the church, even when they are laymen, are really taking the place of the ecclesiastical choir. Hence the music rendered by them must, at least for the greater part, retain the character of choral music.

By this it is not to be understood that solos are entirely excluded. But solo singing should never predominate to such an extent as to have the greater part of the liturgical chant executed in that manner; the solo phrase should have the character or hint of a melodic projection (*spunto*), and be strictly bound up with the rest of the choral composition.

13. On the same principle it follows that singers in church have a real liturgical office, and that therefore women, being incapable of exercising such office, cannot be admitted to form part of the choir. Whenever, then, it is desired to employ

the acute voices of sopranos and contraltos, these parts must be taken by boys, according to the most ancient usage of the Church.

14. Finally, only men of known piety and probity of life are to be admitted to form part of the choir of a church, and these men should by their modest and devout bearing during the liturgical functions show that they are worthy of the holy office they exercise. It will also be fitting that singers while singing in church wear the ecclesiastical habit and surplice, and that they be hidden behind gratings when the choir is excessively open to the public gaze.

VI. Organ and instruments

15. Although the music proper to the Church is purely vocal music, music with the accompaniment of the organ is also permitted. In some special cases, within due limits and with proper safeguards, other instruments may be allowed, but never without the special permission of the Ordinary, according to prescriptions of the *Caeremoniale Episcoporum*.

16. As the singing should always have the principal place, the organ or other instruments should merely sustain and never oppress it.

17. It is not permitted to have the chant preceded by long preludes or to interrupt it with intermezzo pieces.

18. The sound of the organ as an accompaniment to the chant in preludes, interludes, and the like must be not only governed by the special nature of the instrument, but must participate in all the qualities proper to sacred music as above enumerated.

19. The employment of the piano is forbidden in church, as is also that of noisy or frivolous instruments such as drums, cymbals, bells and the like.

20. It is strictly forbidden to have bands play in church, and only in special cases with the consent of the Ordinary will it be permissible to admit wind instruments, limited in number, judiciously used, and proportioned to the size of the place provided the composition and accompaniment be written in grave and suitable style, and conform in all respects to that proper to the organ.

21. In processions outside the church the Ordinary may give permission for a band, provided no profane pieces be executed. It would be desirable in such cases that the band confine itself to accompanying some spiritual canticle sung in Latin or in the vernacular by the singers and the pious associations which take part in the procession.

VII. The length of the liturgical chant

22. It is not lawful to keep the priest at the altar waiting on account of the chant or the music for a length of time not allowed by the liturgy. According to the ecclesiastical prescriptions the *Sanctus* of the Mass should be over before the elevation, and therefore the priest must here have regard for the singers. The *Gloria* and the *Credo* ought, according to the Gregorian tradition, to be relatively short.

23. In general it must be considered a very grave abuse when the liturgy in ecclesiastical functions is made to appear secondary to and in a manner at the service of the music, for the music is merely a part of the liturgy and its humble handmaid.

VIII. Principal means

24. For the exact execution of what has been herein laid down, the Bishops, if they have not already done so, are to institute in their dioceses a special Commission composed of persons really competent in sacred music, and to this Commission let them entrust in the manner they find most suitable the task of watching over the music executed in their churches. Nor are they to see merely that the music is good in itself, but also that it is adapted to the powers of the singers and be always well executed.

25. In seminaries of clerics and in ecclesiastical institutions let the above-mentioned traditional Gregorian Chant be cultivated by all with diligence and love, according to the Tridentine prescriptions, and let the superiors be liberal of encouragement and praise toward their young subjects. In like manner let a *Schola Cantorum* be established, whenever possible, among the clerics for the execution of sacred polyphony and of good liturgical music.

26. In the ordinary lessons of Liturgy, Morals, and Canon Law given to the students of theology, let care be taken to touch on those points which regard more directly the principles and laws of sacred music, and let an attempt be made to complete the doctrine with some particular instruction in the aesthetic side of sacred art, so that the clerics may not leave the seminary ignorant of all those subjects so necessary to a full ecclesiastical education.

27. Let care be taken to restore, at least in the principal churches, the ancient *Scholae Cantorum*, as has been done with excellent fruit in a great many places. It is not difficult for a zealous clergy to institute such Scholae even in smaller churches and country parishes nay, in these last the pastors will find a very easy means of gathering around them both children and adults, to their own profit and the edification of the people.

28. Let efforts be made to support and promote, in the best way possible, the higher schools of sacred music where these already exist, and to help in founding them where they do not. It is of the utmost importance that the Church herself provide for the instruction of her choirmasters, organists, and singers, according to the true principles of sacred art.

IX. Conclusion

29. Finally, it is recommended to choirmasters, singers, members of the clergy, superiors of seminaries, ecclesiastical institutions, and religious communities, parish priests and rectors of churches, canons of collegiate churches and cathedrals, and, above all, to the diocesan ordinaries to favor with all zeal these prudent reforms, long desired and demanded with united voice by all; so that the authority of the Church, which herself has repeatedly proposed them, and now inculcates them, may not fall into contempt.

Given from Our Apostolic Palace at the Vatican, on the day of the Virgin and martyr, Saint Cecilia, November 22, 1903, in the first year of Our Pontificate.

Pius X, Pope

Papal Letter to the Cardinal Vicar of Rome

The carrying out of the above regulations for the restoration of sacred music is laid upon Cardinal Respighi, Vicar-General of Rome, in the following letter from His Holiness, Pope Pius X.

Lord Cardinal,

A desire to see the decorum, dignity and holiness of the liturgical functions flourishing again in all places has determined Us to make known by a special writing under Our own hand Our will with regard to the sacred music which is employed in the service of public worship. We cherish the hope that all will second Us in this desired restoration, not merely with that blind submission, always laudable though it be, which is accorded out of a pure spirit of obedience to commands that are onerous and contrary to one's own manner of thinking and feeling, but with that alacrity of will which springs from the intimate persuasion of having to do so on grounds duly weighed, clear, evident, and beyond question.

Even a little reflection on the end for which art is admitted to the service of public worship, and on the supreme fitness of offering to the Lord only things in themselves good, and where possible excellent, will at once serve to show that the prescriptions of the Church regarding sacred music are but the immediate application of those two fundamental principles. When the clergy and choirmasters are penetrated with them, good sacred music flourishes spontaneously, as has been

constantly observed, and continues to be observed in a great many places; when on the contrary those principles are neglected, neither prayers, admonitions, severe and repeated orders nor threats of canonical penalties suffice to effect any change; for passion, and when not passion a shameful and inexcusable ignorance, always finds a means of eluding the will of the Church, and continuing for years in the same reprehensible way.

This alacrity of will We look for in a very special way among the clergy and faithful of this beloved City of Rome, the center of Christendom and the seat of the Supreme Authority of the Church. Indeed it would seem but natural that none should feel more deeply the influence of Our word than those who hear it directly from our mouth, and that the example of loving and filial submission to Our fatherly invitations should be given with greater solicitude by none more than by that first and most noble portion of the flock of Christ, the Church of Rome, which has been specially entrusted to Our pastoral care as Bishop. Besides, This example is to be given in the sight of the whole world. Bishops and the faithful are continually coming here from all lands to honor the Vicar of Christ and to renew their spirit by visiting our venerable basilicas and the tombs of the martyrs, and by assisting with redoubled fervor at the solemnities which are here celebrated with all pomp and splendor throughout the year. “*Optamus ne moribus nostris offensi recedant,*” said Our predecessor Benedict XIV in his own time in his Encyclical Letter *Annus qui*, speaking of this very subject of sacred music: “We desire that they may not return to their own countries scandalized by our customs.”

And farther on, touching on the abuse of instruments which then prevailed, the same Pontiff said: “What opinion will be formed of us by those, who, coming from countries in which instruments are not used in church, hear them in our churches, just as they might in theaters and other profane places? They will come, too, from places and countries where there is singing and music in the churches of the same kind as in ours. But if they are persons of sound judgment, they must be grieved not to find in our music that remedy for the evil in their own churches which they came hither to seek.” In other times the contradiction between the music usually executed in the churches and the ecclesiastical laws and prescriptions was, perhaps, far less noticeable, and the scandal caused by this contradiction was doubtless more circumscribed, precisely because the evil was more widely diffused and general. But now that so much study has been employed by distinguished men in explaining the liturgy and the art used in the service of public worship, now that such consoling, and not infrequently, such splendid results have been obtained in so many churches throughout the world in the restoration of sacred music, notwithstanding the very serious difficulties that had to be faced, and that have been happily overcome; now, in fine, that the necessity of a complete change in the order of things has come to be universally appreciated, every abuse in this matter becomes intolerable, and must be removed.

You, therefore, Lord cardinal, in your high office as Our Vicar in Rome for spiritual matters, will, We are sure, exert yourself with the gentleness that is characteristic of you, but with equal firmness, to the end that the music executed in the churches and the chapels of the secular and regular clergy of this City may be in entire harmony with Our instructions. There is much to be corrected or removed in the chants of the mass, of the Litany of Loretto, of the Eucharistic hymn, but that which needs a thorough renewal is the singing of the Vespers of the feasts celebrated in the different churches and basilicas. The liturgical prescriptions of the *Caeremoniale Episcoporum* and the beautiful musical traditions of the classical Roman school are no longer to be found. For the devout psalmody of the clergy, in which the people also used to join, there have been substituted interminable musical compositions on the words of the psalms, all of them modeled on old theatrical works, and most of them of such meager artistic value that they would not be tolerated for a moment even in our second-rate concerts. It is certain that Christian piety and devotion are not promoted by them; the curiosity of some of the less intelligent is fed, but the majority, disgusted and scandalized, wonder how it is that such an abuse can still survive. We therefore wish the cause to be completely extirpated, and that the solemnity of Vespers should be celebrated according to the liturgical rules indicated by Us. The Patriarchal basilicas will lead the way by the example of solicitous care and enlightened zeal of the Lord cardinals who preside over them, and with these will vie especially the minor basilicas, and the collegiate and parochial churches, as well as the churches and chapels of the religious orders. And do you Lord cardinal, neither accept excuses nor concede delays. The difficulty is not diminished but rather augmented by postponement, and since the thing is to be done, let it be done immediately and resolutely. Let all have confidence in Us and in Our word, with which heavenly grace and blessing are united. At first the novelty will produce some wonder among individuals; here and there a leader or director of a choir

may find himself somewhat unprepared; but little by little things will right themselves, and in the perfect harmony between the music with the liturgical rules and the nature of the psalmody all will discern a beauty and a goodness which have perhaps never been observed. The Vespers service will indeed be notably shortened. But if the rectors of the churches desire on a special occasion to prolong the function somewhat. in order to detain the people who are wont so laudably to go in the evening to the particular church where the feast is being celebrated, there is nothing to hinder them nay, it will rather be so much gained for the piety and edification of the faithful — if they have a suitable sermon after the Vespers, closed with Solemn Benediction of the Most Holy Sacrament.

Finally, We desire that sacred music be cultivated with special care and in the proper way in all the seminaries and ecclesiastical colleges of Rome, in which such a large and choice body of young clerics from all parts of the world are being educated in the sacred sciences and in the ecclesiastical spirit. We know, and We are greatly comforted by the knowledge, that in some institutions sacred music is in such a flourishing condition that it may serve as a model for others. But there are some seminaries and colleges which leave much to be desired owing to the carelessness of the superiors, or the want of capacity and the imperfect taste of the persons to whom the teaching of chant and the direction of sacred music is entrusted. You, Lord Cardinal, will be good enough to provide a remedy for this also with solicitude, by insisting especially that Gregorian Chant, according to the prescriptions of the Council of Trent and of innumerable other councils, provincial and diocesan in all parts of the world, be studied with particular diligence, and be as a rule preferred in the public and private functions of the institute. It is true that in other times Gregorian Chant was known to most people only through books which were incorrect, vitiated and curtailed. But the accurate and prolonged study that has been given to it by illustrious men who have done a great service to sacred art has changed the face of things. Gregorian Chant restored in such a satisfactory way to its early purity, as it was handed down by the fathers and is found in the codices of the various churches, is sweet, soft, easy to learn and of a beauty so fresh and full of surprises that wherever it has been introduced it has never failed to excite real enthusiasm in the youthful singers. Now, when delights enters into the fulfillment of duty, everything is done with greater alacrity and with more lasting fruit. It is Our will, therefore, that in all seminaries and colleges in this fostering city there be introduced once more the most ancient Roman chant which used to resound in our churches and basilicas and which formed the delight of past generations in the fairest days of Christian piety. And as in former times the chant was spread abroad over the whole Western Church from Rome, so We desire that Our young clerics, educated under Our own eyes, may carry it with them and diffuse it again in their own dioceses when they return thither as priests to work for the glory of God. We are overjoyed to be able to give these regulations at a time when We are about to celebrate the 15th centenary of the death of the glorious and incomparable Pontiff St. Gregory the Great, to whom an ecclesiastical tradition dating back many centuries has attributed the composition of these sacred melodies and from whom they have derived their name. Let Our dearly-beloved youths exercise themselves in them, for it will be sweet to us to hear them when, as We have been told will be the case, they will assemble at the coming centenary celebrations round the tomb of the Holy Pontiff in the Vatican Basilica during the Sacred Liturgy which, please God, will be celebrated by Us on that auspicious occasion.

Meanwhile as a pledge of Our particular benevolence, receive, Lord Cardinal, the Apostolic Benediction, which from the bottom of Our heart We impart to you, to the clergy, and to all Our most beloved people.

From the Vatican on the Feast of the Immaculate Conception of 1903.

Pius X, Pope

Tribus Circiter. On the Miravites: Mystic Priests of Poland. Pope Pius X - 1906

To Our Venerable Brethren, the Archbishops of Warsaw, and Bishops of Plotsk and Lublin among the Poles.

Venerable Brethren, Health and the Apostolic Benediction.

About three years ago this Apostolic See was duly informed that some priests, especially among the junior clergy of your dioceses, had founded, without permission from their lawful Superiors, a kind of pseudo-monastic society, known as the Mariavites or Mystic Priests, the members of which, little by little, turned aside from the right road and from the obedience they owe the Bishops “whom the Holy Ghost has placed to rule the Church of God,” and became vain in their thoughts.

2. To a certain woman, whom they proclaimed to be most holy, marvelously endowed with heavenly gifts, divinely enlightened about many things, and providentially given for the salvation of a world about to perish, they did not hesitate to entrust themselves without reserve, and to obey her every wish.

3. Relying on an alleged mandate from God, they set themselves to promote without discrimination and of their own initiative among the people frequent exercises of piety (highly commendable when rightly carried out,) especially the adoration of the Most Holy Sacrament and the practice of frequent communion; but at the same time they made the gravest charges against all priests and bishops who ventured to express any doubt about the sanctity and divine election of the woman, or showed any hostility to the society of the Mariavites. Such a pass did matters reach that there was reason to fear that many of the faithful in their delusion were about to abandon their lawful pastors.

4. Hence, on the advice of Our Venerable Brethren the Cardinals of the General Inquisition, We had a decree issued, as you are aware, under date of September 4, 1904, suppressing the above-named society of priests, and commanding them to break off absolutely all relations with the woman. But the priests in question, notwithstanding that they signed a document expressing their subjection to the authority of their bishops and that perhaps they did, as they say they did, partly break off their relations with the woman, still failed to abandon their undertaking and to renounce sincerely the condemned association. Not only did they condemn your exhortations and inhibitions, not only did many of them sign as audacious declaration in which they rejected communion with their bishops, not only in more places than one did they incite the deluded people to drive away their lawful pastors, but, like the enemies of the Church, asserted that she has fallen from truth and justice, and hence has been abandoned by the Holy Spirit, and that to themselves alone, the Mariavite priests, was it divinely given to instruct the faithful in true piety.⁵ Nor is this all. A few weeks ago two of these priests came to Rome: Romanus Prochniewsky and Joannes Kowalski, the latter of whom is recognized, in virtue of some kind of delegation from the woman referred to, as their Superior by all the members of the Society. Both of them, in a petition alleged by them to have been written by the express order of Our Lord Jesus Christ, ask the Supreme Pastor of the Church, or the Congregation of the Holy Office in his name, to issue a document conceived in these terms: “That Maria Francesca (the woman mentioned above) has been made most holy by God, that she is the mother of mercy for all men called and elected to salvation by God in these days; and that all Mariavite priests are commanded by God to promote throughout the world devotion to the Most Holy Sacrament and to the Blessed Virgin Mary of Perpetual Succor, free from all restriction of ecclesiastical or human law or custom, and from all ecclesiastical and human power whatsoever. . .”

6. From these words We were disposed to believe that the priests in question were blinded not so much by conscious pride as by ignorance and delusion, like those false prophets of whom Ezechiel writes: “They see vain things and they foretell lies, saying: The Lord saith: whereas the Lord hath not sent them: and they have persisted to confirm what they have said. Have you not seen a vain vision and spoken a lying divination: and you say: The Lord saith: whereas I have not spoken” (Ezechiel xiii. 6, 7). We therefore received them with piety, exhorted them to put away the deceits of vain revelation, to subject themselves and their works to the salutary authority of their Superiors, and to hasten the return of the faithful of Christ to the safe path of obedience and reverence towards their pastors; and finally to leave to the vigilance of the Holy See and the other competent authorities the task of confirming such pious customs as might seem best adapted for the fuller increase of Christian life in many parishes in your dioceses, and at the same time to admonish any priests who were found guilty of speaking abusively or contemptuously of devout practices and exercises approved by the Church. And We were consoled to see the two priests, moved by Our fatherly kindness, throw themselves at Our feet and express their firm resolution to carry out Our wishes with the devotedness of sons. They then caused to be transmitted to Us a written statement which increased Our hope that these deluded sons would sincerely abandon past illusions and return to the right road.

7. “We (these are their words), always ready to fulfill the will of God, which has now been made so clear to us by His Vicar, do most sincerely and joyfully revoke our letter, which we sent on February 1 of the present year to the Archbishop of Warsaw, and in which we declared that we separated from him. Moreover, we do most sincerely and with the greatest joy profess that we wish to be always united with our Bishops, and especially with the Archbishop of Warsaw, as far as your Holiness will order this of us. Furthermore, as we are now acting in the name of all the Mariavites, we do make this profession of our entire obedience and subjection in the name not only of all the Mariavites, but of all the Adorers of the Most Holy Sacrament. We make this profession in a special way in the name of the Mariavites of Plotsk who, for the same cause as the Mariavites of Warsaw, handed their Bishop a declaration of separation from him. Wherefore, all of us without exception prostrate at the feet of your Holiness, professing again and again our love and obedience to the Holy See, and in a most special way to your Holiness, most humbly ask pardon for any pain we may have caused your fatherly heart. Finally, we declare that we will at once set to work with all our energy to restore peace between the people and their Bishops immediately. Nay, we can affirm that this peace will be really restored very soon.”

8. It was, therefore, very pleasant for Us to be able to believe that these sons of Ours, thus pardoned, would at once on their return to Poland give effect to their promises, and on this account We hastened to advise you, Venerable Brethren, to receive them and their companions, now that they professed entire obedience to your authority, with equal mercy and to restore them legally, if their acts corresponded with their promises, to their faculties for exercising their priestly functions. But the event has deceived Our hopes; for We have learnt by recent documents that they have again opened their minds to lying revelations, and that since their return to Poland, they not only have not yet shown you, Venerable Brethren, the respect and obedience they promised, but that they have written to their companions a letter quite opposed to truth and genuine obedience.

9. But their profession of fidelity to the Vicar of Christ is vain in those who, in fact, do not cease to violate the authority of their Bishops. For “by far the most august part of the Church consists of the Bishops, (as Our Predecessor Leo XIII of holy memory wrote in his letter of December 17, 1888, to the Archbishop), inasmuch as this part by divine right teaches and rules men; hence, whoever resists them or pertinaciously refuses obedience to them puts himself apart from the Church. . . On the other hand, to pass judgment upon or to rebuke the acts of Bishops does not at all belong to private individuals — that comes within the province only of those higher than they in authority and especially of the Sovereign Pontiff, for to him Christ entrusted the charge of feeding not only His lambs, but His sheep throughout the world. At most, it is allowed in matters of grave complaint to refer the whole case to the Roman Pontiff, and this with prudence and moderation as zeal for the common good requires, not clamorously or abusively, for in this way dissensions and hostilities are bred, or certainly increased.”

10. Idle and deceitful too is the exhortation of the priest Johannes Kowalski to his companions in error on behalf of peace, while he persists in his foolish talk and incitements to rebellion against legitimate pastors and in brazen violation of episcopal commands.

11. Wherefore, that the faithful of Christ and all the so-called Mariavite priests who are in good faith may no longer be led astray by the delusions of the woman above-mentioned and of the priest Johannes Kowalski, We again confirm the decree whereby the society of Mariavites, unlawfully and invalidly founded, is entirely suppressed, and We declare it suppressed and condemned, and We proclaim that the prohibition is still in force which forbids all priests, with the exception of the one whom the Bishop of Plotsk shall in his prudence depute to be her confessor, to have anything whatever to do on any pretext with the woman.

12. You, Venerable Brethren, We earnestly exhort to embrace with paternal charity erring priests immediately they sincerely repent, and not to refuse to call them again, under your direction, to their priestly duties, when they have been duly proved worthy. But should they, which may God forbid, reject your exhortations and persevere in their contumacy, it will be Our care to see that they are severely dealt with. Study to lead back to the right path the faithful of Christ who are now laboring under a delusion that may be pardoned; and foster in your dioceses those practices of piety, recently or long since approved

in numerous documents issued by the Apostolic See, and do this with all the more alacrity now when by the blessing of God priests among you are enabled to exercise their ministry and the faithful to emulate the example of piety of their fathers.

13. Meanwhile as a pledge of heavenly favors and in evidence of Our paternal good will we bestow most lovingly in the Lord the Apostolic Benediction on you, Venerable Brethren, and on all the clergy and people entrusted to your care and vigilance.

Given at Rome, at St. Peter's, the fifth day of April, MDCCCCVI, in the third year of Our Pontificate.

Une Fois Encore. On the Separation of Church and State. Pope Pius X - 1907

To Our Venerable Brethren, the Cardinals, Archbishops, and Bishops of France and to the French Clergy and People.

Venerable Brethren and Beloved Sons, Health and Apostolic Benediction.

Once again the serious events which have been precipitated in your noble country compel Us to write to the Church of France to sustain her in her trials, and to comfort her in her sorrow. When the children are suffering the heart of the Father ought more than ever to go out to them. And so, now that We see you suffer, from the depths of our fatherly heart floods of tenderness break forth more copiously than ever, and flow to you with the greater comfort and sweetness.

2. These sufferings, Venerable Brethren and beloved sons, now find a sorrowful echo throughout the whole Catholic Church; but We feel them more deeply still and We sympathize with a pity which grows with your trials and seems to increase day by day.

3. But with these cruel sorrows the Master has, it is true, mingled a consolation than which none can be dearer to our heart. It springs from your unshakable attachment to the Church, from your unflinching fidelity to this Apostolic See, and from the firm and deeply founded unity that reigns amongst you. On this fidelity and union We confidently reckoned from the first, for we were too well aware of the nobleness and generosity of the French heart to have any fear that on the field of battle disunion would find its way into your ranks. Equally great is the joy that We feel at the magnificent spectacle you are now giving to the world; and with our high praise of you before the whole Church, We give thanks from the depths of Our heart to the Father of mercies, the Author of all good.

4. Recourse to God, so infinitely good, is all the more necessary because, far from abating, the struggle grows fiercer and expands unceasingly. It is no longer only the Christian faith that they would uproot at all costs from the hearts of the people; it is any belief which lifting man above the horizon of this world would supernaturally bring back his wearied eyes to heaven. Illusion on the subject is no longer possible. War has been declared against everything supernatural, because behind the supernatural stands God, and because it is God that they want to tear out of the mind and heart of man.

5. The war will be bitter and without respite on the part of those who wage it. That as it goes on harder trials than those which you have hitherto known await you is possible and even probable. Common prudence calls on each of you to prepare for them. And this you will do simply, valiantly, and full of confidence, sure that however fiercely the fight may rage, victory will in the end remain in your hands.

6. The pledge of this victory is your union first of all amongst yourselves, and secondly with this Apostolic See. This twofold union will make you invincible, and against it all efforts will break.

7. Our enemies have on this been under no misapprehensions. From the outset, and with the greatest clearness of vision, they determined on their objective; first to separate you from Us and the Chair of Peter, and then to sow disorder among you. From then till now they have made no change in their tactics; they have pursued their end without rest and by every

means; some with comprehensive and catching formulas; others with the most brutal cynicism. Specious promises, dishonorable bribes offered to schism, threats and violence, all these have been brought into play and employed. But your clear-sighted fidelity has wrecked all these attempts. There- upon, thinking that the best way to separate you from Us was to shatter your confidence in the Apostolic See, they have not hesitated, from the tribune and in the press, to throw discredit upon Our acts by misrepresenting and sometimes even by calumniating Our intentions.

8. The Church, they said, is seeking to arouse religious war in France, and is summoning to her aid the violent persecution which has been the object of her prayers. What a strange accusation! Founded by Him who came to bring peace to the world and to reconcile man with God, a Messenger of peace upon earth, the Church could only seek religious war by repudiating her high mission and belying it before the eyes of all. To this mission of patient sweetness and love she rests and will remain always faithful. Besides, the whole world now knows that if peace of conscience is broken in France, that is not the work of the Church but of her enemies. Fair-minded men, even though not of our faith, recognize that if there is a struggle on the question of religion in your beloved country, it is not because the Church was the first to unfurl the flag, but because war was declared against her. During the last twenty-five years she has had to undergo this warfare. That is the truth and the proof of it is seen in the declarations made and repeated over and over again in the Press, at meetings, at Masonic congresses, and even in Parliament, as well as in the attacks which have been progressively and systematically directed against her. These facts are undeniable, and no argument can ever make away with them. The Church then does not wish for war, and religious war least of all. To affirm the contrary is an outrageous calumny.

9. Nor has she any desire for violent persecution. She knows what persecution is, for she has suffered it in all times and in all places. Centuries passed in bloodshed give her the right to say with a holy boldness that she does not fear it, and that as often as may be necessary she will be able to meet it. But persecution is in itself an evil, for it is injustice and prevents man from worshipping God in freedom. The Church then cannot desire it, even with a view to the good which Providence in its infinite wisdom ever draws out of it. Besides, persecution is not only evil, it is also suffering, and there we have a fresh reason why the Church, who is the best of mothers, will never seek it.

10. This persecution which she is reproached as having provoked, and which they declare they have refused, is now being actually inflicted upon her. Have they not within these last days evicted from their houses even the Bishops who are most venerable by their age and virtues, driven the seminarists from the grands and petits seminaries, and entered upon the expulsion of the cures from their presbyteries? The whole Catholic world has watched this spectacle with sadness, and has not hesitated to give the name which they deserved to such acts of violence.

11. As for the ecclesiastical property which we are accused of having abandoned, it is important to remark that this property was partly the patrimony of the poor and the patrimony, more sacred still, of the dead. It was not permissible to the Church to abandon or surrender it; she could only let it be taken from her by violence. Nobody will believe that she has deliberately abandoned, except under the pressure of the most overwhelming motives, what was confided to her keeping, and what was so necessary for the exercise of worship, for the maintenance of sacred edifices, for the instruction of her clergy, and for the support of her ministers. It was only when perfidiously placed in the position of having to choose between material ruin and consent to the violation of her constitution, which is of divine origin, that the Church refused, at the cost of poverty, to allow the work of God to be touched by her. Her property, then, has been wrested from her; it was not she that abandoned it. Consequently, to declare ecclesiastical property unclaimed on a given date unless the Church had by then created within herself a new organism; to subject this creation to conditions in rank opposition to the divine constitution of the Church, which was thus compelled to reject them; to transfer this property to third parties as if it had become “sans maitre,” and finally to assert that in thus acting there was no spoliation of the Church but only a disposal of the property abandoned by her — this is not merely argument of transparent sophistry but adding insult to the most cruel spoliation. This spoliation is undeniable in spite of vain attempts at palliating it by declaring that no moral person existed to whom the property might be handed over; for the state has power to confer civil personality on whomsoever the public good demands that it should be granted to, establishments that are Catholic as well as others. In any case it would have been easy for the state not to have subjected the formation of “associations culturelles” to conditions in direct opposition to the divine constitution of the Church which they were supposed to serve.

12. And yet that is precisely what was done in the matter of the “associations cultuelles.” They were organized under the law in such a way that its dispositions on this subject ran directly counter to those rights which, derived from her constitution, are essential to the Church, notably as affecting the ecclesiastical hierarchy, the inviolable base given to His work by the Divine Master himself. Moreover, the law conferred on these associations powers which are the exclusive prerogative of ecclesiastical authority both in the matter of the exercise of worship and of the proprietorship and administration of property. And lastly, not only are these associations withdrawn from ecclesiastical jurisdiction but they are made judicially answerable to the civil authority. These are the reasons which have driven Us in Our previous Encyclicals to condemn these “associations cultuelles” in spite of the heavy sacrifices which such condemnation involved.

13. We have also been accused of prejudice and inconsistency. It has been said that We had refused to approve in France what We had approved in Germany. But this charge is equally lacking in foundation and justice. For although the German law was blameable on many points, and has been merely tolerated in order to avoid greater evils, the cases were quite different, for that law contained an express recognition of the Catholic hierarchy, which the French law does not do.

14. As regards the annual declaration demanded for the exercise of worship, it did not offer the full legal security which one had a right to desire. Nevertheless — though in principle gatherings of the faithful in church have none of the constituent elements proper to public meetings, and it would, in fact, be odious to attempt to assimilate them — the Church could, in order to avoid greater evils, have brought herself to tolerate this declaration. But by providing that the “cure or officiating priest would no longer,” in his church, “be anything more than an occupier without any judicial title or power to perform any acts of administration,” there has been imposed on ministers of religion in the very exercise of their ministry a situation so humiliating and vague that, under such conditions, it was impossible to accept the declaration.

There remains for consideration the law recently voted by the two Chambers.

15. From the point of view of ecclesiastical property, this law is a law of spoliation and confiscation, and it has completed the stripping of the Church. Although her Divine Founder was born poor in a manger, and died poor on the Cross, although she herself has known poverty from her cradle, the property that came to her was nonetheless hers, and no one had the right to deprive her of it. Her ownership, indisputable from every point of view, had been, moreover, officially sanctioned by the state, which could not consequently violate it. From the point of view of the exercise of worship, this law has organized anarchy; it is the consecration of uncertainty and caprice. Uncertainty whether places of worship, always liable to be diverted from their purpose, are meanwhile to be placed, or not placed, at the disposition of the clergy and faithful; uncertainty whether they shall be reserved from them or not, and for how long; whilst an arbitrary administrative regulates the conditions of their use, which is rendered eminently precarious. Public worship will be in as many diverse situations as the other. On the other hand, there is an obligation to meet all sorts of heavy charges, whilst at the same time there are draconian restrictions upon the resources by which they are to be met. Thus, though but of yesterday, this law has already evoked manifold and severe criticisms from men belonging indiscriminately to all political parties and all shades of religious belief. These criticisms alone are sufficient judgment of the law.

16. It is easy to see, Venerable Brethren and beloved sons, from what We have just recalled to you, that this law is an aggravation of the Law of Separation, and we can not therefore do otherwise than condemn it.

17. The vague and ambiguous-wording of some of its articles places the end pursued by our enemies in a new light. Their object is, as we have already pointed out, the destruction of the Church and the dechristianization of France, but without people’s attending to it or even noticing it. If their enterprise had been really popular, as they pretend it to be, they would not have hesitated to pursue it with visor raised and to take the whole responsibility. But instead of assuming that responsibility, they try to clear themselves of it and deny it, and in order to succeed the better, fling it upon the Church their victim. This is the most striking of all the proofs that their evil work does not respond to the wishes of the country.

18. It is in vain that after driving Us to the cruel necessity of rejecting the laws that have been made — seeing the evils they have drawn down upon the country, and feeling the universal reprobation which, like a slow tide, is rising round them —

they seek to lead public opinion astray and to make the responsibility for these evils fall upon Us. Their attempt will not succeed.

19. As for Ourselves, We have accomplished Our duty, as every other Roman Pontiff would have done. The high charge with which it has pleased Heaven to invest Us, in spite of Our unworthiness, as also the Christian faith itself, which you profess with Us, dictated to Us Our conduct. We could not have acted otherwise without trampling under foot Our conscience, without being false to the oath which We took on mounting the chair of Peter, and without violating the Catholic hierarchy, the foundation given to the Church by our Savior Jesus Christ.

We await, then, without fear, the verdict of history. History will tell how We, with Our eyes fixed immutably upon the defense of the higher rights of God, have neither wished to humiliate the civil power, nor to combat a form of government, but to safeguard the inviolable work of Our Lord and Master Jesus Christ. It will say that We have defended you, Our beloved sons, with all the strength of Our great love; that what We have demanded and now demand for the Church, of which the French Church is the elder daughter and an integral part, is respect for its hierarchy and inviolability of its property and liberty; that if Our demand had been granted religious peace would not have been troubled in France, and that, the day it is listened to that peace so much desired will be restored in the country.

20. And, lastly, history will say, that if, sure beforehand of your magnanimous generosity. We have not hesitated to tell you that the hour for sacrifice had struck, it is to remind the world, in the name of the Master of all things, that men here below should feed their minds upon thoughts of a higher sort than those of the perishable contingencies of life, and that the supreme and intangible joy of the human soul on earth is that of duty supernaturally carried out, cost what it may and so God honored, served and loved, in spite of all.

21. Confident that the Immaculate Virgin, Daughter of the Father, Mother of the Word, and Spouse of the Holy Ghost, will obtain for you from the most holy and adorable Trinity better days, and as a token of the calm which We firmly hope will follow the storm, it is from the depths of Our heart that We impart Our Apostolic Blessing to you, Venerable Brethren, as well as to your clergy and the whole French people.

Given at Rome, at St. Peter's on the Feast of the Epiphany, January 6, 1907, the fourth year of Our pontificate.

Vehementer Nos. On the French Law of Separation. Pope Pius X - 1906

To Our Well-beloved Sons, Francois Marie Richard, Cardinal Archbishop of Paris; Victor Lucien Lecot, Cardinal Archbishop of Bordeaux; Pierre Hector Couillie, Cardinal Archbishop of Lyons; Joseph Guillaume Laboure, Cardinal Archbishop of Rennes; and to all Our Venerable Brethren, the Archbishops and Bishops, and to all the Clergy and People of France.

Venerable Brethren, Well Beloved Sons, Health and the Apostolic Benediction.

Our soul is full of sorrowful solicitude and Our heart overflows with grief, when Our thoughts dwell upon you. How, indeed, could it be otherwise, immediately after the promulgation of that law which, by sundering violently the old ties that linked your nation with the Apostolic See, creates for the Catholic Church in France a situation unworthy of her and ever to be lamented? That is, beyond question, an event of the gravest import, and one that must be deplored by all the right-minded, for it is as disastrous to society as it is to religion; but it is an event which can have surprised nobody who has paid any attention to the religious policy followed in France of late years. For you, Venerable Brethren, it will certainly have been nothing new or strange, witnesses as you have been of the many dreadful blows aimed from time to time by the public authority at religion. You have seen the sanctity and the inviolability of Christian marriage outraged by legislative acts in formal contradiction with them; the schools and hospitals laicized; clerics torn from their studies and from ecclesiastical

discipline to be subjected to military service; the religious congregations dispersed and despoiled, and their members for the most part reduced to the last stage of destitution. Other legal measures which you all know have followed: the law ordaining public prayers at the beginning of each Parliamentary Session and of the assizes has been abolished; the signs of mourning traditionally observed on board the ships on Good Friday suppressed; the religious character effaced from the judicial oath; all actions and emblems serving in any way to recall the idea of religion banished from the courts, the schools, the army, the navy, and in a word from all public establishments. These measures and others still which, one after another really separated the Church from the State, were but so many steps designedly made to arrive at complete and official separation, as the authors of them have publicly and frequently admitted.

2. On the other hand the Holy See has spared absolutely no means to avert this great calamity. While it was untiring in warning those who were at the head of affairs in France, and in conjuring them over and over again to weigh well the immensity of the evils that would infallibly result from their separatist policy, it at the same time lavished upon France the most striking proofs of indulgent affection. It has then reason to hope that gratitude would have stayed those politicians on their downward path, and brought them at last to relinquish their designs. But all has been in vain—the attentions, good offices, and efforts of Our Predecessor and Ourselves. The enemies of religion have succeeded at last in effecting by violence what they have long desired, in defiance of your rights as a Catholic nation and of the wishes of all who think rightly. At a moment of such gravity for the Church, therefore, filled with the sense of Our Apostolic responsibility, We have considered it Our duty to raise Our voice and to open Our heart to you, Venerable Brethren, and to your clergy and people—to all of you whom We have ever cherished with special affection but whom We now, as is only right, love more tenderly than ever.

3. That the State must be separated from the Church is a thesis absolutely false, a most pernicious error. Based, as it is, on the principle that the State must not recognize any religious cult, it is in the first place guilty of a great injustice to God; for the Creator of man is also the Founder of human societies, and preserves their existence as He preserves our own. We owe Him, therefore, not only a private cult, but a public and social worship to honor Him. Besides, this thesis is an obvious negation of the supernatural order. It limits the action of the State to the pursuit of public prosperity during this life only, which is but the proximate object of political societies; and it occupies itself in no fashion (on the plea that this is foreign to it) with their ultimate object which is man's eternal happiness after this short life shall have run its course. But as the present order of things is temporary and subordinated to the conquest of man's supreme and absolute welfare, it follows that the civil power must not only place no obstacle in the way of this conquest, but must aid us in effecting it. The same thesis also upsets the order providentially established by God in the world, which demands a harmonious agreement between the two societies. Both of them, the civil and the religious society, although each exercises in its own sphere its authority over them. It follows necessarily that there are many things belonging to them in common in which both societies must have relations with one another. Remove the agreement between Church and State, and the result will be that from these common matters will spring the seeds of disputes which will become acute on both sides; it will become more difficult to see where the truth lies, and great confusion is certain to arise. Finally, this thesis inflicts great injury on society itself, for it cannot either prosper or last long when due place is not left for religion, which is the supreme rule and the sovereign mistress in all questions touching the rights and the duties of men. Hence the Roman Pontiffs have never ceased, as circumstances required, to refute and condemn the doctrine of the separation of Church and State. Our illustrious predecessor, Leo XIII, especially, has frequently and magnificently expounded Catholic teaching on the relations which should subsist between the two societies. "Between them," he says, "there must necessarily be a suitable union, which may not improperly be compared with that existing between body and soul.—*Quaedam intercedat necesse est ordinata colligatio (inter illas) quae quidem conjunctioni non immerito comparatur, per quam anima et corpus in homine copulantur.*" He proceeds: "Human societies cannot, without becoming criminal, act as if God did not exist or refuse to concern themselves with religion, as though it were something foreign to them, or of no purpose to them.... As for the Church, which has God Himself for its author, to exclude her from the active life of the nation, from the laws, the education of the young, the family, is to commit a great and pernicious error. — *Civitates non possunt, citra scellus, gerere se tamquam si Deus omnino non esset, aut curam religionis velut alienam nihilque profuturam abjicere.... Ecclesiam vero, quam Deus ipse constituit, ab actione vitae excludere, a legibus, ab institutione adolescentium, a societate domestica, magnus et perniciosus est error.*"[1]

4. And if it is true that any Christian State does something eminently disastrous and reprehensible in separating itself from the Church, how much more deplorable is it that France, of all nations in the world, would have entered on this policy; France which has been during the course of centuries the object of such great and special predilection on the part of the Apostolic See whose fortunes and glories have ever been closely bound up with the practice of Christian virtue and respect for religion. Leo XIII had truly good reason to say: “France cannot forget that Providence has united its destiny with the Holy See by ties too strong and too old that she should ever wish to break them. And it is this union that has been the source of her real greatness and her purest glories.... To disturb this traditional union would be to deprive the nation of part of her moral force and great influence in the world.”[2]

5. And the ties that consecrated this union should have been doubly inviolable from the fact that they were sanctioned by sworn treaties. The Concordat entered upon by the Sovereign Pontiff and the French Government was, like all treaties of the same kind concluded between States, a bilateral contract binding on both parties to it. The Roman Pontiff on the one side and the Head of the French Nation on the other solemnly stipulated both for themselves and their successors to maintain inviolate the pact they signed. Hence the same rule applied to the Concordat as to all international treaties, viz., the law of nations which prescribes that it could not be in any way annulled by one alone of the contracting parties. The Holy See has always observed with scrupulous fidelity the engagements it has made, and it has always required the same fidelity from the State. This is a truth which no impartial judge can deny. Yet to-day the State, by its sole authority, abrogates the solemn pact it signed. Thus it violates its sworn promise. To break with the Church, to free itself from her friendship, it has stopped at nothing, and has not hesitated to outrage the Apostolic See by this violation of the law of nations, and to disturb the social and political order itself — for the reciprocal security of nations in their relations with one another depends mainly on the inviolable fidelity and the sacred respect with which they observe their treaties.

6. The extent of the injury inflicted on the Apostolic See by the unilateral abrogation of the Concordat is notably aggravated by the manner in which the State has effected this abrogation. It is a principle admitted without controversy, and universally observed by all nations, that the breaking of a treaty should be previously and regularly notified, in a clear and explicit manner, to the other contracting party by the one which intends to put an end to the treaty. Yet not only has no notification of this kind been made to the Holy See, but no indication whatever on the subject has been conveyed to it. Thus the French Government has not hesitated to treat the Apostolic See without ordinary respect and without the courtesy that is never omitted even in dealing with the smallest States. Its officials, representatives though they were of a Catholic nation, have heaped contempt on the dignity and power of the Sovereign Pontiff, the Supreme Head of the Church, whereas they should have shown more respect to this power than to any other political power — and a respect all the greater from the fact that the Holy See is concerned with the eternal welfare of souls, and that its mission extends everywhere.

7. If We now proceed to examine in itself the law that has just been promulgated, We find, therein, fresh reason for protesting still more energetically. When the State broke the links of the Concordat, and separated itself from the Church, it ought, as a natural consequence, to have left her independence, and allowed her to enjoy peacefully that liberty, granted by the common law, which it pretended to assign to her. Nothing of the kind has been done. We recognize in the law many exceptional and odiously restrictive provisions, the effect of which is to place the Church under the domination of the civil power. It has been a source of bitter grief to Us to see the State thus encroach on matters which are within the exclusive jurisdiction of the Church; and We bewail this all the more from the fact that the State, dead to all sense of equity and justice, has thereby created for the Church of France a situation grievous, crushing, and oppressive of her most sacred rights.

8. For the provisions of the new law are contrary to the constitution on which the Church was founded by Jesus Christ. The Scripture teaches us, and the tradition of the Fathers confirms the teaching, that the Church is the mystical body of Christ, ruled by the Pastors and Doctors (I Ephes. iv. II sqq.) — a society of men containing within its own fold chiefs who have full and perfect powers for ruling, teaching and judging (Matt. xxviii. 18-20; xvi. 18, 19; xviii. 17; Tit. ii. 15; 11. Cor. x. 6; xiii. 10. & c.) It follows that the Church is essentially an unequal society, that is, a society comprising two categories of persons, the Pastors and the flock, those who occupy a rank in the different degrees of the hierarchy and the multitude of the faithful. So distinct are these categories that with the pastoral body only rests the necessary right and authority for promoting the end of the society and directing all its members towards that end; the one duty of the multitude is to allow themselves

to be led, and, like a docile flock, to follow the Pastors. St. Cyprian, Martyr, expresses this truth admirably when he writes: “Our Lord, whose precepts we must revere and observe, in establishing the episcopal dignity and the nature of the Church, addresses Peter thus in the gospel: “Ego dico tibi, quia tu es Petrus,” etc. Hence, through all the vicissitudes of time and circumstance, the plan of the episcopate and the constitution of the Church have always been found to be so framed that the Church rests on the Bishops, and that all its acts are ruled by them. — “Dominus Noster, cujus praecepta metuere et servare debemus, episcopi honorem et ecclesiae suae rationem disponens, in evangelio loquitur et dicit Petro: Ego dico tibi quia tu es Petrus, etc. . . . Inde per temporum et successionum vices Episcoporum ordinatio et Ecclesiae ratio decurrit, ut Ecclesia super Episcopos constituatur et omnis actus Ecclesiae per eosdem praepositos gubernetur” (St. Cyprian, Epist. xxvii.-xxviii. ad Lapsos ii. i.) St. Cyprian affirms that all this is based on Divine law, “divina lege fundatum.” The Law of Separation, in opposition to these principles, assigns the administration and the supervision of public worship not to the hierarchical body divinely instituted by Our Savior, but to an association formed of laymen. To this association it assigns a special form and a juridical personality, and considers it alone as having rights and responsibilities in the eyes of the law in all matters appertaining to religious worship. It is this association which is to have the use of the churches and sacred edifices, which is to possess ecclesiastical property, real and personal, which is to have at its disposition (though only for a time) the residences of the Bishops and priests and the seminaries; which is to administer the property, regulate collections, and receive the alms and the legacies destined for religious worship. As for the hierarchical body of Pastors, the law is completely silent. And if it does prescribe that the associations of worship are to be constituted in harmony with the general rules of organization of the cult whose existence they are designed to assure, it is none the less true that care has been taken to declare that in all disputes which may arise relative to their property the Council of State is the only competent tribunal. These associations of worship are therefore placed in such a state of dependence on the civil authority that the ecclesiastical authority will, clearly, have no power over them. It is obvious at a glance that all these provisions seriously violate the rights of the Church, and are in opposition with her Divine constitution. Moreover, the law on these points is not set forth in clear and precise terms, but is left so vague and so open to arbitrary decisions that its mere interpretation is well calculated to be productive of the greatest trouble.

9. Besides, nothing more hostile to the liberty of the Church than this Law could well be conceived. For, with the existence of the associations of worship, the Law of Separation hinders the Pastors from exercising the plenitude of their authority and of their office over the faithful; when it attributes to the Council of State supreme jurisdiction over these associations and submits them to a whole series of prescriptions not contained in the common law, rendering their formation difficult and their continued existence more difficult still; when, after proclaiming the liberty of public worship, it proceeds to restrict its exercise by numerous exceptions; when it despoils the Church of the internal regulation of the churches in order to invest the State with this function; when it thwarts the preaching of Catholic faith and morals and sets up a severe and exceptional penal code for clerics — when it sanctions all these provisions and many others of the same kind in which wide scope is left to arbitrary ruling, does it not place the Church in a position of humiliating subjection and, under the pretext of protecting public order, deprive peaceable citizens, who still constitute the vast majority in France, of the sacred right of practicing their religion? Hence it is not merely by restricting the exercise of worship (to which the Law of Separation falsely reduces the essence of religion) that the State injures the Church, but by putting obstacles to her influence, always a beneficent influence over the people, and by paralyzing her activity in a thousand different ways. Thus, for instance, the State has not been satisfied with depriving the Church of the Religious Orders, those precious auxiliaries of hers in her sacred mission, in teaching and education, in charitable works, but it must also deprive her of the resources which constitute the human means necessary for her existence and the accomplishment of her mission.

10. In addition to the wrongs and injuries to which we have so far referred, the Law of Separation also violates and tramples under foot the rights of property of the Church. In defiance of all justice, it despoils the Church of a great portion of a patrimony which belongs to her by titles as numerous as they are sacred; it suppresses and annuls all the pious foundations consecrated, with perfect legality, to divine worship and to suffrages for the dead. The resources furnished by Catholic liberality for the maintenance of Catholic schools, and the working of various charitable associations connected with religion, have been transferred to lay associations in which it would be idle to seek for a vestige of religion. In this it violates not only the rights of the Church, but the formal and explicit purpose of the donors and testators. It is also a subject of keen

grief to Us that the law, in contempt of all right, proclaims as property of the State, Departments or Communes the ecclesiastical edifices dating from before the Concordat. True, the Law concedes the gratuitous use, for an indefinite period, of these to the associations of worship, but it surrounds the concession with so many and so serious reserves that in reality it leaves to the public powers the full disposition of them. Moreover, We entertain the gravest fears for the sanctity of those temples, the august refuges of the Divine Majesty and endeared by a thousand memories to the piety of the French people. For they are certainly in danger of profanation if they fall into the hands of laymen.

11. When the law, by the suppression of the Budget of Public Worship, exonerates the State from the obligation of providing for the expenses of worship, it violates an engagement contracted in a diplomatic convention, and at the same time commits a great injustice. On this point there cannot be the slightest doubt, for the documents of history offer the clearest confirmation of it. When the French Government assumed in the Concordat the obligation of supplying the clergy with a revenue sufficient for their decent subsistence and for the requirements of public worship, the concession was not a merely gratuitous one — it was an obligation assumed by the State to make restitution, at least in part, to the Church whose property had been confiscated during the first Revolution. On the other hand when the Roman Pontiff in this same Concordat bound himself and his successors, for the sake of peace, not to disturb the possessors of property thus taken from the Church, he did so only on one condition: that the French Government should bind itself in perpetuity to endow the clergy suitably and to provide for the expenses of divine worship.

12. Finally, there is another point on which We cannot be silent. Besides the injury it inflicts on the interests of the Church, the new law is destined to be most disastrous to your country. For there can be no doubt but that it lamentably destroys union and concord. And yet without such union and concord no nation can live long or prosper. Especially in the present state of Europe, the maintenance of perfect harmony must be the most ardent wish of everybody in France who loves his country and has its salvation at heart. As for Us, following the example of Our Predecessor and inheriting from him a special predilection for your nation, We have not confined Ourselves to striving for the preservation of full rights of the religion of your forefathers, but We have always, with that fraternal peace of which religion is certainly the strongest bond ever before Our eyes, endeavored to promote unity among you. We cannot, therefore, without the keenest sorrow observe that the French Government has just done a deed which inflames on religious grounds passions already too dangerously excited, and which, therefore, seems to be calculated to plunge the whole country into disorder.

13. Hence, mindful of Our Apostolic charge and conscious of the imperious duty incumbent upon Us of defending and preserving against all assaults the full and absolute integrity of the sacred and inviolable rights of the Church, We do, by virtue of the supreme authority which God has confided to Us, and on the grounds above set forth, reprove and condemn the law voted in France for the separation of Church and State, as deeply unjust to God whom it denies, and as laying down the principle that the Republic recognizes no cult. We reprove and condemn it as violating the natural law, the law of nations, and fidelity to treaties; as contrary to the Divine constitution of the Church, to her essential rights and to her liberty; as destroying justice and trampling underfoot the rights of property which the Church has acquired by many titles and, in addition, by virtue of the Concordat. We reprove and condemn it as gravely offensive to the dignity of this Apostolic See, to Our own person, to the Episcopacy, and to the clergy and all the Catholics of France. Therefore, We protest solemnly and with all Our strength against the introduction, the voting and the promulgation of this law, declaring that it can never be alleged against the imprescriptible rights of the Church.

14. We had to address these grave words to you, Venerable Brethren, to the people of France and of the whole Christian world, in order to make known in its true light what has been done. Deep indeed is Our distress when We look into the future and see there the evils that this law is about to bring upon a people so tenderly loved by Us. And We are still more grievously affected by the thought of the trials, sufferings and tribulations of all kinds that are to be visited on you, Venerable Brethren, and on all your clergy. Yet, in the midst of these crushing cares, We are saved from excessive affliction and discouragement when Our mind turns to Divine Providence, so rich in mercies, and to the hope, a thousand times verified, that Jesus Christ will not abandon His Church or ever deprive her of His unfailing support. We are, then, far from feeling any fear for the Church. Her strength and her stability are Divine, as the experience of ages triumphantly proves. The world knows of the endless calamities, each more terrible than the last, that have fallen upon her during this long course of time

— but where all purely human institutions must inevitably have succumbed, the Church has drawn from her trials only fresh strength and richer fruitfulness. As to the persecuting laws passed against her, history teaches, even in recent times, and France itself confirms the lesson, that though forged by hatred, they are always at last wisely abrogated, when they are found to be prejudicial to the interests of the State. God grant those who are at present in power in France may soon follow the example set for them in this matter by their predecessors. God grant that they may, amid the applause of all good people, make haste to restore to religion, the source of civilization and prosperity, the honor which is due to her together with her liberty.

15. Meanwhile, and as long as oppressive persecution continues, the children of the Church, putting on the arms of light, must act with all their strength in defense of Truth and justice—it is their duty always, and to-day more than ever. To this holy contest you, Venerable Brethren, who are to be the teachers and guides, will bring all the force of that vigilant and indefatigable zeal of which the French Episcopate has, to its honor, given so many well-known proofs. But above all things We wish, for it is of the greatest importance, that in all the plans you undertake for the defense of the Church, you to endeavor to ensure the most perfect union of hearts and wills. It is Our firm intention to give you at a fitting time practical instructions which shall serve as a sure rule of conduct for you amid the great difficulties of the present time. And We are certain in advance that you will faithfully adopt them. Meanwhile continue the salutary work you are doing; strive to kindle piety among the people as much as possible; promote and popularize more and more the teaching of Christian doctrine; preserve the souls entrusted to you from the errors and seductions they meet on all sides; instruct, warn, encourage, console your flocks, and perform for them all the duties imposed on you by your pastoral office. In this work you will certainly find indefatigable collaborators in your clergy. They are rich in men remarkable for piety, knowledge, and devotion to the Holy See, and We know that they are always ready to devote themselves unreservedly under your direction to the cause of the triumph of the Church and the eternal salvation of souls. The clergy will also certainly understand that during the present turmoil they must be animated by the sentiments professed long ago by the Apostles, rejoicing that they are found worthy to suffer opprobrium for the name of Jesus, “*Gaudentes quoniam digni habiti sunt pro nomine Jesu contumeliam pati*” (Rom. xiii. 12). They will therefore stoutly stand up for the rights and liberty of the Church, but without offense to anybody. Nay more, in their earnestness to preserve charity, as the ministers of Jesus Christ are especially bound to do, they will reply to iniquity with justice, to outrage with mildness, and to ill-treatment with benefits.

16. And now We turn to you, Catholics of France, asking you to receive Our words as a testimony of that most tender affection with which We have never ceased to love your country, and as comfort to you in the midst of the terrible calamities through which you will have to pass. You know the aim of the impious sects which are placing your heads under their yoke, for they themselves have proclaimed with cynical boldness that they are determined to “deCatholicise” France. They want to root out from your hearts the last vestige of the faith which covered your fathers with glory, which made your country great and prosperous among nations, which sustains you in your trials, which brings tranquillity and peace to your homes, and which opens to you the way to eternal happiness. You feel that you must defend this faith with your whole souls. But be not deluded — all labor and effort will be useless if you endeavor to repulse the assaults made on you without being firmly united. Remove, therefore, any causes of disunion that may exist among you. And do what is necessary to ensure that your unity may be as strong as it should be among men who are fighting for the same cause, especially when this cause is of those for the triumph of which everybody should be willing to sacrifice something of his own opinions. If you wish, within the limits of your strength and according to your imperious duty, to save the religion of your ancestors from the dangers to which it is exposed, it is of the first importance that you show a large degree of courage and generosity. We feel sure that you will show this generosity; and by being charitable towards God’s ministers, you will incline God to be more and more charitable toward yourselves.

17. As for the defense of religion, if you wish to undertake it in a worthy manner, and to carry it on perseveringly and efficaciously, two things are first of all necessary: you must model yourselves so faithfully on the precepts of the Christian law that all your actions and your entire lives may do honor to the faith you profess, and then you must be closely united with those whose special office it is to watch over religion, with your priests, your bishops, and above all with this Apostolic See, which is the pivot of the Catholic faith and of all that can be done in its name. Thus armed for the fray, go forth

fearlessly for the defense of the Church; but take care that your trust is placed entirely in God, for whose cause you are working, and never cease to pray to Him for help.

18. For Us, as long as you have to struggle against danger, We will be heart and soul in the midst of you; labors, pains, sufferings — We will share them all with you; and pouring forth to God, who has founded the Church and ever preserves her, Our most humble and instant prayers, We will implore Him to bend a glance of mercy on France, to save her from the storms that have been let loose upon her, and, by the intercession of Mary Immaculate, to restore soon to her the blessings of calm and peace.

19. As a pledge of these heavenly gifts and a proof of Our special predilection, We impart with all Our heart the Apostolic Benediction to you, Venerable Brethren, to your clergy and to the entire French people. Given at Rome, at St. Peter's, on February 11 in the year 1906, the third of Our Pontificate.

ENDNOTES

1. *Ency. "Immortale Dei" Nov. 1, 1885.*

2. *Allocution to the French pilgrims, April 13, 1888.*

POPE BENEDICT XV (SEPTEMBER 3, 1914 – JANUARY 22, 1922)

Pope Benedict XV, born Giacomo Paolo Giovanni Battista della Chiesa was Pope from 3 September 1914 until his death in 1922.

Ad Beatissimi Apostolorum. Appealing For Peace. Pope Benedict XV - 1914

To Our Venerable Brethren the Patriarchs, Primate, Archbishops, Bishops, and Other Local Ordinaries in Peace and Communion with the Apostolic See.

Venerable Brethren, Greeting and Apostolic Benediction.

1. Raised by the inscrutable counsel of Divine Providence without any merit of our own to the Chair of the Prince of the Apostles, we hearkened to those words of Christ Our Lord addressed to Peter, “Feed my lambs, feed my sheep” (John xxii. 15-17) as spoken to Ourselves, and at once with affectionate love we cast our eyes over the flock committed to our care—a numberless flock indeed, comprising in different ways the whole human race. For the whole of mankind was freed from the slavery of sin by the shedding of the blood of Jesus Christ as their ransom, and there is no one who is excluded from the benefit of this Redemption: hence the Divine Pastor has one part of the human race already happily sheltered within the fold, the others He declares He will lovingly urge to enter therein: “and other sheep I have, that are not of this fold; them also must I bring, and they shall hear my voice” (John x. 16).

2. We make no secret, Venerable Brethren, that the first sentiment we felt in our heart, prompted certainly by the goodness of God, was the inexpressible yearning of a loving desire for the salvation of all mankind, and in assuming the Pontificate our sincere wish was that of Our Lord Jesus Christ Himself, when about to die on the Cross: “Holy Father, keep them in Thy name, whom Thou hast given me” (John xvii. 11).

3. But as soon as we were able from the height of Apostolic dignity to survey at a glance the course of human affairs, our eyes were met by the sad conditions of human society, and we could not but be filled with bitter sorrow. For what could prevent the soul of the common Father of all being most deeply distressed by the spectacle presented by Europe, nay, by the whole world, perhaps the saddest and most mournful spectacle of which there is any record. Certainly those days would seem to have come upon us of which Christ Our Lord foretold: “You shall hear of wars and rumours of wars—for nation shall rise against nation, and kingdom against kingdom” (Matt. xxiv, 6, 7). On every side the dread phantom of war holds sway: there is scarce room for another thought in the minds of men. The combatants are the greatest and wealthiest nations of the earth; what wonder, then, if, well provided with the most awful weapons modern military science has devised, they strive to destroy one another with refinements of horror. There is no limit to the measure of ruin and of slaughter; day by day the earth is drenched with newly-shed blood, and is covered with the bodies of the wounded and of the slain. Who would imagine as we see them thus filled with hatred of one another, that they are all of one common stock, all of the same nature, all members of the same human society? Who would recognize brothers, whose Father is in Heaven? Yet, while with numberless troops the furious battle is engaged, the sad cohorts of war, sorrow and distress swoop down upon every city and every home; day by day the mighty number of widows and orphans increases, and with the interruption of communications, trade is at a standstill; agriculture is abandoned; the arts are reduced to inactivity; the wealthy are in difficulties; the poor are reduced to abject misery; all are in distress.

4. Moved by these great evils, we thought it our duty, at the very outset of our Supreme Pontificate, to recall the last words of our Predecessor of illustrious and holy memory, and by repeating them once more to begin our own Apostolic Ministry; and we implored Kings and rulers to consider the floods of tears and of blood already poured out, and to hasten to restore to the nations the blessings of peace. God grant by His mercy and blessing, that the glad tidings the Angels brought at the

birth of the divine Redeemer of mankind may soon echo forth as we His Vicar enter upon His Work: “on earth peace to men of good will” (Luke ii. 14). We implore those in whose hands are placed the fortunes of nations to hearken to Our voice. Surely there are other ways and means whereby violated rights can be rectified. Let them be tried honestly and with good will, and let arms meanwhile be laid aside. It is impelled with love of them and of all mankind, without any personal interest whatever, that We utter these words. Let them not allow these words of a friend and of a father to be uttered in vain.

5. But it is not the present sanguinary strife alone that distresses the nations and fills Us with anxiety and care. There is another evil raging in the very inmost heart of human society, a source of dread to all who really think, inasmuch as it has already brought, and will bring, many misfortunes upon nations, and may rightly be considered to be the root cause of the present awful war. For ever since the precepts and practices of Christian wisdom ceased to be observed in the ruling of states, it followed that, as they contained the peace and stability of institutions, the very foundations of states necessarily began to be shaken. Such, moreover, has been the change in the ideas and the morals of men, that unless God comes soon to our help, the end of civilization would seem to be at hand. Thus we see the absence from the relation of men of mutual love with their fellow men; the authority of rulers is held in contempt; injustice reigns in relations between the classes of society; the striving for transient and perishable things is so keen, that men have lost sight of the other and more worthy goods they have to obtain. It is under these four headings that may be grouped, We consider, the causes of the serious unrest pervading the whole of human society. All then must combine to get rid of them by again bringing Christian principles into honour, if We have any real desire for the peace and harmony of human society.

6. Our Lord Jesus Christ came down from Heaven for the very purpose of restoring amongst men the Kingdom of Peace, which the envy of the devil had destroyed, and it was His will that it should rest on no other foundation than that of brotherly love. These are His own oft-repeated words: “A new commandment I give unto you: That you love one another (John xiv. 34); “This is my commandment that you love one another” (John xv. 12); “These things I command you, that you love one another” (John xv. 17); as though His one office and purpose was to bring men to mutual love. He used every kind of argument to bring about that effect. He bids us all look up to Heaven: “For one is your Father who is in Heaven” (Matt. xxiii 9); He teaches all men, without distinction of nationality or of language, or of ideas, to pray in the words: “Our Father, who are in Heaven” (Matt. vi. 9); nay, more, He tells us that our Heavenly Father in distributing the blessings of nature makes no distinction of our deserts: “Who maketh His sun to rise upon the good and bad, and raineth upon the just and the unjust” (Matt. v. 45). He bids us be brothers one to another, and calls us His brethren: “All you are brethren” (Matt. xxiii. 8); “that He might be the first-born amongst many brethren” (Rom. vii. 29). In order the more to stimulate us to brotherly love, even towards those whom our natural pride despises, it is His will that we should recognize the dignity of His own very self in the meanest of men: “As long as you did it to one of these My least brethren, you did it to Me” (Matt. xxv. 40). At the close of His life did He not most earnestly beg of His Father, that as many as should believe in Him should all be one in the bond of charity? “As thou, Father, in Me, and I in Thee” (John xvii. 21). And finally, as He was hanging from the cross, He poured out His blood over us all, whence being as it were compacted and fitly joined together in one body, we should love one another, with a love like that which one member bears to another in the same body.

7. Far different from this is the behaviour of men today. Never perhaps was there more talking about the brotherhood of men than there is today; in fact, men do not hesitate to proclaim that striving after brotherhood is one of the greatest gifts of modern civilization, ignoring the teaching of the Gospel, and setting aside the work of Christ and of His Church. But in reality never was there less brotherly activity amongst men than at the present moment. Race hatred has reached its climax; peoples are more divided by jealousies than by frontiers; within one and the same nation, within the same city there rages the burning envy of class against class; and amongst individuals it is self-love which is the supreme law overruling everything.

8. You see, Venerable Brethren, how necessary it is to strive in every possible way that the charity of Jesus Christ should once more rule supreme amongst men. That will ever be our own aim; that will be the keynote of Our Pontificate. And We exhort you to make that also the end of your endeavours. Let us never cease from reechoing in the ears of men and setting forth in our acts, that saying of St. John: “Let us love one another” (I John iii. 23). Noble, indeed, and praiseworthy are the manifold philanthropic institutions of our day: but it is when they contribute to stimulate true love of God and of our

neighbours in the hearts of men, that they are found to confer a lasting advantage; if they do not do so, they are of no real value, for “he that loveth not, abideth in death.” (I John iii. 14).

9. The second cause of the general unrest we declare to be the absence of respect for the authority of those who exercise ruling powers. Ever since the source of human powers has been sought apart from God the Creator and Ruler of the Universe, in the free will of men, the bonds of duty, which should exist between superior and inferior, have been so weakened as almost to have ceased to exist. The unrestrained striving after independence, together with over-weening pride, has little by little found its way everywhere; it has not even spared the home, although the natural origin of the ruling power in the family is as clear as the noontday sun; nay, more deplorable still, it has not stopped at the steps of the sanctuary. Hence come contempt for laws, insubordination of the masses, wanton criticism of orders issued, hence innumerable ways of undermining authority; hence, too, the terrible crimes of men who, claiming to be bound by no laws, do not hesitate to attack the property or the lives of their fellow men.

10. In presence of such perversity of thought and of action, subversive of the very constitution of human society, it would not be right for Us, to whom is divinely committed the teaching of the truth, to keep silence: and We remind the peoples of the earth of that doctrine, which no human opinions can change: “There is no power but from God: and those that are, are ordained of God” (Rom. xiii 1). Whatever power then is exercised amongst men, whether that of the King or that of an inferior authority, it has its origin from God. Hence St. Paul lays down the obligation of obeying the commands of those in authority, not in any kind of way, but religiously, that is conscientiously-unless their commands are against the laws of God: “Wherefore be not subject of necessity, not only for wrath, but also for conscience’ sake” (Rom. xiii. 5). In harmony with the words of St. Paul are the words of the Prince of the Apostles himself: “Be ye subject of every human creature for God’s sake: whether it be the King as excelling, or to governors as sent by him” (I Peter ii. 13-14). From which principle the Apostle of the Gentiles infers that he who contumaciously resists the legitimate exercise of human authority, resists God and is preparing for himself eternal punishment: “Therefore he that resisteth the power, resisteth the ordinance of God, and they that resist, purchase to themselves damnation” (Rom. xiii. 2).

11. Let the Princes and Rulers of peoples remember this truth, and let them consider whether it is a prudent and safe idea for governments or for states to separate themselves from the holy religion of Jesus Christ, from which their authority receives such strength and support. Let them consider again and again, whether it is a measure of political wisdom to seek to divorce the teaching of the Gospel and of the Church from the ruling of a country and from the public education of the young. Sad experience proves that human authority fails where religion is set aside. The fate of our first parent after the Fall is wont to come also upon nations. As in his case, no sooner had his will turned from God than his unchained passions rejected the sway of the will; so, too, when the rulers of nations despise divine authority, in their turn the people are wont to despise their human authority. There remains, of course, the expedient of using force to repress popular risings; but what is the result? Force can repress the body, but it cannot repress the souls of men.

12. When the twofold principle of cohesion of the whole body of society has been weakened, that is to say, the union of the members with one another by mutual charity and their union with their head by their dutiful recognition of authority, is it to be wondered at, Venerable Brethren, that human society should be seen to be divided as it were into two hostile armies bitterly and ceaselessly at strife? Drawn up against those who possess property, whether by inheritance or by industry, stand the proletariat and the workers, inflamed with hatred and envy, because, although they are by nature the same, they do not occupy the same position as the others. Once they have been imbued with the fallacies of the agitators, to whose behests they are most docile, who will ever make them see that it does not follow that because men are equal by their nature, they must all occupy an equal place in the community? And further, who will ever make them see that the position of each one is that which each by use of his natural gifts-unless prevented by force of circumstances-is able to make for himself? And so the poor who strive against the rich as though they had taken part of the goods of others, not merely act contrary to justice and charity, but also act irrationally, particularly as they themselves by honest industry can improve their fortunes if they choose. It is not necessary to enumerate the many consequences, not less disastrous for the individual than for the community, which follow from this class hatred. We all see and deplore the frequency of strikes, which suddenly interrupt

the course of city and of national life in their most necessary functions, we see hostile gatherings and tumultuous crowds, and it not infrequently happens that weapons are used and human blood is spilled.

13. It is not our intention here to repeat the arguments which clearly expose the errors of Socialism and of similar doctrines. Our predecessor, Leo XIII, most wisely did so in truly memorable Encyclicals; and you, Venerable Brethren, will take the greatest care that those grave precepts are never forgotten, but that whenever circumstances call for it, they should be clearly expounded and inculcated in Catholic associations and congresses, in sermons and in the Catholic press. But more especially—and We do not hesitate to repeat it—by the help of every argument, supplied by the Gospels or by the nature of man himself, or by the consideration of the interests of the individual and of the community, let us strive to exhort all men, that in virtue of the divine law of charity they should love one another with brotherly love. Brotherly love is not calculated to get rid of the differences of conditions and therefore of classes—a result which is just as impossible as that in the living body all the members should have the same functions and dignity—but it will bring it to pass that those who occupy higher positions will in some way bring themselves down to those in a lower position, and treat them not only justly, for it is only right that they should, but kindly and in a friendly and patient spirit, and the poor on their side will rejoice in their prosperity and rely confidently on their help—even as the younger son of a family relies on the help and protection of his elder brother.

14. But there is still, Venerable Brethren, a deeper root of the evils we have hitherto been deploring, and unless the efforts of good men concentrate on its extirpation, that tranquil stability and peacefulness of human relations we so much desire, can never be attained. The apostle himself tells us what it is: “The desire of money is the root of all evils” (I. Tim vi. 10). If any one considers the evils under which human society is at present labouring, they will all be seen to spring from this root.

15. Once the plastic minds of children have been moulded by godless schools, and the ideas of the inexperienced masses have been formed by a bad daily or periodical press, and when by means of all the other influences which direct public opinion, there has been instilled into the minds of men that most pernicious error that man must not hope for a state of eternal happiness; but that it is here, here below, that he is to be happy in the enjoyment of wealth and honour and pleasure: what wonder that those men whose very nature was made for happiness should with all the energy which impels them to seek that very good, break down whatever delays or impedes their obtaining it. And as these goods are not equally divided amongst men, and as it is the duty of authority in the State to prevent the freedom enjoyed by the individual from going beyond its due limits and invading what belongs to another, it comes to pass that public authority is hated, and the envy of the unfortunate is inflamed against the more fortunate. Thus the struggle of one class of citizen against another bursts forth, the one trying by every means to obtain and to take what they want to have, the other endeavouring to hold and to increase what they possess.

16. Christ our Lord, foreseeing the present state of things, definitely stated in his sublime Sermon on the Mount, what are the real “beatitudes” of man in the world; and thereby He may be said to have laid down the foundations of Christian philosophy. Even in the eyes of the adversaries of the faith they are full of incomparable wisdom, and form a most complete religious and moral system; and certainly all would admit that before Christ, Who is the Very Truth, no such teaching in those matters had ever been uttered with such weight and dignity, or with such a depth of love.

17. Now, the whole secret of this divine philosophy is, that what are called the goods of this mortal life have indeed the appearance of good, but not the reality; and, therefore, that it is not in the enjoyment of them that man can be happy. In the divine plan, so far are riches and glory and pleasure from bringing happiness to man that if he really wishes to be happy, he must rather for God’s sake renounce them all: “Blessed are ye poor . . . Blessed are ye that weep now; . . . Blessed shall you be when men shall hate you and when they shall separate you, and shall reproach you and cast out your name as evil” (Luke vi. 20-22). That is to say, that it is through the sorrows and sufferings and miseries of this life, patiently borne with, as it is right that they should be, that we shall enter into possession of those true and imperishable goods which “God hath prepared for them that love Him” (I. Cor. ii. 9). This most important teaching of our Faith is overlooked by many, and by not a few it has been completely forgotten.

18. Hence it is necessary, Venerable Brethren, to revive it once more in the minds of all, for in no other way can individuals and nations attain to peace. Let us, then, bid those who are undergoing distress of whatever kind, not to cast their eyes down to the earth in which we are as pilgrims, but to raise them to Heaven to which we are going: “For we have not here a lasting city, but we seek one that is to come” (Heb. xiii. 14). In the midst of the adversities whereby God tests their perseverance in His service, let them often think of the reward that is prepared for them if victorious in the trial: “For that which is at present momentary and light of our tribulation worketh for us above measure exceedingly an eternal weight of glory” (II Cor. iv. 17). We must strive by every possible means to revive amongst men faith in the supernatural truths, and at the same time the esteem, the desire and the hope of eternal goods. Your chief endeavours, Venerable Brethren, that of the Clergy, and of all good Catholics, in their various societies, should be to promote God’s glory and the true welfare of mankind. In proportion to the growth of this faith amongst men will be the decrease of that feverish striving after the empty goods of the world, and little by little, as brotherly love increases, social unrest and strife will cease.

19. Let us now turn our thoughts from human society to the immediate affairs of the Church, for it is necessary that Our soul, stricken with the evils of the times, should seek consolation in one direction at least. Over and above those luminous proofs of the divine power and indefectibility enjoyed by the Church, We find a source of no small consolation in the remarkable fruits of the active foresight of our Predecessor, Pope Pius X, who shed upon the Apostolic Chair the lustre of a most holy life. For We see as a result of his efforts a revival of religious spirit in the clergy throughout the whole world; the piety of the Christian people revived; activity and discipline stimulated in Catholic associations; the foundation and increase of episcopal sees; provision made for the education of ecclesiastical students in harmony with the canonical requirements and in so far as necessary with the needs of the times; the saving of the teaching of sacred science from the dangers of rash innovations; musical art brought to minister worthily to the dignity of sacred functions; the Faith spread far and wide by new missions of heralds of the Gospel.

20. Well, indeed, has Our Predecessor merited of the Church, and grateful posterity will preserve the memory of his deeds. As, however, by God’s permission, the field of “the good man of the house” is ever exposed to the evil practices of “the enemy,” it will never come to pass that no work will be necessary to prevent the growth of “the cockle” from damaging the good harvest; and applying to ourselves God’s words to the prophet: “Lo, I have set thee this day over the nations and over kingdoms, to root up and to pull down . . . to build and to plant” (Jerem. i. 10), it will be Our constant and strenuous endeavour, as far as it is in Our power, to prevent evil of every kind and to promote whatever is good, until it shall please the Prince of Pastors to demand an account of Our discharge of Our office.

21. As We are now for the first time addressing you all, Venerable Brethren, it seems a fitting moment to mention certain important points to which We propose to give particular attention, so that by the prompt union of your efforts with Our own, the desired good results may be more quickly attained.

22. The success of every society of men, for whatever purpose it is formed, is bound up with the harmony of the members in the interests of the common cause. Hence We must devote Our earnest endeavours to appease dissension and strife, of whatever character, amongst Catholics, and to prevent new dissensions arising, so that there may be unity of ideas and of action amongst all. The enemies of God and of the Church are perfectly well aware that any internal quarrel amongst Catholics is a real victory for them. Hence it is their usual practice when they see Catholics strongly united, to endeavour by cleverly sowing the seeds of discord, to break up that union. And would that the result had not frequently justified their hopes, to the great detriment of the interests of religion! Hence, therefore, whenever legitimate authority has once given a clear command, let no one transgress that command, because it does not happen to commend itself to him; but let each one subject his own opinion to the authority of him who is his superior, and obey him as a matter of conscience. Again, let no private individual, whether in books or in the press, or in public speeches, take upon himself the position of an authoritative teacher in the Church. All know to whom the teaching authority of the Church has been given by God: he, then, possesses a perfect right to speak as he wishes and when he thinks it opportune. The duty of others is to hearken to him reverently when he speaks and to carry out what he says.

23. As regards matters in which without harm to faith or discipline-in the absence of any authoritative intervention of the Apostolic See- there is room for divergent opinions, it is clearly the right of everyone to express and defend his own opinion. But in such discussions no expressions should be used which might constitute serious breaches of charity; let each one freely defend his own opinion, but let it be done with due moderation, so that no one should consider himself entitled to affix on those who merely do not agree with his ideas the stigma of disloyalty to faith or to discipline.

24. It is, moreover, Our will that Catholics should abstain from certain appellations which have recently been brought into use to distinguish one group of Catholics from another. They are to be avoided not only as “profane novelties of words,” out of harmony with both truth and justice, but also because they give rise to great trouble and confusion among Catholics. Such is the nature of Catholicism that it does not admit of more or less, but must be held as a whole or as a whole rejected: “This is the Catholic faith, which unless a man believe faithfully and firmly; he cannot be saved” (Athanas. Creed). There is no need of adding any qualifying terms to the profession of Catholicism: it is quite enough for each one to proclaim “Christian is my name and Catholic my surname,” only let him endeavour to be in reality what he calls himself.

25. Besides, the Church demands from those who have devoted themselves to furthering her interests, something very different from the dwelling upon profitless questions; she demands that they should devote the whole of their energy to preserve the faith intact and unsullied by any breath of error, and follow most closely him whom Christ has appointed to be the guardian and interpreter of the truth. There are to be found today, and in no small numbers, men, of whom the Apostle says that: “having itching ears, they will not endure sound doctrine: but according to their own desires they will heap up to themselves teachers, and will indeed turn away their hearing from the truth, but will be turned unto fables” (II Tim. iv. 34). Infatuated and carried away by a lofty idea of the human intellect, by which God’s good gift has certainly made incredible progress in the study of nature, confident in their own judgment, and contemptuous of the authority of the Church, they have reached such a degree of rashness as not to hesitate to measure by the standard of their own mind even the hidden things of God and all that God has revealed to men. Hence arose the monstrous errors of “Modernism,” which Our Predecessor rightly declared to be “the synthesis of all heresies,” and solemnly condemned. We hereby renew that condemnation in all its fulness, Venerable Brethren, and as the plague is not yet entirely stamped out, but lurks here and there in hidden places, We exhort all to be carefully here and there in hidden places, We exhort all to be carefully on their guard against any contagion of the evil, to which we may apply the words Job used in other circumstances: “It is a fire that devoureth even to destruction, and rooteth up all things that spring” (Job xxxi. 12). Nor do We merely desire that Catholics should shrink from the errors of Modernism, but also from the tendencies or what is called the spirit of Modernism. Those who are infected by that spirit develop a keen dislike for all that savours of antiquity and become eager searchers after novelties in everything: in the way in which they carry out religious functions, in the ruling of Catholic institutions, and even in private exercises of piety. Therefore it is Our will that the law of our forefathers should still be held sacred: “Let there be no innovation; keep to what has been handed down.” In matters of faith that must be inviolably adhered to as the law; it may however also serve as a guide even in matters subject to change, but even in such cases the rule would hold: “Old things, but in a new way.”

26. As men are generally stimulated, Venerable Brethren, openly to profess their Catholic faith, and to harmonize their lives with its teaching, by brotherly exhortation and by the good example of their fellow men, we greatly rejoice as more and more Catholic associations are formed. Not only do We hope that they will increase, but it is Our wish that under Our patronage and encouragement they may ever flourish; and they certainly will flourish, if steadfastly and faithfully they abide by the directions which this Apostolic See has given or will give. Let all the members of societies which further the interests of God and His Church ever remember the words of Divine Wisdom: “An obedient man shall speak of victory” (Prov. xxi. 8), for unless they obey God by showing deference to the Head of the Church, vainly will they look for divine assistance, vainly, too, will they labour.

27. Now, in order that all these recommendations should have the results We hope for, you know, Venerable Brethren, how necessary is the prudent and assiduous work of those whom Christ our Lord sends as “labourers into His harvest,” that is to say the clergy. Remember, therefore, that your chief care must be to foster in the holiness which becomes them the clergy you already possess, and worthily to form your ecclesiastical students for so sacred an office by the very best available

education and training. And although your carefulness in this respect calls for no stimulus, nevertheless We exhort and even implore you to give the matter your most careful attention. Nothing can be of greater importance for the good of the Church; but as Our Predecessors of happy memory, Leo XIII and Pius X, have definitely written on this subject, there is no need of further counsels from Us. We only beg of you that the writings of those wise pontiffs, and especially Pius X's "Exhortation to the Clergy," should, thanks to your insistent admonitions, not be forgotten, but ever attended to carefully.

28. There remains one matter which must not be passed over in silence, and that is, to remind the priests of the whole world, as Our most dear sons, how absolutely necessary it is, for their own salvation, and for the fruitfulness of their sacred ministry, that they should be most closely united with their Bishop and most loyal to him. The spirit of insubordination and independence, so characteristic of our times, has, as We deplored above, not entirely spared the ministers of the Sanctuary. It is not rare for pastors of the Church to find sorrow and contradiction where they had a right to look for comfort and help. Let those who have so unfortunately failed in their duty, recall to their minds again and again, that the authority of those whom "the Holy Spirit hath placed as Bishops to rule the Church of God" (Acts xx. 28) is a divine authority. Let them remember that if, as we have seen, those who resist any legitimate authority, resist God, much more impiously do they act who refuse to obey the Bishop, whom God has consecrated with a special character by the exercise of His power. "Since charity," wrote St. Ignatius Martyr, "doth not suffer me to be silent concerning you, therefore was I forward to exhort you, that you run in harmony with the mind of God: for Jesus Christ also, our inseparable life, is the mind of the Father, even as the bishops that are settled in the farthest parts of the earth are in the mind of Jesus Christ. So then it becometh you to run in harmony with the mind of the bishop" (Ep. ad Ephes. iii.). These words of the illustrious Martyr are re-echoed throughout the ages by the Fathers and Doctors of the Church.

29. Moreover, bishops have a very heavy burden in consequence of the difficulties of the times; and heavier still is their anxiety for the salvation of the flock committed to their care: "For they watch as being to render an account of your souls" (Heb. xiii. 17). Are not, then, they to be termed cruel who, by the refusal of the obedience which is due, increase that burden and its bitterness? "For this is not expedient for you" (Heb. xiii. 17), the Apostle would say to them, and that, because "the Church is a people united to its bishop, a flock which adheres to its pastor" (St. Cyprian: Ep. 66 [al. 69]), whence it follows that he is not with the Church who is not with the bishop.

30. And now, Venerable Brethren, at the end of this Letter, our mind turns spontaneously to the subject with which we began; and we implore with our most earnest prayers the end of this most disastrous war for the sake of human society and for the sake of the Church; for human society, so that when peace shall have been concluded, it may go forward in every form of true progress; for the Church of Jesus Christ, that freed at length from all impediments it may go forth and bring comfort and salvation even to the most remote parts of the earth.

31. For a long time past the Church has not enjoyed that full freedom which it needs-never since the Sovereign Pontiff, its Head, was deprived of that protection which by divine Providence had in the course of ages been set up to defend that freedom. Once that safeguard was removed, there followed, as was inevitable, considerable trouble amongst Catholics: all, from far and near, who profess themselves sons of the Roman Pontiff, rightly demand a guarantee that the common Father of all should be, and should be seen to be, perfectly free from all human power in the administration of his apostolic office. And so while earnestly desiring that peace should soon be concluded amongst the nations, it is also Our desire that there should be an end to the abnormal position of the Head of the Church, a position in many ways very harmful to the very peace of nations. We hereby renew, and for the same reasons, the many protests Our Predecessors have made against such a state of things, moved thereto not by human interest, but by the sacredness of our office, in order to defend the rights and dignity of the Apostolic See.

32. It remains for Us, Venerable Brethren, since in God's hands are the wills of princes and of those who are able to put an end to the suffering and destruction of which We have spoken, to raise Our voice in supplication to God, and in the name of the whole human race, to cry out: "Grant, O Lord, peace, in our day." May He who said of himself: "I am the Lord . . . I make peace" (Isaias xli. 6-7) appeased by our prayers, quickly still the storm in which civil society and religious society are being tossed; and may the Blessed Virgin, who brought forth "the Prince of Peace," be propitious towards us; and may she

take under her maternal care and protection Our own humble person, Our Pontificate, the Church and the souls of all men, redeemed by the divine blood of her Son.

33 We most lovingly grant to you, Venerable Brethren, to your clergy and to your people, the Apostolic Benediction, as a harbinger of heavenly gifts and as a pledge of our affection.

Given at St. Peter's, Rome, on the Feast of All Saints the first day of November, one thousand nine hundred and fourteen the first year of our Pontificate.

Annus Iam Plenus. On Children in Central Europe. Pope Benedict XV - 1920

To the Patriarchs, Primate, Archbishops, Bishops, and other Local Ordinaries in Peace and Communion with the Apostolic See.

Venerable Brethren, Health and Apostolic Benediction.

1. A whole year has now passed since We (when the war was but a thing of yesterday) called upon all to turn their hearts in pity towards the children of Central Europe, who were so severely afflicted by hunger and want that they were wasting away with disease and were face to face with death. And, indeed, a wonderful joy it is to Us that Our appeal has not fallen vainly to the ground—an appeal which was actuated by that charity which enfolds in its kindly embrace all men, without distinction of race or nation, whosoever bear within them the image of God. The happy issue of our supplication, Venerable Brethren, is especially well known to you who assisted Us zealously in so salutary an enterprise. For in truth, a generous supply of money has been collected from the peoples of every land. There has been, as it were, a noble competition in liberality, with the result that the common father of so many, innocent children has been able to look to their necessities and dissipate their sorrows. Nor do we cease to proclaim the kindly providence of God, Whom it has pleased to use Us as a channel whereby the manifold blessings of Christian charity might flow to His abandoned little ones. In this matter We cannot desist from offering a public tribute of praise to the society entitled the “Save the Children Fund,” which has exerted all possible care and diligence in the collection of money, clothing, and food. But, indeed, the general scarcity and the high cost of living, which the war has brought in its train, are of such a complex and varied character that the assistance We have rendered has perhaps neither succeeded in reaching those parts of Europe where necessity pressed hard, nor, where help was given, has it always been adequate to the actual need. To this must be added the fact that in the course of the year following the Encyclical Letter which We addressed to you, Venerable Brethren, on this very topic, there has been no appreciable improvement in the lot of most of those areas where it is evident that the people, and especially the young, find life growing yet harder and harder owing to the shortage of the necessaries of life. Nay, in some parts, war has flamed out anew and calamities of every kind, to the serious loss of those very elements that it is necessary to reestablish; in other parts where the civil State has been overthrown and where most frightful and disgraceful massacres have been perpetrated, it has come about that numberless families have been reduced to penury; that wives have been bereft of their husbands, and children of their parents; there are many districts, too, where it is so difficult to make provision for the food supply that as a consequence the population is afflicted by almost the same hardships which pressed upon it in the hideous days of the war.

2. Wherefore once again, inspired by the consciousness of that universal fatherhood which it is Our office to sustain, and with the words of the Divine Master on our lips—“I have compassion on the multitude . . . for they have nothing to eat”—now, when the anniversary day of the birth of Christ draws nigh a second time We call loudly upon Christian peoples to give us the means whereby we may offer some relief to the sick and suffering children, of whatsoever nationality they may be. Yes, We call on all who have hearts of kindness and pity to make a generous offering, but in particular we turn to the young children who dwell in the more prosperous cities of the world, to those who can with comparative ease stretch out a helping hand to their poor little brothers in Christ. Is not the birthday of Christ Jesus, in an especial manner the feast of the young? See then how the desolate children of those scattered districts strain suppliant hands to those other happier children, and

seem to point to the cradle where the Divine Infant cries in helplessness! Yet is not that Infant the common brother of them all, He Who “being rich became poor,” Who from that manger, as from the throne of heavenly wisdom, silently teaches us not only the value of brotherly love but also how men from their tenderest years onward must detach themselves from the longing for the goods of this world and share them with the poor, who in their very poverty are so much nearer to Christ? Surely the children of the richer parts of Europe will have it in their power to nourish and clothe those little ones of their own age who languish in want, and especially should this be so at the approaching season of the Nativity of Our Lord, which parents are wont to render still happier for their children by little gifts and presents. And shall we think that these last are endowed with such a spirit as to be unwilling to contribute even a part of their own little savings, whereby they might strengthen the weakness of children who are in want? Oh, what a deep consolation, what joys they will secure for themselves, if happily they become the means whereby those little brothers of theirs, who are deprived of all help and all pleasure, should spend the approaching Christmas time just a little more comfortably, just a little more happily. For even as the Infant Jesus on the night of His birth blessed with a most sweet smile the shepherds who came to Him with gifts to lighten the burden of His poverty, and even as He brightened their souls with the supreme gift of faith, so He will reward with his blessing and heavenly graces those children who, fired with love for him, shall soften the misery and the sorrow of their little brothers. Nay, there is nothing else more acceptable to the Infant Jesus that thou could do or offer at this season. And so we earnestly exhort all Christian parents, to whom, the Heavenly father had committed the grave charge of training up their offspring to the practice of charity and the other virtues, to use this happy opportunity of exciting and cultivating in the minds of their children sentiments of humanity and holy compassion. And in this matter it pleases Us to set before you an example worthy of all imitation; for we remember that last year many children of the Roman nobility made their offerings to Us personally, offerings which, at the suggestion of their parents, they had collected amongst themselves not without some sacrifice of their individual pleasures.

3. We have said that this work of charity and kindness would be most pleasing to the Infant Jesus. And, indeed, why does the name Bethlehem mean one and the same thing as “House of Bread,” unless it be that there Christ was to be born into the light of day, Christ, Who, solicitous for our weakness, gave Himself as food to nourish our souls, and Who in the words “Give us this day our daily bread” taught us to beg ardently every day of the Father for nourishment of soul and body? Oh how Our heart would expand if We were certain that throughout the Christmas festivities there would be no home destitute of consolation and joy, that there would be no child whose sorrow should wring the dear heart of its mother, and that there would be no mother who should look upon her little ones with weeping eyes.”

4. And so, Venerable Brethren, We entrust Our project to you, even as We did a year ago, that you may bring it into effect, especially those of you who dwell in districts which enjoy a happier fortune and a more tranquil state of affairs.

5. And inasmuch as those words of Christ Our Lord should take deep possession of your souls, “He that shall receive one such little child in My name, receiveth Me,” We beg that you leave no measure untried whereby the liberality and generosity of the faithful over whom you are set may correspond to the urgency of the present need. Accordingly it is Our wish that you forthwith announce throughout the whole of your several dioceses that a collection of alms is to be made on the twenty-eighth day of this month, the feast of the Holy Innocents, or if you prefer, on the Sunday immediately preceding, for the support of the children made needy by the way and that you particularly recommend this collection to the children in your diocese; further, that with all diligence in your power you see that the money thus collected is sent either to Us or to the “Save the Children Fund,” which We have before mentioned.

6. For Ourselves, in order that, after exhorting the faithful by Our words, We may stir their generosity by Our example, We have set apart one hundred thousand Italian lire for this most sacred work of charity. Meanwhile, Venerable Brethren, to you and to all your Clergy and people, we lovingly impart the apostolic benediction, a pledge of heavenly reward and a token of Our own paternal good will.

Given at Rome at St. Peter’s on the first day of the month of December in the year nineteen hundred and twenty, the seventh of Our Pontificate.

Fausto Appetente Die. On St. Dominic. Pope Benedict XV - 1921

To the Patriarchs, Primates, Archbishops, Bishops, and other Ordinaries in Peace and Communion with the Apostolic See.

Venerable Brethren, Health and Apostolic Benediction.

1. The seventh centenary approaches of the day when that light of holiness, Dominic, passed from these miseries to the seat of the Blessed. We for long have been most interested in his clients, especially since We assumed the government of the Church of Bologna, which with the greater devotion preserves his remains. We, therefore, are pleased to be able from this Apostolic See to exhort the Christian people to celebrate the memory of such a great man. In this We not only consult Our own piety but fulfil a duty of gratitude towards the father and lawgiver and towards the distinguished Order he founded.

2. This man of God and true Dominicus was fully given up to Holy Church, which had in him an invincible champion of the Faith. The Order of Preachers, too, founded by him, has ever been the stout defense of the Roman Church. And so not only did he strengthen the temple in his time, but he provided for the continuance of the defense. The words of Honorius III in approving the Order seem prophetic: “. . . looking to the brethren of thy Order as the future champions of the Faith and the true lights of the world.”

3. Indeed, as all know, for the spread of God’s kingdom Jesus Christ used no other weapon than the preaching of the Gospel, that is, the living voice of His heralds, who diffused everywhere the celestial doctrine. “Teach,” he said, “all nations.” “Preach the Gospel to every creature.” Accordingly, from the preaching of the Apostles, and especially of St. Paul, it came to pass, that preaching being followed up with the doctrine and discipline of the Fathers and afterwards of the Doctors, men’s minds were enlightened with the light of truth and conceived a love for all the virtues. Following the same lines in his work for the salvation of souls. Dominic proposed to himself and to all his followers “to hand to others what they had contemplated.” For this reason, in addition to the duty of cultivating poverty, innocence of life, and religious discipline, he commanded his Order in a strict and solemn manner to be zealous in the study of Christian doctrine and the preaching of the truth.

4. In the Dominican preaching three qualities shine forth: great solidity of doctrine, the fulness of fidelity towards the Apostolic See, piety towards the Virgin Mother. For although Dominic felt himself mature for preaching, yet he did not undertake that office until he had worked hard in the Palentine Athenaeum of philosophy and theology. Long familiar with the Fathers, under their guidance and teaching, he first, as it were, received into his blood and marrow the riches of Sacred Scripture, and especially of Paul.

5. The value of this knowledge of Divine things not long after was to be seen in his disputations against the heretics. They were armed with all arts and fallacies to attack the dogmas of Faith; yet with wonderful success he confounded and refuted them. This appeared especially at Toulouse, the head and center of the heresies, where the most learned of the adversaries had come together. It is recorded that he, with his first companions, powerful in word and work, invincibly withstood the insolence of the heretics. Indeed, not only did he withstand their strength, but he so softened their spirits by his eloquence and charity that he recalled an immense number to the bosom of the Church. God Himself was ever at hand to aid him in his battle for the Faith. Thus, having accepted the challenge of the heretics that each should consign his book to the flames, his book alone remained untouched by the fire. Thus by the valor of Dominic Europe was freed from the danger of the Albigensian heresy.

6. With this quality of solid doctrine he ordered his children to be adorned. For, soon after the approbation of his Order by the Apostolic See and the confirmation of the noble title of Preachers, he arranged for houses to be founded as near as possible to the celebrated universities that his brethren might the more easily exercise themselves in every branch of culture, and get followers from the ranks of university students. Accordingly, the Dominican institute from the beginning was famed for its learning. Its special mission was always to care for the various wounds of error and to diffuse the light of the Christian Faith, seeing that nothing is such a hindrance to eternal salvation as the ignorance of the truth and perversity of doctrine. It

was not strange, then, that the eyes and hearts of all should be turned towards this new apostolate which was based upon the Gospel and the teachings of the Fathers and commended by the abundance of all branches of knowledge.

7. The very wisdom of God seemed to speak through the Dominicans when there rose up among them such heralds and defenders of Christian wisdom as Hyacinth Polonus, Peter the Martyr, Vincent Ferrer, and such miracles of genius and erudition as Albert the Great, Raymond de Penafort, Thomas Aquinas, in whom especially, a follower of Dominic, God “deigned to enlighten his Church.” This Order, therefore, always in honor as the teacher of truth, acquired new luster when the Church declared the teaching of Thomas to be her own and that Doctor, honored with the special praises of the Pontiffs, the master and patron of Catholic schools.

8. Joined to this zeal in retaining and defending the Faith there was in Dominic a supreme reverence for the Apostolic See. It is recorded that, prostrate at the feet of Innocent III, he vowed himself to the defense of the Roman Pontificate, and that the same predecessor of ours the following night saw him in vision sustain on his courageous shoulder the tottering pile of the Lateran Basilica. History tells, too, how when he was training his first followers to Christian perfection, Dominic thought of gathering from pious and devout lay people a certain sacred militia which would defend the rights of the Church and resist heresy with vigor. Hence arose the Third Order of the Dominicans which, spreading among lay people the institute of a more perfect life, was to be a truly great ornament and defense to the Church.

9. Handed down by their Father and Lawgiver, the heritage of such devotion to this See passed to the children. As often, therefore, as, through the infatuated minds of men, the Church had to suffer from popular movements or the tyranny of princes, this Apostolic See had in the Dominicans, the defenders of truth and justice, a most opportune help in the preservation and honor of its authority. Who does not know the glorious deeds in that connection of the Dominican Virgin, Catherine of Sienna? Urged by the charity of Jesus Christ she persuaded the Roman Pontiff, what no one else had been able to do, to return to his Roman See after an interval of seventy years. Afterwards, while the Western Church was torn by a dire schism, she kept a great number of Christians in loyal obedience to the legitimate Pontiff.

10. And, to pass over other things, We cannot but recall that four great Roman Pontiffs came from the Dominican ranks. Of these, the last, St. Pius V, won undying gratitude from Christianity and civil society. He joined together, after unceasing efforts, the arms of the Catholic princes, and under the patronage of the Virgin Mother of God, whom, therefore, he ordered to be saluted in future as Help to Christians, destroyed forever at Lepanto the power of the Turks.

11. In this is amply shown the third quality We have noted in Dominican preaching: a most zealous piety towards the Mother of God. It is said that the Pontiff knew by Divine revelation of the victory of Lepanto achieved at that very moment when through the Catholic world the pious sodalities of the Holy Rosary implored the aid of Mary in that formula initiated by the Founder of the Friar Preachers and diffused far and wide by his followers. Loving the Blessed Virgin as a Mother, confiding chiefly in her patronage, Dominic started his battle for the Faith. The Albigenses, among other dogmas, attacked both the Divine maternity and the virginity of Mary. He, attacked by them with every insult, defending to the utmost of his strength the sanctity of these dogmas, he invoked the help of the Virgin Mother herself, frequently using these words: “Make me worthy to praise thee, Sacred Virgin; give me strength against thine enemies.” How pleased was the Heavenly Queen with her pious servant may be easily gathered from this, that she used his ministry to teach the Most Holy Rosary to the Church, the Spouse of her Son; that prayer which, being both vocal and mental, in the contemplation especially of the mysteries of religion, while the Lord’s Prayer is fifteen times repeated together with as many decades of the Hail Mary, is most adapted to fostering widely piety and every virtue. Rightly, then, did Dominic order his followers, in preaching to the people, to inculcate frequently this manner of prayer, the utility of which he had experienced. He knew, on the one hand, Mary’s authority with her Son to be such that whatever graces he confers on men she has their distribution and apportionment. On the other hand, he knew that she is of a nature so kind and merciful that, seeing that it is her custom to succor the miserable of her own accord, it is impossible she should refuse the petitions of those who pray to her. Accordingly the Church, which is wont to salute her “the Mother of Grace and the Mother of Mercy,” has so found her always, but especially in answer to the Rosary. Wherefore the Roman Pontiffs have let pass no occasion of commending the Rosary and have enriched it with Apostolic Indulgences.

12. Now the Dominican institutes, as you yourself understand, Venerable Brethren, are not less opportune at present than in the time of their Founder. How many today, destitute of the bread of life, that is, celestial doctrine, are, as it were, in a state of starvation. How many, deceived by the appearance of truth, are turned away from the Faith by a variety of errors. That priests may minister fittingly to the necessities of all these by the Word of God, how zealous must they be for the salvation of others and how grounded in solid knowledge. How many, too, ungrateful and forgetful children of the Church, are turned away from the Vicar of Jesus Christ by ignorance of facts or by a perverse will whom it is necessary to lead to the common bosom. For the healing of these and every other ill how much do we need the maternal patronage!

13. The Dominicans have, therefore, an almost boundless field in which to labor for the common welfare. Wherefore to all of them We wish that in these centenary celebrations they renew their devotion to the holy example of their founder, and make themselves daily more worthy of such a father. In this let a fitting lead be taken by his children of the First Order, and let them be ever more zealous in preaching the Divine Word, such as may give men a reverence for the successor of St. Peter and a devotion to the Virgin Mother, and may spread and defend the truth. But from the Dominican Tertiaries, too, the Church looks for much, if they study to conform themselves to the spirit of their patriarch, in the instruction of the rude and unskilled in Christian doctrine and morality. In this We hope they will be assiduous, as it is a matter of great consequence for the good of souls. Finally, We wish this to be a special care of the Dominicans-the spread and frequent use of the Rosary among Christian people. We make this exhortation in these troublous times, following our predecessor, Leo XIII, and should it bear fruit this centenary celebration will not have been in vain.

Meanwhile, as an augury of the Divine gifts and a proof of Our benevolence, We impart the Apostolic Blessing, Venerable Brethren, to you, your clergy, and your people.

Given at Rome, at St. Peter's, June 29, Feast of the Prince of the Apostles, 1921, the seventh year of Our Pontificate.

Humani Generis Redemptionem. On Preaching the Word of God. Pope Benedict XV - 1917

To the Patriarchs, Primate, Archbishops, Bishops, and Other Ordinaries in Peace and Communion with the Apostolic See.

Venerable Brethren, Health and the Apostolic Benediction.

It was the desire of Jesus Christ once He had wrought the Redemption of the human race by His death on the altar of the Cross, to lead men to obey His commands and thus win eternal life. To attain this end He used no other means than the voice of His heralds whose work it was to announce to all mankind what they had to believe and do in order to be saved. "It pleased God, by the foolishness of our preaching, to save them that believed." [Cor. i:21] He chose therefore His Apostles, and after infusing into their minds by the power of the Holy Ghost, the gifts in harmony with their high calling, "Go ye into the world," He told them, "and preach the Gospel." [Mark xvi, 15] Their preaching renewed the face of the earth. For if the religion of Christ has withdrawn the minds of men from errors of every kind to the truth, and won their hearts from the degradation of vice to the excellence and beauty of every virtue, assuredly it has done so by means of that very preaching. "Faith then cometh by hearing; and hearing by the word of Christ." [Rom. x:17] Wherefore since by God's good pleasure, things are preserved through the same causes by which they were brought into being, it is evident that the preaching of the wisdom taught us by the Christian religion is the means Divinely employed to continue the work of eternal salvation, and that it must with just reason be looked upon as a matter of the greatest and most momentous concern. That preaching, therefore, must form the object of Our special care and attention, particularly so, if in any way, it may have lost perhaps some of its original perfection or its efficacy may have been impaired.

2. Here then, Venerable Brethren, is a burden added to the other misfortunes of these times, with which, more than any one else, We are tried. For if We look around us and count those who are engaged in preaching the Word of God, We shall find them more numerous perhaps than they have ever been before. If on the other hand We examine the state of public and

private morals, the constitutions and laws of nations, We shall find that there is a general disregard and forgetfulness of the supernatural, a gradual falling away from the strict standard of Christian virtue, and that men are slipping back more and more into the shameful practices of paganism.

3. The causes of these evils are varied and manifold: no one, however, will gainsay the deplorable fact that the ministers of the Word do not apply thereto an adequate remedy. Has the Word of God then ceased to be what it was described by the Apostle, living and effectual and more piercing than any two-edged sword? Has long-continued use blunted the edge of that sword? If that weapon does not everywhere produce its effect, the blame certainly must be laid on those ministers of the Gospel who do not handle it as they should. For no one can maintain that the Apostles were living in better times than ours, that they found minds more readily disposed towards the Gospel or that they met with less opposition to the law of God.

4. In view, therefore, of the gravity of the subject, alive to the responsibilities of the apostolic office and warned by them, animated, moreover, by the example of Our two immediate Predecessors, We realize that it must be Our earnest endeavor everywhere to bring back the preaching of the Word of God to the norm and ideal to which it must be directed according to the command of Christ Our Lord, and the laws of the Church.

In the first place, Venerable Brethren, We must look for the causes of our deviations from the right path in this matter. They may be reduced to three: for either the one chosen to preach is not the right person, or his office is not performed with the right intention, or in the right way.

5. For the duty of preaching, as the Council of Trent teaches, “is the paramount duty of Bishops.” [Sess., xxiv, De. Ref., c.iv] And the Apostles, whose successors the bishops are, looked upon it as something peculiarly theirs. St. Paul writes: “For Christ sent us not to baptize, but to preach the Gospel. [I Cor. i:17] And the other Apostles were of the opinion that: “It is not reason that we should leave the Word of God and serve tables.” [Acts vi:2] But although preaching is properly the duty of Bishops, nevertheless, since it is impossible that they should always or everywhere be able to discharge it in person, distracted as they are by the many cares which they meet in the government of their churches, they must of necessity comply with this obligation through others. Wherefore it cannot be doubted 154 that all those who in addition to the Bishops are thus engaged, are employed in the performance of an episcopal duty. Let this then be the first law laid down: that no one on his own responsibility undertake the office of preaching. In order to fulfill that duty everyone must have a lawful mission, and that mission can be conferred by the Bishop alone. “How shall they preach, unless they be sent?” [Rom. x:15] Now the Apostles were sent and sent by Him who is the supreme pastor and Bishop of our souls [I Pet. ii:25]; so too, were the seventy-two first disciples; nay, St. Paul himself, although constituted by Christ a vessel of election to carry His name, before Gentiles and kings, [Acts ix:15] entered upon his apostolate only after the elders in obedience to the command of the Holy Ghost, “Separate me Saul for the work” [Acts xiii:2], had imposed hands upon him and sent him forth. The same practice was constantly followed in the early days of the Church. For all without exception, both those who distinguished themselves in the priestly order like Origen, and those later on were raised to the dignity of the episcopate, like Cyril of Jerusalem, John Chrysostom, Augustine and the other more ancient Doctors of the Church, undertook the office of preaching with the sanction and authority of their Bishops.

6. But now, Venerable Brethren, the custom seems to be far different. Among our sacred orators, there are too many to whom might well be applied that complaint which the Lord makes through the Prophet Jeremias: “I did not send prophets, yet they ran.” (Jer. xxiii:21] For the man who owing to his peculiar bent of mind, or any other cause, should choose to undertake the ministry of the Word, finds easy access to the pulpits of our churches as to a drill-ground where any one may practice at will. Therefore, Venerable Brethren, it is your duty to see that such a grave abuse should disappear, and since you will have to render to God and to His Church an account of the manner in which you feed your flock, allow no one to creep unbidden into the sheepfold and to feed the sheep of Christ according to his fancy. Therefore let no one henceforth preach in your dioceses except on your summons and with your approval.

Here therefore we would have you pay the greatest heed to whom you commit so sacred a duty. By the decree of the Council of Trent Bishops are permitted to select for this office those only who are “fit,” i.e. those who “can exercise the ministry of preaching with profit to souls.”

7. “With profit to souls,” well note that the word which expresses the rule does not mean eloquently or with popular applause, but with spiritual fruit. This is the end for which the ministry of the Divine Word is instituted. If now you would have Us define more exactly the qualifications of those who are really to be considered fit, We answer: those in whom you find the signs of a Divine vocation. Whatever is required for admission to the priesthood, is likewise needed if one is to be considered eligible and fit for the office of preaching. “Neither doth any man take this honor to himself, but he that is called by God.” [Heb. v:4] Such a vocation is easily determined. For Christ Our Lord and Master, when about to ascend into heaven, did not by any means bid His Apostles forthwith go into diverse places and begin their preaching: “But stay you in the city,” He said, “till you be indued with power from on high.” [Luke xxiv:49] This, therefore, is the sign by which you may know whether any one is Divinely called to this task: if he “is indued” with power from on high. What this means, Venerable Brethren, may be gathered from what took place in the case of the Apostles as soon as they had received power from on high. For when the Holy Spirit had descended upon them, not to mention here the wonderful gifts with which they were endowed, they were transformed from frail unlettered disciples into learned and perfect men. If a priest therefore has the required knowledge and virtue together with those natural qualifications necessary, without which he would be tempting God, he may be considered as having a true vocation for the office of preaching and there is no reason why he may not be admitted by the Bishop to this ministry. Such is the meaning of the Council of Trent when it decrees that the Bishop is not to permit any to preach unless they are “of approved virtue and learning.” (Loc cit.) Wherefore it is the duty of the Bishop long and thoroughly to examine those who are to be entrusted by him with the function of preaching that he may find out the nature and extent of their learning. If any one acts carelessly and negligently in this duty, he clearly offends in a grievous matter, and on him will fall the responsibility of the errors which the untrained preacher may spread or of the scandal and the bad example which the unworthy one may give.

8. To make your task easier in this matter, Venerable Brethren, We desire that hereafter severe judgment be passed on these two points: on the character, namely, and learning of those who seek to obtain authority to preach, just as is done on the character and learning of those priests, who would hear confessions. Whoever, therefore, is found defective in either regard must without any consideration whatever be debarred from a function for which he is not qualified. Your dignity demands this, since, as We have said, the preachers are your substitutes. The good of Holy Church demands it, for surely if any one should be the “salt of the earth and the light of the world,” [Matt. v: 13, 14], it is the man who is engaged in the ministry of the Word. With these rules duly laid down it may seem superfluous to proceed further and explain what should be the purpose and method of the sacred function of preaching. For if we select our sacred orators in accordance with the norm given by Us, they cannot fail to be endowed with the requisite virtues, or set before themselves a worthy purpose or follow the right method in their preaching. Nevertheless it will be serviceable to throw some light on these two points, that thus the reason may become clearer why some fall short of the ideal of a good preacher.

9. The purpose which sacred orators should keep before their mind in performing their duty may be understood from the fact that they may and ought to say of themselves, as did St. Paul “For Christ therefore we are ambassadors.” [II Cor. v:20] If then they are ambassadors of Christ they ought to have the same purpose in discharging their office that Christ had in conferring it on them, nay, the very one that Christ Himself had while living upon earth. For neither the Apostles, nor the preachers who followed the Apostles had a different mission from Christ’s: “As the Father hath sent me, I also send you.” (John xx:21] Now we know why Christ descended from heaven, for He says expressly: “For this came I into the world; that I should give testimony to the truth.” (John xviii:37] “I am come that they may have life.” (John x:10]

10. Both these purposes therefore must be carried out by the men who devote themselves to the sacred ministry of preaching. They must diffuse the light of truth made known by God, and in those who hear them they must quicken and nourish the supernatural life. In a word, by seeking the salvation of souls they are to promote the glory of God. As it would, therefore, be wrong to call anyone a doctor who does not practice medicine, or to style anyone a professor of some art who does not teach that art, he who in his preaching neglects to lead men to a fuller knowledge of God and on the way of eternal salvation

may be called an idle declaimer, but not a preacher of the Gospel. And would there were no such declaimers! What motive is it that sways them mostly. Some are moved by the desire of vain-glory and to satisfy it: “They ponder how they can express high rather than practical thoughts, causing weak minds to admire them, instead of working out the salvation of their hearers. They are ashamed of what is simple and plain, lest they be thought to know nothing else. They are ashamed to give milk to the little ones. [Gillebertus Abb. In Cant. Cantior. Serm xxvii, 2.] Whereas Jesus Christ proved by the lowliness of his hearers that He was the One whom men were awaiting: “The poor have the Gospel preached to them.” [Matt. xi:5] What efforts do such men make to acquire reputation by their sermons from the size and wealth of the cities and splendor of the great churches in which they preach? But since among the truths revealed by God there are some which frighten the weakness of our corrupt nature, and which therefore are not calculated to attract the multitude, they carefully avoid them, and treat themes, in which, the place accepted, there is nothing sacred. Not seldom it happens that in the very midst of a discourse upon the things of eternity, they turn to politics, particularly if any questions of this kind just then deeply engross the minds of their hearers. They seem to have only one aim, to please their hearers and curry favor with those whom St. Paul describes as “having itching ears.” [II Tim. vi:3] Hence that unrestrained and undignified gesture such as may be seen on the stage or on the hustings, that effeminate lowering of the voice or those tragic outbursts; that diction peculiar to journalism; those frequent allusions to profane and non-Catholic literature, but not to the Sacred Scriptures or the Holy Fathers; finally that volubility of utterance often affected by them, wherewith they strike the ears and gain their hearers’ admiration, but give them no lesson to carry home. How sadly are those preachers deceived! Granted that they receive the applause of the uneducated, which they seek with such great favor, and not without sacrilege, is it really worth while when we consider that they are condemned by every prudent man, and, what is worse, have reason to fear the stern judgment of Christ?

11. Not all however who depart from the right rule and norm, Venerable Brethren, are seeking for nothing but popular applause in their preaching. Frequently the preachers who avail themselves of these devices do so to attain some other and even less honorable object. Forgetting the saying of Gregory: “The priest does not preach that he may eat, but should eat that he may preach,” [In I Regum, lib. iiii], there are not a few who, because they think that they are unsuited for other labors by which they might be decently supported, take to preaching, not that they may worthily exercise the sacred ministry, but to make money. We therefore see them devoting all their attention not indeed to finding where greater fruit for souls may be hoped for, but where preaching reaps a more lucrative return.

12. Now since nothing except harm and discredit can be expected for the Church from such as these, Venerable Brethren, you must exercise the greatest care, so that, if you detect any one for his own glory or for gain, abusing the office of preaching, you should at once remove him from that function. For the man who does not scruple to defile so holy an office by such an unworthy perversion of its end, surely will not hesitate to descend to any indignity, and will bring the stain of ignominy not merely upon himself, but upon the sacred office also which he so unworthily administers.

13. The same severity is to be shown towards those who fail to preach properly because they have neglected the acquisition of whatever is necessary for performing this function becomingly. What these conditions are We may learn from the example of him whom the Church has called “the Preacher of truth,” the Apostle St. Paul. Would that by God’s mercy We might have many more preachers like him!

14. The first lesson, therefore, that We learn from St. Paul is how well prepared and equipped he was for preaching. But We do not refer now to the learned studies he had assiduously pursued under Gamaliel. For the knowledge poured into his soul by revelation dimmed and nearly eclipsed the knowledge he had acquired by his own efforts, though that the latter knowledge was of no little value to him is clear from his Epistles. Learning, as We have said, is absolutely necessary for the preacher, for if he is without the light of learning he easily falls into error, since “Ignorance is the mother of all errors,” as the Fourth Lateran Council so truthfully observes. We would not be understood, however, to mean every sort of knowledge, but only that which it becomes a priest to possess, that is to say, the knowledge, to phrase it briefly, which consists of a knowledge of self, of God and his duties. For self-knowledge, We maintain, will lead a priest to renounce his own advantage. The knowledge of God will lead him to make everyone else know and love God, and the knowledge of his

office will lead him to discharge his own duties and to teach others to do theirs. If he lacks these three kinds of knowledge, whatever other learning he has, will only puff him up, and will be useless.

15. Let us now consider what the Apostle's spiritual preparation for preaching was. The three qualities of his equipment most worthy of note are these: First of all he was a man who always fully conformed himself to God's will. No sooner was he smitten, when on the road to Damascus, by the power of the Lord Jesus than he uttered that cry so worthy of an apostle: "Lord what will thou have me to do?" [Acts ix:6] For then and there as ever afterwards, for Christ's sake he was indifferent to toil or rest, to poverty or wealth, to praise or contempt, to life or death. There can be no doubt that he made such progress in the apostolate because he conformed with such perfect submission to the will of God. Wherefore like St. Paul, every preacher devoted to the salvation of souls should be first of all so zealous for God's service as to feel no concern about who his hearers are to be, what success he will have, or what fruits he is to reap. He should have an eye not to his own advantage but to God's glory.

16. But such zeal for God's service as that demands a soul so prepared for hardships that it will not avoid labor or trouble of any kind, and that is the second quality that was conspicuous in St. Paul. For when the Lord had said to him: "I will show him how great things he must suffer for my name's sake," [Acts ix:16] he so eagerly embraced suffering that he could write: "I exceedingly abound with joy in all our tribulations." [II Cor. vii:4] Indeed if this patient endurance of hardships is conspicuous in a preacher, it effaces whatever human weakness there is in him and wins from God the grace to produce fruit and gains for his apostolate, to a degree beyond belief, the favor of Christian people. On the other hand but little success in moving hearts is attained by those who, wherever they go, immoderately desire the comforts of life, and provided they deliver their sermons, put their hand to scarcely any other work of the sacred ministry, and the result is that they appear to be seeking their own ease rather than the good of souls.

17. In the third place the "spirit of prayer," as it is called, is necessary, the Apostle tells us, for the preacher. No sooner was he himself called to the apostolate than he began his supplications to God. "For behold he prayeth." [Acts ix:11] For it is not by pouring forth a copious stream of words, not by using subtle arguments, not by delivering violent harangues, that the salvation of souls is effected. The preacher who is content with those means is nothing but "sounding brass or a tinkling cymbal." [I Cor. xiii:1] What gives a man's words life and vigor and makes them promote wonderfully the salvation of souls is Divine grace: "God gave the increase." [I Cor. iii:6] But the grace of God is not gained by study and practice: it is won by prayer. Therefore he who is little given to prayer or neglects it altogether, vainly spends his time and labor in preaching, for in God's sight his sermons profit neither himself nor those who hear him.

18. To express briefly, therefore, what We have just said, let Us quote these words of St. Peter Damian: "For the preacher two things are especially necessary: namely that his words should be rich in ghostly wisdom, and that his life should be conspicuous for the luster of its piety. But if a priest is unequal to being both holy in life and rich in learning, holiness of life is, without question, to be preferred to mere learning. For the example of a saintly life is more powerful than eloquence and a studied delivery.... The priest who discharges the office of preaching should cause showers of heavenly wisdom to fall from his lips, and from his life rays of piety to shine out, just as the angel in telling the shepherds of Our Lord's birth, both shone with great splendor and expressed in words the tidings he had come to announce." [Epp. Lib. i, Ep. i ad Cinthium Urbis Praef.]

19. However, to return to St. Paul, if we ask on what subjects he was wont to discourse when he preached, he condenses them all in these words: "For I judged not myself to know anything among you but Jesus Christ and Him crucified." [I Cor. ii:2] To make men know Jesus Christ better and better, and to make that knowledge have a bearing, moreover, not only on their faith, but on their lives as well, was the object of that apostolic man's every endeavor. This was the object of every throb of his apostolic heart. Therefore all Christ's doctrines and commands, even the sterner ones, were so proclaimed by St. Paul that he did not restrict, gloss over or tone down what Christ taught regarding humility, self-denial, chastity, contempt of the world, obedience, forgiveness of enemies, and the like, nor was he afraid to tell his hearers that they had to make a choice between the service of God and the service of Belial, for they could not serve both, that when they leave this world, a dread judgment awaits them; that they cannot bargain with God; they may hope for life everlasting if they keep His entire

law, but if they neglect their duty and indulge their passions, they will have nothing to expect but eternal fire. For our “Preacher of truth” never imagined that he should avoid such subjects, because, owing to the corruption of the age, they appeared too stern to his hearers. Therefore it is clear how unworthy of commendation are those preachers who are afraid to touch upon certain points of Christian doctrine lest they should give their hearers offense. Does a physician prescribe useless remedies to his patient, merely because the sick man rejects effective ones? The test of the orator’s power and skill is his success in making his hearers accept the stern truth he is preaching. How did the Apostle unfold the subjects of which he treated? “Not in the persuasive words of human wisdom.” [I Cor. ii:4] It is perfectly plain, Venerable Brethren, how important for everybody it is that they should thoroughly realize this, since we see that not a few of our sacred preachers overlook in their sermons the Sacred Scriptures, the Fathers and Doctors of the Church,” and the arguments based on sacred theology, and for the most part, make their appeals only to reason. Unquestionably that is wrong, for in the supernatural order, merely human resources are of no help whatever. But the objection may be urged: The people have no confidence in the preacher who insists on Divinely revealed truths. Is that true? With non-Catholics, granted. However, when the Greeks sought the Wisdom, forsooth, of this world, the Apostle, nevertheless, preached to them Christ crucified. If we direct our attention, however, to Catholic people, even those men among them who are unfriendly to us, generally keep in their hearts the roots of faith. Their intellects are blinded because their souls are corrupted. Lastly, what end did St. Paul have in his preaching? Not to please men, but Christ. “If I yet pleased men, I should not be the servant of Christ.” [Gal. i: 10] As his heart was on fire with the love of Christ, he sought for nothing save the glory of Christ. O that all are engaged in the ministry of the Word were true lovers of Jesus Christ. Would that all could repeat these words of St. Paul: “For whom Jesus Christ] I have suffered the loss of all things,” [Phil. iii:8] and “To me to live is Christ.” [Phil.i:21] Only those who glow with love themselves know how to set on fire the hearts of others. Wherefore St. Bernard gave a preacher this counsel: “If you are wise, be a reservoir, not a conduit, be full yourself of what you preach and do not think it enough to pour it out for others.” [In Cant. Serm. 18] The Doctor then adds: “Today we have in the Church a profusion of conduits, but how few are the reservoirs!”

20. We must strive with all our might and main, Venerable Brethren, to prevent such a state of things from occurring in the future. For it is your duty, by rejecting the unfit and by encouraging, training and guiding the fit, to bring it to pass that there should now be no lack of preachers who are men after God’s own heart.

21. Through the intercession, therefore, of the most Holy Virgin, the August Mother of the Incarnate Word Himself, and the Queen of the Apostles, may Jesus Christ the merciful and everlasting Shepherd of souls vouchsafe to look down with favor on His flock, fill the clergy with the apostolic spirit, and grant that there may be many who will strive eagerly “to present themselves approved unto God workmen that needeth not to be ashamed, rightly handling the word of truth.” [II Tim. ii:15]

22. As a pledge of heavenly favors and in testimony of Our good-will, we lovingly impart the Apostolic Benediction to you, Venerable Brethren, and to your clergy and people.

Given at St. Peter’s, Rome, on the fifteenth day of June, on the Feast of the Sacred Heart of Jesus in the year nineteen hundred and seventeen, in the third of Our Pontificate.

In Hac Tanta. On St. Boniface. Pope Benedict XV - 1919

To his eminence Cardinal Hartmann, archbishop of Cologne, and to the other archbishops of Germany.

Beloved Son and Venerable Brothers, Greetings and Apostolic Blessing.

1. We are in the midst of many trials and difficulties “and besides the other sufferings, there is my constant daily concern, for all the churches,”[1] to use the words of the Apostle. We have closely followed those unexpected events, those manifestations of disorder and of anarchy which have recently occurred among you and among neighboring countries. They continue to hold us in suspense.

2. In these dark times, the memory of St. Boniface, who brought salvation to Germany twelve centuries ago, is a ray of light and a messenger of hope and joy. We commemorate the ancient union of the German people with the Apostolic See. This union planted the first seeds of faith in your country and helped them grow. After the Roman See entrusted Boniface with this legation, he ennobled it by the exceptional glory of his deeds and, finally, by the blood of martyrdom.

3. Now twelve centuries later, we think you should plan as many celebrations as possible to commemorate this new era of Christian civilization. This era was begun by the mission and the preaching of Boniface, and then carried forth by his disciples and successors. From these came the salvation and the prosperity of Germany.

4. Another purpose of the celebrations is to perfect the present and to reestablish religious unity and peace for the future. These are the greatest goods and they come only from Christ who charged the Church with preserving, spreading, and defending Christian faith and charity. Thus, it is necessary for the Apostolic See to be united with the faithful. Boniface was the perfect herald and the model of such unity. This led to close, friendly relationships between the Roman See and your nation. While celebrating this unity and this perfect accord, we fervently desire to see them reestablished among all peoples so that “Christ might be all in all.”[2]

5. We joyfully recall those things recorded so faithfully by the writers of that distant period. Among them the bishop Willibald, Boniface’s contemporary, who narrated the virtues and deeds of this saintly man and described the beginnings of his mission to the German people. He had devoted himself to the religious life since his youth in Germany, and he experienced the dangers of the apostolic life among barbarian peoples. Thus he understood that he would reap no lasting fruit without the consent and approval of the Apostolic See and unless he received his mission and mandate from it.

6. After having laid aside the title of abbot, he bid farewell to the monks, his brothers, despite their insistence and their tears. He left and travelled by land across many countries and by the unknown routes of the sea, happily reaching the See of the Apostle Peter. There he addressed the venerable pope, Gregory II, “recounted his voyage to him, his reason for coming, and the desire which tormented him for such a long time.” The holy pope, “face smiling and eyes filled with goodness,” embraced the saint. He did not speak to him only one time but “every day he had important discussions with him.”[3] Finally, in the grandest language and with official letters, he conferred on him the mission of preaching the Gospel to the German people.

7. In these letters,[4] the pope explained the purpose and the importance of the mandate more clearly than the writers of that period who spoke of the mission “from the Apostolic See” or “of the Apostolic Pontiff.” The terms he used are so grave and authoritative that we can scarcely find any more expressive: “The intended goal of your religious zeal and your proven faith have become manifest to us. They are such that they compel us to use you as a co-minister to spread the divine word which the grace of God confided to us.” Then he praised his knowledge, his character, and his project. By the supreme authority of the Apostolic See which Boniface himself invoked, he solemnly concluded: “Therefore, in the name of the indivisible trinity and by the unshaken authority of Saint Peter, we affirm the purity of your faith and command that, by the grace and under the protection of God . . . you hurry to these people who are in error. Teach them about the service of the kingdom of God by acquainting them with the name of Christ, our Lord.” Finally he warned him to maintain the rules of

the Holy See concerning rites in his administration of the sacraments and to have recourse to the pope at any time. From this solemn letter, who would not recognize the good will and affection of the holy pope, and his paternal care toward the Germans to whom he sent one who was so dear to him?

8. His perception of his mission and his love for Christ continually urged this holy apostle to action. It consoled him in his afflictions, raised him in his discouragements, and inspired him with confidence when he despaired of his strength. It was evident right from his arrival in Phrygia and in Thuringia when, according to a writer of that period: “following the command of the pope, he spoke of religion to the senators and to the heads of the people and showed them the true way of knowledge and the clear light of understanding.”[5] His zeal kept him from laziness and prevented him from even thinking about rest or staying in one place as in a peaceful harbor. It spurred him to undertake difficulties and the most humble work solely to obtain or to increase the glory of God and the salvation of souls.

9. Right from the beginning of his mission, he communicated with the Holy See via letters and messengers. In this way “he made known to the venerable apostolic father everything which the grace of God accomplished by his means,” and he “sought advice for the Holy See in matters which concerned the daily needs of the Church of God and of the people’s welfare.”[6]

10. Boniface was outstanding in his unique sense of devotion. When he was an old man he revealed this quality to Pope Zachary in a letter: “With the consent and by the order of Pope Gregory, I bound myself by a vow to live in intimate relationship with and at the service of the Apostolic See almost thirty years ago. I would always let the pope know both my joys and my sorrows. This way we could praise God together in happiness, and I could receive the strength of his advice in times of sadness.”[7]

11. We find here and there pairs of documents which attest to the uninterrupted exchange of letters and the remarkable agreement of wills between this valiant preacher and the Holy See, an agreement continued by four successive popes. The popes always helped and favored him. Boniface, on his part, neglected nothing, and abandoned none of his zeal nor efforts to fulfill the mission he received from the popes he venerated and loved as a son.

12. Pope Gregory, noting Boniface’s achievements, decided to confer the highest rank of the priesthood on him and to elevate him to the episcopacy of the whole province of Germany. Boniface, who had earlier resisted this honor from his dear friend Willibald “accepted and obeyed because he did not dare oppose the desire of such a great pope.”[8] The pope added to this great honor another special favor worthy of note to German posterity when he awarded the friendship of the Holy See to Boniface and to all his subjects forever. Gregory had already given proof of this friendship when he wrote to kings, to princes, to bishops, to abbots, to all the clergy, and to the people, whether they were barbarians or recent converts. He invited them “to give their approval and their co-operation to such a great servant of God, sent by the Catholic and Apostolic Church to enlighten the nations.”[9]

13. This special friendship between Boniface and the Holy See was confirmed by the next pope, Gregory III, when Boniface sent messengers to him on the occasion of his election. “The messengers demonstrated to the new pope the pact of friendship between his predecessor and Boniface and his companions” and “the messengers assured him that he could depend on his humble servant in the future.” Finally, they asked “just as they had been instructed, that the pope’s subject might again benefit from friendship and union with the holy pope and the Apostolic See.”[10] The pope received the messengers favorably and gave them new honors for Boniface, among them “the pallium of the archiepiscopate. Then he sent them back to their own country laden with gifts and relics of saints.”

14. We can hardly recount “the gratitude of this apostle for these signs of affection nor express the comfort which the pope’s esteem brought him. Inspired by the power of divine mercy”[11] the saintly man received the strength and the heart to undertake the greatest and most difficult things: to build new churches, hospitals, monasteries, and strongholds; to travel to new countries preaching the gospel; to establish new dioceses and to reform old ones, removing the vices, the schisms, and

the errors; to sow everywhere true dogma and virtues, the seeds of Christian faith and life; and even to civilize barbaric peoples made savage by inhumanity. This he achieved by using pious disciples and many persons summoned from England.

15. Although already ennobled by remarkable and holy works, and despite attacks, misfortunes, worries, and advancing age, he did not give way to pride nor to the love of leisure. He always kept in mind his mission and the orders of the pope. Thus, “because of his intimate union with the pope and all the clergy, he came to Rome a third time in the company of his disciples to speak with the Apostolic Father and to recommend himself to the prayers of the saints because he was already advanced in years.”[12] Again this time the pope received him graciously and again “showered him with gifts and relics of the saints.” The pope also gave him precious and important letters of recommendation some of which have come down to us.

16. The two Gregories were succeeded by Zachary, heir to their pontificates and to their concern for the Germans and their apostle. Not content to renew the ancient union, he increased it by showing more confidence and good will toward Boniface. Boniface acted the same way toward Zachary, as the number of messengers and of friendly letters which were exchanged show us. Among other things, which would be too lengthy to recall, the pope addressed his representative in these friendly terms: “Beloved brother, know that we cherish you to the point of wanting to have you with us every day, to be our associate, as a minister of God, and steward of the Churches of Christ.[13] It was therefore appropriate that the apostle of Germany wrote a few years before his death to Pope Stephen, Zachary’s successor: “The disciple of the Roman Church resolutely asks from the bottom of his heart friendship and union with the Holy See.”[14]

17. Moved by a very strong faith and burning with love and piety, Boniface seems to have drawn his unique and faithful union to the Holy See first from the contemplative life of monasticism in his own country. Later, when he

was about to undertake the difficulties of the apostolic life, he promised this fidelity at Rome by an oath at the tomb of Saint Peter, prince of the apostles. He exhibited this fidelity in the midst of dangers and struggles as the mark of his apostleship and the rule of his mission. He never relented from recommending this fidelity to all those for whom he was a father in Christ. In fact, he was so diligent that it seemed he desired to leave it to them as an inheritance.

18. Thus, advanced in years and worn out by his work, he spoke of himself very humbly: “I am the least and the worst of the representatives which the Roman Catholic and Apostolic Church sent to preach the Gospel.Ó[15] But he held this Roman mission in high esteem and he enjoyed calling himself “the German representative of the Holy Roman Church.” He wanted to be the devoted servant of the popes, and their humble and obedient disciple.

19. He fixed deeply in his mind and scrupulously observed what the martyr Cyprian, the witness of the ancient tradition of the Church, affirmed: “there is one God and one Christ; There is one Church and one founded on Peter by the word of the Lord.”[16] That is what the great Doctor of the Church Ambrose also preached: “Where Peter is, there is the Church. Where the Church is, there is no death but life eternal.”[17] Finally Jerome very wisely taught: “The welfare of the Church depends on the dignity of the papacy. If we do not give the pope sovereign and independent power, there will be as many schisms in the Church as there are priests.”[18]

20. The tragic history of old discords proves this to us. The evils which came from them confirms it. It is of little benefit to recall those evils at the present time when we are burdened with new disasters and bloody massacres. We should deplore them all and leave them in eternal oblivion if possible.

21. Rather let us celebrate the ancient unity which bound Boniface, the first apostle of Germany, and the Germans themselves to the Holy See. His mission was the source of faith, of prosperity, and of civilization for the Germans. We could recall many other worthwhile details; but we have said enough-maybe even too much-for it is so well-known that a long speech filled with proof is not necessary. We enjoyed sharing these old memories with you in order to gather consolation to bear the present more courageously. We are strengthened by the hope of future unity and of attachment to the Church in “the fullness of peace and the bounds of charity.”

22. It is pleasant for us to recall the examples and the remarkable virtues of Boniface, and especially the friendship and unity which we wanted to celebrate in this letter. Yes, he lives among you; indeed he lives in glory. He lives as “the representative of the Roman Catholic Church for Germany.” He still performs his mission by his prayers, his example, and the memory of his works by which “he who is dead still speaks.” He as a faithful prophet and herald of Our Lord and Savior Jesus, seems to exhort and invite his people to unity with the Roman Church. Christ himself beseeches his people “to be one.”

23. He invites the faithful disciples to cling to the Church more closely and more lovingly. He invites those who have separated from unity to return to the Church after abandoning the old hatreds, rivalries, and prejudices. He invites all the faithful of Christ, old and new, to persevere in the unity of faith and wills. From this unity divine charity and the harmony of human society will flourish.

24. Who would not listen to this invitation and this exhortation of the Holy Father? Who would despise this paternal teaching, these examples, these words? For, to borrow the words of an ancient writer, your compatriot, whose words are so clear and so appropriate at the time you celebrate the centenary of the mission of Boniface in your country: “If, according to the Apostle, we have had for teachers our fathers in the flesh and if we honored them, should we not obey all the more our spiritual fathers? It is not only God who is our spiritual father but also all those whose wisdom and example teach us the truth and arouse us to cling strongly to the faith. Abraham is called the father of all believers because of his faith and obedience which are an example for all; in the same way Saint Boniface can be called the father of the Germans because he led them to Christ by his preaching, confirmed them by his example, and offered his life for them, thus giving them the greatest proof of love anybody can show.”[19]

25. Boniface did not limit his astounding charity to Germany, but rather embraced all peoples, even those who were enemies of one another. The apostle of Germany thus charitably embraced the neighboring nation of the Franks. He became their prudent reformer and his companions, “descendants of the English race,” upon whom “he, their countryman, the representative of the universal Church and the servant of the Holy See” conferred the task of extending the Catholic faith. This faith was first announced to the English by the representatives of Saint Gregory the Great, who were sent to establish it among the Saxons and the peoples of the same race. Boniface recommended to his countrymen to preserve “the unity of love.”[20]

26. Because charity-to use again the words of the same writer we praised above-“is the beginning and the end of all good things, may we also let it outline the boundaries of our actions,”[21] beloved son and venerable brothers. We long for the day when the rights of Almighty God and of the Church, their laws, their worship and their authority will be restored in this troubled world. We hope that then Christian charity will end wars and furious hatreds, dissensions, schisms, and the errors which crawl everywhere. May it link the peoples by a more stable treaty than the transient pacts of men. Its special means toward this goal are the unity of faith and the ancient union with the Holy See. This Holy See was established by Christ as the foundation of his family on earth and was consecrated by the virtues, the wisdom, the efforts of so many saints and martyrs, such as Boniface.

27. Once this unity of faith and hearts is established throughout the world, what Pope Clement wrote to the Corinthians in the first century will be appropriate for all of Christendom: “You would give us great joy if, obeying us, you would cease your illegitimate rivalry as we recommended in this exhortation to peace and harmony.”[22]

28. May the apostle and martyr Boniface help us all obtain this, but especially the peoples who are rightfully his either by race or by choice, completing in heaven that which he never ceased to strive for on earth: “I do not cease to invite and to urge all those whom God gave me during my mission, as listeners or as disciples, to be obedient to the Holy See.”[23]

29. Meanwhile, as a pledge of hope and of happy results for your celebrations, we lovingly give you the apostolic blessing. And to give even more importance to this feast, we draw for you from the holy treasury of the Church the following favors:

I. On any day of next June and July, except those of Pentecost, Corpus Christ, and of the Holy Apostles Peter and Paul, in all the churches and public oratories of Germany where the centenary will be celebrated, any priest will be able to celebrate the mass of the Saint, either during the fast of three days or on the day of the celebration.

II. On the day of the feast, the bishop or his representative will be able to administer the papal blessing.

III. Whoever visits the churches of Germany on the day of the centenary will be able to obtain a plenary indulgence toties quoties.

Given at Rome, at Saint Peter's the 14th day of the month of May in the year 1919, the fifth year of our Pontificate.

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 5. *Vita S. Bonifadi*, chap. 6, p. 16.
 6. *Ibid.*, chap. 7, p. 19.
 7. *Epistle 59* (57).
 8. *Vita S. Bonifadi*, chap. 7, p. 21.
 9. Boniface, *epistle Sollicitudinem nimiam*, 17 (6).
 10. *Vita S. Bonifadi*, chap. 8, p. 25.
 11. *Ibid.*, chap. 8, pp. 25ff.
 12. *Ibid.*, chap. 9, pp. 27ff.
 13. Boniface, *epistle Susceptis*, 51 (50).
 14. *Epistle 78*.
 15. *Epistle 67* (22).
 16. Caecilius Cyprianus, *epistle 43*, p. 5.
 17. *Enarr. in Ps. 40*, n. 30.
 18. *Contra. Lucif.*, 9.
 19. Othlonus the Monk, *Vita S. Bonifadi*, bk. I, last chapter. 20.
 20. Boniface, *epistle 39* (36).
 21. *Ibid.*
 22. *St. Clem. Rom., Ep. I ad Corinthios*, 63.
 23. *Epistle 50* (49).
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In Praeclara Summorum. On Dante. Pope Benedict XV - 1921

To Professors and Students of Literature and Learning in the Catholic World.

Beloved Children, Health and the Apostolic Benediction.

1. Among the many celebrated geniuses of whom the Catholic faith can boast who have left undying fruits in literature and art especially, besides other fields of learning, and to whom civilization and religion are ever in debt, highest stands the name of Dante Alighieri, the sixth centenary of whose death will soon be recorded. Never perhaps has his supreme position been recognized as it is today. Not only Italy, justly proud of having given him birth, but all the civil nations are preparing with special committees of learned men to celebrate his memory that the whole world may pay honour to that noble figure, pride and glory of humanity.

2. And surely we cannot be absent from this universal consensus of good men; rather should We take the lead in it as the Church has special right to call Alighieri hers.

3. So, just as at the beginning of Our Pontificate by a Letter to the Archbishop of Ravenna We promoted the restoration of the temple where the ashes of the poet lie, so now, to initiate the cycle of the centenary celebrations, it has seemed most opportune to Us to speak to you all, beloved children, who cultivate letters under the maternal vigilance of the Church, to show even more clearly than before the intimate union of Dante with this Chair of Peter, and how the praises showered on that distinguished name necessarily redound in no small measure to the honour of the Catholic Church.

4. And first of all, inasmuch as the divine poet throughout his whole life professed in exemplary manner the Catholic religion, he would surely desire that this solemn commemoration should take place, as indeed will be the case, under the auspices of religion, and if it is carried out in San Francesco in Ravenna it should begin in San Giovanni in Florence to which his thoughts turned during the last years of his life with the desire of being crowned poet at the very font where he had received Baptism. Dante lived in an age which inherited the most glorious fruits of philosophical and theological teaching and thought, and handed them on to the succeeding ages with the imprint of the strict scholastic method. Amid the various currents of thought diffused then too among learned men Dante ranged himself as disciple of that Prince of the school so distinguished for angelic temper of intellect, Saint Thomas Aquinas. From him he gained nearly all his philosophical and theological knowledge, and while he did not neglect any branch of human learning, at the same time he drank deeply at the founts of Sacred Scripture and the Fathers. Thus he learned almost all that could be known in his time, and nourished specially by Christian knowledge, it was on that field of religion he drew when he set himself to treat in verse of things so vast and deep. So that while we admire the greatness and keenness of his genius, we have to recognize, too, the measure in which he drew inspiration from the Divine Faith by means of which he could beautify his immortal poems with all the lights of revealed truths as well as with the splendours of art. Indeed, his *Commedia*, which deservedly earned the title of *Divina*, while it uses various symbolic images and records the lives of mortals on earth, has for its true aim the glorification of the justice and providence of God who rules the world through time and all eternity and punishes and rewards the actions of individuals and human society. It is thus that, according to the Divine Revelation, in this poem shines out the majesty of God One and Three, the Redemption of the human race operated by the Word of God made Man, the supreme loving-kindness and charity of Mary, Virgin and Mother, Queen of Heaven, and lastly the glory on high of Angels, Saints and men; then the terrible contrast to this, the pains of the impious in Hell; then the middle world, so to speak, between Heaven and Hell, Purgatory, the Ladder of souls destined after expiation to supreme beatitude. It is indeed marvellous how he was able to weave into all three poems these three dogmas with truly wrought design. If the progress of science showed later that that conception of the world rested on no sure foundation, that the spheres imagined by our ancestors did not exist, that nature, the number and course of the planets and stars, are not indeed as they were then thought to be, still the fundamental principle remained that the universe, whatever be the order that sustains it in its parts, is the work of the creating and preserving sign of Omnipotent God, who moves and governs all, and whose glory risplende in una parte piu e meno altrove; and though this earth on which we live may not be the centre of the universe as at one time was thought, it was the scene of the original happiness of our first ancestors, witness of their unhappy fall, as too of the Redemption of mankind through the Passion and Death of Jesus Christ. Therefore the divine poet depicted the triple life of souls as he imagined it in a such way as to illuminate with the light of the true doctrine of the faith the condemnation of the impious, the purgation of the good spirits and the eternal happiness of the blessed before the final judgment.

5. But among the truths that shine out in the triple poem of Alighieri as in his other works We think that these things may serve as teaching for men of our times. That Christians should pay highest reverence to the Sacred Scripture and accept what it contains with perfect docility he proclaims when he says that “Though many are the writers of the Divine Word nevertheless there is but one Dictator, God, Who has deigned to show us His goodwill through the pens of many” (Mon. III, 4). Glorious expression of a great truth. Again, when he says that “The Old and the New Testament, prescribed for eternity, as the Prophet says, contain ‘spiritual teachings transcending human reason,’ given ‘by the Holy Ghost who by means of the Prophets and sacred writings, through Jesus Christ coeternal Son of God and through His disciples revealed the supernatural truth necessary for us’” (Mon. III, 3, 16). And therefore regarding the life to come “It is assured by the true

doctrine of Christ who is the Way, the Truth and the Life: the Way because by that way we advance without hindrance to the happiness of that immortality; the Truth because He is free from all error; the Light because He enlightens us in the darkness of ignorance of this world” (Conv. II, 9). And no less reverence he pays to “those venerable Great Councils the presence of Christ in which no one of the faithful doubts”; and great is his esteem for “writings of the Doctors, Augustine and the others, and if any one doubt that they were aided by the Holy Ghost either he has not seen their fruits or if he has seen he has not tasted” (Mon. III, 3).

6. No need to recall Alighieri’s great reverence for the authority of the Catholic Church, the account in which he holds the power of the Roman Pontiff as the base of every law and institution of that Church. Hence the outspoken warning to Christians: You have the Old and the New Testament: the Pastor of the Church as Guide; Let that suffice for your salvation. He felt the troubles of the Church as his own, and while he deplored and condemned all rebellion against its Supreme Head he wrote as follows to the Italian Cardinals during the stay at Avignon: “To us who confess the same Father and Son, the same God and Man, the same Mother and Virgin; to us for whom and for whose salvation the message was given, after the triple Lovest thou Me? Feed My sacred sheepfold; to us, driven to mourn with Jeremias-but not over things to come but over things that are-for Rome-that Rome on which Christ, after all the old pomp and triumph, confirmed by word and work the empire of the world, and which Peter, too, and Paul the Apostle of the Nations consecrated with their very blood as Apostolic See-now widowed and desolate; to us it is as terrible grief to see this as to see the tragedy of heresy” (Epist. VIII). For him the Roman Church is The Most Holy Mother, Bride of Him Crucified and to Peter, infallible judge of revealed truths, is owing perfect submission in matters of faith and morals. Hence, however much he may hold that the dignity of the Emperor is derived immediately from God, still he asserts that this truth “must not be understood so strictly as to mean that the Roman Prince is not subject to the Roman Pontiff in anything, because this mortal happiness is subjected in certain measure to immortal happiness” (Mon. III, 16). Excellent and wise principle indeed which, if it were observed today as it ought to be, would bring to States abundant fruits of civil prosperity. But, it will be said, he inveighs with terrible bitterness against the Supreme Pontiffs of his times. True; but it was against those who differed from him in politics and he thought were on the side of those who had driven him from his country. One can feel for a man so beaten down by fortune, if with lacerated mind he breaks out sometimes into words of excessive blame, the more so that, to increase his feeling, false statements were being made by his political enemies ready, as always happens, to give an evil interpretation to everything. And indeed, since, through mortal infirmity, “by worldly dust even religious hearts must needs be soiled” (St. Leo M. S. IV de Quadrag), it cannot be denied that at that time there were matters on which the clergy might be reprovèd, and a mind as devoted to the Church as was that of Dante could not but feel disgust while we know, too, that reproof came also from men of conspicuous holiness. But, however he might inveigh, rightly or wrongly, against ecclesiastical personages, never did he fail in respect due to the Church and reverence for the “Supreme Keys”; and on the political side he laid down as rule for his views “the reverence which a good son should show towards his father, a dutiful son to his mother, to Christ, to the Church, to the Supreme Pastor, to all who profess the Christian religion, for the safeguarding of truth” (Mon. III, 3).

7. Thus, as he based the whole structure of his poem on these sound religious principles, no wonder that we find in it a treasure of Catholic teaching; not only, that is, essence of Christian philosophy and theology, but the compendium of the divine laws which should govern the constitution and administration of States; for Dante Alighieri was not a man to maintain, for the purpose of giving greater glory to country or pleasure to ruler, that the State may neglect justice and right which he knew well to be the main foundation of civil nations.

8. Wonderful, therefore, is the intellectual enjoyment that we gain from the study of the great poet, and no less the profit for the student making more perfect his artistic taste and more keen his zeal for virtue, as long as he keeps his mind free from prejudice and open to accept truth. Indeed, while there is no lack of great Catholic poets who combine the useful with the enjoyable, Dante has the singular merit that while he fascinates the reader with wonderful variety of pictures, with marvellously lifelike colouring, with supreme expression and thought, he draws him also to the love of Christian knowledge, and all know how he said openly that he composed his poem to bring to all “vital nourishment.” And we know now too how, through God’s grace, even in recent times, many who were far from, though not averse to Jesus Christ, and studied

with affection the *Divina Commedia*, began by admiring the truths of the Catholic Faith and finished by throwing themselves with enthusiasm into the arms of the Church.

9. What We have said above suffices to show how opportune it is that on the occasion of this world centenary each should intensify his zeal for the preservation of that Faith shown by Dante pre-eminently as support of learning and the arts. For We admire in him not only supreme height of genius but also the immensity of the subject which holy religion put to his hand. If his genius was refined by meditation and long study of the great classics it was tempered even more gloriously, as We have said, by the writings of the Doctors and the Fathers which gave him the wings on which to rise to a higher atmosphere than that of restricted nature. And thus it comes that, though he is separated from us by centuries, he has still the freshness of a poet of our times: certainly more modern than some of those of recent days who have exhumed the Paganism banished forever by Christ's triumph on the Cross. There breathes in Alighieri the piety that we too feel; the Faith has the same meaning for us; it is covered with the same veil, "the truth given to us from on high, by which we are lifted so high." That is his great glory, to be the Christian poet, to have sung with Divine accents those Christian ideals which he so passionately loved in all the splendour of their beauty, feeling them intimately and making them his life. Such as dare to deny to Dante this award and reduce all the religious content of the *Divina Commedia* to a vague ideology without basis of truth fail to see the real characteristic of the poet, the foundation of all his other merits.

10. If then Dante owes so great part of his fame and greatness to the Catholic Faith, let that one example, to say nothing of others, suffice to show the falseness of the assertion that obedience of mind and heart to God is a hindrance to genius, whereas indeed it incites and elevates it. Let it show also the harm done to the cause of learning and civilization by such a desire to banish all idea of religion from public instruction. Deplorable indeed is the system prevalent today of educating young students as if God did not exist and without the least reference to the supernatural. In some places the "sacred poem" is not kept outside the schools, is indeed numbered among the books to be studied specially; but it does not bring to the young students that "vital nourishment" which it should do because through the principle of the "lay school" they are not disposed towards the truths of the Faith as they should be. Heaven grant that this may be the fruit of the Dante Centenary: that wherever literary instruction is given the great poet may be held in due honour and that he himself may be for the pupils the teacher of Christian doctrine, he whose one purpose in his poem was "to raise mortals from the state of misery," that is from the state of sin, "and lead them to the state of happiness," that is of divine grace (Epist. III, para. 15).

11. And you, beloved children, whose lot it is to promote learning under the magisterium of the Church, continue as you are doing to love and tend the noble poet whom We do not hesitate to call the most eloquent singer of the Christian idea. The more profit you draw from study of him the higher will be your culture, irradiated by the splendours of truth, and the stronger and more spontaneous your devotion to the Catholic Faith.

As pledge of celestial favours and witness of Our paternal benevolence we impart to you, beloved children, with all Our heart, the Apostolic benediction.

Given at Rome at St. Peter's, April 30, 1921, the seventh year of Our Pontificate.

Pacem, Dei Munus Pulcherrimum. On Peace and Christian Reconciliation. Pope Benedict XV - 1920

To the Patriarchs, Primates, Archbishops, Bishops, and Ordinaries in Peace and Communion with the Holy See.

Venerable Brethren, Health and Apostolic Benediction.

1. Peace, the beautiful gift of God, the name of which, as St. Augustine says, is the sweetest word to our hearing and the best and most desirable possession [1]; peace, which was for more than four years implored by the ardent wishes of all good peoples, by the prayers of pious souls and the tears of mothers, begins at last to shine upon the nations. At this We are indeed

the happiest of all, and heartily do We rejoice. But this joy of Our paternal heart is disturbed by many bitter anxieties, for if in most places peace is in some sort established and treaties signed, the germs of former enmities remain; and you well know, Venerable Brethren, that there can be no stable peace or lasting treaties, though made after long and difficult negotiations and duly signed, unless there be a return of mutual charity to appease hate and banish enmity. This, then, Venerable Brethren, is the anxious and dangerous question upon which we wish to dwell and to put forward recommendations to be brought home to your people.

2. For Ourselves, never since, by the hidden designs of God, We were raised to the Chair have We ceased to do everything in Our power from the very beginning of the war that all the nations of the world might resume cordial relations as soon as possible. To that end We never ceased to pray, to repeat exhortations, to propose ways of arrangement, to try every means, in fact, to open by divine aid, a path to a just, honourable and lasting peace; and at the same time We exercised all Our paternal care to alleviate everywhere that terrible load of sorrow and disaster of every sort by which the immense tragedy was accompanied.

3. And now, just as from the beginning of Our troubled pontificate the charity to Jesus Christ led Us to work both for the return of peace and to alleviate the horrors of the war, so now that comparative peace has been concluded, this same charity urges Us to exhort all the children of the Church, and all mankind, to clear their hearts of bitterness, and give place to mutual love and concord.

4. There is no need from us of long proof to show that society would incur the risk of great loss if, while peace is signed, latent hostility and enmity were to continue among the nations. There is not need to mention the loss of all that maintains and fosters civil life, such as commerce and industry, art and literature, which flourish only when the nations are at peace. But what is even more important, grave harm would accrue to the form and essence of the Christian life, which consists essentially in charity and the preaching of which is called the Gospel of peace. [2]

5. You know well, and We have frequently reminded you of it, nothing was so often and so carefully inculcated on His disciple by Jesus Christ as this precept of mutual charity as the one which contains all others. Christ called it the new commandment, His very own, and desired that it should be the sign of Christians by which they might be distinguished from all others; and on the eve of His death it was His last testament to His disciples to love one another and thus try to imitate the ineffable unity of the three Divine Persons in the Trinity. “That they may be one as we also are one . . . that they may be made perfect in one”[3]

6. The Apostles, following in the steps of the divine Master, and conforming to His word and commands, were unceasing in their exhortation to the faithful: “Before all things have a constant mutual charity among yourselves”[4]. “But above all these things have charity which is the bond of perfection”[5]. “Dearly beloved, let us love one another for charity is God”[6]. Our brethren of the first Christian ages faithfully observed these commands of Jesus Christ and the Apostles. They belonged to different and rival nations; yet they willingly forgot their causes of quarrel and lived in perfect concord, and such a union of hearts was in striking contrast with the deadly enmities by which human society was then consumed.

7. What has already been said in favour of charity holds good for the inculcation of the pardoning of injuries which is no less solemnly commanded by the Lord: “But I say to you, love your enemies; do good to them that hate you; pray for those that persecute you and calumniate you, that you may be the children of your Father who is in Heaven, Who maketh His sun to rise upon the good and the bad”[7]. Hence that terribly severe warning of the Apostle St. John. “Whosoever hateth his brother is a murderer. And you know that no murderer hath eternal life abiding in himself.”[8]

8. Our Lord Jesus Christ, in teaching us how to pray to God, makes us say that we wish for pardon as we forgive others: “Forgive us our trespasses as we forgive them that trespass against Us.”[9] And if the observance of this law is sometimes hard and difficult, we have not only the timely assistance of the grace of Our Divine Redeemer, but also His example to help us to overcome the difficulty. For as He hung on the Cross He thus excused before his Father those who so unjustly and wickedly tortured Him: “Father, forgive them, for they know not what they do.”[10] We then, who should be the first

to imitate the piety and loving kindness of Jesus Christ, whose Vicar, without any merit of Our own, We are; with all Our heart, and following His example, We forgive all Our enemies who knowingly or unknowingly have heaped and are still heaping on our person and Our work every sort of vituperation, and We embrace all in Our charity and benevolence, and neglect no opportunity to do them all the good in Our power. That is indeed what Christians worthy of the name ought to do towards those who during the war have done them wrong.

9. Christian charity ought not to be content with not hating our enemies and loving them as brothers; it also demands that we treat them with kindness, following the rule of the Divine Master Who “went about doing good and healing all that were oppressed by the devil”[11], and finished His mortal life, the course of which was marked by good deeds, by shedding His blood for them. So said St. John: “In this we have known the charity of God, because He hath laid down His life for us, and we ought to lay down our lives for the brethren. He that hath substance of this world and shall see his brother in need and shall shut up his bowels from him: how doth the charity of God abide in him? My little children, let us love not in word nor by tongue, but in deed and in truth.”[12]

10. Never indeed was there a time when we should “stretch the bounds of charity” more than in these days of universal suffering and sorrow; never perhaps as to-day has humanity so needed that universal beneficence which springs from the love of others, and is full of sacrifice and zeal. For if we look around where the fury of the war has been let loose we see immense regions utterly desolate, uncultivated and abandoned; multitudes reduced to want of food, clothing and shelter; innumerable widows and orphans reft of everything, and an incredible number of enfeebled beings, particularly children and young people, who carry on their bodies the ravages of this atrocious war.

11. When one regards all these miseries by which the human race is stricken one inevitably thinks of the traveller in the Gospel [13] who, going down from Jerusalem to Jericho, fell among thieves, who robbed him, and covered him with wounds and left him half dead. The two cases are very similar; and as to the traveller there came the good Samaritan, full of compassion, who bound up his wounds, pouring in oil and wine, took him to an inn, and undertook all care for him; so too is it necessary that Jesus, of Whom the Samaritan was the figure, should lay His hands upon the wounds of society.

12. This work, this duty the Church claims as her own as heir and guardian of the spirit of Jesus Christ-the Church whose entire existence is a marvelously varied tissue of all kinds of good deeds, the Church, “that real mother of Christians in the full sense of the word, who has such tenderness of love and charity for one’s neighbours that she can offer the best remedies for the different evils which afflict souls on account of their sins.” That is why she “treats and teaches children with tenderness, young people with firmness, old people with great calm, taking account not only of the age but also the condition of soul of each.”[14] It would be difficult to exaggerate the effect of many-sided Christian beneficence in softening the heart and thus facilitating the return of tranquility to the nations.

13. Therefore, Venerable Brethren, We pray you and exhort you in the mercy and charity of Jesus Christ, strive with all zeal and diligence not only to urge the faithful entrusted to your care to abandon hatred and to pardon offences; but, and what is more immediately practical, to promote all those works of Christian benevolence which bring aid to the needy, comfort to the afflicted and protection to the weak, and to give opportune and appropriate assistance of every kind to all who have suffered from the war. It is Our especial wish that you should exhort your priests, as the ministers of peace, to be assiduous in urging this love of one’s neighbour and even of enemies which is the essence of the Christian life, and by “being all things to all men”[15] and giving an example to others, wage war everywhere on enmity and hatred, thus doing a thing most agreeable to the loving Heart of Jesus and to him who, however unworthy, holds His place on earth. In this connection Catholic writers and journalists should be invited to clothe themselves “as elect of God, holy and beloved, with pity and kindness.”[16] Let them show this charity in their writings by abstaining not only from false and groundless accusations but also from all intemperance and bitterness of language, all of which is contrary to the law of Christ and does but reopen sores as yet unhealed, seeing that the slightest touch is a serious irritant to a heart whose wounds are recent.

14. All that We have said here to individuals about the duty of charity We wish to say also to the peoples who have been delivered from the burden of a long war, in order that, when every cause of disagreement has been, as far as possible,

removed, and without prejudice to the rights of justice, they may resume friendly relations among themselves. The Gospel has not one law of charity for individuals, and another for States and nations, which are indeed but collections of individuals. The war being now over, people seem called to a general reconciliation not only from motives of charity, but from necessity; the nations are naturally drawn together by the need they have of one another, and by the bond of mutual good will, bonds which are to-day strengthened by the development of civilization and the marvellous increase of communication.

15. Truly, as We have already said, this Apostolic See has never wearied of teaching during the war such pardon of offences and the fraternal reconciliation of the peoples, in conformity with the most holy law of Jesus Christ, and in agreement with the needs of civil life and human intercourse; nor did it allow that amid dissension and hate these moral principles should be forgotten. With all the more reason then, now that the Treaties of Peace are signed, does it proclaim these principles as, for example, it did a short time ago in the Letter to the Bishops of Germany [17], and in that addressed to the Archbishop of Paris [18].

16. And this concord between civilized nations is maintained and fostered by the modern custom of visits and meetings at which the Heads of States and Princes are accustomed to treat of matters of special importance. So then, considering the changed circumstances of the times and the dangerous trend of events, and in order to encourage this concord, We would not be unwilling to relax in some measure the severity of the conditions justly laid down by Our Predecessors, when the civil power of the Apostolic See was overthrown, against the official visits of the Heads of Catholic states to Rome. But at the same time We formally declare that this concession, which seems counselled or rather demanded by the grave circumstances in which to-day society is placed, must not be interpreted as a tacit renunciation of its sacrosanct rights by the Apostolic See, as it is acquiesced in the unlawful situation in which it is placed. Rather do we seize this opportunity to renew for the same reasons the protests which Our Predecessors have several times made, not in the least moved thereto by human interests, but in fulfilment of the sacred duty of their charge to defend the rights and dignity of this Apostolic See; once again demanding, and with even greater insistence now that peace is made among the nations that “for the Head of the Church, too, an end may be put to that abnormal condition which in so many ways does such serious harm to tranquillity among the peoples.”[19]

17. Things being thus restored, the order required by justice and charity re-established and the nations reconciled, it is much to be desired, Venerable Brethren, that all States, putting aside mutual suspicion, should unite in one league, or rather a sort of family of peoples, calculated both to maintain their own independence and safeguard the order of human society. What specially, amongst other reasons, calls for such an association of nations, is the need generally recognized of making every effort to abolish or reduce the enormous burden of the military expenditure which States can no longer bear, in order to prevent these disastrous wars or at least to remove the danger of them as far as possible. So would each nation be assured not only of its independence but also of the integrity of its territory within its just frontiers.

18. The Church will certainly not refuse her zealous aid to States united under the Christian law in any of their undertakings inspired by justice and charity, inasmuch as she is herself the most perfect type of universal society. She possesses in her organization and institutions a wonderful instrument for bringing this brotherhood among men, not only for their eternal salvation but also for their material well-being to the sure acquisition of eternal blessings. It is the teaching of history that when the Church pervaded with her spirit the ancient and barbarous nations of Europe, little by little the many and varied differences that divided them were diminished and their quarrels extinguished; in time they formed a homogeneous society from which sprang Christian Europe which, under the guidance and auspices of the Church, whilst preserving a diversity of nations, tended to a unity that favoured its prosperity and glory. On this point St. Augustine well says: “This celestial city, in its life here on earth, calls to itself citizens of every nation, and forms out of all the peoples one varied society; it is not harassed by differences in customs, laws and institutions, which serve to attainment or the maintenance of peace on earth; it neither rends nor destroys anything but rather guards all and adapts itself to all; however these things may vary among the nations, they are all directed to the same end of peace on earth as long as they do not hinder the exercise of religion, which teaches the worship of the true supreme God.”[20] And the same holy Doctor thus addresses the Church: “Citizens, peoples and all men, thou, recalling their common origin, shalt not only unite among themselves, but shalt make them brothers.”[21]

19. To come back to what We said at the beginning, We turn affectionately to all Our children and conjure them in the name of Our Lord Jesus Christ to forget mutual differences and offences and draw together in the bonds of Christian charity, from which none are excluded and within which none are strangers. We fervently exhort all the nations, under the inspiration of Christian benevolence, to establish a true peace among themselves and join together in an alliance which shall be just and therefore lasting. And lastly We appeal to all men and all peoples to join in mind and heart with the Catholic Church and through the Church with Christ the Redeemer of the human race, so that we may address to them in very truth the words of St. Paul to the Ephesians: “But now in Christ Jesus you who sometimes were afar off, are made nigh by the blood of Christ. For He is our peace, Who hath made both one, and breaking down the middle wall of partition . . . killing the enmities in himself. And coming he preached peace to you that were afar off and peace to them that were nigh.”[22]

20. Nor less appropriate are the words which the same apostle addressed to the Colossians: “Lie not to one another: stripping yourselves of the old man with his deeds. And putting on the new, him who is renewed unto knowledge according to the image of Him that created it. Where there is neither Gentile nor Jew, circumcision nor uncircumcision, Barbarian nor Scythian, bond nor free. But Christ is all and in all.”[23]

21. Meanwhile, trusting in the protection of Mary the Virgin Immaculate, who not long ago We directed should be universally invoked as “Queen of Peace,” as also in the intercession of the three Blessed to whom we have decreed the honour of saints, We humbly implore the Holy Ghost the Paraclete that He may “graciously grant to the Church the gifts of unity and peace”[24], and may renew the face of the earth by a fresh outpouring of His charity for the salvation of all. As an earnest of these heavenly gifts and as a pledge of Our paternal benevolence, We impart with all Our heart to you, Venerable Brethren, to all your clergy and people, the Apostolic Benediction.

Given at St. Peter’s, Rome, on May 23, the Feast of Pentecost, 1920, and in the sixth year of Our Pontificate.

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 3. *John xvii*, 21-23.
 4. *I Peter iv*, 8.
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 10. *Luke xxiii*, 34.
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 15. *I Cor. ix* 22.
 16. *Col. iii*, i2.
 17. *Litterae Apost. Diuturni*, xv Jul., MCMXIX.
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 19. *Litt. Enc. Ad Beatissimi*, i Nov., MCMXIV.
 20. *De Civitate Dei*, lib. xix, cap. 17.
 21. *De moribus Ecc. Cat. i*, cap. 30.
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 23. *Col. iii*, 9-11.
 24. *Se reta in Solemn. Corpus Christi*.
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Paterno Iam Diu. On the Children of Central Europe. Pope Benedict XV - 1919

To the Patriarchs, Primate, Archbishops, Bishops, and other Ordinaries in Peace and Communion with the Apostolic See.

1. It was the expectation and hope of Our paternal heart that, once the terrible conflict was at an end and the spirit of Christian charity restored, the regions desolated by famine and misery, especially in Central Europe, might little by little improve their condition, thanks to the united efforts of all good men. But this Our hope has not been realized by events. As a matter of fact, information reaches Us from all sides that those populous regions are deprived of food and clothing to a degree beyond all imagination, so that a most lamentable decay of health is the result among the less hardy, and especially among the children. This their misfortune afflicts Our heart all the more as they are altogether innocent and even ignorant of the sanguinary conflict which has desolated almost the whole world; and, moreover, they represent the germs of the future generations, which cannot but feel the effects of their debilitation.

2. Nevertheless, Our distress has been somewhat relieved by learning that men of good will have banded themselves in societies in order to “save the children.” We have not hesitated to approve and confirm with Our authority, as was fitting, this noble plan. Indeed, it corresponds with the grave duty of affection which We feel towards that tender age which is most dear to our Divine Redeemer, and which has least strength to bear and suffer ills. In fact, We had done this formerly. You will remember that at no distant date we endeavoured with Our means to succour the little children in Belgium who were in extremity of hunger and of misery, and recommended them to the public charity of Catholics. The generosity of the latter was such that in great part it was owing to it that it was possible to provide for the necessities of so many innocent children and to preserve their life and health. In fact, as soon as We had addressed Our exhortation for this noble purpose to the Episcopate of the United States of America, Our desires were generously met by the widest correspondence. We record this happy result to-day, not only to pay the tribute of Our praise to men worthy of being remembered in the annals of Christian charity, but also by Our voice and authority to invite the Bishops of the whole world to take steps in order to carry into effect Our proposal, and for this purpose to employ all their prestige with their flocks. With the approach of the season of Christmas, commemorating the birth of Our Lord Jesus Christ, our thoughts spontaneously fly to the poor little children, especially in Central Europe, who are most cruelly feeling the wants of the necessities of life; and We embrace this tender age with all the more solicitude inasmuch as it more exactly recalls the image of the Divine Infant supporting for love of men in the cave at Bethlehem the rigour of winter and the want of all things. No other circumstance could be more opportune than this to induce Us to solicit for innocent children the charity and pity of Christians and of all who do not despair of the salvation of the human race.

3. Wherefore, Venerable Brethren, with the purpose of attaining in your respective dioceses the object of which We have spoken, We direct that on next December 28, the feast of the Holy Innocents, you should order public prayers and gather the alms of the faithful. In order to help on a larger scale so many poor children in this-most noble competition of charity, in addition to money it will be necessary to gather food, medicines and clothing, all of which are so greatly wanting in these regions. We need not delay in explaining how such offerings may be conveniently divided and forwarded to their destination. This task may be confided to the committees which have been formed for this object, and may provide for it in any manner whatsoever.

4. Finally, We trust that the exhortation which, moved by duty of that universal fatherhood which God has confided to Us, We have made, although addressed principally to Catholics, may be benevolently listened to by all who have the sentiments of humanity. Moreover, in order to afford an example to others, notwithstanding the continual requests for help which reach Us from all sides, We have determined, to the extent of Our means, to contribute to the relief of these poor children the sum of 100,000 lire.

5. Meanwhile, as an auspice of the happy results which We expect from your benevolence, We impart with all affection to you, Venerable Brethren, and to your clergy and people, the Apostolic Benediction.

Given at St. Peter's, Rome, on the 24th of November, in the year 1919, in the sixth of Our Pontificate.

Principi Apostolorum Petro

On St. Ephram the Syrian

Pope Benedict XV - 1920

On St. Ephrem the Syrian

To the Patriarchs, Primate, Archbishops, Bishops and other Ordinaries of Places in Peace and Communion with the Apostolic See.

Venerable Brothers, Greetings and Apostolic Benediction.

1. To Peter the Prince of the Apostles, the divine Founder of the Church allotted the gifts of inerrancy [1] in matters of faith and of union with God. This relationship is similar to that of a "Choir Director of the Choir of the Apostles." [2] He is the common teacher and rector [3] of all, so that he might feed the flock of Him who established His Church [4] on the authority of Peter himself and his successors. And on this mystical rock the foundation [6] of the entire ecclesiastical structure stands firm as on a hinge. From it rises the unity of Christian charity as well as our Christian faith.

2. Indeed the unique gift of Peter's primacy is that he might spread everywhere and preserve the riches of charity and faith, as Ignatius Theophorus, a man of Apostolic times, beautifully declared. For in those noble letters he wrote to the Roman Church on his journey, announcing his arrival in Rome to be martyred for Christ, he gave testimony to the primacy of that Church over all others by calling it 'presiding officer over the universal community of charity.' [7] This was to signify not only that the Universal Church was the visible image of divine charity, but also that Blessed Peter, together with his primacy and his love for Christ (affirmed by his triple confession), remains heir of the Roman See. Accordingly the souls of all the faithful should be ignited by the same fire.

3. The ancient Fathers, especially those who held the more illustrious chairs of the East, since they accepted these privileges as proper to the pontifical authority, took refuge in the Apostolic See whenever heresy or internal strife troubled them. For it alone promised safety in extreme crises. Basil the Great [8] did so, as did the renowned defender of the Nicene Creed, Athanasius, [9] as well as John Chrysostom. [10] For these inspired Fathers of the orthodox faith appealed from the councils of bishops to the supreme judgement of the Roman Pontiffs according to the prescriptions [11] of the ecclesiastical Canons. Who can say that they were wanting in conformity to the command which they had from Christ? Indeed, lest they should prove faithless in their duty, some went fearlessly into exile, as did Librius and Silverius and Martinus. Others pleaded vigorously for the cause of the orthodox faith and for its defenders who had appealed to the Pope, or to vindicate the memory of those who had died. Innocent III is an example. He commanded the bishops of the East to insert the name of St. John Chrysostom in the liturgical list of the orthodox Fathers to be mentioned at mass.

4. However We, who embrace the Eastern Church with no less solicitude and charity than our predecessors, truly rejoice, now that the frightful war is ended. We rejoice that many in the Eastern community have achieved liberty and wrested their holy things from the control of the laity. They are now striving to set the nation in order, consistent with the character of its people and the established customs of their ancestors. We propose, appropriately, a splendid example of sanctity, learning, and paternal love for them to diligently imitate and nurture. We speak of St. Ephrem the Syrian, whom Gregory of Nyssa compared to the River Euphrates because he "irrigated by his waters the Christian community to bring forth fruits of faith a hundred-fold." [13] We speak of Ephrem, whom all the inspired orthodox Fathers and Doctors, including Basil, Chrysostom, Jerome, Francis of Sales, and Alphonsus Liguori, praise. We are pleased to join these heralds of truth, who though separated from each other in talent, in time and place, nevertheless perfect a harmony modulated by "one and the same spirit."

5. This letter follows so shortly after Our Encyclical marking the fifteenth centenary of the birth of St. Jerome because these two illustrious men have much in common. They are almost contemporary, both were monks, both lived in Syria, and both were outstanding for their study and knowledge of the Scriptures. You may rightly compare them to “two shining lights,”[14] one illuminating the West, the other the East. Their writings, being of the same spirit, are equally valuable. Both the Latin and the Eastern Fathers have agreed with those two and praise them similarly.

6. The birthplace of Blessed Ephrem could have been Nisibi or Edessa. What is certain is that he was connected by blood with the martyrs of the last persecution.[15] His parents brought him up as a Christian. If they did not have the comforts of a wealthy life, they had the far greater and more splendid distinction that “they had professed Christ in judgment.”[16] In his youth Ephrem, as he bewails in his little book of confessions, was languid and remiss in resisting the temptations by which that age is usually troubled. He was hot tempered, easily angered, quarrelsome, and unrestrained in mind and language. But while in prison on a false charge, he began to despise human things and the empty joys of this world. Therefore, as soon as he was exonerated, Ephrem at once put on the habit of a monk and ever after devoted himself completely to the exercises of piety and to the study of the Sacred Scriptures. James, the bishop of Nisibi, one of the three hundred eighteen Fathers of the Nicene Council, who had established a renowned school of exegesis in the episcopal city, became his patron. He not only fulfilled James’ expectations with his diligent and sharp-witted commentaries on the Bible, but even surpassed them. As a result, he soon became the greatest of all commentators of that school, earning the title Doctor of the Syrians. Soon he had to interrupt his study of Sacred Literature because Persian troops threatened the city. He urged on the citizens in their vigorous resistance to the Persians. With the aid of the prayers of James the bishop, they were defeated; however, after his death, the Persians again besieged the city. This time, in 363, it did fall. Because Ephrem preferred exile to serving infidels, he migrated to Edessa. There he diligently exercised the duties of an ecclesiastical doctor.

7. The house on a suburban hill where he lived soon resembled an illustrious academy with a great concourse of men eager to study the divine books. To it came learned interpreters and students of Scripture, including Zenobius, Maraba, and St. Isaac of Amidea, who acquired the title Great [17] because of the profusion and importance of his writings. Because of his learning and holiness, Ephrem’s fame spread from that retreat. Thus when he traveled to Caesarea to see Basil the Great, Basil, learning of his approach by divine revelation, received him reverently and spoke with him about divine concerns.[18] According to report, it was at this time that Basil consecrated Ephrem deacon.[19]

8. Ephrem never left his solitude in Edessa except on fixed days to preach. In his preaching, he defended the dogmas of faith from swelling heresies. If, conscious of his lowliness, he did not dare to rise to the priesthood, he nevertheless showed himself a most perfect imitator of St. Stephen in the lower rank of the diaconate. He devoted all of his time to teaching Scripture, to preaching, and to instructing the nuns in sacred psalmody. Daily he wrote commentaries on the Bible to illustrate the orthodox faith; he came to the aid of his fellow citizens, especially the poor and the stricken. What he sought to teach others, he first did absolutely and perfectly. In this way, he could serve as the example which Ignatius Theophorus proposes to the deacons when he calls them “charges of Christ”[20] and asserts that they express “the mystery of faith in a pure conscience.”[21]

9. How great and how active was the charity he showed his brethren in a time of famine, even though by then he was worn out by age and labor! He left the house where for so many years he had lived a heavenly rather than a human life and ran to Edessa. By that eloquence which Gregory of Nyssa characterized “as a key fashioned by divinity,”[22] to open the minds and the coffers of the wealthy, he castigated those who were hoarding grain and vehemently demanded that they feed the poor from their surplus. And they were touched not so much by the hunger of the citizens, as by the sincerity of Ephrem. With the money he begged, he himself provided beds for those tortured by starvation and spread them in the porticos of Edessa. There he nursed the sick and met the pilgrims who came to the city from round about looking for bread.[23] Truly this man was placed there by divine providence to aid his country! And he did not return to solitude until the next harvest provided abundance.

10. The testament he left for his fellow citizens — memorable for its faith, humility, and singular patriotism — reads as follows. “I, Ephrem, am dying. With fear, but also with reverence, I entreat you, citizens of Edessa, not to bury me under

the altar or elsewhere in the house of God. It is not fitting that a worm teeming with corruption be buried in the temple and sanctuary of God. But lay me out in the tunic and mantle which I used and wore daily. Accompany me with psalms and prayers. I had neither pouch nor staff, neither wallet nor silver and gold; nor did I ever acquire or possess anything else earthly. Work diligently at my precepts and doctrines; as my disciples, do not fall away from the Catholic faith. With regard to the faith, be especially constant. Guard against adversaries — I mean evildoers, boasters, and tempters to sin. And may your city be blessed; for Edessa is the city and mother of the wise.” And so Ephrem died, but his memory lives on, to the blessing of the Church Universal. Therefore when his name began to be mentioned in the sacred liturgy, Gregory of Nyssa could say: “The splendor of his doctrine and life illumined all the earth, for he is known in almost every place where the sun shines.”

11. There is no reason to list his many writings. “He is said to have written three thousand myriad poems if one counts them all together.”[24] His writings cover almost all ecclesiastical doctrines. There are extant commentaries on Sacred Scripture and the mysteries of the faith; sermons on obligations and on the interior life; studies on the sacred liturgy; hymns for the feastdays of our Lord and of the Blessed Virgin and of the saints, for the processions of prayers and penitential days, for the funerals of the departed. In all of these, his purity of soul shines forth as a “burning and shining”[25] evangelical lamp. By illustrating the truth he makes us love and embrace it. Indeed when Jerome testifies about the writings of Ephrem in his day, he tells us that they were read in public liturgical assemblies along with the works of the orthodox Fathers and Doctors. He also affirms that he recognized “the sublimity of Ephrem’s genius even in the translations” of these same works from the Syrian into Greek.[26]

12. It is indeed fitting to honor the blessed deacon of Edessa for his desire that the preaching of the divine word and the training of his disciples rest on the purity of Sacred Scripture. He also acquired honor as a Christian musician and poet. He was so accomplished in both arts that he was called the “lyre of the Holy Spirit.” From this, Venerable Brothers, you can learn what arts promote the knowledge of sacred things. Ephrem lived among people whose nature was attracted by the sweetness of poetry and music. The heretics of the second century after Christ used these same allurements to skillfully disseminate their errors. Therefore Ephrem, like youthful David killing the giant Goliath with his own sword, opposed art with art and clothed Catholic doctrine in melody and rhythm. These he diligently taught to boys and girls, so that eventually all the people learned them. In this fashion he not only renewed the education of the faithful in Christian doctrine and supported their piety with the spirit of the sacred liturgy, but also happily kept creeping heresy at bay.

13. The artistry introduced by Blessed Ephrem added dignity to sacred matters as Theodoretus stresses.[27] The metric rhythm, which our saint popularized, was widely propagated both among the Greeks and the Latins. Indeed does it seem probable that the liturgical antiphony with its songs and processions, introduced at Constantinople [28] in the works of Chrysostom and at Milan [29] by Ambrose (whence it spread throughout all of Italy), was the work of some other author? For the “custom of Eastern rhythm” deeply moved the catechumen Augustine in northern Italy; Gregory the Great improved it and we use it in a more advanced form. Critics acknowledge that that “same Eastern rhythm” had its origins in Ephrem’s Syrian antiphony.

14. It is no wonder then that many of the Fathers of the Church stress the authority of St. Ephrem. Nyssen says of his writings, “Studying the Old and New Scriptures most thoroughly, he interpreted them accurately, word for word; and what was hidden and concealed, from the very creation of the world to the last book of grace, he illumined with commentaries, using the light of the Spirit.”³⁰ And Chrysostom: “The great Ephrem [is] scourge of the slothful, consoler of the afflicted, educator, instructor and exhorter of youth, mirror of monks, leader of penitents, goad and sting of heretics, reservoir of virtues, and the home and lodging of the Holy Spirit.”[31] Certainly nothing greater can be said in praise of a man who, however, seemed so small in his own eyes that he claimed to be the least of all and a most vile sinner.”

15. Therefore, God, who has “exalted the humble,” bestows great glory on blessed Ephrem and proposes him to this age as a doctor of heavenly wisdom and an example of the choicest virtues. And the appropriateness of his example is truly singular today. The frightful war is over and there is something of a new order for many nations, especially in the East. We, along with you and all good men, must endeavor to restore in Christ whatever remains of human and civil culture and to recall the

erring society of men to God and to His Holy Church. Though our ancestors' institutions failed, public affairs are in tumult, and everything human is confused, the Catholic Church alone never vacillates, but instead looks confidently to the future. She alone is born for immortality, trusting in the words addressed to Blessed Peter: "Upon this rock I will build my Church and the gates of hell will not prevail against her." [32]

16. Would that other ecclesiastical teachers learn from him how skilfully, how diligently they must work in preaching the doctrine of Christ! And indeed the piety of the faithful has nothing stable and advantageous except to adhere entirely to the mysteries and precepts of the faith. Those who legitimately teach the Sacred Scriptures are warned by the example of the Edessine not to distort the Sacred Scriptures to the good pleasure of their own inclinations, nor, in investigating them, to depart a finger's breadth from the constant interpretation of the Church. "No prophecy of Scripture originates from private interpretation. For never by will of man was prophecy brought forth. But holy men of God spoke as they were moved by the Holy Spirit." [33] And that Spirit who has spoken to men by the prophets is the same one who for the Apostles "opened their minds that they might understand the Scriptures" [34] and the same who constituted his Church to announce, interpret, and preserve revelation, so that it might be "the pillar and mainstay of truth." [35]

17. Let honorable men, in the tradition of Ephrem — We mean the illustrious offspring of the monastic orders — preserve the dignity which arose with Anthony and Basil in the East. This was propagated later by offshoots in the West, and in many ways has been noteworthy for the Christian community. Therefore may these seekers of Evangelical perfection never cease to look up to and imitate the anchorite of Edessa. For a monk will profit the Church most when he exemplifies what his habit signifies to God and men, that is, according to a saying of the ancient Fathers of the East, he must be "a son of the covenant," and again "an Angel whose mission is mercy, peace, and the sacrifice of praise," as the blessed Nilus the Younger beautifully defines him. [36]

18. Finally, Venerable Brothers, all who are your subjects, both clergy and people, may learn this from Blessed Ephrem: the love of the fatherland, whose claims indeed rest on the profession of Christian wisdom itself, must not be separated from the love of the heavenly fatherland, nor be preferred to it. We speak of that fatherland which is nothing other than the innermost rule of God in the souls of the just, begun here, then perfected in heaven. Indeed the Catholic Church exhibits a mystical image of this, since, transcending all differences of nationality and language, she embraces all sons of the Lord as a single family under a common father and pastor. Ephrem also teaches that the sources of spiritual life are in the sacraments, in the observance of the Evangelical precepts, and in the manifold exercises of piety which the liturgy supplies and the authority of the Church proposes. On this subject, note what our saint has to say about the sacrifice of the Altar: "With his hands the priest places Christ on the altar to become food. He addresses the Father as a member of the family saying, "Give me your Spirit, that in his coming he may descend upon the altar and sanctify the bread placed there to become the Body of your only begotten Son. He tells him of Christ's passion and death and exposes His blows; nor is His divinity ashamed of those blows. He says to the invisible Father: behold, your Son is nailed to the cross, his garments are sprinkled with blood, his side pierced with a lance. He recalls for him the passion and death of his Beloved, as though he had forgotten them, and the Father, hearing, favors his request." [37] He also remarks on the state of the just after death. In a singular manner, these remarks augment the constant doctrine of the Church, later defined in the council of Florence. "The deceased has been taken away by the Lord and has already been introduced to the kingdom of heaven. The soul of the deceased is received in heaven and inserted as a pearl in the crown of Christ. The deceased even now resides with God and his saints." [38]

19. Regarding his devotion to the Virgin Mother of God, who can say enough? "You, O Lord and your Mother" he says in a Nisibean poem, "are the only ones who are in all respects perfect beauty; in you, my Lord, there is no stain, nor in your Mother is there any dishonor." [39] "The lyre of the Holy Spirit" never sounded sweeter than when he was asked to sing the praises of Mary or to celebrate her perfect virginity, her divine maternity, or her full patronage of mercy toward man.

20. Nor is he less zealous when, from faraway Edessa, he looks to Rome to extol the Primacy of Peter: "Hail, holy kings, Apostles of Christ," and to the choir of Apostles, "Hail, light of the world. . . . Christ is the light and the lampstand is Peter; the oil, however, is the activity of the Holy Spirit. Hail, O Peter, gate of sinners, tongue of the disciples, voice of preachers, eye of the Apostles, guardian of heaven, the first-born of the keepers of the keys." [40] And in another place, "Blessed are

you, O Peter, the head and tongue of the body of your brothers, the body which is joined together with the disciples, in which both sons of Zebedi are the eye. They indeed are blessed, who contemplating the throne of the Master, seek a throne for themselves. The true revelation of the Father singles out Peter, who becomes the firm rock.”[41] In another hymn he introduces the Lord Jesus speaking to his first vicar on earth: “Simon, my disciple, I have made you the foundation of the holy Church. I called you “rock” that you might sustain my entire building. You are the overseer of those who build a church for me on earth. If they should wish to build something forbidden, prevent them, for you are the foundation. You are the head of the fountain from which my doctrine is drawn. You are the head of my disciples. Through you all nations shall drink. Yours is that vivifying sweetness that I bestow. I have chosen you to be as a firstborn in my institution and heir to all my treasures. The keys of the kingdom I have given to you, and behold I make you prince over all my treasures.”[42]

21. As We recalled all these things, We humbly entreated God to return the Eastern church at long last to the bosom and embrace of Rome. Their long separation, contrary to the teachings of their ancient Fathers, keeps them miserably from this See of Peter. Irenaeus testifies (and he received the doctrine of St. John the Apostle from his master Polycarp) that “it is necessary for all to join the Church because of its greater authority, that is, all of those who are faithful.”[43] Meanwhile We received letters from the Venerable Brothers Ignatius Ephrem II Rahmani, Patriarch of Syria at Antioch; Elias Petrus Huayek, Maronite Patriarch at Antioch; and Joseph Emmanuel Thomas, Chaldean Patriarch at Babylon. They presented weighty arguments beseeching Us earnestly to bestow upon Ephrem, the Syrian Deacon of Edessa, the title and honors of Doctor of the Universal Church. In addition to these requests, a number of Cardinals, Bishops, Abbots and Generals of religious orders of the Greek and Latin rites sent their supporting petitions. We decided promptly to consider a matter so agreeable to our own desires. We recalled that these Eastern Fathers have always considered Blessed Ephrem a teacher of the truth and an inspired doctor of the Catholic Church. Nor were We unaware that his authority had great weight from the very beginning, not only with the Syrians, but also with the neighboring Chaldeans, Armenians, Maronites, and Greeks. In fact, they had each translated the writings of the Deacon of Edessa into their own languages, and read them eagerly both in liturgical celebrations and at home. Even today his songs can be found among the Slavs, Copts, Ethiopians, and even the Jacobites and Nestorians. We also recalled that the Roman Church has honored him before this. From ancient times it commemorated Blessed Ephrem in the Martyrology for February first and not without special praise for his holiness and learning. During the sixteenth century, a church was built on the Viminal hill in Rome itself to honor the Blessed Virgin and St. Ephrem. Our predecessors Gregory XIII and Benedict XIV instructed first Vossius and then Assemanus, to collect, edit, and publish the works of St. Ephrem in order to illustrate the Catholic faith and nourish the piety of the faithful. More recently, in 1909, St. Pius X approved for the Benedictine monks of the Priory of St. Benedict and Ephrem in Jerusalem, a proper mass and office in honor of this same saint and deacon of Edessa, with excerpts for the most part from the Syrian liturgy. Therefore, in order to further glorify the great anchorite, and at the same time to gratify the Christian peoples of the East, We have sent to the Sacred Congregation of Rites a recommendation to proceed in this matter, in accordance with the prescriptions of the sacred canons and current discipline. The result was most gratifying, since the cardinals at the head of this same congregation responded through its prefect, Our Venerable Brother Anthony S.R.E. Cardinal Vico, Bishop of Portuensis and St. Rufina, that they too desired and humbly asked Us the same thing the others had asked in their suppliant letters.

22. Therefore, having invoked the Holy Spirit, by Our Supreme Authority, We confer upon St. Ephrem the Syrian, Deacon of Edessa, the title and the honors of Doctor of the Universal Church. We decree that his feastday, which is the 18th of June, is to be celebrated everywhere the birthdays of the other doctors of the Universal Church are celebrated.

23. Therefore, Venerable Brothers, since We rejoice at this increase of honor and glory for our holy Doctor, at the same time We trust that he will be an ever present and eager intercessor for the entire Christian family in these difficult times. May this also be a new testimony to the Eastern Catholics of the special care and interest which the Roman Pontiffs extend to those separated churches. We desire, just as our predecessors did, that their legitimate liturgical customs and canonical prescriptions always remain in integral safety. Would that by the grace of God and the aid of St. Ephrem those obstacles might collapse which separate so large a part of the Christian flock from the mystical rock upon which Christ founded his

Church. May that happy day come as soon as possible, on which the words of Evangelical truth will be like “goads and nails firmly fixed” in all minds, words “which are given through authoritative deliberation by one shepherd.”[44]

24. Meantime as a sign of heavenly gifts and a witness of Our paternal charity, We impart to you most lovingly, Venerable Brothers, and to all your clergy and the people entrusted to each one of you, the Apostolic Benediction.

25. Given at Rome at St. Peter’s, Oct. 5, 1920, the seventh year of Our Pontificate.

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Quod Iam Diu. On the Future Peace Conference. Pope Benedict XVI - 1918

To the Patriarchs, Archbishops, Bishops and other Ordinaries of the Catholic World.

1. That for which the whole world has long sighed, which Christianity has implored with such fervent prayer, and for which We too, interpreter of the common sorrow, have never ceased to pray with the heart of the father intent on the good of all—that has come in a moment: at last, the clash of arms has ceased. True, peace has not yet in solemn fashion brought to an end the great war, but to peace the road has been opened happily with the Armistice which has, meanwhile, suspended slaughter and devastation by land, sea and air. Many and various reasons could be given to explain the suddenness of this event; but if the supreme reason be sought there is no other way but to look above to Him who rules all events. Moved to compassion by the unceasing prayers of His servants, He now lets humanity breathe again after so many trials and sorrows. While, then, all thanks are being given to the Lord for this wondrous boon, We are glad that many imposing demonstrations of piety have taken place in the Catholic world to that end. It remains now to implore of the divine mercy that the crown be put on the great gift accorded us. Soon the delegates of the various nations will meet in solemn congress to give the world a just and lasting peace; no human assembly has ever had before it such serious and complex determinations as they will have to take.

2. Words, then, are not required to show how great need they have of being illuminated from on high that they may carry out their great task well. And, as their decisions will be of supreme interest to all humanity, there is no doubt that Catholics, for whom the support of order and civil progress is a duty of conscience, must invoke Divine assistance for all who take part in the peace conference. We desire that that duty be brought before all Catholics. Therefore, Venerable Brothers, in order that there may come from the Congress shortly to be held that great gift of heaven, true peace founded on the Christian principles of justice, that enlightenment from the Heavenly father may descend on them, it shall be your care to order public prayers in each parish of your dioceses in the way you may think most convenient. As for Us, representing, however unworthily, Jesus Christ, King of Peace, We shall exert all the influence of Our Apostolic Ministry that the decisions which are to be taken to ensure for ever in the world the tranquility of order and concord be willingly accepted and faithfully carried out by Catholics everywhere.

3. As harbinger of celestial favours and pledge of Our benevolence, to you, Venerable Brethren, and to you, clergy and people, We impart from Our heart the Apostolic Benediction.

Sacra Propediem. On the Third Order of St. Francis. Pope Benedict XV - 1921

To the Patriarchs, Primates, Archbishops, Bishops, and other Ordinaries in Peace and Communion with the Apostolic See.

Venerable Brothers, Health and Apostolic Benediction.

1. We regard as most opportune that solemn festivities will be held for the seventh Centenary of the Third Order of Penance. Many motives prompt Us to exalt the occasion in the eyes of the Catholic world, in virtue of Our Apostolic authority, but before all is the hope of the incontestable advantages which the Christian people will draw therefrom.

2. In the next place there is the personal remembrance which they evoke for Us. We love to recall that in 1882, when the centenary of his birth spread amongst the mass of the Faithful the fervent cultus of Francis of Assisi, We wished to range Ourselves amongst the disciples of that great Patriarch, and received regularly the habit of the Tertiaries in the celebrated Church of Ara Coeli, served by the Friars Minors. Today, placed by Providence on the chair of the Prince of the Apostles, We are particularly happy to seize this occasion to testify Our devotion to St. Francis in exhorting the Catholics of the entire

world to affiliate themselves with eagerness or to remain faithfully attached to this Franciscan institution, which today responds marvelously to the needs of society.

3. That which matters now is to replace before all eyes the true moral physiognomy of St. Francis. The St. Francis of Assisi whom certain moderns present to us, and who springs from the imagination of the Modernists, this man, guarded in his obedience to the Apostolic See, a specimen of a vague and vain religiosity, is assuredly neither Francis of Assisi nor a saint.

4. The striking and immortal services rendered by Francis to the Christian cause, which have shown in him the defender whom God in such troubled times reserved for the Church, found, as it were, their coronation in the Third Order. Is there anything which proves more clearly the greatness and violence of the burning desire which consumed his soul to spread throughout the whole earth the glory of Jesus Christ?

5. Profoundly saddened by the misfortunes which the Church was then passing through, Francis conceived the incredible design of renewing everything conformably to the principles of the Christian law. After having founded a double religious family, one of Brothers, the other of Sisters, who pledged themselves by solemn vows to imitate the humility of the Cross, Francis, in the impossibility of opening the cloister to all whom the desire of being formed in his school drew to him, resolved to procure, even for souls living in the whirlpool of the world, the means to tend to Christian perfection. He founded, then, an Order properly called Tertiaries, differing from the two other Orders in that it would not bear the bond of the religious vows, but would be characterized by the same simplicity of life and the same spirit of penance. Thus the project which no founder of a regular Order had yet imagined, to cause the religious life to be practised by all, Francis first conceived the idea of and the grace of God gave him to realize it with the greatest success. We have no other proof of it than this beautiful homage of Thomas de Celano: “Marvelous workman, whose example, direction, and teachings have this admirable result, to renew in both sexes the Church of Christ and to lead to triumph a triple phalanx of souls preoccupied with their salvation.” (I Cel. xv. 40).

6. We shall confine Ourselves to this testimony of so authoritative a contemporary; of itself it suffices amply to show to what a depth and to what an extent this initiative of Francis of Assisi shook the popular masses, what notable and salutary reparations it worked therein.

7. Uncontested founder of the Third Order, as he was of the two first, Francis was for it, further, without doubt, the most wise legislator. We know that for this work he had the precious aid of Cardinal Ugolino, who later, under the name of Gregory IX, was to make illustrious this Apostolic See, and who, after having whilst he lived, maintained the closest relations with the Patriarch of Assisi, elevated later on his tomb a magnificent and sumptuous basilica. As to the rule of the Tertiaries, no one is ignorant that it was regularly approved by Our predecessor, Nicholas IV.

8. But We shall not, Venerable Brothers, delay Ourselves too long on these questions; Our object is here, before all, to bring to light the character, and, as one says the particular spirit of the third Order, for the Church expects from it special advantages for the Christian people in this age, as hostile to virtue and to faith as was the epoch of Francis of Assisi. With his profound sense of situations and times Our predecessor,

Leo XIII, of happy memory, desirous to adapt better the regulation of life of the Tertiaries to the social level of each of the faithful, brought, by the Constitution “*Misericors Dei Filius*” (1883) to, their statutes or rule most wise motivations which should put them in accord with the actual state of society; he modified it in some secondary points responding but imperfectly to our customs of today.

9. “Let none believe,” said he, “that these changes take away anything whatsoever from the essential principles of that Order. We wish absolutely that they remain in their integrity, and secure from any branch.” The rule of the Third Order has then undergone only retouchings of detail; its range and spirit have been respected, which remain what their holy founder willed them. Now it is Our conviction that the spirit of the Third Order, altogether impregnated with the wisdom of the Gospel, would be a powerful element for the making healthy of private and public morals if it were spread anew as in the times in which by his word and example Francis preached everywhere the Kingdom of God.

10. What Francis wished to shine out, above all, in his Tertiaries, and which ought to be as their characteristic mark, is fraternal charity, most watchful guardian of peace and concord. Knowing that charity is the special commandment brought by Jesus Christ and the synthesis of the whole Christian law, St. Francis was careful to make of it the spiritual rule of his children; and he attained this result, that the Third Order rendered naturally the greatest service to the entire human family.

11. Further, Francis was powerless to contain in the recesses of his heart the seraphic love which consumed him for God and his brothers; he was compelled to permit it to overflow on all the souls which he could reach. Thus it was that he set himself to reform the individual and family life of his disciples in forming them to the practise of the Christian virtues with such ardor as would make one believe that it was all his program. But he did not dream that he ought to limit himself to this; individual conversion was but an instrument of which he availed himself to reawaken in the bosom of society love of Christian wisdom, and to gain all men for Christ.

12. The preoccupation which had moved Francis of Assisi to make of the members of the Third Order messengers and apostles of peace in the midst of the bitter discords and civil wars of his time was ours in the days wherein the conflagration of a horrible war was kindled in almost the entire world; it has not ceased to be so at a moment in which, here and there, the smoking hearth of this ill-extinguished conflagration still shoots out flames.

13. To this scourge had been added the interior crisis which the nations are going through, first of the forgetfulness and prolonged disdain of Christian principles. We wish to say that this fight for the sharing of goods which sets in conflict the different classes of society is so relentless that it threatens already to lead to a universal catastrophe.

14. In this so vast field, wherein, as representative of the pacific King, We have lavished Our especially attentive cares, We make an appeal for the zealous help of all those who claim for themselves Christian peace, but especially for the collaboration of the Tertiaries. They will exert a marvelous influence in restoring concord in spirit the day wherein their number and their efforts will be developed. It is, then, desirable that in every city, town, and even in each village, the Third Order count henceforth a sufficient group of members, not of inactive adherents satisfied with the mere title of Tertiaries, but instead, of those who spend themselves with zeal for their own salvation and the salvation of their brothers. Why even should not the various Catholic associations which multiply everywhere, associations of youth, of workmen, of women, not affiliate themselves to the Third Order to continue to work for the glory of Jesus Christ and the triumph of the Church with the same zeal that Francis had for peace and charity?

15. The peace for which humanity cries out is not that which the laborious treaty-making of human prudence can decree, but that which Christ brought by its message: "My peace I bring you; I do not give it as the world gives it." (John xiv: 27). The accords between State and State or between class and class which men have been able to shadow forth will not be durable, and will not have the force of true peace except on condition that they are founded on the pacification of hearts; and that itself is only possible if duty has bridled the passions whence all conflicts spring. "Whence comes," asks the Apostle James, "wars and quarrels amongst you? Is it not from your passions, which combat in your members?" (James iv.: 1.) Now to regulate wisely all the movements inherent to nature in such a way as to make man the master, not the slave, of his passions, submissive himself, and docile to the divine will, the hierarchy, which is at the base of universal peace, that belongs to Christ, and its action manifests a marvelous efficacy in the family of Franciscan Tertiaries.

16. This Order, having for its object, as We have said to form its members in Christian perfection, even whilst they may be plunged in the embarrassments of the age, so true is it that no state of life is incompatible with sanctity, it happens, as it were, necessarily, where the Tertiaries in numbers observe faithfully their rule, that they are for all about them a source of encouragement in fulfilling their duties, and even to tending towards a perfection of life superior to the exigencies of the common law. The testimony rendered by the Divine Master to those who attached themselves closely to Him: "They are not of the world, even as I am not of the world" (John xvii:16) may justly be applied to the sons of Francis who, if they observe the evangelical counsels of mind and heart as far as possible in the world, may lawfully put to their account the words of the Apostle: "As for us, we have received not the spirit of this world, but the Spirit which comes from God" (1 Cor., 11:12).

17. They will seek, then-completely strangers themselves to the spirit of the world-to introduce the Spirit of Jesus Christ in the current of social life on every side to which they have access.

18. Now there are two passions today dominant in the profound lawlessness of morals-an unlimited desire of riches and an insatiable thirst for pleasures. It is this which marks with a shameful stigma our epoch; whilst it goes ceaselessly from progress to progress in the order of all which touches the well-being and convenience of life, it seems that in the superior order of honesty and of moral rectitude a lamentable retrogression leads it back to the ignominies of ancient paganism. In that measure, in truth, wherein men lose sight of eternal goods which Heaven reserved for them, they permit themselves to be more taken in by the deceitful mirage of the ephemeral goods here below, and once their souls are turned down towards the earth, an easy descent leads them insensibly to relax themselves in virtue, to experience repugnance for spiritual things, and to relish nothing outside the seductions of pleasure. Hence the general situation which we note: with some the desire to acquire riches or to increase their patrimony knows no bounds; others no longer know, as formerly, how to bear the trials which are the usual result of want or poverty; and at the very hour in which the rivalries we have pointed out set by the ears the rich and the proletariat a great number seem to wish to further excite the hatred of the poor by an unbridled luxury which accompanies the most revolting corruption.

19. From this point of view one cannot sufficiently deplore the blindness of so many women of every age and condition; made foolish by desire to please, they do not see to what a degree the indecency of their clothing shocks every honest man, and offends God. Most of them would formerly have blushed for those toilettes as for a grave fault against Christian modesty; now it does not suffice for them to exhibit them on the public thoroughfares; they do not fear to cross the threshold of the churches, to assist at the Holy sacrifice of the Mass, and even to bear the seducing food of shameful passions to the Eucharistic Table where one receives the heavenly Author of purity. And we speak not of those exotic and barbarous dances recently imported into fashionable circles, one more shocking than the other; one cannot imagine anything more suitable for banishing all the remains of modesty.

20. In considering attentively this state of things, the Tertiaries will understand what it is that our epoch expects from the disciples of St. Francis. If they bring their gaze back to the life of their Father, they will see what perfect and living resemblance to Jesus Christ, above all in His flight from satisfactions and his love of trials in this life, had he whom they call the Poverello, and who had received in his flesh the stigmata of the Crucified. It is for them to show that they remain worthy of him by embracing poverty, at least in spirit, in renouncing themselves, and in bearing each one his cross.

21. In what concerns specially the Tertiary Sisters, we ask of them by their dress and manner of wearing it, to be models of holy modesty for other ladies and young girls; that they be thoroughly convinced that the best way for them to be of use to the Church and to Society is to labor for the improvement of morals.

22. Moreover, after having created divers charitable works for the solace of the indigent in their wants of every kind, the members of this Order would wish, further, we are sure, to cause those of their brothers who are deprived of goods more precious than those of earth, to benefit by their charity. 23. Here comes back to us the memory of the counsel of the Apostle Peter, asking Christians to be, by the holiness of their lives, models for the Gentiles, and this in order that, "recommending your good works, they glorify God in the day of His visitation" (Peter II.: 12). Like them, the Franciscan Tertiaries ought, by the integrity of their faith, the holiness of their lives, and the ardor of their zeal, spread abroad the good words of Christ, to warn those of their brethren who have gone out from the road, and to press them to reenter upon it. Behold that which the Church asks, that which she expects from them.

24. As to us, we cherish the hope that the coming celebration will mark for the Third Order a new development, and we doubt not that you yourselves, Venerable Brothers, as well as the other pastors of souls, will make great efforts to cause to flourish again the groups of tertiaries where they vegetate, and to create others everywhere possible, and to render all flourishing, as much by the observation of the rule as by the number of their members.

25. In truth what is in hand definitely is, by imitation of Francis of Assisi to open to the greatest possible number of souls the way which will lead them back to Christ; it in this return that resides the firmest hope of salvation for society. The word of St. Paul, “Be my imitators, as I myself am of Christ” (I Cor. xi.; i), we can with good right put upon the lips of Francis, who, in imitating the Apostle, has become the most faithful image and copy of Jesus Christ.

26. Thus, in order that these celebrations bear still more fruit, upon the instances of the Ministers General of the three Franciscan families of the First Order, we accord the following favors drawn from the treasury of the Holy Church:

I. In all Churches wherein the Third Order is canonically erected, and wherein will be celebrated by a Triduum the solemnities of the Centenary in the year to run from April 16, next: the Tertiaries each day of the Triduum, the other Faithful once only, may gain a plenary indulgence from their sins. All the Faithful who, with contrite hearts, will visit the Blessed Sacrament in one of these churches may gain at each visit (toties quoties) an indulgence of seven years.

II. All the altars of these churches will be deemed for those three days privileged altars; during the course of the Triduum every priest may celebrate there the Mass of St. Francis, following the rite of the Mass “pro re gravi et simul publice de causa” according to the general rubrics of the Roman Missal inserted in the last Vatican edition.

III. All the priests who serve these churches may, during these same days, bless beads, medals, and other objects of piety, enrich them with Apostolic indulgences, and apply to beads the Crozier and Bridgettine indulgences.

As pledge of Divine favors, and in testimony of Our paternal benevolence, We accord with all Our heart, to you, Venerable Brothers, and to all the members of the Third Order, the Apostolic Benediction.

Given at Rome, near St. Peter’s, the Feast of the Epiphany of the year 1921, in the seventh year of Our Pontificate.

Spiritus Paraclitus. On St. Jerome. Pope Benedict XV - 1920

To all the Patriarchs, Primate, Archbishops, Bishops, and Ordinaries in Union with the Apostolic See.

Since the Holy Spirit, the Comforter, had bestowed the Scriptures on the human race for their instruction in Divine things, He also raised up in successive ages saintly and learned men whose task it should be to develop that treasure and so provide for the faithful plenteous “consolation from the Scriptures.”[1] Foremost among these teachers stands St. Jerome. Him the Catholic Church acclaims and reveres as her “Greatest Doctor,” divinely given her for the understanding of the Bible. And now that the fifteenth centenary of his death is approaching we would not willingly let pass so favorable an opportunity of addressing you on the debt we owe him. For the responsibility of our Apostolic office impels us to set before you his wonderful example and so promote the study of Holy Scripture in accordance with the teaching of our predecessors, Leo XIII and Pius X, which we desire to apply more precisely still to the present needs of the Church. For St. Jerome — “strenuous Catholic, learned in the Scriptures,”[2] “teacher of Catholics,”[3] “model of virtue, world’s teacher”[4] — has by his earnest and illuminative defense of Catholic doctrine on Holy Scripture left us most precious instructions. These we propose to set before you and so promote among the children of the Church, and especially among the clergy, assiduous and reverent study of the Bible.

2. No need to remind you, Venerable Brethren, that Jerome was born in Stridonia, in a town “on the borders of Dalmatia and Pannonia”[5] that from his infancy he was brought up a Catholic[6] that after his baptism here in Rome[7] he lived to an advanced age and devoted all his powers to studying, expounding, and defending the Bible. At Rome he had learned Latin and Greek, and hardly had he left the school of rhetoric than he ventured on a Commentary on Abdias the Prophet. This “youthful piece of work”[8] kindled in him such love of the Bible that he decided — like the man in the Gospel who found a treasure — to spurn “any emoluments the world could provide,”[9] and devote himself wholly to such studies. Nothing could deter him from this stern resolve. He left home, parents, sister, and relatives; he denied himself the more

delicate food he had been accustomed to, and went to the East so that he might gather from studious reading of the Bible the fuller riches of Christ and true knowledge of his Savior.[10] Jerome himself tells us in several places how assiduously he toiled:

An eager desire to learn obsessed me. But I was not so foolish as to try and teach myself. At Antioch I regularly attended the lectures of Apollinaris of Laodicea; but while I learned much from him about the Bible, I would never accept his doubtful teaching about its interpretation.[11]

3. From Antioch he betook to the desert of Chalcis, in Syria, to perfect himself in his knowledge of the Bible, and at the same time to curb “youthful desires” by means of hard study. Here he engaged a convert Jew to teach him Hebrew and Chaldaic.

What a toil it was! How difficult I found it! How often I was on the point of giving it up in despair, and yet in my eagerness to learn took it up again! Myself can bear witness of this, and so, too, can those who had lived with me at the time. Yet I thank God for the fruit I won from that bitter seed.[12]

4. Lest, however, he should grow idle in this desert where there were no heretics to vex him, Jerome betook himself to Constantinople, where for nearly three years he studied Holy Scripture under St. Gregory the Theologian, then Bishop of that See and in the height of his fame as a teacher. While there he translated into Latin Origen’s Homilies on the Prophets and Eusebius’ Chronicle; he also wrote on Isaias’ vision of the Seraphim. He then returned to Rome on ecclesiastical business, and Pope Damasus admitted him into his court.[13] However, he let nothing distract him from continual occupation with the Bible,[14] and the task of copying various manuscripts,[15] as well as answering the many questions put to him by students of both sexes.[16]

5. Pope Damasus had entrusted to him a most laborious task, the correction of the Latin text of the Bible. So well did Jerome carry this out that even today men versed in such studies appreciate its value more and more. But he ever yearned for Palestine, and when the Pope died he retired to Bethlehem to a monastery nigh to the cave where Christ was born. Every moment he could spare from prayer he gave to Biblical studies.

Though my hair was now growing gray and though I looked more like professor than student, yet I went to Alexandria to attend Didymus’ lectures. I owe him much. What I did not know I learned. What I knew already I did not lose through his different presentation of it. Men thought I had done with tutors; but when I got back to Jerusalem and Bethlehem how hard I worked and what a price I paid for my night-time teacher Baraninus! Like another Nicodemus he was afraid of the Jews![17]

6. Nor was Jerome content merely to gather up this or that teacher’s words; he gathered from all quarters whatever might prove of use to him in this task. From the outset he had accumulated the best possible copies of the Bible and the best commentators on it, but now he worked on copies from the synagogues and from the library formed at Caesarea by Origen and Eusebius; he hoped by assiduous comparison of texts to arrive at greater certainty touching the actual text and its meaning. With this same purpose he went all through Palestine. For he was thoroughly convinced of the truth of what he once wrote to Domnio and Rogatian:

A man will understand the Bible better if he has seen Judaea with his own eyes and discovered its ancient cities and sites either under the old names or newer ones. In company with some learned Hebrews I went through the entire land the names of whose sites are on every Christian’s lips.[18]

7. He nourished his soul unceasingly on this most pleasant food: he explained St. Paul’s Epistles; he corrected the Latin version of the Old Testament by the Greek; he translated afresh nearly all the books of the Old Testament from Hebrew into Latin; day by day he discussed Biblical questions with the brethren who came to him, and answered letters on Biblical questions which poured in upon him from all sides; besides all this, he was constantly refuting men who assailed Catholic doctrine and unity. Indeed, such was his love for Holy Scripture that he ceased not from writing or dictating till his hand

stiffened in death and his voice was silent forever. So it was that, sparing himself neither labor nor watching nor expense, he continued to extreme old age meditating day and night beside the Crib on the Law of the Lord; of greater profit to the Catholic cause by his life and example in his solitude than if he had passed his life at Rome, the capital of the world.

8. After this preliminary account of St. Jerome's life and labors we may now treat of his teaching on the divine dignity and absolute truth of Scripture.

You will not find a page in his writings which does not show clearly that he, in common with the whole Catholic Church, firmly and consistently held that the Sacred Books — written as they were under the inspiration of the Holy Spirit — have God for their Author, and as such were delivered to the Church. Thus he asserts that the Books of the Bible were composed at the inspiration, or suggestion, or even at the dictation of the Holy Spirit; even that they were written and edited by Him. Yet he never questions but that the individual authors of these Books worked in full freedom under the Divine afflatus, each of them in accordance with his individual nature and character. Thus he is not merely content to affirm as a general principle — what indeed pertains to all the sacred writers — that they followed the Spirit of God as they wrote, in such sort that God is the principal cause of all that Scripture means and says; but he also accurately describes what pertains to each individual writer. In each case Jerome shows us how, in composition, in language, in style and mode of expression, each of them uses his own gifts and powers; hence he is able to portray and describe for us their individual character, almost their very features; this is especially so in his treatment of the Prophets and of St. Paul. This partnership of God and man in the production of a work in common Jerome illustrates by the case of a workman who uses instruments for the production of his work; for he says that whatsoever the sacred authors say “Is the word of God, and not their own; and what the Lord says by their mouths He says, as it were, by means of an instrument.”[19]

9. If we ask how we are to explain this power and action of God, the principal cause, on the sacred writers we shall find that St. Jerome in no wise differs from the common teaching of the Catholic Church. For he holds that God, through His grace, illumines the writer's mind regarding the particular truth which, “in the person of God,” he is to set before men; he holds, moreover, that God moves the writer's will — nay, even impels it — to write; finally, that God abides with him unceasingly, in unique fashion, until his task is accomplished. Whence the Saint infers the supreme excellence and dignity of Scripture, and declares that knowledge of it is to be likened to the “treasure”[20] and the “pearl beyond price,”[21] since in them are to be found the riches of Christ[22] and “silver wherewith to adorn God's house.”[23]

10. Jerome also insists on the supereminent authority of Scripture. When controversy arose he had recourse to the Bible as a storehouse of arguments, and he used its testimony as a weapon

for refuting his adversaries' arguments, because he held that the Bible's witness afforded solid and irrefutable arguments. Thus, when Helvidius denied the perpetual virginity of the Mother of God, Jerome was content simply to reply:

Just as we do not deny these things which are written, so do we repudiate things that are not written. That God was born of a Virgin we believe, because we read it. That Mary was married after His birth we do not believe because we do not read it.[24]

11. In the same fashion he undertakes to defend against Jovinian, with precisely the same weapons, the Catholic doctrines of the virginal state, of perseverance, of abstinence, and of the merit of good works:

In refuting his statements I shall rely especially on the testimony of Scripture, lest he should grumble and complain that he has been vanquished rather by my eloquence than by the truth.[25]

12. So, too, when defending himself against the same Helvidius, he says: “He was, you might say, begged to yield to me, and be led away as a willing and unresisting captive in the bonds of truth.”[26] Again, “We must not follow the errors of our parents, nor of those who have gone before us; we have the authority of the Scriptures and God's teaching to command us.”[27] Once more, when showing Fabiola how to deal with critics, he says:

When you are really instructed in the Divine Scriptures, and have realized that its laws and testimonies are the bonds of truth, then you can contend with adversaries; then you will fetter them and lead them bound into captivity; then of the foes you have made captive you will make freemen of God.[28]

13. Jerome further shows that the immunity of Scripture from error or deception is necessarily bound up with its Divine inspiration and supreme authority. He says he had learnt this in the most celebrated schools, whether of East or West, and that it was taught him as the doctrine of the Fathers, and generally received. Thus when, at the instance of Pope Damasus, he had begun correcting the Latin text of the New Testament, and certain “manikins” had vehemently attacked him for “making corrections in the Gospels in face of the authority of the Fathers and of general opinion,” Jerome briefly replied that he was not so utterly stupid nor so grossly uneducated as to imagine that the Lord’s words needed any correction or were not divinely inspired.[29] Similarly, when explaining Ezechiel’s first vision as portraying the Four Gospels, he remarks:

That the entire body and the back were full of eyes will be plain to anybody who realizes that there is nought in the Gospels which does not shine and illumine the world by its splendor, so that even things that seem trifling and unimportant shine with the majesty of the Holy Spirit.[30]

14. What he has said here of the Gospels he applies in his Commentaries to the rest of the Lord’s words; he regards it as the very rule and foundation of Catholic interpretation; indeed, for Jerome, a true prophet was to be distinguished from a false by this very note of truth:[31] “The Lord’s words are true; for Him to say it, means that it is.”[32] Again, “Scripture cannot lie”:[33] it is wrong to say Scripture lies, nay, it is impious even to admit the very notion of error where the Bible is concerned.[34] “The Apostles,” he says, “are one thing; other writers” — that is, profane writers — “are another;”[35] “the former always tell the truth; the latter — as being mere men — sometimes err,”[36] and though many things are said in the Bible which seem incredible, yet they are true:[37] in this “word of truth” you cannot find things or statements which are contradictory, “there is nothing discordant nor conflicting”:[38] consequently, “when Scripture seems to be in conflict with itself both passages are true despite their diversity.”[39]

15. Holding principles like these, Jerome was compelled, when he discovered apparent discrepancies in the Sacred Books, to use every endeavor to unravel the difficulty. If he felt that he had not satisfactorily settled the problem, he would return to it again and again, not always, indeed, with the happiest results. Yet he would never accuse the sacred writers of the slightest mistake — “that we leave to impious folk like Celsus, Porphyry, and Julian.”[40] Here he is in full agreement with Augustine, who wrote to Jerome that to the Sacred Books alone had he been wont to accord such honor and reverence as firmly to believe that none of their writers had ever fallen into any error; and that consequently, if in the said books he came across anything which seemed to run counter to the truth, he did not think that that was really the case, but either that his copy was defective or that the translator had made a mistake, or again, that he himself had failed to understand. He continues:

Nor do I deem that you think otherwise. Indeed, I absolutely decline to think that you would have people read your own books in the same way as they read those of the Prophets and Apostles; the idea that these latter could contain any errors is impious.[41]

16. St. Jerome’s teaching on this point serves to confirm and illustrate what our predecessor of happy memory, Leo XIII, declared to be the ancient and traditional belief of the Church touching the absolute immunity of Scripture from error:

So far is it from being the case that error can be compatible with inspiration, that, on the contrary, it not only of its very nature precludes the presence of error, but as necessarily excludes it and forbids it as God, the Supreme Truth, necessarily cannot be the Author of error.

17. Then, after giving the definitions of the Councils of Florence and Trent, confirmed by the Council of the Vatican, Pope Leo continues:

Consequently it is not to the point to suggest that the Holy Spirit used men as His instruments for writing, and that therefore, while no error is referable to the primary Author, it may well be due to the inspired authors themselves. For by supernatural power the Holy Spirit so stirred them and moved them to write, so assisted them as they wrote, that their minds could rightly conceive only those and all those things which He himself bade them conceive; only such things could they faithfully commit to writing and aptly express with unerring truth; else God would not be the Author of the entirety of Sacred Scripture.[42]

18. But although these words of our predecessor leave no room for doubt or dispute, it grieves us to find that not only men outside, but even children of the Catholic Church — nay, what is a peculiar sorrow to us, even clerics and professors of sacred learning — who in their own conceit either openly repudiate or at least attack in secret the Church's teaching on this point.

We warmly commend, of course, those who, with the assistance of critical methods, seek to discover new ways of explaining the difficulties in Holy Scripture, whether for their own guidance or to help others. But we remind them that they will only come to miserable grief if they neglect our predecessor's injunctions and overstep the limits set by the Fathers.

19. Yet no one can pretend that certain recent writers really adhere to these limitations. For while conceding that inspiration extends to every phrase — and, indeed, to every single word of Scripture — yet, by endeavoring to distinguish between what they style the primary or religious and the secondary or profane element in the Bible, they claim that the effect of inspiration — namely, absolute truth and immunity from error — are to be restricted to that primary or religious element. Their notion is that only what concerns religion is intended and taught by God in Scripture, and that all the rest — things concerning “profane knowledge,” the garments in which Divine truth is presented — God merely permits, and even leaves to the individual author's greater or less knowledge. Small wonder, then, that in their view a considerable number of things occur in the Bible touching physical science, history and the like, which cannot be reconciled with modern progress in science!

20. Some even maintain that these views do not conflict with what our predecessor laid down since — so they claim — he said that the sacred writers spoke in accordance with the external — and thus deceptive — appearance of things in nature. But the Pontiff's own words show that this is a rash and false deduction. For sound philosophy teaches that the senses can never be deceived as regards their own proper and immediate object. Therefore, from the merely external appearance of things — of which, of course, we have always to take account as Leo XIII, following in the footsteps of St. Augustine and St. Thomas, most wisely remarks — we can never conclude that there is any error in Sacred Scripture.

21. Moreover, our predecessor, sweeping aside all such distinctions between what these critics are pleased to call primary and secondary elements, says in no ambiguous fashion that “those who fancy that when it is a question of the truth of certain expressions we have not got to consider so much what God said as why He said it,” are very far indeed from the truth. He also teaches that Divine inspiration extends to every part of the Bible without the slightest exception, and that no error can occur in the inspired text: “It would be wholly impious to limit inspiration to certain portions only of Scripture or to concede that the sacred authors themselves could have erred.”[43]

22. Those, too, who hold that the historical portions of Scripture do not rest on the absolute truth of the facts but merely upon what they are pleased to term their relative truth, namely, what people then commonly thought, are — no less than are the aforementioned critics — out of harmony with the Church's teaching, which is endorsed by the testimony of Jerome and other Fathers. Yet they are not afraid to deduce such views from the words of Leo XIII on the ground that he allowed that the principles he had laid down touching the things of nature could be applied to historical things as well. Hence they maintain that precisely as the sacred writers spoke of physical things according to appearance, so, too, while ignorant of the facts, they narrated them in accordance with general opinion or even on baseless evidence; neither do they tell us the sources whence they derived their knowledge, nor do they make other peoples' narrative their own. Such views are clearly false, and constitute a calumny on our predecessor. After all, what analogy is there between physics and history? For whereas physics is concerned with “sensible appearances” and must consequently square with phenomena, history on the contrary,

must square with the facts, since history is the written account of events as they actually occurred. If we were to accept such views, how could we maintain the truth insisted on throughout Leo XIII's Encyclical — viz. that the sacred narrative is absolutely free from error?

23. And if Leo XIII does say that we can apply to history and cognate subjects the same principles which hold good for science, he yet does not lay this down as a universal law, but simply says that we can apply a like line of argument when refuting the fallacies of adversaries and defending the historical truth of Scripture from their assaults.

24. Nor do modern innovators stop here: they even try to claim St. Jerome as a patron of their views on the ground that he maintained that historic truth and sequence were not observed in the Bible, “precisely as things actually took place, but in accordance with what men thought at that time,” and that he even held that this was the true norm for history.[44] A strange distortion of St. Jerome's words! He does not say that when giving us an account of events the writer was ignorant of the truth and simply adopted the false views then current; he merely says that in giving names to persons or things he followed general custom. Thus the Evangelist calls St. Joseph the father of Jesus, but what he meant by the title “father” here is abundantly clear from the whole context. For St. Jerome “the true norm of history” is this: when it is question of such appellatives (as “father,” etc), and when there is no danger or error, then a writer must adopt the ordinary forms of speech simply because such forms of speech are in ordinary use. More than this: Jerome maintains that belief in the Biblical narrative is as necessary to salvation as is belief in the doctrines of the faith; thus in his Commentary on the Epistle to Philemon he says:

“What I mean is this: Does any man believe in God the Creator? He cannot do so unless he first believe that the things written of God's Saints are true.” He then gives examples from the Old Testament, and adds: “Now unless a man believes all these and other things too which are written of the Saints he cannot believe in the God of the Saints.”[45]

25. Thus St. Jerome is in complete agreement with St. Augustine, who sums up the general belief of Christian antiquity when he says:

Holy Scripture is invested with supreme authority by reason of its sure and momentous teachings regarding the faith. Whatever, then, it tells us of Enoch, Elias and Moses — that we believe. We do not, for instance, believe that God's Son was born of the Virgin Mary simply because He could not otherwise have appeared in the flesh and ‘walked amongst men’ — as Faustus would have it — but we believe it simply because it is written in Scripture; and unless we believe in Scripture we can neither be Christians nor be saved.[46]

26. Then there are other assailants of Holy Scripture who misuse principles — which are only sound, if kept within due bounds — in order to overturn the fundamental truth of the Bible and thus destroy Catholic teaching handed down by the Fathers. If Jerome were living now he would sharpen his keenest controversial weapons against people who set aside what is the mind and judgment of the Church, and take too ready a refuge in such notions as “implicit quotations” or “pseudo-historical narratives,” or in “kinds of literature” in the Bible such as cannot be reconciled with the entire and perfect truth of God's word, or who suggest such origins of the Bible as must inevitably weaken — if not destroy — its authority.

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27. What can we say of men who in expounding the very Gospels so whittle away the human trust we should repose in it as to overturn Divine faith in it? They refuse to allow that the things which Christ said or did have come down to us unchanged and entire through witnesses who carefully committed to writing what they themselves had seen or heard. They maintain — and particularly in their treatment of the Fourth Gospel — that much is due of course to the Evangelists — who, however, added much from their own imaginations; but much, too, is due to narratives compiled by the faithful at other periods, the result, of course, being that the twin streams now flowing in the same channel cannot be distinguished from one another. Not thus did Jerome and Augustine and the other Doctors of the Church understand the historical trustworthiness of the Gospels; yet of it one wrote: “He who saw it has borne witness, and his witness is true; and he knows that he tells the truth, and you also may believe” an. 19:35). So, too, St. Jerome: after rebuking the heretical framers of the apocryphal Gospels

for “attempting rather to fill up the story than to tell it truly,”[47] he says of the Canonical Scriptures: “None can doubt but that what is written took place.”[48] Here again he is in fullest harmony with Augustine, who so beautifully says: “These things are true; they are faithfully and truthfully written of Christ; so that whosoever believes His Gospel may be thereby instructed in the truth and misled by no lie.”[49]

28. All this shows us how earnestly we must strive to avoid, as children of the Church, this insane freedom in ventilating opinions which the Fathers were careful to shun. This we shall more readily achieve if you, Venerable Brethren, will make both clergy and laity committed to your care by the Holy Spirit realize that neither Jerome nor the other Fathers of the Church learned their doctrine touching Holy Scripture save in the school of the Divine Master Himself. We know what He felt about Holy Scripture: when He said, “It is written,” and “the Scripture must needs be fulfilled,” we have therein an argument which admits of no exception and which should put an end to all controversy.

29. Yet it is worthwhile dwelling on this point a little: when Christ preached to the people, whether on the Mount by the lakeside, or in the synagogue at Nazareth, or in His own city of Capharnaum, He took His points and His arguments from the Bible. From the same source came His weapons when disputing with the Scribes and Pharisees. Whether teaching or disputing He quotes from all parts of Scripture and takes His example from it; He quotes it as an argument which must be accepted. He refers without any discrimination of sources to the stories of Jonas and the Ninivites, of the Queen of Sheba and Solomon, of Elias and Eliseus, of David and of Noe, of Lot and the Sodomites, and even of Lot’s wife. (cf. Mt. 12:3, 39-42; Lk. 17:26-29, 32). How solemn His witness to the truth of the sacred books: “One jot, or one tittle shall not pass of the Law till all be fulfilled” (Mt. 5:18); and again: “The Scripture cannot be broken” an. 10:35); and consequently: “He therefore that shall break one of these least commandments, and shall so teach men shall be called the least in the kingdom of heaven” (Mt. 5:19). Before His Ascension, too, when He would steep His Apostles in the same doctrine: “He opened their understanding that they might understand the Scriptures. And He said to them: thus it is written, and thus it behoved Christ to suffer, and to rise again from the dead the third day” (Lk. 24:45).

30. In a word, then: Jerome’s teaching on the superexcellence and truth of Scripture is Christ’s teaching. Wherefore we exhort all the Church’s children, and especially those whose duty it is to teach in seminaries, to follow closely in St. Jerome’s footsteps. If they will but do so they will learn to prize as he prized the treasure of the Scriptures, and will derive from them most abundant and blessed fruit.

31. Now, if we make use of the “Greatest of Doctors” as our guide and teacher we shall derive from so doing not only the gains signalized above, but others too, which cannot be regarded as trifling or few. What these gains are, Venerable Brethren, we will set out briefly. At the outset, then, we are deeply impressed by the intense love of the Bible which St. Jerome exhibits in his whole life and teaching: both are steeped in the Spirit of God. This intense love of the Bible he was ever striving to kindle in the hearts of the faithful, and his words on this subject to the maiden Demetrias are really addressed to us all: “Love the Bible and wisdom will love you; love it and it will preserve you; honor it and it will embrace you; these are the jewels which you should wear on your breast and in your ears.”[50]

32. His unceasing reading of the Bible and his painstaking study of each book — nay, of every phrase and word — gave him a knowledge of the text such as no other ecclesiastical writer of old possessed. It is due to this familiarity with the text and to his own acute judgment that the Vulgate version Jerome made is, in the judgment of all capable men, preferable to any other ancient version, since it appears to give us the sense of the original more accurately and with greater elegance than they. The said Vulgate, “approved by so many centuries of use in the Church” was pronounced by the Council of Trent “authentic,” and the same Council insisted that it was to be used in teaching and in the liturgy.[51] If God in His mercy grants us life, we sincerely hope to see an amended and faithfully restored edition. We have no doubt that when this arduous task — entrusted by our predecessor, Pius X, to the Benedictine Order — has been completed it will prove of great assistance in the study of the Bible.

33. But to return to St. Jerome’s love of the Bible: this is so conspicuous in his letters that they almost seem woven out of Scripture texts; and, as St. Bernard found no taste in things which did not echo the most sweet Name of Jesus, so no literature

made any appeal to Jerome unless it derived its light from Holy Scripture. Thus he wrote to Paulinus, formerly senator and even consul, and only recently converted to the faith:

If only you had this foundation (knowledge of Scripture); nay, more — if you would let Scripture give the finishing touches to your work — I should find nothing more beautiful, more learned, even nothing more Latin than your volumes. . . If you could but add to your wisdom and eloquence study of and real acquaintance with Holy Scripture, we should speedily have to acknowledge you a leader amongst us.[52]

34. How we are to seek for this great treasure, given as it is by our Father in heaven for our solace during this earthly pilgrimage, St. Jerome's example shows us. First, we must be well prepared and must possess a good will. Thus Jerome himself, immediately on his baptism, determined to remove whatever might prove a hindrance to his ambitions in this respect. Like the men who found a treasure and "for joy thereof went and sold all that he had and bought that field" (Mt. 13:44), so did Jerome say farewell to the idle pleasures of this passing world; he went into the desert, and since he realized what risks he had run in the past through the allurements of vice, he adopted a most severe style of life. With all obstacles thus removed he prepared his soul for "the knowledge of Jesus Christ" and for putting on Him Who was "meek and humble of heart." But he went through what Augustine also experienced when he took up the study of Scripture. For the latter has told us how, steeped as a youth in Cicero and profane authors, the Bible seemed to him unfit to be compared with Cicero.

My swelling pride shrank from its modest garb, while my gaze could not pierce to what the latter hid. Of a truth Scripture was meant to grow up with the childlike; but then I could not be childlike; turgid eloquence appealed mightily to me.[53]

So, too, St. Jerome; even though withdrawn into the desert he still found such delight in profane literature that at first he failed to discern the lowly Christ in His lowly Scriptures:

Wretch that I was! I read Cicero even before I broke my fast! And after the long night-watches, when memory of my past sins wrung tears from my soul, even then I took up my Plautus! Then perhaps I would come to my senses and would start reading the Prophets. But their uncouth language made me shiver, and, since blind eyes do not see the light, I blamed the sun and not my own eyes.[54]

35. But in a brief space Jerome became so enamored of the "folly of the Cross" that he himself serves as a proof of the extent to which a humble and devout frame of mind is conducive to the understanding of Holy Scripture. He realized that "in expounding Scripture we need God's Holy Spirit";[55] he saw that one cannot otherwise read or understand it "than the Holy Spirit by Whom it was written demands." [56] Consequently, he was ever humbly praying for God's assistance and for the light of the Holy Spirit, and asking his friends to do the same for him. We find him commending to the Divine assistance and to his brethren's prayers his Commentaries on various books as he began them, and then rendering God due thanks when completed.

36. As he trusted to God's grace, so too did he rely upon the authority of his predecessors: "What I have learned I did not teach myself — a wretchedly presumptuous teacher! — but I learned it from illustrious men in the Church." [57] Again: "In studying Scripture I never trusted to myself." [58] To Theophilus, Bishop of Alexandria, he imparted the rule he had laid down for his own student life: "It has always been my custom to fight for the prerogatives of a Christian, not to overpass the limits set by the Fathers, always to bear in mind that Roman faith praised by the Apostle." [59]

37. He ever paid submissive homage to the Church, our supreme teacher through the Roman Pontiffs. Thus, with a view to putting an end to the controversy raging in the East concerning the mystery of the Holy Trinity, he submitted the question to the Roman See for settlement, and wrote from the Syrian desert to Pope Damasus as follows:

I decided, therefore, to consult the Chair of Peter and that Roman faith which the Apostle praised; I ask for my soul's food from that city wherein I first put on the garment of Christ. . . I, who follow no other leader save Christ, associate myself with Your Blessedness, in communion, that is, with the Chair of Peter. For I know the Church was built upon that Rock. . . I beg you to settle this dispute. If you desire it I shall not be afraid to say there are Three Hypostases. If it is your wish let them

draw up a Symbol of faith subsequent to that of Nicaea, and let us orthodox praise God in the same form of words as the Arians employ.[60]

38. And in his next letter: “Meanwhile I keep crying out, ‘Any man who is joined to Peter’s Chair, he is my man’.”[61] Since he had learnt this “rule of faith” from his study of the Bible, he was able to refute a false interpretation of a Biblical text with the simple remark: “Yes, but the Church of God does not admit that.”[62] When, again, Vigilantius quoted an Apocryphal book, Jerome was content to reply: “A book I have never so much as read! For what is the good of soiling one’s hands with a book the Church does not receive?”[63] With his strong insistence on adhering to the integrity of the faith, it is not to be wondered at that he attacked vehemently those who left the Church; he promptly regarded them as his own personal enemies. “To put it briefly,” he says, “I have never spared heretics, and have always striven to regard the Church’s enemies as my own.”[64] To Rufinus he writes: “There is one point in which I cannot agree with you: you ask me to spare heretics — or, in other words — not to prove myself a Catholic.”[65] Yet at the same time Jerome deplored the lamentable state of heretics, and adjured them to return to their sorrowing Mother, the one source of salvation;[66] he prayed, too, with all earnestness for the conversion of those “who had quitted the Church and put away the Holy Spirit’s teaching to follow their own notions.”[67]

39. Was there ever a time, Venerable Brethren, when there was greater call than now for us all, lay and cleric alike, to imbibe the spirit of this “Greatest of Doctors”? For there are many contumacious folk now who sneer at the authority and government of God, Who has revealed Himself, and of the Church which teaches. You know — for Leo XIII warned us — “how insistently men fight against us; You know the arms and arts they rely upon.”[68] It is your duty, then, to train as many really fit defenders of this holiest of causes as you can. They must be ready to combat not only those who deny the existence of the Supernatural Order altogether, and are thus led to deny the existence of any divine revelation or inspiration, but those, too, who — through an itching desire for novelty — venture to interpret the sacred books as though they were of purely human origin; Those, too, who scoff at opinions held of old in the Church, or who, through contempt of its teaching office, either reckon little of, or silently disregard, or at least obstinately endeavor to adapt to their own views, the Constitutions of the Apostolic See or the decisions of the Pontifical Biblical Commission.

Would that all Catholics would cling to St. Jerome’s golden rule and obediently listen to their Mother’s words, so as modestly to keep within the bounds marked out by the Fathers and ratified by the Church.

40. To return, however, to the question of the formation of Biblical students. We must lay the foundations in piety and humility of mind; only when we have done that does St. Jerome invite us to study the Bible. In the first place, he insists, in season and out, on daily reading of the text. “Provided,” he says, “our bodies are not the slaves of sin, wisdom will come to us; but exercise your mind, feed it daily with Holy Scripture.”[69] And again: “We have got, then, to read Holy Scripture assiduously; we have got to meditate on the Law of God day and night so that, as expert money-changers, we may be able to detect false coin from true.”[70]

41. For matrons and maidens alike he lays down the same rule. Thus, writing to the Roman matron Laeta about her daughter’s training, he says:

Every day she should give you a definite account of her Bible-reading . . . For her the Bible must take the place of silks and jewels . . . Let her learn the Psalter first, and find her recreation in its songs; let her learn from Solomon’s Proverbs the way of life, from Ecclesiastes how to trample on the world. In Job she will find an example of patient virtue. Thence let her pass to the Gospels; they should always be in her hands. She should steep herself in the Acts and the Epistles. And when she has enriched her soul with these treasures she should commit to memory the Prophets, the Heptateuch, Kings and Chronicles, Esdras and Esther: then she can learn the Cantic of Canticles without any fear”[71]

42. He says the same to Eustochium: “Read assiduously and learn as much as you can. Let sleep find you holding your Bible, and when your head nods let it be resting on the sacred page.”[72]

When he sent Eustochium the epitaph he had composed for her mother Paula, he especially praised that holy woman for having so wholeheartedly devoted herself and her daughter to Bible study that she knew the Bible through and through, and had committed it to memory. He continues:

I will tell you another thing about her, though evil-disposed people may cavil at it: she determined to learn Hebrew, a language which I myself, with immense labor and toil from my youth upwards, have only partly learned, and which I even now dare not cease studying lest it should quit me. But Paula learned it, and so well that she could chant the Psalms in Hebrew, and could speak it, too, without any trace of a Latin accent. We can see the same thing even now in her daughter Eustochium.[73]

43. He tells us much the same of Marcella, who also knew the Bible exceedingly well.[74] And none can fail to see what profit and sweet tranquillity must result in well-disposed souls from such devout reading of the Bible. Whosoever comes to it in piety, faith and humility, and with determination to make progress in it, will assuredly find therein and will eat the “Bread that cometh down from heaven” an. 6:33); he will, in his own person, experience the truth of David’s words: “The hidden and uncertain things of Thy Wisdom Thou hast made manifest to me!” (Ps. 50:8), for this table of the “Divine Word” does really “contain holy teaching, teach the true faith, and lead us unfalteringly beyond the veil into the Holy of Holies.”[75]

Hence, as far as in us lies, we, Venerable 186 Brethren, shall, with St. Jerome as our guide, never desist from urging the faithful to read daily the Gospels, the Acts and the Epistles, so as to gather thence food for their souls.

44. Our thoughts naturally turn just now to the Society of St. Jerome, which we ourselves were instrumental in founding; its success has gladdened us, and we trust that the future will see a great impulse given to it.

The object of this Society is to put into the hands of as many people as possible the Gospels and Acts, so that every Christian family may have them and become accustomed to reading them. This we have much at heart, for we have seen how useful it is. We earnestly hope, then, that similar Societies will be founded in your dioceses and affiliated to the parent Society here. Commendation, too, is due to Catholics in other countries who have published the entire New Testament, as well as selected portions of the Old, in neat and simple form so as to popularize their use. Much again must accrue to the Church of God when numbers of people thus approach this table of heavenly instruction which the Lord provided through the ministry of His Prophets, Apostles and Doctors for the entire Christian world.

45. If, then, St. Jerome begs for assiduous reading of the Bible by the faithful in general, he insists on it for those who are called to “bear the yoke of Christ” and preach His word. His words to Rusticus the monk apply to all clerics:

So long as you are in your own country regard you cell as your orchard; there you can gather Scripture’s various fruits and enjoy the pleasures it affords you. Always have a book in your hands and read it; learn the Psalter by heart; pray unceasingly; watch over your senses lest idle thoughts creep in.[76] Similarly to Nepotian:

Constantly read the Bible; in fact, have it always in your hands. Learn what you have got to teach. Get firm hold of that “faithful word that is according to doctrine, that you may be able to exhort in sound doctrine and convince the gainsayers.”[77]

When reminding Paulinus of the lessons St. Paul gave to Timothy and Titus, and which he himself had derived from the Bible, Jerome says:

A mere holy rusticity only avails the man himself; but however much a life so meritorious may serve to build up the Church of God, it does as much harm to the Church if it fails to “resist the gainsayer.” Malachias the Prophet says, or rather the Lord says it by Malachias: “Ask for the Law from the priests.” For it is the priest’s duty to give an answer when asked about the Law. In Deuteronomy we read: “Ask thy father and he will tell thee; ask the priests and they will tell thee. . .” Daniel, too, at the close of his glorious vision, declares that “the just shall shine like stars and they that are learned as the brightness

of the firmament.” What a vast difference, then, between a righteous rusticity and a learned righteousness! The former likened to the stars; the latter to the heavens themselves![78]

He writes ironically to Marcella about the “self-righteous lack of education” noticeable in some clerics, who “think that to be without culture and to be holy are the same thing, and who dub themselves ‘disciples of the fisherman’; as though they were holy simply because ignorant!”[79]

Nor is it only the “uncultured” whom Jerome condemns. Learned clerics sin through ignorance of the Bible; therefore he demands of them an assiduous reading of the text.

46. Strive, then, Venerable Brethren, to bring home to your clerics and priests these teachings of the Sainted Commentator. You have to remind them constantly of the demands made by their divine vocation if they would be worthy of it: “The lips of the priest shall keep knowledge, and men shall ask the Law at his mouth, for he is the Angel of the Lord of hosts” (Mal. 2:7). They must realize, then, that they cannot neglect study of the Bible, and that this can only be undertaken along the lines laid down by Leo XIII in his Encyclical *Providentissimus Deus*. [80] They cannot do this better than by frequenting the Biblical Institute established by our predecessor, Pius X, in accordance with the wishes of Leo XIII. As the experience of the past ten years has shown, it has proved a great gain to the Church. Not all, however, can avail themselves of this. It will be well, then, Venerable Brethren, that picked men, both of the secular and regular clergy, should come to Rome for Biblical study. All will not come with the same object. Some, in accordance with the real purpose of the Institute, will so devote themselves to Biblical study that “afterwards, both in private and in public, whether by writing or by teaching, whether as professors in Catholic schools or by writing in defense of Catholic truth, they may be able worthily to uphold the cause of Biblical study.” Others, however, already priests, will obtain here a wider knowledge of the Bible than they were able to acquire during their theological course; they will gain, too, an acquaintance with the great commentators and with Biblical history and geography. Such knowledge will avail them much in their ministry; they will be “instructed to every good work.” [81]

47. We learn, then, from St. Jerome’s example and teaching the qualities required in one who would devote himself to Biblical study. But what, in his view, is the goal of such study? First, that from the Bible’s pages we learn spiritual perfection. Meditating as he did day and night on the Law of the Lord and on His Scriptures, Jerome himself found there the “Bread that cometh down from heaven,” the manna containing all delights. [82] And we certainly cannot do without that bread. How can a cleric teach others the way of salvation if through neglect of meditation on God’s word he fails to teach himself? What confidence can he have that, when ministering to others, he is really “a leader of the blind, a light to them that are in darkness, an instructor of the foolish, having the form of knowledge and of truth in the law,” if he is unwilling to study the said Law and thus shuts the door on any divine illumination on it?

Alas! many of God’s ministers, through never looking at their Bible, perish themselves and allow many others to perish also. “The children have asked for bread, and there was none to break it unto them” (Lam. 4:4); and “With desolation is all the land made desolate, for there is none that meditateth in the heart” (Jer. 12:11).

48. Secondly, it is from the Bible that we gather confirmations and illustrations of any particular doctrine we wish to defend. In this Jerome was marvelously expert. When disputing with the heretics of his day he refuted them by singularly apt and weighty arguments drawn from the Bible. If men of the present age would but imitate him in this we should see realized what our predecessor, Leo XIII, in his Encyclical, *Providentissimus Deus*, said was so eminently desirable: “The Bible influencing our theological teaching and indeed becoming its very soul.” [83]

49. Lastly, the real value of the Bible is for our preaching — if the latter is to be fruitful. On this point it is a pleasure to illustrate from Jerome what we ourselves said in our Encyclical on “preaching the Word of God,” entitled *Humani generis*. How insistently Jerome urges on priests assiduous reading of the Bible if they would worthily teach and preach! Their words will have neither value nor weight nor any power to touch men’s souls save in proportion as they are “informed” by Holy Scripture: “Let a priest’s speech be seasoned with the Bible,” [84] for “the Scriptures are a trumpet that stirs us with a mighty

voice and penetrates to the soul of them that believe,”[85] and “nothing so strikes home as an example taken from the Bible.”[86]

50. These mainly concern the exegetes, yet preachers, too, must always bear them in mind. Jerome’s first rule is careful study of the actual words so that we may be perfectly certain what the writer really does say. He was most careful to consult the original text, to compare various versions, and, if he discovered any mistake in them, to explain it and thus make the text perfectly clear. The precise meaning, too, that attaches to particular words has to be worked out, for “when discussing Holy Scripture it is not words we want so much as the meaning of words.”[87] We do not for a moment deny that Jerome, in imitation of Latin and Greek doctors before him, leaned too much, especially at the outset, towards allegorical interpretations. But his love of the Bible, his unceasing toil in reading and re-reading it and weighing its meaning, compelled him to an ever-growing appreciation of its literal sense and to the 88 formulation of sound principles regarding it. These we set down here, for they provide a safe path for us all to follow in getting from the Sacred Books their full meaning.

In the first place, then, we must study the literal or historical meaning:

I earnestly warn the prudent reader not to pay attention to superstitious interpretations such as are given cut and dried according to some interpreter’s fancy. He should study the beginning, middle, and end, and so form a connected idea of the whole of what he finds written.[88]

51. Jerome then goes on to say that all interpretation rests on the literal sense,[89] and that we are not to think that there is no literal sense merely because a thing is said metaphorically, for “the history itself is often presented in metaphorical dress and described figuratively.”[90] Indeed, he himself affords the best refutation of those who maintain that he says that certain passages have no historical meaning: “We are not rejecting the history, we are merely giving a spiritual interpretation of it.”[91] Once, however, he has firmly established the literal or historical meaning, Jerome goes on to seek our deeper and hidden meanings, as to nourish his mind with more delicate food. Thus he says of the Book of Proverbs — and he makes the same remark about other parts of the Bible — that we must not stop at the simple literal sense: “Just as we have to seek gold in the earth, for the kernel in the shell, for the chestnut’s hidden fruit beneath its hairy coverings, so in Holy Scripture we have to dig deep for its divine meaning.”[92]

52. When teaching Paulinus “how to make true progress in the Bible,” he says: “Everything we read in the Sacred Books shines and glitters even in its outer shell; but the marrow of it is sweeter. If you want the kernel you must break the shell.”[93]

At the same time, he insists that in searching for this deeper meaning we must proceed in due order, “lest in our search for spiritual riches we seem to despise the history as poverty-stricken.”[94] Consequently he repudiates many mystical interpretations alleged by ancient writers; for he feels that they are not sufficiently based on the literal meaning:

When all these promises of which the Prophets sang are regarded not merely as empty sounds or idle tropological expressions, but as established on earth and having solid historical foundations, then, can we put on them the coping-stone of a spiritual interpretation.[95]

53. On this point he makes the wise remark that we ought not to desert the path mapped out by Christ and His Apostles, who, while regarding the Old Testament as preparing for and foreshadowing the New Covenant, and whilst consequently explaining various passages in the former as figurative, yet do not give a figurative interpretation of all alike. In confirmation of this he often refers us to St. Paul, who, when “explaining the mystery of Adam and Eve, did not deny that they were formed, but on that historical basis erected a spiritual interpretation, and said: ‘Therefore shall a man leave,’ etc.”[96]

54. If only Biblical students and preachers would but follow this example of Christ and His Apostles; if they would but obey the directions of Leo XIII, and not neglect “those allegorical or similar explanations which the Fathers have given, especially when these are based on the literal sense, and are supported by weighty authority”:[97] if they would pass from the literal to the more profound meaning in temperate fashion, and thus lift themselves to a higher plane, they would, with St. Jerome,

realize how true are St. Paul's words: "All Scripture is inspired by God and useful for teaching, for reproof, for correction, for instruction in justice" (2 Tim. 3: 16).

They would, too, derive abundant help from the infinite treasury of facts and ideas in the Bible, and would thence be able to mold firmly but gently the lives and characters of the faithful.

55. As for methods of expounding Holy Scripture — "for amongst the dispensers of the mysteries of God it is required that a man be found faithful" — St. Jerome lays down that we have got to keep to the "true interpretation, and that the real function of a commentator is to set forth not what he himself would like his author to mean, but what he really does mean." [98]

And he continues: "It is dangerous to speak in the Church, lest through some faulty interpretation we make Christ's Gospel into man's Gospel." [99] And again: "In explaining the Bible we need no florid oratorical composition, but that learned simplicity which is truth." [100]

This ideal he ever kept before him; he acknowledges that in his Commentaries he "seeks no praise, but so to set out what another has well said that it may be understood in the sense in which it was said." [101] He further demands of an expositor of Scripture a style which, "while leaving no impression of haziness. . . yet explains things, sets out the meaning, clears up obscurities, and is not mere verbiage." [102]

56. And here we may set down some passages from his writings which will serve to show to what an extent he shrank from that declamatory kind of eloquence which simply aims at winning empty applause by an equally empty and noisy flow of words. He says to Nepotian:

I do not want you to be a declaimer or a garrulous brawler; rather be skilled in the Mysteries, learned in the Sacraments of God. To make the populace gape by spinning words and speaking like a whirlwind is only worthy of empty-headed men. [103]

And once more:

Students ordained at this time seem not to think how they may get at the real marrow of Holy Scripture, but how best they may make peoples' ears tingle by their flowery declamations! [104]

Again:

I prefer to say nothing of men who, like myself, have passed from profane literature to Biblical study, but who, if they happen once to have caught men's ears by their ornate sermons, straightway begin to fancy that whatsoever they say is God's law. Apparently they do not think it worth while to discover what the Prophets and Apostles really meant; they are content to string together texts made to fit the meaning they want. One would almost fancy that instead of being a degraded species of oratory, it must be a fine thing to pervert the meaning of the text and compel the reluctant Scripture to yield the meaning one wants! [105]

57. "As a matter of fact, mere loquacity would not win any credit unless backed by Scriptural authority, that is, when men see that the speaker is trying to give his false doctrine Biblical support" (Tit. 1:10). Moreover, this garrulous eloquence and wordy rusticity "lacks biting power, has nothing vivid or life-giving in it; it is flaccid, languid and enervated; it is like boiled herbs and grass, which speedily dry up and wither away." [106]

On the contrary the Gospel teaching is straightforward, it is like that "least of all seeds" — the mustard seed — "no mere vegetable, but something that 'grows into a tree so that the birds of the air come and dwell in its branches'." [107] The consequence is that everybody hears gladly this simple and holy fashion of speech, for it is clear and has real beauty without artificiality:

There are certain eloquent folk who puff out their cheeks and produce a foaming torrent of words; may they win all the eulogiums they crave for! For myself, I prefer so to speak that I may be intelligible; when I discuss the Bible I prefer the Bible's simplicity[108]. . . A cleric's exposition of the Bible should, of course, have a certain becoming eloquence; but he must keep this in the background, for he must ever have in view the human race and not the leisurely philosophical schools with their choice coterie of disciples.[109]

If the younger clergy would but strive to reduce principles like these to practice, and if their elders would keep such principles before their eyes, we are well assured that they would prove of very real assistance to those to whom they minister.

58. It only remains for us, Venerable Brethren, to refer to those "sweet fruits" which Jerome gathered from "the bitter seed" of literature. For we confidently hope that his example will fire both clergy and laity with enthusiasm for the study of the Bible. It will be better, however, for you to gather from the lips of the saintly hermit rather than from our words what real spiritual delight he found in the Bible and its study. Notice, then, in what strain he writes to Paulinus, "my companion, friend, and fellow mystic": "I beseech you to live amidst these things. To meditate on them, to know nought else, to have no other interests, this is really a foretaste of the joys of heaven."[110]

59. He says much the same to his pupil Paula: Tell me whether you know of anything more sacred than this sacred mystery, anything more delightful than the pleasure found herein? What food, what honey could be sweeter than to learn of God's Providence, to enter into His shrine and look into the mind of the Creator, to listen to the Lord's words at which the wise of this world laugh, but which really are full of spiritual teaching? Others may have their wealth, may drink out of jeweled cups, be clad in silks, enjoy popular applause, find it impossible to exhaust their wealth by dissipating it in pleasures of all kinds; but our delight is to meditate on the Law of the Lord day and night, to knock at His door when shut, to receive our food from the Trinity of Persons, and, under the guidance of the Lord, trample under foot the swelling tumults of this world.[111]

And in his Commentary on the Epistle to the Ephesians, which he dedicated to Paula and her daughter Eustochium, he says: "If aught could sustain and support a wise man in this life or help him to preserve his equanimity amid the conflicts of the world, it is, I reckon, meditation on and knowledge of the Bible." [112]

60. And so it was with Jerome himself: afflicted with many mental anxieties and bodily pains, he yet ever enjoyed an interior peace. Nor was this due simply to some idle pleasure he found in such studies: it sprang from love of God and it worked itself out in an earnest love of God's Church — the divinely appointed guardian of God's Word. For in the Books of both Testaments Jerome saw the Church of God foretold. Did not practically every one of the illustrious and sainted women who hold a place of honor in the Old Testament prefigure the Church, God's Spouse? Did not the priesthood, the sacrifices, the solemnities, nay, nearly everything described in the Old Testament shadow forth that same Church? How many Psalms and Prophecies he saw fulfilled in that Church? To him it was clear that the Church's greatest privileges were set forth by Christ and His Apostles. Small wonder, then, that growing familiarity with the Bible meant for Jerome growing love of the Spouse of Christ. We have seen with what reverent yet enthusiastic love he attached himself to the Roman Church and to the See of Peter, how eagerly he attacked those who assailed her. So when applauding Augustine, his junior yet his fellow-soldier, and rejoicing in the fact that they were one in their hatred of heresy, he hails him with the words:

Well done! You are famous throughout the world. Catholics revere you and point you out as the establisher of the old-time faith; and — an even greater glory — all heretics hate you. And they hate me too; unable to slay us with the sword, they would that wishes could kill.[113]

Sulpicius Severus quotes Postumianus to the same effect:

His unceasing conflict with wicked men brings on him their hatred. Heretics hate him, for he never ceases attacking them; clerics hate him, for he assails their criminal lives. But all good men admire him and love him.[114]

And Jerome had to endure much from heretics and abandoned men, especially when the Pelagians laid waste the monastery at Bethlehem. Yet all this he bore with equanimity, like a man who would not hesitate to die for the faith:

I rejoice when I hear that my children are fighting for Christ. May He in whom we believe confirm our zeal so that we may gladly shed our blood for His faith. Our very home is — as far as worldly belongings go — completely ruined by the heretics; yet through Christ's mercy it is filled with spiritual riches. It is better to have to be content with dry bread than to lose one's faith.[115]

61. And while he never suffered errors to creep in unnoticed, he likewise never failed to lash with biting tongue any looseness in morals, for he was always anxious "to present," unto Christ "the Church in all her glory, not having spot or wrinkle or any such things, but that she might be holy and without blemish" (Eph. 5:27). How terribly he upbraids men who have degraded the dignity of the priesthood! With what vigor he inveighs against the pagan morals then infecting Rome! But he rightly felt that nothing could better avail to stem this flood of vice than the spectacle afforded by the real beauty of the Christian life; and that a love of what is really good is the best antidote to evil. Hence he urged that young people must be piously brought up, the married taught a holy integrity of life, pure souls have the beauty of virginity put before them, that the sweet austerity of an interior life should be extolled, and since the primal law of Christian religion was the combination of toil with charity, that if this could only be preserved human society would recover from its disturbed state. Of this charity he says very beautifully: "The believing soul is Christ's true temple. Adorn it, deck it out, offer your gifts to it, in it receive Christ. Of what profit to have your walls glittering with jewels while Christ dies of hunger in poverty?"[116]

62. As for toil, his whole life and not merely his writings afford the best example. Postumianus, who spent six months with him at Bethlehem, says: "He is wholly occupied in reading and with books; he rests neither day nor night; he is always either reading or writing something."[117] Jerome's love of the Church, too, shines out even in his Commentaries wherein he lets slip no opportunity for praising the Spouse of Christ:

The choicest things of all the nations have come and the Lord's House is filled with glory: that is, "the Church of the Living God, the pillar and the ground of truth." . . . With jewels like these is the Church richer than ever was the synagogue; with these living stones is the House of God built up and eternal peace bestowed upon her.[118]

Come, let us go up to the Mount of the Lord: for we must needs go up if we would come to Christ and to the House of the God of Jacob, to the Church which is "the pillar and ground of truth." [119]

By the Lord's voice is the Church established upon the rock, and her hath the King brought into His chamber, to her by secret condescension hath He put forth His hand through the lattices.[120]

63. Again and again, as in the passages just given, does Jerome celebrate the intimate union between Christ and His Church. For since the Head can never be separated from the mystical body, so, too, love of Christ is ever associated with zeal of His Church; and this love of Christ must ever be the chiefest and most agreeable result of a knowledge of Holy Scripture. So convinced indeed was Jerome that familiarity with the Bible was the royal road to the knowledge and love of Christ that he did not hesitate to say: "Ignorance of the Bible means ignorance of Christ." [121] And "what other life can there be without knowledge of the Bible wherein Christ, the life of them that believe, is set before us?" [122] Every single page of either Testament seems to center around Christ; hence Jerome, commenting on the words of the Apocalypse about the River and the Tree of Life, says:

One stream flows out from the throne of God, and that is the Grace of the Holy Spirit, and that grace of the Holy Spirit is in the Holy Scriptures, that is in the stream of the Scriptures. Yet has that stream twin banks, the Old Testament and the New, and the Tree planted on either side is Christ.[123]

64. Small wonder, then, if in his devout meditations he applied everything in the Bible to Christ:

When I read the Gospel and find there testimonies from the Law and from the Prophets, I see only Christ; I so see Moses and the Prophets and I understand them of Christ. Then when I come to the splendor of Christ Himself, and when I gaze at that glorious sunlight, I care not to look at the lamplight. For what light can a lamp give when lit in the daytime? If the sun shines out, the lamplight does not show. So, too, when Christ is present the Law and the Prophets do not show. Not that I would detract from the Law and the Prophets; rather do I praise them in that they show forth Christ. But I so read the Law and the Prophets as not to abide in them but from them to pass to Christ.[124]

65. Hence was Jerome wondrously uplifted to love for and knowledge of Christ through his study of the Bible in which he discovered the precious pearl of the Gospel: “There is one most priceless pearl: the knowledge of the Savior, the mystery of His Passion, the secret of His Resurrection.”[125] Burning as he did with the love of Christ we cannot but marvel that he, poor and lowly with Christ, with soul freed from earthly cares, sought Christ alone, by His spirit was he led, with Him he lived in closest intimacy, by imitating Him he would bear about the image of His sufferings in himself. For him nought more glorious than to suffer with and for Christ. Hence it was that when on Damasus’ death he, wounded and weary from evil men’s assaults, left Rome and wrote just before he embarked:

Though some fancy me a scoundrel and guilty of every crime — and, indeed, this is a small matter when I think of my sins — yet you do well when from your soul you reckon evil men good. Thank God I am deemed worthy to be hated by the world. . . What real sorrows have I to bear — I who fight for the Cross? Men heap false accusations on me; yet I know that through ill report and good report we win the kingdom of heaven.[126]

66. In like fashion does he exhort the maiden Eustochium to courageous and lifelong toil for Christ’s sake:

To become what the Martyrs, the Apostles, what even Christ Himself was, means immense labor — but what a reward! . . . What I have been saying to you will sound hard to one who does not love Christ. But those who consider worldly pomp a mere offscouring and all under the sun mere nothingness if only they may win Christ, those who are dead with Christ, have risen with Him and have crucified the flesh with its vices and concupiscences — they will echo the words: “Who shall separate us from the charity of Christ?”[127]

67. Immense, then, was the profit Jerome derived from reading Scripture; hence came those interior illuminations whereby he was ever more and more drawn to knowledge and love of Christ; hence, too, that love of prayer of which he has written so well; hence his wonderful familiarity with Christ, Whose sweetness drew him so that he ran unfalteringly along the arduous way of the Cross to the palm of victory. Hence, too, his ardent love for the Holy Eucharist: “Who is wealthier than he who carries the Lord’s Body in his wicker basket, the Lord’s Blood in his crystal vessel?”[128] Hence, too, his love for Christ’s Mother, whose perpetual virginity he had so keenly defended, whose title as God’s Mother and as the greatest example of all the virtues he constantly set before Christ’s spouses for their imitation.[129] No one, then, can wonder that Jerome should have been so powerfully drawn to those spots in Palestine which had been consecrated by the presence of our Redeemer and His Mother. It is easy to recognize the hand of Jerome in the words written from Bethlehem to Marcella by his disciples, Paula and Eustochium:

What words can serve to describe to you the Savior’s cave? As for the manger in which He lay — well, our silence does it more honor than any poor words of ours. . . Will the day ever dawn where we can enter His cave to weep at His tomb with the sister (of Lazarus) and mourn with His Mother; when we can kiss the wood of His Cross and, with the ascending Lord on Olivet, be uplifted in mind and spirit?[130]

Filled with memories such as these, Jerome could, while far away from Rome and leading a life hard for the body but inexpressibly sweet to the soul, cry out: “Would that Rome had what tiny Bethlehem possesses!”[131]

68. But we rejoice — and Rome with us — that the Saint’s desire has been fulfilled, though far otherwise than he hoped for. For whereas David’s royal city once gloried in the possession of the relics of “the Greatest Doctor” reposing in the cave where he dwelt so long, Rome now possesses them, for they lie in St. Mary Major’s beside the Lord’s Crib. His voice is now still, though at one time the whole Catholic world listened to it when it echoed from the desert; yet Jerome still speaks

in his writings, which “shine like lamps throughout the world.”[132] Jerome still calls to us. His voice rings out, telling us of the super-excellence of Holy Scripture, of its integral character and historical trustworthiness, telling us, too, of the pleasant fruits resulting from reading and meditating upon it. His voice summons all the Church’s children to return to a truly Christian standard of life, to shake themselves free from a pagan type of morality which seems to have sprung to life again in these days. His voice calls upon us, and especially on Italian piety and zeal, to restore to the See of Peter divinely established here that honor and liberty which its Apostolic dignity and duty demand. The voice of Jerome summons those Christian nations which have unhappily fallen away from Mother Church to turn once more to her in whom lies all hope of eternal salvation. Would, too, that the Eastern Churches, so long in opposition to the See of Peter, would listen to Jerome’s voice. When he lived in the East and sat at the feet of Gregory and Didymus, he said only what the Christians of the East thought in his time when he declared that “If anyone is outside the Ark of Noe he will perish in the over-whelming flood.”[133] Today this flood seems on the verge of sweeping away all human institutions — unless God steps in to prevent it. And surely this calamity must come if men persist in sweeping on one side God the Creator and Conservator of all things! Surely whatever cuts itself off from Christ must perish! Yet He Who at His disciples’ prayer calmed the raging sea can restore peace to the tottering fabric of society. May Jerome, who so loved God’s Church and so strenuously defended it against its enemies, win for us the removal of every element of discord, in accordance with Christ’s prayer, so that there may be “one fold and one shepherd.”

69. Delay not, Venerable Brethren, to impart to your people and clergy what on the fifteenth centenary of the death of “the Greatest Doctor” we have here set before you. Urge upon all not merely to embrace under Jerome’s guidance Catholic doctrine touching the inspiration of Scripture, but to hold fast to the principles laid down in the Encyclical *Providentissimus Deus*, and in this present Encyclical. Our one desire for all the Church’s children is that, being saturated with the Bible, they may arrive at the all surpassing knowledge of Jesus Christ. In testimony of which desire and of our fatherly feeling for you we impart to you and all your flocks the Apostolic blessing.

Given at St. Peter’s, Rome, September 15, 1920, the seventh year of our Pontificate.

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123. *Id.*, *Tract. de Ps.* 1.
124. *Id.*, *Tract. in Marc.*, 9:1-7.
125. *Id.*, *In Matt.*, 13:45.
126. *Id.*, *Epist. ad Asellam*, 45, 1, 6.
127. *Id.*, *Epist. ad Eustochium*, 22, 38.
128. *Id.*, *Epist. ad Rusticum*, 125, 20, 4.
129. *Id.*, *Epist. ad Eustochium*, 22, 38, 3.
130. *Id.*, *Epist. Paula et Eustochium ad Marcellam*, 46, 11, 13.
131. *Id.*, *Epist. ad Furiam*, 54, 13, 6.
132. John Cassian, *De Incarn.*, 7, 26.
133. S. Jerome, *Epist. ad Damasum*, 15, 2, 1.

POPE PIUS XI (FEBRUARY 6, 1922 – FEBRUARY 10, 1939)

Pope Pius XI, born Ambrogio Damiano Achille Ratti;(31 May 1857 – 10 February 1939), reigned as Pope from 6 February 1922 to his death in 1939.

Acerba animi. On the Persecution of the Church in Mexico. Pope Pius XI - 1932

To Our Venerable Brothers of Mexico, the Archbishops, Bishops, and Ordinaries in Peace and Communion with the Apostolic See.

Health, Venerable Brethren, and the Apostolic Blessing.

The concern and sorrow which We feel at the present sad plight of human society at large in no way lessen Our special solicitude for Our beloved sons of the Mexican nation and for you, Venerable Brethren, who are the more deserving of Our paternal regard because you have been so long harassed by grievous persecutions.

2. From the beginning of Our Pontificate, following the example of Our Venerable Predecessor, We endeavoured with all Our might to ward off the application of those constitutional statutes which the Holy See had several times been obliged to condemn as seriously derogatory to the most elementary and inalienable rights of the Church and of the faithful. With this intent We provided that Our Representative should take up his residence in your Republic.

3. But whereas other Governments in recent times have been eager to renew agreements with the Holy See, that of Mexico frustrated every attempt to arrive at an understanding. On the contrary, it most unexpectedly broke the promises made to Us shortly before in writing, banishing repeatedly Our Representatives and showing thereby its animosity against the Church. Thus a most rigorous application was given to Article 130 of the Constitution, against which, on account of its extreme hostility to the Church, as may be seen from Our Encyclical *Iniquis afflictisque* of November 18, 1926, the Holy See had to protest in the most solemn manner. Heavy penalties were then enacted against the transgressors of this deplorable article; and, as a fresh affront to the Hierarchy of the Church, it was provided that every State of the Confederation should determine the number of priests empowered to exercise the sacred ministry, in public or in private.

4. In view of these unjust and intolerant injunctions, which would have subjected the Church in Mexico to the despotism of the State and of the Government hostile to the Catholic religion, you determined, Venerable Brethren, to suspend public worship, and at the same time called on the faithful to make efficacious protest against the unjust procedure of the Government. For your apostolic firmness, you were nearly all exiled from the Republic, and from the land of your banishment you had to witness the struggles and martyrdom of your priests and of your flock; whilst those very few amongst you who almost by miracle were able to remain in hiding in their own dioceses succeeded in effectively encouraging the faithful with the splendid example of their own undaunted spirit. Of these events We took occasion to speak in solemn allocutions, in public discourses, and more at length in the above-mentioned Encyclical *Iniquis afflictisque*, and We were comforted by the world's admiration for the courage displayed by the clergy in administering the Sacraments to the faithful, amid a thousand dangers and at the risk of their lives, and for the like heroism of many of the faithful, who at the cost of unheard-of sufferings and enormous sacrifices, gave valiant assistance to their priests.

5. Meanwhile We did not forbear to encourage with word and counsel the lawful Christian resistance of the priests and the faithful, exhorting them to placate by penance and prayer God's Justice, that in His merciful Providence He might shorten the time of trial. At the same time We invited Our sons throughout the world to unite their prayers to Ours in behalf of their brethren in Mexico; and wonderful were the ardour and wholeheartedness with which they responded to Our appeal. Nor did We neglect to have recourse besides to the human means at Our disposal, in order to give assistance to Our beloved

sons. Whilst addressing Our appeal to the Catholic world to give help, and generous alms, to their persecuted Mexican brethren, We urged the Governments with whom We have diplomatic relations to take to heart the abnormal and grievous condition of so many of the faithful.

6. In the face of the firm and generous resistance of the oppressed, the Government now began to give indications in various ways that it would not be averse to coming to an agreement, if only to put an end to a condition of affairs which it could not turn to its own advantage. Whereupon, though taught by painful experiences to put scant trust in such promises, We felt obliged to ask Ourselves whether it was for the good of souls to prolong the suspension of public worship. That suspension had indeed been an effective protest against the arbitrary interference of the Government; nevertheless, its continuation might have seriously prejudiced civil and religious order. Of even greater weight was the consideration that this suspension, according to grave reports which We received from various and unexceptionable sources, was productive of serious harm to the faithful. As these were bereft of spiritual helps necessary for the Christian life, and not infrequently were obliged to omit their religious duties, they ran the risk of first remaining apart from and then of being entirely separated from the priesthood, and in consequence from the very sources of supernatural life. To this must be added the fact that the prolonged absence of almost all the Bishops from their dioceses could not fail to bring about a relaxation of ecclesiastical discipline, especially in times of such great tribulation for the Mexican Church, when clergy and people had particular need of the guidance of those “whom the Holy Ghost has placed to rule the Church of God.”

7. When, therefore, in 1929 the Supreme Magistrate of Mexico publicly declared that the Government, by applying the laws in question, had no intention of destroying the “identity of the Church” or of ignoring the Ecclesiastical Hierarchy, We thought it best, having no other intention but the good of souls, to profit by the occasion, which seemed to offer a possibility of having the rights of the Hierarchy duly recognized. Seeing, therefore, some hope of remedying greater evils, and judging that the principal motives that had induced the Episcopate to suspend public worship no longer existed, We asked Ourselves whether it were not advisable to order its resumption. In this there was certainly no intention of accepting the Mexican regulations of worship, nor of withdrawing Our protests against these regulations, much less of ceasing to combat them. It was merely a question of abandoning, in view of the Government’s new declarations, one of the methods of resistance, before it could bring harm to the faithful, and of having recourse instead to others deemed more opportune.

8. Unfortunately, as all know, Our wishes and desires were not followed by the peace and favourable settlement for which We had hoped. On the contrary, to Bishops, priests, and faithful Catholics continued to be penalized and imprisoned, contrary to the spirit in which the *modus vivendi* had been established. To Our great distress We saw that not merely were all the Bishops not recalled from exile, but that others were expelled without even the semblance of legality. In several dioceses neither churches nor seminaries, Bishops’ residences, nor other sacred edifices, were restored; notwithstanding explicit promises, priests and laymen who had steadfastly defended the faith were abandoned to the cruel vengeance of their adversaries. Furthermore, as soon as the suspension of public worship had been revoked, increased violence was noticed in the campaign of the press against the clergy, the Church, and God Himself; and it is well known that the Holy See had to condemn one of these publications, which in its sacrilegious immorality and acknowledged purpose of anti-religious and slanderous propaganda had exceeded all bounds.

9. Add to this that not only is religious instruction forbidden in the primary schools, but not infrequently attempts are made to induce those whose duty it is to educate the future generations, to become purveyors of irreligious and immoral teachings, thus obliging the parents to make heavy sacrifices in order to safeguard the innocence of their children. We bless with all Our heart these Christian parents and all the good teachers who help them, and We urge upon you, Venerable Brethren, upon the clergy secular and regular, and upon all the faithful, the necessity of giving their utmost attention to the question of education and the formation of the young, especially among the poorer classes, since they are more exposed to atheist, masonic, and communistic propaganda, persuading yourselves that your country will be such as you build it up in the children.

10. An effort has been made to strike the Church in a still more vital spot; namely, in the existence of the clergy and the Catholic hierarchy, by trying to eliminate it gradually from the Republic. Thus the Mexican Constitution, as We have several

times deplored, while proclaiming liberty of thought and conscience, prescribes with the most evident contradiction that each State of the Federal Republic must determine the number of priests to whom the exercise of the sacred ministry is allowed, not only in public churches, but even within private dwellings. This enormity is further aggravated by the way in which the law is applied. The Constitution lays down that the number of priests must be determined, but ordains that this determination must correspond to the religious needs of the faithful and of the locality. It does not prescribe that the Ecclesiastical Hierarchy is to be ignored in this matter, and this point was explicitly recognized in the declarations of the *modus vivendi*. Now in the State of Michoacan one priest was assigned for every 33,000 of the faithful, in the State of Chiapas one for every 60,000, while in the State of Vera Cruz only one priest was assigned to exercise the sacred ministry for every 100,000 of the inhabitants. Everyone can see whether it is possible with such restrictions to administer the Sacraments to so many people, scattered for the most part over a vast territory. Indeed, the persecutors, as though sorry for having been too liberal and indulgent, have imposed further limitations. Some Governors closed seminaries, confiscated canonries, and determined the sacred buildings and the territory to which the ministry of the approved priest would be restricted.

11. The clearest manifestation of the will to destroy the Catholic Church itself is, however, the explicit declaration, published in some States, that the civil Authority, in granting the licence for priestly ministry, recognizes no Hierarchy; on the contrary, it positively excludes from the possibility of exercising the sacred ministry all of hierarchic ranknamely, all Bishops and even those who have held the office of Apostolic Delegates.

12. We wished briefly to rehearse the salient points in the grievous condition of the Church in Mexico, so that all lovers of order and peace among nations, on seeing that such an unheard-of persecution differs but little, especially in certain States, from the one raging within the unhappy borders of Russia, may from this iniquitous similarity of purpose conceive fresh ardour to stem the torrent which is subverting all social order. At the same time it is Our intention to give a new proof to you, Venerable Brethren, and to all Our beloved sons of Mexico, of the paternal solicitude with which We follow you in your tribulation: the same solicitude that inspired the instructions which We gave you last January through Our Beloved Son the Cardinal Secretary of State, and which was communicated to you by Our Apostolic Delegate. In matters strictly connected with religion, it is undoubtedly Our duty and Our right to establish the reasons and norms that all who glory in the name of Catholics are under the obligation of obeying. In this connection We are anxious to recall to mind that when We issued these instructions We gave due consideration to all the reports and advices that came to Us either from the Hierarchy or the faithful. We say all, even those that appeared to counsel a return to a severer line of conduct, with the total suspension of public worship throughout the Republic, as in 1926.

13. Concerning, therefore the conduct to follow, since the number of priests is not equally limited in every State, nor the rights of the Ecclesiastical Hierarchy everywhere equally disregarded, it is evident that, according to the different application of the unhappy decrees, different likewise must be the conduct of the Church and the Catholics. Here it seems just to pay a special tribute of praise to those Mexican Bishops who, according to advices received, have wisely interpreted the instructions We have inculcated time and again. To this We wish to call attention; for if some persons, urged rather by zeal for the defence of their own faith than by the prudence so necessary in delicate situations, may from diverse conduct in diverse circumstances have imagined contradictory judgments on the part of the Bishops, let them now be certain that such an accusation is utterly unfounded. Nevertheless, since any restriction whatever of the number of priests is a grave violation of divine rights, it will be necessary for the Bishops, the clergy, and the Catholic laity to continue to protest with all their energy against such violation, using every legitimate means. For even if these protests have no effect on those who govern the country, they will be effective in persuading the faithful, especially the uneducated, that by such action the State attacks the liberty of the Church, which liberty the Church can never renounce, no matter what may be the violence of the persecutors.

14. And therefore, just as We have read with satisfaction the protests recently made by the Bishops and priests of the diocese that are victims of the deplorable measures of the Government, so We join Our protests to yours before the whole world, and in a special manner before the Rulers of the Nations, to make them realize that the persecution of Mexico, besides being

an outrage against God, against His Church, and against the conscience of a Catholic people, is also an incentive to the subversion of the social order, which is the aim of those organizations professing to deny God.

15. Meanwhile, in order to remedy to some extent the calamitous conditions that afflict the Church in Mexico, We must avail ourselves of those means which We still have in hand, so that, by the maintenance of divine worship as far as possible in every place, the light of faith and the sacred fire of charity may not be extinguished among those unhappy populations. Certainly, the laws are iniquitous that are impious, as We have already said, and condemned by God for everything that they iniquitously and impiously derogate from the rights of God and of the Church in the government of souls. Nevertheless, it would be a vain and unfounded fear to think that one is co-operating with these iniquitous legislative ordinances which oppress him, were he to ask the Government which imposes these things for permission to carry out public worship, and hence to hold that it is one's duty to refrain absolutely from making such a request. Such an erroneous opinion and conduct might lead to a total suspension of public worship, and would, without doubt, inflict grievous harm on the entire flock of the faithful.

16. It is well to observe that to approve such an iniquitous law, or spontaneously to give to it true and proper co-operation, is undoubtedly illicit and sacrilegious. but absolutely different is the case of one who yields to such unjust regulations solely against his will and under protest, and who besides does everything he can to lessen the disastrous effects of the pernicious law. In fact, the priest finds himself compelled to ask for that permission without which it would be impossible for him to exercise his sacred ministry for the good of souls; it is an imposition to which he is forced to submit in order to avoid a greater evil. His behaviour, consequently, is not very different from that of one who having been robbed of his belongings is obliged to ask his unjust despoiler for at least the use of them.

17. In truth, the danger of formal cooperation, or of any approval whatever of the present law, is removed, as far as is necessary, by the protests energetically expressed by this Apostolic See, by the whole Episcopate and the people of Mexico. To these are added the precautions of the priest himself, who, although already appointed to the sacred ministry by his own Bishop, is obliged to ask the Government for the possibility of holding divine service; and, far from approving the law that unjustly imposes such a request, submits to it materially, as the saying is, and only in order to remove an obstacle to the exercise of the sacred ministry: an obstacle that would lead, as We have said, to a total cessation of worship, and hence to exceedingly great harm to innumerable souls. In much the same manner the faithful and the sacred ministers of the early Church, as history relates, sought permission, by means of gifts even, to visit and comfort the martyrs detained in prison and to administer the Sacraments to them; yet surely no one could have thought that by so doing they in some way approved or justified the conduct of the persecutors.

18. Such is the certain and safe doctrine of the Church. If, however, the putting of it into practice should cause scandal to some of the faithful, it will be your duty, Venerable Brethren, to enlighten them carefully and exactly. If, after you have performed this office of explanation and persuasion, according to these Our directions, anyone should cling stubbornly to his own false opinion, let him know that he can hardly escape the reproach of disobedience and obstinacy.

19. Let all, then, continue in that unity of purpose and obedience that We have praised in the clergy, on another occasion, at length and with lively satisfaction. And, putting aside all uncertainties and fears easily understood in the first moments of the persecution, let the priests with their proved spirit of abnegation render ever more intense their sacred ministry, particularly among the young and the common people, striving to carry on a work of persuasion and of charity especially among the enemies of the Church, who combat her because they do not know her.

20. And here We recommend anew a point that We have greatly at heart, namely, the necessity of instituting and furthering to an ever greater extent Catholic Action, according to the directions communicated at Our command by Our Apostolic Delegate. This is undoubtedly a difficult undertaking in its first stages, and especially in the present circumstances-an undertaking slow at times in producing the desired effects, but necessary and much more efficacious than any other means, as is abundantly proved by the experience of every nation that has been tried in the crucible of religious persecution.

21. To Our beloved Mexican sons We recommend with all Our heart the closest union with the Church and the Hierarchy, manifesting it by their docility to her teachings and directions. Let them not neglect to have recourse to the Sacraments, sources of grace and strength; let them instruct themselves in the truths of religion; let them implore mercy from God on their unhappy nation, and let them make it both a duty and an honour to co-operate with the apostolate of the priesthood in the ranks of Catholic Action.

22. We wish to pay a special tribute of praise to those members of the clergy, secular and regular, and of the Catholic laity, who, moved by burning zeal for religion and maintaining themselves in close obedience to this Apostolic See, have written glorious pages in the recent history of the Church in Mexico. At the same time We exhort them earnestly in the Lord to continue to defend the sacred rights of the Church with that generous abnegation of which they have given such a splendid example, always following the norms laid down by this Apostolic See.

23. We cannot conclude without turning in a very special manner to you, Venerable Brethren, who are the faithful interpreters of Our thoughts. We wish to tell you that We feel all the more closely united to you, in proportion to the hardships you are meeting with in your apostolic ministry. We are certain that, being so close to the heart of the Vicar of Christ, you will draw comfort and strength from this knowledge to persevere in the holy and arduous enterprise of leading to salvation the flock entrusted to you. And that the grace of God may ever assist you and His Mercy support you, with all paternal affection, We impart to you and to Our beloved sons so sorely tried, the Apostolic Benediction.

Given at Rome, at Saint Peter's, on the feast of the Dedication of Saint Michael the Archangel, the twenty-ninth day of September in the year 1932, the eleventh of Our Pontificate.

Ad Catholici Sacerdotii. On the Catholic Priesthood. Pope Pius XI - 1935

To our Venerable Brethren the Patriarchs, Primate, Archbishops, Bishops, and other Ordinaries in Peace and Communion with the Apostolic See.

By the inscrutable design of Divine Providence We were raised to this summit of the Catholic priesthood. From that moment Our thoughts were turned to all the innumerable children whom God entrusted to Us. Yet, in a special way, We have felt an affectionate and earnest solicitude towards those who have the commission to be "the salt of the earth and the light of the world," for those who have been signaled out and adorned by the priestly character. In a still more special way Our thoughts have turned towards those dearly beloved young students who are being educated in the shadow of the sanctuary and are preparing themselves for this most noble charge, the priesthood.

2. Even in the first months of Our Pontificate, before We had addressed Our solemn word to the whole Catholic world, We hastened to lay stress upon the principles and ideals which ought to guide and inspire the education of future priests. This we did by Our Apostolic Letter *Officiorum omnium* written on the first of August, 1922, to Our beloved son, the Cardinal Prefect of the sacred Congregation for Seminaries and Universities. And whenever Our pastoral watchfulness prompts Us to consider more in particular the good estate and the needs of the Church, Our attention is directed always, and before all things else, to priests and clergy.

3. Nor is there lacking witness to this Our special interest in the priesthood. For We have erected many new seminaries; and others We have, at great expense, provided with new and befitting buildings, or endowed more liberally with revenues or staff, that they may the more worthily attain their high aim.

4. Upon the occasion of Our Sacerdotal Jubilee, We allowed that event, so blessed in its memories, to be celebrated with some solemnity, and We even encouraged with fatherly gratification the marks of filial affection which came to Us from

every part of the globe. Our reason was that We regarded this celebration not so much as a homage to Our Person, as a dutiful tribute of honor to the dignity of the priestly character.

5. Similarly, We decreed a reform of studies in ecclesiastical faculties, by the Apostolic Constitution *Deus scientiarum Dominus*, of the twenty-fourth of May, 1931. Our special purpose in this decree was to make even broader and higher the culture and learning of priests.

6. This matter, indeed, is of so great and universal importance that We think fitting to devote to it a special Encyclical; since it is Our desire that the faithful, who already possess the priceless gift of Faith, may appreciate the sublimity of the Catholic Priesthood and its providential mission in the world; that those, too, who do not yet possess the Faith, but with uprightness and sincerity are in search of Truth, may share this appreciation with the faithful; above all, that those who are themselves called may have still deeper understanding and esteem of their vocation. This subject is particularly opportune at the present moment, for it is the end of the year which has seen extended, beyond the Eternal City to the whole Catholic world, the Jubilee of the Redemption. This Extraordinary Jubilee, at Lourdes, came, like a sunset, to a splendid close. There, under the mantle of the Immaculate, for a fervent and uninterrupted Eucharistic Triduum, gathered together Catholic clergy of every tongue and rite. Our beloved and venerated priests, never more energetic in well-doing than during this special Holy Year, are the ministers of the Redemption of which this year was the Jubilee. Moreover, this year, as We said in the Apostolic Constitution *Quod nuper*, commemorated, likewise, the nineteenth centenary of the institution of the priesthood.

7. Our previous Encyclicals were directed to throwing the light of Catholic doctrine upon the gravest of the problems peculiar to modern life. Our present Encyclical finds a natural place among these others, opportunely supplementing them. The priest is, indeed, both by vocation and divine commission, the chief apostle and tireless furtherer of the Christian education of youth; in the name of God, the priest blesses Christian marriage, and defends its sanctity and indissolubility against the attacks and evasions suggested by cupidity and sensuality; the priest contributes more effectively to the solution, or at least the mitigation, of social conflicts, since he preaches Christian brotherhood, declares to all their mutual obligations of justice and charity, brings peace to hearts embittered by moral and economic hardship, and alike to rich and poor points out the only true riches to which all men both can and should aspire. Finally, the priest is the most valorous leader in that crusade of expiation and penance to which We have invited all men of good will. For there is need of reparation for the blasphemies, wickedness and crimes which dishonor humanity today, an age perhaps unparalleled in its need for the mercy and pardon of God. The enemies of the Church themselves well know the vital importance of the priesthood; for against the priesthood in particular, as We have already had to lament in the case of Our dear Mexico, they direct the point of their attacks. It is the priesthood they desire to be rid of; that they may clear the way for that destruction of the Church, which has been so often attempted yet never achieved.

8. The human race has always felt the need of a priesthood: of men, that is, who have the official charge to be mediators between God and humanity, men who should consecrate themselves entirely to this mediation, as to the very purpose of their lives, men set aside to offer to God public prayers and sacrifices in the name of human society. For human society as such is bound to offer to God public and social worship. It is bound to acknowledge in Him its Supreme Lord and first beginning, and to strive toward Him as to its last end, to give Him thanks and offer Him propitiation. In fact, priests are to be found among all peoples whose customs are known, except those compelled by violence to act against the most sacred laws of human nature. They may, indeed, be in the service of false divinities; but wherever religion is professed, wherever altars are built, there also is a priesthood surrounded by particular marks of honor and veneration.

9. Yet in the splendor of Divine Revelation the priest is seen invested with a dignity far greater still. This dignity was foreshadowed of old by the venerable and mysterious figure of Melchisedech, Priest and King, whom St. Paul recalls as prefiguring the Person and Priesthood of Christ Our Lord Himself.

10. The priest, according to the magnificent definition given by St. Paul is indeed a man *Ex hominibus assumptus*, “taken from amongst men,” yet *pro hominibus constituitur* in his quae sunt ad Deum, “ordained for men in the things that appertain to God”: his office is not for human things, and things that pass away, however lofty and valuable these may seem; but for

things divine and enduring. These eternal things may, perhaps, through ignorance, be scorned and contemned, or even attacked with diabolical fury and malice, as sad experience has often proved, and proves even today; but they always continue to hold the first place in the aspirations, individual and social, of humanity, because the human heart feels irresistibly it is made for God and is restless till it rests in Him.

11. The Old Law, inspired by God and promulgated by Moses, set up a priesthood, which was, in this manner, of divine institution; and determined for it every detail of its duty, residence and rite. It would seem that God, in His great care for them, wished to impress upon the still primitive mind of the Jewish people one great central idea. This idea throughout the history of the chosen people, was to shed its light over all events, laws, ranks and offices: the idea of sacrifice and priesthood. These were to become, through faith in the future Messiah, a source of hope, glory, power and spiritual liberation. The temple of Solomon, astonishing in richness and splendor, was still more wonderful in its rites and ordinances. Erected to the one true God as a tabernacle of the divine Majesty upon earth, it was also a sublime poem sung to that sacrifice and that priesthood, which, though type and symbol, was still so august, that the sacred figure of its High Priest moved the conqueror Alexander the Great, to bow in reverence; and God Himself visited His wrath upon the impious king Balthasar because he made revel with the sacred vessels of the temple. Yet that ancient priesthood derived its greatest majesty and glory from being a foretype of the Christian priesthood; the priesthood of the New and eternal Covenant sealed with the Blood of the Redeemer of the world, Jesus Christ, true God and true Man.

12. The Apostle of the Gentiles thus perfectly sums up what may be said of the greatness, the dignity and the duty of the Christian priesthood: *Sic nos existimet homo Ut ministros Christi et dispensatores mysteriorum Dei* — “Let a man so account of us as of the ministers of Christ and the dispensers of the mysteries of God.” The priest is the minister of Christ, an instrument, that is to say, in the hands of the Divine Redeemer. He continues the work of the redemption in all its world-embracing universality and divine efficacy, that work that wrought so marvelous a transformation in the world. Thus the priest, as is said with good reason, is indeed “another Christ”; for, in some way, he is himself a continuation of Christ. “As the Father hath sent Me, I also send you,” is spoken to the priest, and hence the priest, like Christ, continues to give “glory to God in the highest and on earth peace to men of good will.”

13. For, in the first place, as the Council of Trent teaches, Jesus Christ at the Last Supper instituted the sacrifice and the priesthood of the New Covenant: “our Lord and God, although once and for all, by means of His death on the altar of the cross, He was to offer Himself to God the Father, that thereon He might accomplish eternal Redemption; yet because death was not to put an end to his priesthood, at the Last Supper, the same night in which He was betrayed in order to leave to His beloved spouse the Church, a sacrifice which should be visible (as the nature of man requires), which should represent that bloody sacrifice, once and for all to be completed on the cross, which should perpetuate His memory to the end of time, and which should apply its saving power unto the remission of sins we daily commit, showing Himself made a priest forever according to the order of Melchisedech, offered to God the Father, under the appearance of bread and wine, His Body and Blood, giving them to the apostles (whom He was then making priests of the New Covenant) to be consumed under the signs of these same things, and commanded the Apostles and their successors in the priesthood to offer them, by the words ‘Do this in commemoration of Me.’ ”

14. And thenceforth, the Apostles, and their successors in the priesthood, began to lift to heaven that “clean oblation” foretold by Malachy, through which the name of God is great among the gentiles. And now, that same oblation in every part of the world and at every hour of the day and night, is offered and will continue to be offered without interruption till the end of time: a true sacrificial act, not merely symbolical, which has a real efficacy unto the reconciliation of sinners with the Divine Majesty.

15. “Appeased by this oblation, the Lord grants grace and the gift of repentance, and forgives iniquities and sins, however great.” The reason of this is given by the same Council in these words: “For there is one and the same Victim, there is present the same Christ who once offered Himself upon the Cross, who now offers Himself by the ministry of priests, only the manner of the offering being different.”

16. And thus the ineffable greatness of the human priest stands forth in all its splendor; for he has power over the very Body of Jesus Christ, and makes It present upon our altars. In the name of Christ Himself he offers It a victim infinitely pleasing to the Divine Majesty. “Wondrous things are these,” justly exclaims St. John Chrysostom, “so wonderful, they surpass wonder.”

17. Besides this power over the real Body of Christ, the priest has received other powers, august and sublime, over His Mystical Body of Christ, a doctrine so dear to St. Paul; this beautiful doctrine that shows us the Person of the Word-made-Flesh in union with all His brethren. For from Him to them comes a supernatural influence, so that they, with Him as Head, form a single Body of which they are the members. Now a priest is the appointed “dispenser of the mysteries of God,” for the benefit of the members of the mystical Body of Christ; since he is the ordinary minister of nearly all the Sacraments, — those channels through which the grace of the Savior flows for the good of humanity. The Christian, at almost every important stage of his mortal career, finds at his side the priest with power received from God, in the act of communicating or increasing that grace which is the supernatural life of his soul.

18. Scarcely is he born before the priest baptizing him, brings him by a new birth to a more noble and precious life, a supernatural life, and makes him a son of God and of the Church of Jesus Christ. To strengthen him to fight bravely in spiritual combats, a priest invested with special dignity makes him a soldier of Christ by holy chrism. Then, as soon as he is able to recognize and value the Bread of Angels, the priest gives It to him, the living and life-giving Food come down from Heaven. If he fall, the priest raises him up again in the name of God, and reconciles him to God with the Sacrament of Penance. Again, if he is called by God to found a family and to collaborate with Him in the transmission of human life throughout the world, thus increasing the number of the faithful on earth and, thereafter, the ranks of the elect in Heaven, the priest is there to bless his espousals and unblemished love; and when, finally, arrived at the portals of eternity, the Christian feels the need of strength and courage before presenting himself at the tribunal of the Divine Judge, the priest with the holy oils anoints the failing members of the sick or dying Christian, and reconsecrates and comforts him.

19. Thus the priest accompanies the Christian throughout the pilgrimage of this life to the gates of Heaven. He accompanies the body to its resting place in the grave with rites and prayers of immortal hope. And even beyond the threshold of eternity he follows the soul to aid it with Christian suffrages, if need there be of further purification and alleviation. Thus, from the cradle to the grave the priest is ever beside the faithful, a guide, a solace, a minister of salvation and dispenser of grace and blessing.

20. But among all these powers of the priest over the Mystical Body of Christ for the benefit of the faithful, there is one of which the simple mention made above will not content Us. This is that power which, as St. John Chrysostom says: “God gave neither to Angels nor Archangels” — the power to remit sins. “Whose sins you shall forgive they are forgiven them: and whose sins you shall retain they are retained”; a tremendous power, so peculiar to God that even human pride could not make the mind conceive that it could be given to man. “Who can forgive sins but God alone?” And, when we see it exercised by a mere man there is reason to ask ourselves, not, indeed, with pharisaical scandal, but with reverent surprise at such a dignity: “Who is this that forgiveth sins also?” But it is so: the God-Man who possessed the “power on earth to forgive sins” willed to hand it on to His priests; to relieve, in His divine generosity and mercy, the need of moral purification which is rooted in the human heart.

21. What a comfort to the guilty, when, stung with remorse and repenting of his sins, he hears the word of the priest who says to him in God’s name: “I absolve thee from thy sins!” These words fall, it is true, from the lips of one who, in his turn, must needs beg the same absolution from another priest. This does not debase the merciful gift; but makes it, rather, appear greater; since beyond the weak creature is seen more clearly the hand of God through whose power is wrought this wonder. As an illustrious layman has written, treating with rare competence of spiritual things: “. . . when a priest, groaning in spirit at his own unworthiness and at the loftiness of his office, places his consecrated hands upon our heads; when, humiliated at finding himself the dispenser of the Blood of the Covenant; each time amazed as he pronounces the words that give life; when a sinner has absolved a sinner; we, who rise from our knees before him, feel we have done nothing debasing. . . We

have been at the feet of a man who represented Jesus Christ, . . . we have been there to receive the dignity of free men and of sons of God.”

22. These august powers are conferred upon the priest in a special Sacrament designed to this end: they are not merely passing or temporary in the priest, but are stable and perpetual, united as they are with the indelible character imprinted on his soul whereby he becomes “a priest forever”; whereby he becomes like unto Him in whose eternal priesthood he has been made a sharer. Even the most lamentable downfall, which, through human frailty, is possible to a priest, can never blot out from his soul the priestly character. But along with this character and these powers, the priest through the Sacrament of Orders receives new and special grace with special helps. Thereby, if only he will loyally further, by his free and personal cooperation, the divinely powerful action of the grace itself, he will be able worthily to fulfill all the duties, however arduous, of his lofty calling. He will not be overborne, but will be able to bear the tremendous responsibilities inherent to his priestly duty; responsibilities which have made fearful even the stoutest champions of the Christian priesthood, men like St. John Chrysostom, St. Ambrose, St. Gregory the Great, St. Charles and many others.

23. The Catholic priest is minister of Christ and dispenser of the mysteries of God in another way, that is, by his words. The “ministry of the word” is a right which is inalienable; it is a duty which cannot be disallowed; for it is imposed by Jesus Christ Himself: “Going, therefore, teach ye all nations . . . teaching them to observe all things whatsoever I have commanded you.” The Church of Christ, depository and infallible guardian of divine revelation, by means of her priests, pours out the treasures of heavenly truth; she preaches Him who is “the true Light which enlighteneth every man that cometh into this world”; she sows with divine bounty that seed which is small and worthless to the profane eyes of the world, but which is like the mustard seed of the Gospel. For it has within itself power to strike strong deep roots in souls which are sincere and thirsting for the truth, and make them like sturdy trees able to withstand the wildest storms.

24. Amidst all the aberrations of human thought, infatuated by a false emancipation from every law and curb; and amidst the awful corruptions of human malice, the Church rises up like a bright lighthouse warning by the clearness of its beam every deviation to right or left from the way of truth, and pointing out to one and all the right course that they should follow. Woe if ever this beacon should be — We do not say extinguished, for that is impossible owing to the unfailing promises on which it is founded — but if it should be hindered from shedding far and wide its beneficent light! We see already with Our own eyes whither the world has been brought by its arrogant rejection of divine revelation, and its pursuit of false philosophical and moral theories that bear the specious name of “science.” That it has not fallen still lower down the slope of error and vice is due to the guidance of the light of Christian truth that always shines in the world. Now the Church exercises her “ministry of the word” through her priests of every grade of the Hierarchy, in which each has his wisely allotted place. These she sends everywhere as unwearied heralds of the good tidings which alone can save and advance true civilization and culture, or help them to rise again. The word of the priest enters the soul and brings light and power; the voice of the priest rises calmly above the storms of passion, fearlessly to proclaim the truth, and exhort to the good; that truth which elucidates and solves the gravest problems of human life; that good which no misfortune can take from us, which death but secures and renders immortal.

25. Consider the truths themselves which the priest if faithful to his ministry, must frequently inculcate. Ponder them one by one and dwell upon their inner power; for they make plain the influence of the priest, and how strong and beneficent it can be for the moral education, social concord and peaceful development of peoples. He brings home to young and old the fleeting nature of the present life; the perishableness of earthly goods; the value of spiritual goods and of the immortal soul; the severity of divine judgment; the spotless holiness of the divine gaze that reads the hearts of all; the justice of God, which “will render to every man according to his works.” These and similar lessons the priest teaches; a teaching fitted indeed to moderate the feverish search for pleasure, and the uncontrolled greed for worldly goods, that debase so much of modern life, and spur on the different classes of society to fight one another like enemies, instead of helping one another like friends. In this clash of selfish interest, and unleashed hate, and dark plans of revenge, nothing could be better or more powerful to help, than loudly to proclaim the “new commandment” of Christ. That commandment enjoins a love which extends to all, knows no barriers nor national boundaries, excludes no race, excepts not even its own enemies.

26. The experience of twenty centuries fully and gloriously reveals the power for good of the word of the priest. Being the faithful echo and reecho of the “word of God,” which “is living and effectual and more piercing than any two-edged sword,” it too reaches “unto the division of the soul and spirit”; it awakens heroism of every kind, in every class and place, and inspires the self forgetting deeds of the most generous hearts. All the good that Christian civilization has brought into the world is due, at least radically, to the word and works of the Catholic priesthood. Such a past might, to itself, serve as sufficient guarantee for the future; but we have a still more secure guarantee, “a more firm prophetic word” in the infallible promises of Christ.

27. The work, too, of the Missions manifests most vividly the power of expansion given by divine grace to the Church. This work is advanced and carried on principally by priests. Pioneers of faith and love, at the cost of innumerable sacrifices, they extend and widen the Kingdom of God upon earth.

28. Finally, the priest, in another way, follows the example of Christ. Of Him it is written that He “passed the whole night in the prayer of God” and “ever lives to make intercession for us”; and like Him, the priest, is public and official intercessor of humanity before God; he has the duty and commission of offering to God in the name of the Church, over and above sacrifice strictly so-called, the “sacrifice of praise,” in public and official prayer; for several times each day with psalms, prayers and hymns taken in great part from the inspired books, he pays to God this dutiful tribute of adoration and thus performs his necessary office of interceding for humanity. And never did humanity, in its afflictions, stand more in need of intercession and of the divine help which it brings. Who can tell how many chastisements priestly prayer wards off from sinful mankind, how many blessings it brings down and secures?

29. If Our Lord made such magnificent and solemn promises even to private prayers, how much more powerful must be that prayer which is said *ex officio* in the name of the Church, the beloved Spouse of the Savior? The Christian, though in prosperity so often forgetful of God, yet in the depth of his heart keeps his confidence in prayer, feels that prayer is all powerful, and as by a holy instinct, in every distress, in every peril whether private or public, has recourse with special trust to the prayer of the priest. To it the unfortunate of every sort look for comfort; to it they have recourse, seeking divine aid in all the vicissitudes of this exile here on earth. Truly does the “priest occupy a place midway between God and human nature: from Him bringing to us absolving beneficence, offering our prayers to Him and appeasing the wrathful Lord.”

30. A last tribute to the priesthood is given by the enemies of the Church. For as We have said on a previous page, they show that they fully appreciate the dignity and importance of the Catholic priesthood, by directing against it their first and fiercest blows; since they know well how close is the tie that binds the Church to her priests. The most rabid enemies of the Catholic priesthood are today the very enemies of God; a homage indeed to the priesthood, showing it the more worthy of honor and veneration.

31. Most sublime, then, Venerable Brethren, is the dignity of the priesthood. Even the falling away of the few unworthy in the priesthood, however deplorable and distressing it may be, cannot dim the splendor of so lofty a dignity. Much less can the unworthiness of a few cause the worth and merit of so many to be overlooked; and how many have been, and are, in the priesthood, preeminent in holiness, in learning, in works of zeal, nay, even in martyrdom.

32. Nor must it be forgotten that personal unworthiness does not hinder the efficacy of a priest’s ministry. For the unworthiness of the minister does not make void the Sacraments he administers; since the Sacraments derive their efficacy from the Blood of Christ, independently of the sanctity of the instrument, or, as scholastic language expresses it, the Sacraments work their effect *ex opere operato*.

33. Nevertheless, it is quite true that so holy an office demands holiness in him who holds it. A priest should have a loftiness of spirit, a purity of heart and a sanctity of life befitting the solemnity and holiness of the office he holds. For this, as We have said, makes the priest a mediator between God and man; a mediator in the place, and by the command of Him who is “the one mediator of God and men, the man Jesus Christ.” The priest must, therefore, approach as close as possible to the perfection of Him whose vicar he is, and render himself ever more and more pleasing to God, by the sanctity of his life and

of his deeds; because more than the scent of incense, or the beauty of churches and altars, God loves and accepts holiness. “They who are the intermediaries between God and His people,” says St. Thomas, “must bear a good conscience before God, and a good name among men.” On the contrary, whosoever handles and administers holy things, while blameworthy in his life, profanes them and is guilty of sacrilege: “They who are not holy ought not to handle holy things.”

34. For this reason even in the Old Testament God commanded His priests and levites: “Let them therefore be holy because I am also holy: the Lord who sanctify them.” In his canticle for the dedication of the temple, Solomon the Wise made this same request to the Lord in favor of the sons of Aaron: “Let Thy priests be clothed with justice: and let Thy saints rejoice.” So, Venerable Brethren, may we not ask with St. Robert Bellarmine: “If so great uprightness, holiness and lively devotion was required of priests who offered sheep and oxen, and praised God for the moral blessings; what, I ask, is required of those priests who sacrifice the Divine Lamb and give thanks for eternal blessings?” “A great dignity,” exclaims St. Lawrence Justinian, “but great too is the responsibility; placed high in the eyes of men they must also be lifted up to the peak of virtue before the eye of Him who seeth all; otherwise their elevation will be not to their merit but to their damnation.”

35. And surely every reason We have urged in showing the dignity of the Catholic priesthood does but reinforce its obligation of singular holiness; for as the Angelic Doctor teaches: “To fulfill the duties of Holy Orders, common goodness does not suffice; but excelling goodness is required; that they who receive Orders and are thereby higher in rank than the people, may also be higher in holiness.” The Eucharistic Sacrifice in which the Immaculate Victim who taketh away the sins of the world is immolated, requires in a special way that the priest, by a holy and spotless life, should make himself as far as he can, less unworthy of God, to whom he daily offers that adorable Victim, the very Word of God incarnate for love of us. *Agnoscite quod agitis, imitamini quod tractatis*, “realize what you are doing, and imitate what you handle,” says the Church through the Bishop to the deacons as they are about to be consecrated priests. The priest is also the almoner of God’s graces of which the Sacraments are the channels; how grave a reproach would it be, for one who dispenses these most precious graces were he himself without them, or were he even to esteem them lightly and guard them with little care.

36. Moreover, the priest must teach the truths of faith; but the truths of religion are never so worthily and effectively taught as when taught by virtue; because in the common saying: “Deeds speak louder than words.” The priest must preach the law of the Gospel; but for that preaching to be effective, the most obvious and, by the Grace of God, the most persuasive argument, is to see the actual practice of the law in him who preaches it. St. Gregory the Great gives the reason: “The voice which penetrates the hearts of the hearers, is the voice commended by the speaker’s own life; because what his word enjoins, his example helps to bring about.” This exactly is what Holy Scripture says of our Divine Savior: He “began to do and to teach.” And the crowds hailed Him, not so much because “never did man speak like this man,” but rather because “He hath done all things well.” On the other hand, they who “say and do not,” practicing not what they preach, become like the scribes and Pharisees. And Our Lord’s rebuke to the other hand, they who “say and do not,” practicing not what they preach, the word of God, was yet administered publicly, in the presence of the listening crowd: “The Scribes and Pharisees have sitten on the chair of Moses. All things therefore whatsoever they shall say to you observe and do: but according to their work do ye not.” A preacher who does not try to ratify by his life’s example the truth he preaches, only pulls down with one hand what he builds up with the other. On the contrary, God greatly blesses the labor of those heralds of the gospel who attend first to their own holiness; they see their apostolate flourishing and fruitful, and in the day of the harvest, “coming they shall come with joyfulness carrying in their sheaves.”

37. It would be a grave error fraught with many dangers should the priest, carried away by false zeal, neglect his own sanctification, and become over immersed in the external works, however holy, of the priestly ministry. Thereby, he would run a double risk. In the first place he endangers his own salvation, as the great Apostle of the Gentiles feared for himself: “But I chastise my body, and bring it into subjection: lest perhaps, when I have preached to others, I myself should become a castaway.” In the second place he might lose, if not divine grace, certainly that unction of the Holy Spirit which gives such a marvelous force and efficacy to the external apostolate.

38. Now to all Christians in general it has been said: “Be ye perfect as your Heavenly Father is perfect”; how much more then should the priest consider these words of the Divine Master as spoken to himself, called as he is by a special vocation

to follow Christ more closely. Hence the Church publicly urges on all her clerics this most grave duty, placing it in the code of her laws: “Clerics must lead a life, both interior and exterior, more holy than the laity, and be an example to them by excelling in virtue and good works.” And since the priest is an ambassador for Christ, he should so live as to be able with truth to make his own the words of the Apostle: “Be ye followers of me, as I also am of Christ”; he ought to live as another Christ who by the splendor of His virtue enlightened and still enlightens the world.

39. It is plain, then, that all Christian virtues should flourish in the soul of the priest. Yet there are some virtues which in a very particular manner attach themselves to the priest as most befitting and necessary to him. Of these the first is piety, or godliness, according to the exhortation of the Apostle to his beloved Timothy: *Exerce . . . teipsum ad pietatem*, “exercise thyself unto godliness.” Indeed the priest’s relations with God are so intimate, so delicate and so frequent, that clearly they should ever be graced by the sweet odor of piety; if “godliness is profitable to all things,” it is especially profitable to a right exercise of the priestly charge. Without piety the holiest practices, the most solemn rites of the sacred ministry, will be performed mechanically and out of habit; they will be devoid of spirit, unction and life. But remark, Venerable Brethren, the piety of which We speak is not that shallow and superficial piety which attracts but does not nourish, is busy but does not sanctify. We mean that solid piety which is not dependent upon changing mood or feeling. It is based upon principles of sound doctrine; it is ruled by staunch convictions; and so it resists the assaults and the illusions of temptation. This piety should primarily be directed towards God our Father in Heaven; yet it should be extended also to the Mother of God. The priest even more than the faithful should have devotion to Our Lady, for the relation of the priest to Christ is more deeply and truly like that which Mary bears to her Divine Son.

40. It is impossible to treat of the piety of a Catholic priest without being drawn on to speak, too, of another most precious treasure of the Catholic priesthood, that is, of chastity; for from piety springs the meaning and the beauty of chastity. Clerics of the Latin Church in higher Orders are bound by a grave obligation of chastity; so grave is the obligation in them of its perfect and total observance that a transgression involves the added guilt of sacrilege.

41. Though this law does not bind, in all its amplitude, clerics of the Oriental Churches, yet among them also, ecclesiastical celibacy is revered; indeed in some cases, especially in the higher Orders of the Hierarchy, it is a necessary and obligatory requisite.

42. A certain connection between this virtue and the sacerdotal ministry can be seen even by the light of reason alone: since “God is a Spirit,” it is only fitting that he who dedicates and consecrates himself to God’s service should in some way “divest himself of the body.” The ancient Romans perceived this fitness; one of their laws which ran *Ad divos adeunto caste*, “approach the gods chastely,” is quoted by one of their greatest orators with the following comment: “The law orders us to present ourselves to the gods in chastity — of spirit, that is, in which are all things, or does this exclude chastity of the body, which is to be understood, since the spirit is so far superior to the body; for it should be remembered that bodily chastity cannot be preserved, unless spiritual chastity be maintained.” In the Old Law, Moses in the name of God commanded Aaron and his sons to remain within the Tabernacle, and so to keep continent, during the seven days in which they were exercising their sacred functions.

43. But the Christian priesthood, being much superior to that of the Old Law, demanded a still greater purity. The law of ecclesiastical celibacy, whose first written traces pre-suppose a still earlier unwritten practice, dates back to a canon of the Council of Elvira, at the beginning of the fourth century, when persecution still raged. This law only makes obligatory what might in any case almost be termed a moral exigency that springs from the Gospel and the Apostolic preaching. For the Divine Master showed such high esteem for chastity, and exalted it as something beyond the common power; He Himself was the Son of a Virgin Mother, *Florem Matris Virginis*, and was brought up in the virgin family of Joseph and Mary; He showed special love for pure souls such as the two Johns — the Baptist and the Evangelist. The great Apostle Paul, faithful interpreter of the New Law and of the mind of Christ, preached the inestimable value of virginity, in view of a more fervent service of God, and gave the reason when he said: “He that is without a wife is solicitous for the things that belong to the Lord, how he may please God.” All this had almost inevitable consequences: the priests of the New Law felt the heavenly attraction of this chosen virtue; they sought to be of the number of those “to whom it is given to take this word,” and they

spontaneously bound themselves to its observance. Soon it came about that the practice, in the Latin Church, received the sanction of ecclesiastical law. The Second Council of Carthage at the end of the fourth century declared: “What the Apostles taught, and the early Church preserved, let us too, observe.”

44. In the Oriental Church, too, most illustrious Fathers bear witness to the excellence of Catholic celibacy. In this matter as in others there was harmony between the Latin and Oriental Churches where accurate discipline flourished. St. Epiphanius at the end of the fourth century tells us that celibacy applied even to the subdiaconate: “The Church does not on any account admit a man living in the wedded state and having children, even though he have only one wife, to the orders of deacon, priest, bishop or subdeacon; but only him whose wife be dead or who should abstain from the use of marriage; this is done in those places especially where the ecclesiastical canons are accurately followed.” The Deacon of Edessa and Doctor of the Universal Church, well called the Harp of the Holy Spirit, St. Ephraem, the Syrian, is particularly eloquent on this matter. In one of his poems, addressed to his friend, the bishop Abraham, he says: “Thou art true to thy name, Abraham, for thou also art the father of many: but because thou hast no wife as Abraham had Sara, behold thy flock is thy spouse. Bring up its children in thy truth; may they become to thee children of the spirit and sons of the promise that makes them heirs to Eden. O sweet fruit of chastity, in which the priesthood finds its delights . . . the horn of plenty flowed over and anointed thee, a hand rested on thee and chose thee out, the Church desired thee and held thee dear.” And in another place: “It is not enough for the priest and the name of the priesthood, it is not enough, I say, for him who offers up the living body, to cleanse his soul and tongue and hand and make spotless his whole body; but he must at all times be absolutely and preeminently pure, because he is established as a mediator between God and the human race. May He be praised who made His servants clean!” St. John Chrysostom affirms: “The priest must be so pure that, if he were to be lifted up and placed in the heavens themselves, he might take a place in the midst of the Angels.”

45. In short the very height, or, to use St. Epiphanius’ phrase, “the incredible honor and dignity” of the Christian priesthood, which We have briefly described, shows how becoming is clerical celibacy and the law which enjoins it. Priests have a duty which, in a certain way, is higher than that of the most pure spirits “who stand before the Lord.” Is it not right, then, that he live an all but angelic life? A priest is one who should be totally dedicated to the things of the Lord. Is it not right, then, that he be entirely detached from the things of the world, and have his conversation in Heaven? A priest’s charge is to be solicitous for the eternal salvation of souls, continuing in their regard the work of the Redeemer. Is it not, then, fitting that he keep himself free from the cares of a family, which would absorb a great part of his energies?

46. And truly an ordination ceremony, frequent though it be in the Catholic Church, never fails to touch the hearts of those present: how admirable a sight, these young ordinands, who before receiving the subdiaconate, before, that is, consecrating themselves utterly to the service and the worship of God, freely renounce the joys and the pleasures which might rightfully be theirs in another walk of life. We say “freely,” for though, after ordination, they are no longer free to contract earthly marriage, nevertheless they advance to ordination itself unconstrained by any law or person, and of their own spontaneous choice!

47. Notwithstanding all this, We do not wish that what We said in commendation of clerical celibacy should be interpreted as though it were Our mind in any way to blame, or, as it were, disapprove the different discipline legitimately prevailing in the Oriental Church. What We have said has been meant solely to exalt in the Lord something We consider one of the purest glories of the Catholic priesthood; something which seems to us to correspond better to the desires of the Sacred Heart of Jesus and to His purposes in regard to priestly souls.

48. Not less than by his chastity, the Catholic priest ought to be distinguished by his detachment. Surrounded by the corruptions of a world in which everything can be bought and sold, he must pass through them utterly free of selfishness. He must holily spurn all vile greed of earthly gains, since he is in search of souls, not of money, of the glory of God, not his own. He is no mercenary working for a temporal recompense, nor yet an employee who, whilst attending conscientiously to duties of his office, at the same time is looking to his career and personal promotion; he is the “good soldier of Christ” who “entangleth not himself with secular business: that he may please Him to whom he hath engaged himself.”

49. The minister of God is a father of souls; and he knows that his toils and his cares cannot adequately be repaid with wealth and honors of earth. He is not indeed forbidden to receive fitting sustenance, according to the teaching of the Apostle: “They that serve the altar may partake with the altar . . . so also the Lord ordained that they who preach the Gospel should live by the Gospel.” But once “called to the inheritance of the Lord,” as his very title “cleric” declares, a priest must expect no other recompense than that promised by Christ to His Apostles: “Your reward is very great in Heaven.” Woe to the priest who, forgetful of these divine promises should become “greedy of filthy lucre.” Woe if he join the herd of the worldly over whom the Church like the Apostle grieves: “All seek the things that are their own: not the things that are Jesus Christ’s.” Such a priest, besides failing in his vocation, would earn the contempt even of his own people. They would perceive in him the deplorable contradiction between his conduct and the doctrine so clearly expounded by Christ, which the priest is bound to teach: “Lay not up to yourselves treasures on earth: where the rust and moth consume and where thieves break through and steal. But lay up to yourselves treasures in Heaven.” Judas, an Apostle of Christ, “one of the twelve,” as the Evangelists sadly observe, was led down to the abyss of iniquity precisely through the spirit of greed for earthly things. Remembering him, it is easy to grasp how this same spirit could have brought such harm upon the Church throughout the centuries: greed, called by the Holy Spirit the “root of all evil,” can incite to any crime; and a priest who is poisoned by this vice, even though he stop short of crime, will nevertheless, consciously or unconsciously, make common cause with the enemies of God and of the Church, and cooperate in their evil designs.

50. On the other hand, by sincere disinterestedness the priest can hope to win the hearts of all. For detachment from earthly goods, if inspired by lively faith, is always accompanied by tender compassion towards the unfortunate of every kind. Thus the priest becomes a veritable father of the poor. Mindful of the touching words of his Savior, “As long as you did it to one of these My least brethren, you did it to Me,” he sees in them, and, with particular affection, venerates and loves Jesus Christ Himself.

51. Thus the Catholic priest is freed from the bonds of a family and of self-interest, — the chief bonds which could bind him too closely to earth. Thus freed, his heart will more readily take flame from that heavenly fire that burns in the Heart of Jesus; that fire that seeks only to inflame apostolic hearts and through them “cast fire on all the earth.” This is the fire of zeal. Like the zeal of Jesus described in Holy Scripture, the zeal of the priest for the glory of God and the salvation of souls sought to consume him. It should make him forget himself and all earthly things. It should powerfully urge him to dedicate himself utterly to his sublime work, and to search out means ever more effective for an apostolate ever wider and ever better.

52. The Good Shepherd said: “And other sheep I have that are not of this fold; them also I must bring;” and again, “See the countries for they are white already to the harvest.” How can a priest meditate upon these words and not feel his heart enkindled with yearning to lead souls to the Heart of the Good Shepherd? How can he fail to offer himself to the Lord of the harvest for unremitting toil? Our Lord saw the multitudes “Iying like sheep that have no shepherd.” Such multitudes are to be seen today not only in the far distant lands of the missions, but also, alas! in countries which have been Christian for centuries. How can a priest see such multitudes and not feel deeply within himself an echo of that divine pity which so often moved the Heart of the Son of God? — a priest, we say, who is conscious of possessing the words of life and of having in his hands the God-given means of regeneration and salvation?

53. But thanks be to God, it is just this flame of apostolic zeal which is one of the brightest jewels in the crown of the Catholic priesthood. Our heart fills with fatherly consolation at the sight of Our Brothers and Our beloved Sons, Bishops and Priests, who like chosen troops ever prompt to the call of their chief hasten to all outposts of this vast field. There they engage in the peaceful but bitter warfare of truth against error, of light against darkness, of the Kingdom of God against the kingdom of Satan.

54. But, by its very nature as an active and courageous company, the Catholic priesthood must have the spirit of discipline, or, to use a more deeply Christian word, obedience. It is obedience which binds together all ranks into the harmony of the Church’s Hierarchy.

55. The Bishop, in his admonition to the ordinands, says: “With certain wonderful variety Holy Church is clothed, made comely and is ruled; since in her some are consecrated Pontiffs, and other priests of lesser degree, and from many members of differing dignity there is formed one Body of Christ.” This obedience priests promised to the Bishop after Ordination, the holy oil still fresh on their hands. On the day of his consecration the Bishop, in his turn, swore obedience to the supreme visible Head of the Church, the successor of St. Peter, the Vicar of Jesus Christ. Let then obedience bind ever closer together these various members of the Hierarchy, one with another, and all with the Head; and thus make the Church Militant a foe truly terrible to the enemies of God, *ut castrorum aciem ordinatam*, “as an army set in array.” Let obedience temper excessive zeal on the one hand, and put the spur to weakness and slackness on the other. Let it assign to each his place and station. These each should accept without resistance; for otherwise the magnificent work of the Church in the world would be sadly hindered. Let each one see in the arrangement of his hierarchical Superiors the arrangements of the only true Head, whom all obey: Jesus Christ, Our Lord, who became for us “obedient unto death, even to the death of the cross .”

56. The divine High Priest wished us to have abundant witness to His own most perfect obedience to the Eternal Father; for this reason both the Prophecies and the Gospels often testify to the entire submission of the Son of God to the will of the Father. “When He cometh into the world He saith; sacrifice and oblation Thou wouldst not: but a body Thou has fitted to Me. . . Then said I: Behold I come. In the head of the book it is written of Me that I should do Thy will, O God. . .” “My meat is to do the will of Him that sent Me.” On His very cross He consecrated obedience. He did not wish to commit His soul into the hands of His Father before having declared that all was fulfilled in Him that the Sacred Scriptures had foretold; He had accomplished the entire charge entrusted to Him by the Father, even to the last deeply mysterious “I thirst,” which He pronounced “that the Scripture might be fulfilled.” By these words He wished to show that zeal even the most ardent ought always to be completely subjected to the will of the Father; that our zeal should always be controlled by obedience to those who for us, have the place of the Father, and convey to us His will, in other words our lawful Superiors in the Hierarchy.

57. But the portrait of the Catholic priest which we intend to exhibit to the world would be unfinished were We to omit another most important feature, — learning. This the Church requires of him; for the Catholic priest is set up as a “Master in Israel”; he has received from Jesus Christ the office and commission of teaching truth: “Teach . . . all nations.” He must teach the truth that heals and saves; and because of this teaching, like the Apostle of the Gentiles, he has a duty towards “the learned and the unlearned.” But how can he teach unless he himself possess knowledge? “The lips of the priest shall keep knowledge, and they shall seek the law at his mouth,” said the Holy Spirit in the Prophecy of Malachy. Who could ever utter a word in praise of sacerdotal learning more weighty than that which divine Wisdom itself once spoke by the mouth of Osee: “Because thou hast rejected knowledge, I will reject thee that thou shalt not do the office of priesthood to Me.” The priest should have full grasp of the Catholic teaching on faith and morals; he should know how to present it to others; and he should be able to give the reasons for the dogmas, laws and observances of the Church of which he is minister. Profane sciences have indeed made much progress; but in religious questions there is much ignorance still darkening the mind of our contemporaries. This ignorance the priest must dispel. Never was more pointed than today the warning of Tertullian, “*Hoc unum gestit interdum (veritas), ne ignorata damnetur,*” “This alone truth sometime craves, that it be not condemned unheard.” It is the priest’s task to clear away from men’s minds the mass of prejudices and misunderstandings which hostile adversaries have piled up; the modern mind is eager for the truth, and the priest should be able to point it out with serene frankness; there are souls still hesitating, distressed by doubts, and the priest should inspire courage and trust, and guide them with calm security to the safe port of faith, faith accepted by both head and heart; error makes its onslaughts, arrogant and persistent, and the priest should know how to meet them with a defense vigorous and active, yet solid and unruffled.

58. Therefore, Venerable Brethren, it is necessary that the priest, even among the absorbing tasks of his charge, and ever with a view to it, should continue his theological studies with unremitting zeal. The knowledge acquired at the seminary is indeed a sufficient foundation with which to begin; but it must be grasped more thoroughly, and perfected by an ever-increasing knowledge and understanding of the sacred sciences. Herein is the source of effective preaching and of influence over the souls of others. Yet even more is required. The dignity of the office he holds and the maintenance of a becoming

respect and esteem among the people, which helps so much in his pastoral work, demand more than purely ecclesiastical learning. The priest must be graced by no less knowledge and culture than is usual among well-bred and well-educated people of his day. This is to say that he must be healthily modern, as is the Church, which is at home in all times and all places, and adapts itself to all; which blesses and furthers all healthy initiative and has no fear of the progress, even the most daring progress, of science; if only it be true science.

59. Indeed, in all ages the Catholic clergy has distinguished itself in every field of human knowledge; in fact, in certain centuries it so took the lead in the field of learning that the word “cleric” became synonymous with “learned.” The Church preserved and saved the treasures of ancient culture, which without her and her monasteries would have been almost entirely lost; and her most illustrious Doctors show that all human knowledge can help to throw light upon and to defend the Catholic faith. An illustrious example of this We Ourselves have recently called to the world’s attention. For We crowned with the halo of sanctity and the glorious title of Doctor of the Church that great teacher of the incomparable Aquinas: Albert of Cologne, whom his contemporaries had already honored with the titles of Great and of Universal Doctor.

60. Today it could hardly be hoped that the clergy could hold a similar primacy in every branch of knowledge; the range of human science has become so vast that no man can comprehend it all, much less become distinguished in each of its numberless branches. Nevertheless wise encouragement and help should be given to those members of the clergy, who, by taste and special gifts, feel a call to devote themselves to study and research, in this or that branch of science, in this or that art; they do not thereby deny their clerical profession; for all this, undertaken within just limits and under the guidance of the Church, redounds to the good estate of the Church and to the glory of her divine Head, Jesus Christ. And among the rest of the clergy, none should remain content with a standard of learning and culture which sufficed, perhaps, in other times; they must try to attain — or, rather, they must actually attain — a higher standard of general education and of learning. It must be broader and more complete; and it must correspond to the generally higher level and wider scope of modern education as compared with the past.

61. Sometimes, it is true, and even in modern times, Our Lord makes the world, as it were, His plaything; for He has been pleased to elect to the priestly state men almost devoid of that learning of which We have been speaking; and through them He has worked wonders. But He did this that all might learn, if there be a choice, to prize holiness more than learning; not to place more trust in human than in divine means. He did this because the world has need, from time to time, to hear repeated that wholesome, practical lesson: “The foolish things of the world hath God chosen to confound the wise . . . that no flesh should glory in His sight.”

62. In the natural order, divine miracles suspend for a moment the effect of physical laws, but do not revoke them. So, too, the case of these Saints, real living miracles in whom high sanctity made up for all the rest, does not make the lesson We have been teaching any the less true or any the less necessary.

63. It is clear, then, that virtue and learning are required, that there is need of example and of edification, need for the priest to spread on all sides, and to all who draw near him “the good odor of Christ.” This need is today more keenly felt, and has become more evident and urgent. This is because of Catholic Action, that movement so consoling, which has within it the power to spur on to the very highest ideals of perfection. Through Catholic Action the relations of the laity with priests are becoming more frequent and more intimate. And in this collaboration, the laity quite naturally look upon the priest not merely as a guide, but as a model also of Christian life and of apostolic virtue.

64. The state of the priesthood is thus most sublime, and the gifts it calls for very lofty. Hence, Venerable Brethren, the inescapable necessity of giving candidates for the sanctuary a training correspondingly superior.

65. Conscious of this necessity, the Church down the ages has shown for nothing a more tender solicitude and motherly care than for the training of her priests. She is not unaware that, as the religious and moral conditions of peoples depend in great measure upon their priests, so too, the future of the priest depends on the training he has received. The words of the Holy Spirit apply no less truly to him than to others: “A young man according to his way, even when he is old, he will not

depart from it.” Hence, the Church, moved by the Holy Spirit, has willed that everywhere seminaries should be erected, where candidates for the priesthood may be trained and educated with singular care.

66. The seminary is and should be the apple of your eye, Venerable Brethren, who share with Us the heavy weight of the government of the Church; it is, and should be, the chief object of your solicitude. Careful above all should be the choice of superiors and professors; and, in a most special manner, of the spiritual father, who has so delicate and so important a part in the nurture of the priestly spirit. Give the best of your clergy to your seminaries; do not fear to take them from other positions. These positions may seem of greater moment, but in reality their importance is not to be compared with that of the seminaries, which is capital and indispensable. Seek also from elsewhere, wherever you can find them, men really fitted for this noble task. Let them be such as teach priestly virtues, rather by example than by words, men who are capable of imparting, together with learning, a solid, manly and apostolic spirit. Make piety, purity, discipline and study flourish in the seminary. With prudent foresight, arm and fortify the immature minds of students both against the temptations of the present, and against the far more serious perils of the future. For they will be exposed to all the temptations of the world, in the midst of which they must live, “that they save all.”

67. Now it is of great importance, as We have said, that priests should have a learning adequate to the requirements of the age. For the attainment of this, in addition to a solid classical education, there is required both instruction and training in scholastic philosophy “according to the method, and the mind and the principles of St. Thomas Aquinas” — *ad Angelicū Doctoris rationem, doctrinam et principia*. This Our Illustrious Predecessor, Leo XIII, has called the *philosophia perennis*. It is essential to the future priest. It will help him to a thorough understanding of dogma. It will effectively forearm him against modern errors of whatever sort. It will sharpen his mind to distinguish truth from falsehood. It will form him to habits of intellectual clearness, so necessary in any studies or problems of the future. It will give him a great superiority over others, whose mere erudition, perhaps, is wider but who lack philosophical training.

68. There are some regions, where the dioceses are small, or students unhappily few, or where there is a shortage of means and suitable men. Hence it is impossible for every diocese to have its own seminary, equipped according to all the regulations of Canon Law and other prescriptions of the Church. Where this happens, it is most proper that the Bishops of the district should help one another in brotherly charity, should concentrate and unite their forces in a common seminary, fully worthy of its high purpose. The great advantages of such concentration amply repay the sacrifices entailed in obtaining it. It is indeed a sacrifice, grievous to the fatherly heart of a Bishop, to see his clerics, even for a time, taken away from their shepherd, who wishes himself to give his future co-workers his own apostolic spirit; and to see them taken away from the diocese which is to be the field of their ministry. But these sacrifices will all be repaid with interest when these clerics return as priests. They will be better formed, and more richly endowed with spiritual wealth, which they will spend with greater generosity and with greater profit to their diocese. Therefore, We have never let pass an opportunity to favor, and encourage and foster such efforts. Often, in fact, We have suggested and recommended them. On Our part, also, wherever We thought it necessary, We have Ourselves, as is well known, erected or improved or enlarged several such regional seminaries, not without heavy expense and trouble; and We will continue in the future, by the help of God, to apply Ourselves with all zeal to this work; for We hold it to be the most conducive to the good of the Church.

69. This achievement in the erection and management of Seminaries for the education of future priests deserves all praise. But it would be of little avail, were there any lack of care in the selecting and approving of candidates. In this selection and approval, all who are in charge of the clergy should have some part: superiors, spiritual directors and confessors, each in the manner and within the limits proper to his office. They must indeed foster and strengthen vocations with sedulous care; but with no less zeal they must discourage unsuitable candidates, and in good time send them away from a path not meant for them. Such are all youths who show a lack of necessary fitness, and who are, therefore, unlikely to persevere in the priestly ministry both worthily and becomingly. In these matters hesitation and delay is a serious mistake and may do serious harm. It is far better to dismiss an unfit student in the early stages; but if, for any reason, such dismissal has been delayed, the mistake should be corrected as soon as it is known. There should be no human consideration or false mercy. Such false mercy would be a real cruelty, not only towards the Church, to whom would be given an unfitted or unworthy minister, but

also towards the youth himself; for, thus embarked upon a false course, he would find himself exposed to the risk of becoming a stumbling block to himself and to others with peril of eternal ruin.

70. The Head of the seminary lovingly follows the youths entrusted to his care and studies the inclinations of each. His watchful and experienced eye will perceive, without difficulty, whether one or other have, or have not, a true priestly vocation. This, as you well know, Venerable Brethren, is not established so much by some inner feeling or devout attraction, which may sometimes be absent or hardly perceptible; but rather by a right intention in the aspirant together with a combination of physical, intellectual and moral qualities which make him fitted for such a state of life. He must look to the priesthood solely from the noble motive of consecrating himself to the service of God and the salvation of souls; he must likewise have, or at least strive earnestly to acquire, solid piety, perfect purity of life and sufficient knowledge such as We have explained on a previous page. Thus he shows that he is called by God to the priestly state. Whoever, on the other hand, urged on, perhaps, by ill-advised parents, looks to this state as a means to temporal and earthly gains which he imagines and desires in the priesthood, as happened more often in the past; whoever is intractable, unruly or undisciplined, has small taste for piety, is not industrious, and shows little zeal for souls; whoever has a special tendency to sensuality, and after long trial has not proved he can conquer it; whoever has no aptitude for study and who will be unable to follow the prescribed courses with due satisfaction; all such cases show that they are not intended for the priesthood. By letting them go on almost to the threshold of the sanctuary, superiors only make it ever more difficult for them to draw back; and, perhaps, even cause them to accept ordination through human respect, without vocation and without the priestly spirit.

71. Let Superiors of seminaries, together with the spiritual directors and confessors, reflect how weighty a responsibility they assume before God, before the Church, and before the youths themselves, if they do not take all means at their disposal to avoid a false step. We declare too, that confessors and spiritual directors could also be responsible for such a grave error; and not indeed because they can take any outward action, since that is severely forbidden them by their most delicate office itself, and often also by the inviolable sacramental seal; but because they can have a great influence on the souls of the individual students, and with paternal firmness they should guide each according to his spiritual needs. Should the superiors, for whatever reason, not take steps or show themselves weak, then especially should confessors and spiritual directors admonish the unsuited and unworthy, without any regard to human consideration, of their obligation to retire while yet there is time; in this they should keep to the most secure opinion, which in this case is the one most in favor of the penitent, for it saves him from a step which could be for him eternally fatal. If sometimes they should not see so clearly that an obligation is to be imposed, let them, at least, use all the authority which springs from their office and the paternal affection they have for their spiritual sons, and so induce those who have not the necessary fitness to retire of their own free will. Let confessors remember the words of St. Alphonsus Liguori on a similar matter: “In general . . . in such cases the more severity the confessor uses with his penitents, the more will he help them towards their salvation; and on the contrary, the more cruel will he be the more he is benign.” St. Thomas of Villanova called such over-kind confessors: *Impie pios* — “wickedly kind”; “such charity is contrary to charity.”

72. The chief responsibility, however, rests with the Bishop, who according to the severe law of the Church “should not confer holy orders on anyone, unless from positive signs he is morally certain of canonical fitness; otherwise he not only sins grievously, but also places himself in danger of sharing in the sins of others.” This canon is a clear echo of the warning of the Apostle to Timothy: “Impose not hands lightly on any man, neither be partaker of other men’s sins.” “To impose hands lightly,” Our Predecessor St. Leo the Great expounds, “is to confer the sacerdotal dignity on persons not sufficiently approved: before maturity in age, before merit of obedience, before a time of testing, before trail of knowledge; and to be a partaker of other men’s sins is for the ordainer to become as unworthy as the unworthy man whom he ordains”; for as St. John Chrysostom says, “You who have conferred the dignity upon him must take the responsibility of both his past and his future sins.”

73. These are severe words, Venerable Brethren, yet still more dreadful is the responsibility which they declare, a responsibility which justified the great Bishop of Milan, St. Charles Borromeo in saying: “In this matter, my slightest neglect can involve me in very great sin.” Listen to the warning of Chrysostom whom We have just quoted: “Impose not hands after the first trial nor after the second, nor yet the third; but only after frequent and careful observation and searching

examination”; a warning which applies in an especial way to the question of the uprightness of life in candidates to the priesthood: “It is not enough,” says the holy Bishop and Doctor St. Alphonsus de Liguori, “that the Bishop know nothing evil of the ordinand, but he must have positive evidence of his uprightness.” Hence, do not fear to seem harsh if, in virtue of your rights and fulfilling your duty, you require such positive proofs of worthiness before ordination; or if you defer an ordination in case of doubt; because, as St. Gregory the Great eloquently teaches: place the weight of the building upon them at once. Delay many days, until they are dried and made fit for the purpose; because if this precaution be omitted, very soon they will break under the weight”; or, to use the short but clear expression of the Angelic Doctor: “Holiness must come before holy orders . . . hence the burden of orders should be placed only on walls seasoned with sanctity, freed of the damp of sins.”

74. In short, let all canonic prescriptions be carefully obeyed, and let everyone put into practice the wise rules on this subject, which We caused to be promulgated a few years ago by the Sacred Congregation of the Sacraments. Thus will the Church be saved much grief, and the faithful much scandal.

75. We have also had similar regulations sent to Religious; and while We urge upon all concerned their faithful observance, We now recall them to the attention of all heads of religious institutes, who have youths destined for the priesthood. They should consider as addressed also to them what We have recommended above concerning the formation of the clergy; since it is they who present their students for ordination, and the Bishop usually relies upon their judgment.

76. Bishops and religious superiors should not be deterred from this needful severity by fear of diminishing the number of priests for the diocese or institute. The Angelic Doctor St. Thomas long ago proposed this difficulty, and answers it with his usual lucidity and wisdom: “God never abandons His Church; and so the number of priests will be always sufficient for the needs of the faithful, provided the worthy are advanced and the unworthy sent away.” The same Doctor and Saint, basing himself upon the severe words quoted by the fourth Ecumenical Council of the Lateran, observes to Our purpose: “Should it ever become impossible to maintain the present number, it is better to have a few good priests than a multitude of bad ones.” It was in this sense that We Ourselves, on the solemn occasion of the international pilgrimage of seminarists during the year of Our priestly jubilee, addressing an imposing group of Italian Archbishops and Bishops, reaffirmed that one well trained priest is worth more than many trained badly or scarcely at all. For such would be not merely unreliable but a likely source of sorrow to the Church. What a terrifying account, Venerable Brethren, We shall have to give to the Prince of Shepherds, to the Supreme Bishop of souls, if we have handed over these souls to incompetent guides and incapable leaders.

77. Yet although it remains unquestionably true that mere numbers should not be the chief concern of those engaged in the education of the clergy, yet at the same time, all should do their utmost to increase the ranks of strong and zealous workers in the vineyard of the Lord; the more so, as the moral needs of society are growing greater instead of less. Of all the means to this noble end, the easiest and the most effective is prayer. This is, moreover, a means within the power of everyone. It should be assiduously used by all, as it was enjoined by Jesus Christ Himself: “The harvest, indeed, is great but the laborers are few. Pray ye, therefore, the Lord of the harvest, that He send forth laborers into His harvest.” What prayer could be more acceptable to the Sacred Heart of our Savior? What prayer is more likely to be answered as promptly and bounteously as this, which meets so nearly the burning desire of that Divine Heart? “Ask therefore, and it will be given unto you”; ask for good and holy priests and Our Lord will not refuse to send them to His Church, as ever He has done throughout the centuries. It has been, in fact, precisely in times which seemed least propitious, that the number of priestly vocations increased. This is clear from Catholic hagiography of the nineteenth century a century rich in splendid names on the rolls both of secular and regular clergy. One has only to think of those three splendid saints whom We Ourselves had the consolation of canonizing — St. John Mary Vianney, St. Joseph Benedict Cottolengo and St. John Bosco, men of truly lofty holiness, each in his special way.

78. Now God Himself liberally sows in the generous hearts of many young men this precious seed of vocation; but human means of cultivating this seed must not be neglected. There are innumerable ways and countless holy means suggested by the Holy Spirit; and all such salutary works which strive to preserve, promote and help priestly vocations, We praise and bless with all Our heart. “No matter how we seek,” says the lovable Saint of charity, Vincent de Paul, “we shall always

discover ourselves unable to contribute to anything more great than to the making of good priests.” In truth nothing is more acceptable to God, of more honor to the church, and more profitable to souls than the precious gift of a holy priest. If he who offers even a cup of water to one of the least of the disciples of Christ “shall not lose his reward,” what reward will he receive who places, so to speak, into the pure hands of a young priest the sacred chalice, in which is contained the Blood of Redemption; who helps him to lift it up to heaven, a pledge of peace and of blessing for mankind?

79. And here Our thoughts turn gladly to that Catholic Action, so much desired and promoted and defended by Us. For by Catholic Action the laity share in the hierarchical apostolate of the Church, and hence it cannot neglect this vital problem of priestly vocations. Comfort has filled Our heart to see the associates of Catholic Action everywhere distinguishing themselves in all fields of Christian activity, but especially in this. Certainly the richest reward of such activity is that really wonderful number of priestly and religious vocations which continue to flourish in their organizations for the young. This shows that these organizations are both a fruitful ground of virtue, and also a well-guarded and well cultivated nursery, where the most beautiful and delicate flowers may develop without danger. May all members of Catholic Action feel the honor which thus falls on their association. Let them be persuaded that, in no better way than by this work for an increase in the ranks of the secular and regular clergy, can the Catholic laity really participate in the high dignity of the “kingly priesthood” which the Prince of the Apostles attributes to the whole body of the redeemed.

80. But the first and most natural place where the flowers of the sanctuary should almost spontaneously grow and bloom, remains always the truly and deeply Christian family. Most of the saintly bishops and priests whose “praise the Church declares,” owe the beginning of their vocation and their holiness to example and teaching of a father strong in faith and manly virtues, of a pure and devoted mother, and of a family in which the love of God and neighbor, joined with simplicity of life, has reigned supreme. To this ordinary rule of divine Providence exceptions are rare and only serve to prove the rule.

81. In an ideal home the parents, like Tobias and Sara, beg of God a numerous posterity “in which Thy name may be blessed forever,” and receive it as a gift from heaven and a precious trust; they strive to instill into their children from their early years a holy fear of God, and true Christian piety; they foster a tender devotion to Jesus, the Blessed Sacrament and the Immaculate Virgin; they teach respect and veneration for holy places and persons. In such a home the children see in their parents a model of an upright, industrious and pious life; they see their parents holily loving each other in Our Lord, see them approach the Holy Sacraments frequently and not only obey the laws of the Church concerning abstinence and fasting, but also observe the spirit of voluntary Christian mortification; they see them pray at home, gathering around them all the family, that common prayer may rise more acceptably to heaven; they find them compassionate towards the distress of others and see them divide with the poor the much or the little they possess.

82. In such a home it is scarcely possible that, while all seek to copy their parents, example, none of the sons should listen to and accept the invitation of the Divine Master: “Come ye after Me, and I will make you to be fishers of men.” Blessed are those Christian parents who are able to accept without fear the vocations of their sons, and see in them a signal honor for their family and a mark of the special love and providence of Our Lord. Still more blessed, if, as was often the case in ages of greater faith, they make such divine visitations the object of their earnest prayer.

83. Yet it must be confessed with sadness that only too often parents seem to be unable to resign themselves to the priestly or religious vocations of their children. Such parents have no scruple in opposing the divine call with objections of all kinds; they even have recourse to means which can imperil not only the vocation to a more perfect state, but also the very conscience and the eternal salvation of those souls they ought to hold so dear. This happens all too often in the case even of parents who glory in being sincerely Christian and Catholic, especially in the higher and more cultured classes. This is a deplorable abuse, like that unfortunately prevalent in centuries past, of forcing children into the ecclesiastical career without the fitness of a vocation. It hardly does honor to those higher classes of society, which are on the whole so scantily represented in the ranks of the clergy. The lack of vocations in families of the middle and upper classes may be partly explained by the dissipations of modern life, the seductions, which especially in the larger cities, prematurely awaken the passions of youth; the schools in many places which scarcely conduce to the development of vocations. Nevertheless, it must be admitted that such a scarcity reveals a deplorable falling off of faith in the families themselves. Did they indeed

look at things in the light of faith, what greater dignity could Christian parents desire for their sons, what ministry more noble, than that which, as We have said, is worthy of the veneration of men and angels? A long and sad experience has shown that a vocation betrayed — the word is not to be thought too strong — is a source of tears not only for the sons but also for the ill-advised parents; and God grant that such tears be not so long delayed as to become eternal tears.

84. And now, finally, to you, dear Children. Priests of the Most High, both secular and regular, the world over, We address Our words. You are “Our glory and joy,” you, who with such generosity bear the “burden of the day and the heats,” you, who so powerfully help Us and Our Brethren of the Episcopate in fulfilling the duty of feeding the flock of Christ. To you We send Our Paternal thanks and Our warmest encouragement. We know and fully appreciate your admirable zeal; and to it, in the needs of the present, We make this heartfelt appeal. These needs are becoming daily graver. All the more must your redeeming work grow and intensify; for “you are the salt of the earth, and the light of the world.”

85. If, however, your work is to be blessed by God and produce abundant fruit, it must be rooted in holiness of life. Sanctity, as We said above, is the chief and most important endowment of the Catholic priest. Without it other gifts will not go far; with it, even supposing other gifts be meager, the priest can work marvels. We have the example of St. Joseph of Cupertino, and in times nearer to our own of that humble Cure d’Ars, St. John Mary Vianney, of whom We have already spoken; whom We have willed to set up before all parish priests as their model and heavenly Patron. Therefore with the Apostle of the Gentiles, We say to you: “Behold your vocation”; and beholding it, you cannot fail to value ever more highly the grace given to you in ordination and to strive to “walk worthily of the vocation in which you are called.”

86. In this striving you will be most wonderfully helped by a practice commended by Our Predecessor of holy memory Pius X. This commendation is contained in that “Exhortation to the Catholic Clergy,” which he wrote with such unction and affection. This We warmly recommend you to read. In it, among all the means to preserve and increase the grace of the priesthood, he placed first the use of the Spiritual Exercises. This means We Ourselves have also frequently recommended; and particularly in Our Encyclical Letter *Mens Nostra*, We have paternally and solemnly urged it upon all Our sons, but more especially upon Our Priests. As the year of Our priestly Jubilee drew to a close, We could find no better and more salutary reminder of that happy anniversary, than to give to Our sons an invitation, through the above-mentioned letter, to draw more copiously from the waters of life springing up into life everlasting, this inexhaustible fountain providentially opened by God to His Church. Again now, to you, Our Dear Brethren, who are all the closer to us because you work more directly with Us to establish the kingdom of Christ upon earth, We believe We cannot give better proof of Our Fatherly affection than by exhorting you most fervently to make use of this means of sanctification, to the best of your abilities. Take for your guide those principles and norms laid down by Us in the above-mentioned Encyclical. It is not enough to withdraw to the sacred seclusion of the Spiritual Exercises only at the intervals and in the exact measure prescribed by ecclesiastical law but you should enter into retreat more often and for longer periods, as far as possible to you, and you should consecrate, in addition, a day of each month to more fervent prayer and greater recollection, according to the practice of priests of great zeal.

87. In such retreats and recollection even one who may have entered in *sortem Domini*, not by the straight way of a true vocation, but for earthly or less noble motives, will be able to “stir up the grace of God.” For he, too, is now indissolubly bound to God and the Church, and so nothing remains for him but to follow the advice of St. Bernard: “If sanctity of life did not precede, let it at least follow . . . for the future make good your ways and ambitions and make holy your ministry.” The grace of God, and specifically that grace proper to the sacrament of Holy Orders, will not fail to lend aid, if he sincerely wishes to correct whatever was originally amiss in his purpose or conduct. However it may have come about that he undertook the obligations of the priesthood, the abiding grace of this divine sacrament will not be wanting in power to enable him to fulfill them.

88. Each and all of you, then, from the recollection and prayer of a retreat will come out fortified against the snares of the world, quickened by lively zeal for the salvation of souls, and enkindled with the love of God, as befits priests in times like the present. For together with so much corruption and diabolical malice, there is everywhere felt a powerful religious and spiritual awakening, a breath of the Holy Spirit, sent forth over the world to sanctify it, and to renew with its creative force

the face of the earth. Filled with the Holy Ghost you will communicate this love of God like a holy fire to all who approach you, becoming in a true sense bearers of Christ in a disordered society, which can hope for salvation from Jesus Christ alone, since He, and He alone, is ever “the true Savior of the world.”

89. Before concluding, we turn Our thoughts and Our words, with very special tenderness to you who are still in your studies for the priesthood; and urge you from the depth of Our heart to prepare yourselves with all seriousness for the great task to which God calls you. You are the hope of the Church and of the people, who look for so much, or rather everything, to you. For to you they look for that living and life-giving knowledge of God and of Jesus Christ, in which is eternal life. In piety, purity, humility, obedience, discipline and study strive then to make yourselves priests after the Heart of God. We assure you that in the task of fitting yourselves for the priesthood by solid virtue and learning, no care, no diligence, no energy can be too great; because upon it so largely depend all your future apostolic labors. See to it that on the day of your ordination to the priesthood, the Church find you in fact such as she wishes you to be, that is “replenished with heavenly wisdom, irreproachable in life and established in the ways of grace,” so that “the sweet odor of your life may be a delight to the Church of Christ, that both by word and good example you may build the house, that is, the family of God.”

90. Only thus can you continue the glorious traditions of the Catholic priesthood and hasten that most auspicious hour when it will be given to all humanity to enjoy the fruits of the peace of Christ in the kingdom of Christ.

91. And before concluding Our letter, to you, Venerable Brethren in the Episcopate, and through you to all Our beloved sons of both clergy, We are happy to add a solemn proof of Our gratitude for the holy cooperation by which, under your guidance and example, this Holy Year of Redemption has been made so fruitful to souls. We wish to perpetuate the memory and the glory of that Priesthood, of which Ours and yours, Venerable Brethren, and that of all priests of Christ, is but a participation and continuation. We have thought it opportune, after consulting the Sacred Congregation of Rites, to prepare a special votive Mass, for Thursdays, according to liturgical rules: *De summo et aeterno Iesu Christi Sacerdotio*, to honor “Jesus Christ, Supreme and Eternal Priest.” It is Our pleasure and consolation to publish this Mass together with this, Our Encyclical Letter.

92. There only remains for Us, Venerable Brethren, to impart to all the Apostolic and paternal Benediction, which all expect and desire from their common Father. May it be a blessing of thanksgiving for all the benefits poured out by Divine Providence in these extraordinary Holy Years of the Redemption; may it be a blessing of good augury for the new year which is about to begin.

Given at Rome, at St. Peter’s, the twentieth day of December, 1935, in the fifty-sixth anniversary of Our priesthood, the fourteenth of Our Pontificate.

Ad Salutem. On St. Augustine. Pope Pius XI - 1930

To Our Venerable Brethren, the Patriarchs, Primate, Archbishops, Bishops, and other Local Ordinaries in Peace and Communion with the Apostolic See.

Venerable Brethren: Health and Apostolic Benediction.

It is eminently befitting the nature and necessity of the case, that Christ Jesus has been and shall continue to be ready to safeguard the Church, which His provident care established for the salvation of the human race. This certainty is warranted by the promise of her Divine Founder, which we read in the Gospel; and it must be clear to evidence from the annals of that Church, on which error has never set a stain, which no falling away however widespread of her sons has made to waver, which regains her youthful vigor and ceaselessly renews her strength despite the assaults of impious men, even when carried to the most shocking extremes. While our Lord in securing the stability and promoting the growth of His foundation, which

belongs to all time, did not limit Himself to a single method nor proceed always in the selfsame way, yet it is noteworthy that in every age He raised up distinguished men, who, by talents and efforts suited to the times and their exigencies, should rejoice the heart of the Christian people, by successively curbing and conquering the “power of darkness.” This choice of Divine Providence, when it fell upon Augustine of Tagaste, was marked by a discrimination that was more than ordinarily striking. He was the light set upon the candlestick, he was the vanquisher of every heresy and a guide to eternal salvation for his contemporaries. What is more, he continued to teach and console Christians as age succeeded age. Nay, even in our time we owe it to him in large measure that among believers the truth of Faith maintains its luster, while love for God has not ceased to burn. Indeed, it is a matter of common knowledge that the writings of Augustine, by their exceptional sublimity and charm, cast a spell over many who are at variance with us or who seem utter strangers to the Faith. Hence it is, that since the current year brings in its course with happy auspices the fifteenth centennial anniversary of the death of this peerless Bishop and Doctor, Christians the world over are eager to hold his memory in honor and are preparing to give public proof of their admiration and devotion. Yielding, therefore, to a sense of Our Apostolic office and to the delight that stirs Our soul, while desirous of adding to the chorus of praise, We urge you all, Venerable Brethren, and the clergy and flock of each of you, to join Us in offering special thanks to the Heavenly Father for enriching His Church by means of Augustine with so many matchless blessings—the Saint who profited so much by the Divine gifts lavished on him and turned the current of this wealth upon the Catholics of the world. It beseems us all today not merely to exult that by a miracle, so to speak, was once united to the Mystical Body of Christ a genius so great and lofty, that in the judgment of history his superior can hardly be found anywhere in any age, but rather to steep and nourish ourselves with his learning and copy the model of his holy life.

2. The praise of Augustine has never ceased to be proclaimed in the Church of God, even by the Roman Pontiffs. While the holy Bishop was yet alive, Innocent I greeted him as a beloved friend[1] and extolled the letter which he had received from the Saint and from four Bishops, his friends: “A letter instinct with faith and staunch with all the vigor of the Catholic religion.”[2] Shortly after the death of Augustine, Celestine I defends him against his opponents in the following noble words:

“We have ever deemed Augustine a man to be remembered for his sanctity, because of his life and services in our communion, nor has rumor at any time darkened his name with the suspicion of evil. So great was his knowledge, as we recall, that he was always reckoned by my predecessors also among our foremost teachers. All alike, therefore, thought highly of him as a man held in affection and honor by all.”[3]

3. Gelasius I hailed Jerome and Augustine as “luminaries among ecclesiastical teachers.”[4] Hormisdas wrote in answer to Bishop Possessor’s request for direction these weighty words: “What the Roman, that is, the Catholic Church follows and maintains touching free will and the grace of God, can be learned from the different works of blessed Augustine, those especially which he addressed to Hilary and Prosper, though the formal chapters are contained in the ecclesiastical records.”[5] A like testimony was uttered by John II, when in refutation of heretics he appealed to the works of Augustine: “Whose teaching,” he said, “according to the enactments of my predecessors, the Roman Church follows and maintains.”[6]

4. Can anyone be unaware how thoroughly familiar with the doctrine of Augustine were the Roman Pontiffs, during the ages that followed close upon his death, as Leo the Great, for example, and Gregory the Great? Thus Saint Gregory, thinking as highly of Augustine as he thought humbly of himself, wrote to Innocentius, prefect of Africa: “If you wish to feast on choice food, read the works of blessed Augustine, your fellowcountryman. His writings are as fine wheat. Seek not for our bran.”[7] It is well known that Adrian I was in the habit of quoting passages from Augustine, whom he styled “an eminent doctor.”[8] Again, Clement VIII, to throw light on the obscure features of abstruse debates, and Pius VI, in his Apostolic Constitution “Auctorem fidei,” to unmask the evasions of the condemned Synod of Pistoia, availed themselves of the support of Augustine’s authority.

5. It is a further tribute to the glory of the Bishop of Hippo, that more than once the Fathers in lawful Councils assembled, made use of his very words in defining Catholic truth. In illustration it is enough to cite the Second Council of Orange and the Council of Trent. Yet again, to cast a backward glance at the years of Our own youth, We wish at this point to recall and

delightedly to ponder the words in which Our predecessor of immortal memory Leo XIII, after mentioning writers earlier than Augustine, lauded the help afforded by him to Christian philosophy: “But it is Augustine who seems to have borne off the palm from all. Of towering genius and thoroughly versed in sacred and profane knowledge, he waged relentless war on all the errors of his age with matchless faith and equal learning. What part of philosophy did he have untouched? Nay rather into what part did he not make thorough search as when he unfolded to the Faithful the deepest mysteries of the Faith or defended them against the mad attacks of foes; or again when, brushing away the false theories of Academics and Manicheans, he laid a sure and solid foundation for human knowledge, or studied in detail the nature and source and causes of the evils which harass mankind?”[9]

6. Now before penetrating deeper into the study We have set Ourselves, We would note, for the benefit of all, that the lavish praises bestowed on our Saint by the writers of antiquity are to be understood in a proper sense, and not-as some, who do not share the Catholic sense, have thought-as though the weight of Augustine’s word were to be set ahead of the very authority of the teaching Church.

7. Oh, how “God is wonderful in His saints”![10] In words bursting from the inmost recesses of a grateful and most loving heart, Augustine avowed and ardently extolled in his book of confessions the Divine mercy in his regard. Obedient to an impulse of Divine Providence, the pious Monica inspired her son in his early childhood with so strong a love of Christ, that he could one day write: “Through Thy mercy, O Lord, this name of my Saviour, Thy Son, had already been drunk in with my mother’s milk by my infant heart and profoundly cherished; anything apart from this name, no matter how learned or exquisite or true, could not wholly carry me away.”[11]

8. In youth, parted from his mother, and a pupil of pagan masters-so was it permitted by the Most High-he lost his early piety, became the unhappy slave of carnal pleasures and was ensnared in the toils of Manicheism, being for nearly nine years an adherent of that sect. God’s purpose was, that the destined Doctor of Grace should learn by experience and transmit to later ages how extreme is the weakness and frailty of even the noblest spirit, if it be not made strong in the way of virtue by the safeguard of Christian training and ceaseless application to prayer, especially during youth, when the mind is bewitched more readily by the lure of error and the soul is led astray by the first stirrings of sense. God further permitted his defection, that our Saint might realize in his own life how wretched is the man who tries to fill his heart to satiety with creatures; a truth that he later plainly confessed before the Lord. ‘For Thou wert ever present with compassionate anger, mingling the bitterness of distaste with all my lawless delights, that I might seek delight without distaste and should fail to find this in aught, save in Thee, O Lord.’[12] Did not the Heavenly Father, then, abandon Augustine to his own devices, that Monica might ply Him with tearful entreaties and serve as a type of those mothers, who by their long-suffering and gentleness of temper, by their tireless supplication of the divine mercy, succeed at length in winning back their sons to virtue? For it was impossible that the sons would perish, for whom so many tears were shed.[13] Our Saint thus writes to the point:

“And in those same books containing the story of my conversion, telling how God converted me to the Faith which my unhappy and mad abuse of language was bent on destroying, do you not recall that the purpose of my narrative was to show that I was a boon granted to the loyal, daily tears of my mother, lest I be lost?”[14]

9. Hence, Augustine was by degrees estranged from the Manichean heresy and, urged as it were by a Divine impulse, was led to Milan to meet Ambrose the Bishop there. The Lord “little by little with a touch of tender pity shaping and moulding his heart,”[15] though the wise words of Ambrose brought him to believe in the Catholic Church and in the truth of the Bible. Then it was that the son of Monica, though not yet immune from anxiety and from the allurements of vice, still grasped firmly the truth that Divine Providence has set the way of salvation only in Christ Our Lord and in the Sacred Scriptures, which find the sole warrant of their truth in the authority of the Catholic Church.[16] Yet how hard and toilsome is the complete conversion of a man, who has long been straying from the straight path. He was still the prey of his passions and of mental disquiet, which he was not strong enough to control. So far was he from deriving the strength from the teaching of Platonists concerning God and creatures, that he would have filled the measure of his misfortunes with the still greater one of pride, had he not learned at length from the Epistles of the Apostle Paul, that he who wishes to live like a

Christian must build on a foundation of humility and depend on the aid of Divine grace. And now-we narrate a fact the story of which none can tell without tears-grieving over the deeds of his past life and inspired by the example of so many Christians, who were ready to make shipwreck of all created goods to gain the “one thing necessary,” he made his surrender to the Divine mercy, which had lovingly pursued him, at the moment when at prayer he was startled by a sudden voice that cried: “Take and read.” He opened a copy of the Epistles lying near and with Heaven’s grace effectively stirring his soul, the following passage met his eyes: “Not in rioting and drunkenness, not in chambering and impurities, not in contention and envy; but put ye on the Lord Jesus Christ, and make not provision for the flesh in its concupiscences.”[17] And it is certain that from that moment to his dying breath, Augustine gave himself wholly to God.

10. It soon became clear what sort of a “vessel of election” the Lord had wrought in Augustine and for what brilliant deeds he was destined. Ordained priest and later advanced to the bishopric of Hippo, he shed the light of his abundant learning not merely on Christian Africa, but on the entire Church, bestowing the while the blessings of his apostolate. He meditated on books of Holy Writ, long and earnestly did he offer to the Lord the prayers, whereof the meaning and the accent still live in his writings. That he might daily better fathom and understand the truths of Divine Revelation, he read through with close scrutiny the works of the Fathers and Doctors who preceded him and whom he regarded with humble veneration. Though he came after those holy men, like dazzling stars shed luster on the Catholic name- Clement of Rome, for example, and Irenaeus, Hilary and Athanasius, Cyprian and Ambrose, Basil, Gregory of Nazianzus and John Chrysostom; though a contemporary of Jerome, nevertheless Augustine still excites in all men the greatest admiration because of the subtlety and depth of his thoughts and because of the marvelous wisdom breathing from the pages, which through long span of nearly fifty years he wrote and published. It would be too heavy a task to go over the many voluminous compositions which, belonging as they do to every sacred topic-both Biblical exegesis and moral instruction-are so varied that his commentators can with difficulty give a comprehensive survey of them in their entirety. However, may we not from this massive bulk of doctrine select for explicit mention some of his writings, which seem best suited to our age and most helpful to Christian society?

11. First of all, Augustine made it the object of his strenuous endeavor that all men should thoroughly learn and with conviction what was the chief end of their existence, what was the only way that led to true happiness. Could anyone, we ask, no matter how shallow and frivolous, have heard without being deeply stirred that avowal, made to God by a man who had lived for pleasure so long and was admirably endowed for winning this world’s prizes, when he cried: “Thou hast created us for Thyself, and our heart is restless till it rest in Thee”?[18]

12. These words, while stating in sum the whole of wisdom, at the same time fittingly portray God’s love for us, the peerless dignity of man, and the unhappy plight of those who live estranged from their Maker. At any rate in these days of ours above all, when the wondrous nature of created things is being daily laid bare with greater clearness, when man’s inventive genius is bringing under his sway nature’s forces and energies, to make them serve his convenience and wait upon his luxury and pleasure-today, we repeat, when the creations of art and industry, products of mind or mechanical toil are being multiplied and with incredible speed are carried to every corner of the earth, our spirit, absorbed in creatures, grows too forgetful of its Creator, makes fleeting goods its goal to the neglect of eternal ones, and turns to personal and public harm, aye, to its own ruin, those gifts which it has received from a bountiful God for the purpose of extending the kingdom of Christ and of promoting its own salvation. Now lest we become engrossed in this purely human and civil progress, which is wholly bent on material objects and on the pleasures of sense, we must scan and ponder the principles of Christian wisdom so aptly stated and expounded by the Bishop of Hippo: “God, therefore, the wise Creator and just Disposer of every nature, who placed the mortal race of man at the head of the scale of earthly excellence, bestowed on man certain gifts suited to his life in the safety, security, and fellowship of humankind, together with all that is necessary for maintaining or regaining this peace; such are the things that fittingly fall within the realm of sense, as light, night, the air we breathe, the water we drink, and all else that serves to nourish, shelter, foster, and embellish the human frame. This He has done on the eminently fair understanding, that the mortal who makes a right use of blessings adapted to human peace, will receive greater and better favors, that is, the peace of immortality and the glory and honor befitting it in eternal life for happiness with God and with the neighbor in God; whereas whoever misuses his gifts, will lose those of time without winning those of eternity.”[19]

13. When he addressed himself to discussing the last end appointed for man, he makes haste to lay down the principle that those who wish to arrive thereto will make a fruitless endeavor, unless they submit themselves with docile obedience to the Catholic Church, since it alone is destined by God to enrich souls with the light of virtue, without which one of necessity strays from the right path and is driven headlong to imperiling his eternal salvation. For God in His goodness has by no means suffered men to look for Him with wavering steps and sightless eyes: “That they should seek God, if happily they may feel after Him or find Him.”[20] Rather banishing the darkness of ignorance, He makes Himself known by Revelation, and summons to the duty of repentance those who are wandering. “And God indeed having winked at the times of this ignorance, now declareth unto men, that all should everywhere do penance.”[21] After God had granted the gift of inspiration to the sacred writers, He entrusted the Bible to the Church, which His only begotten Son founded, for its safekeeping and authentic interpretation. By appealing to the miracles wrought by Christ the Founder, Augustine proved the Divine origin of the Church for its very inception.

“The ailing are healed, lepers are cleansed; the lame walk, sight is restored to the blind, hearing to the deaf. The men of that day beheld water changed into wine, 5,000 fed to repletion with five loaves, the sea traversed on foot, the dead rising from the grave. Thus some miracles visibly benefited the body, others by a hidden marvel the soul, all gave testimony of the majesty of the Worker for the good of all. And so God’s authority stirred men’s errant souls to seek Him.”[22]

14. True, miracles declined somewhat in number thereafter. But for this a manifest reason is found in the fact that the Divine testimony was strikingly confirmed as time went on by the marvelous spread of the Faith and by the uplifting of human society to the plane of Christian morality. When trying to bring his friend Honoratus back to the Church, Augustine writes to this effect:

“Do you not think that a keen interest for human welfare is shown, not only in this, that many philosophers maintain that neither earth nor fire nor aught else within the range of sense should be worshipped as God—the only path to whom lies through the mind—but in the fact that an untaught multitude of men and women in so many different nations makes profession of its belief in the same truth? Witness an abstinence from food contenting itself with a meager diet of bread and water, fast not for a day but continued through many days. Witness a chastity so perfect as to be indifferent to wedlock and offspring, an enduring patience that scorns crucifixion and the stake, liberality that divides fortunes among the poor, in short, a contempt so intense of everything worldly as even to yearn for death. Not many do these things, fewer are they that do them well and wisely; but whole peoples approve, applaud, favor, aye, love such conduct. Nor is it without a closer approach of the mind to God, not without some spark of virtue, that whole peoples avow themselves too feeble to mount so high. This marvel has Divine Providence wrought by the oracles of the prophets, by the Incarnation and teaching of Christ, by the journeys of the Apostles, by the affronts and crosses and life-blood and death of martyrs, by the saintly lives we boast, and in all this can be discerned miracles suited to the needs of the time and worthy of such achievements and such virtues. Seeing, then, as we do such marked assistance from God, so much progress and fruit, shall we hesitate to nestle in the bosom of that Church which, as the human race confesses, stands a pillar of authority derived from the Apostolic See whereon successive Bishops have sat enthroned, while the rebel cry of heresy has been condemned in part by the popular voice, in part by the judgment of Councils, in part too by the majestic utterance of miracles?”[23]

15. No one can gainsay that these words of Augustine, which have lost none of their force and energy since they were written, have been proved beyond cavil in the long lapse of fifteen centuries. As these ages sped, the Church of God, though afflicted by many a disaster and social upheaval, torn by many a heresy and schism, anguished by the treason of her followers and by the disloyalty of her sons, nevertheless, trusting in the promises of her Founder, while human institutions of varying origin that surrounded her fell in ruins, not only stood safe and unharmed, but also in every age glowed with brighter beauty in noble lives of holiness and devotion, while in many Christians she made the fire of charity burn with growing heat. Moreover, thanks to her missionaries and martyrs she brought into her Fold fresh nations, among whom the pristine glory of virginity renews its bloom and the rank of priest and Bishop keeps its vigor. In fine, so deeply has she imbued all peoples with her spirit of charity and justice, that the very men who treat her with indifference or hostility, cannot refrain from borrowing her way of speaking and acting. When our Saint, therefore, in refutation of the Donatists who dared to confine the true Church of Christ within the narrow bounds of a corner of Africa, maintained the universality or “catholicity” of a

Church in which all men may find the help and protection of the aids of Divine grace, he rightly closed his reasoning with these solemn words: “The decision is sure in which the world concurs.”[24] The reading of this phrase, not so very long ago, influenced to such a degree a man of high fame and noble nature, that he did not tarry long in entering the one Fold of Christ.[25]

16. Furthermore, Augustine emphatically asserted that this unity of the universal Church and her absolute inerrancy as a teacher, is derived not only from her invisible Head, Christ Jesus, who from Heaven “rules His body”[26] and speaks by the lips of His teaching Church,[27] but also for her visible head on earth, the Roman Pontiff, to whom the chair of Peter belongs by the lawful right of succession. For this line of Peter’s successors “is that rock against which the haughty gates of hell do not prevail.”[28] By incontestable right we “are kept within the bosom of the Church by a succession of priests from the chair of Peter the Apostle, to whom our Lord after His resurrection gave the charge of feeding His sheep, down to the episcopate of today.”[29] Again, when the Pelagian heresy had launched its attack and its adherents were endeavoring by guile and deceit to unsettle the minds and hearts of the Faithful, the Fathers of the Council of Milevum, which with others owed much to the inspiration and leadership of Augustine, submitted to Innocent I for his approval their discussions and the decrees they framed in stating their conclusions. The Pope in reply praised the bishops because of their zeal for religion and because of their thoroughly loyal spirit towards the Roman Pontiff.

17. “They know,” he wrote, “that from the apostolic fountain-head issue answers to inquirers through all provinces. Particularly when a matter of Faith is in question, I think that our brothers and fellow-bishops should have recourse to Peter alone, namely to the author of the title and rank they hold, even as you, beloved Brethren, have now appealed, because he can give universal aid to all churches through the whole world.”[30] When Augustine, accordingly, had learned of the Roman Pontiffs condemnation of Pelagius and Caelestius, he uttered the following memorable words in a sermon to the people: “The views of two councils touching this controversy have been transmitted to the Apostolic See, and the answer has been sent back. The case has been settled. God grant that the error be ended likewise.”[31] These words of his, condensed a trifle, have passed into a proverb: “Rome has spoken, the cause is finished.” Again in another occasion, after citing the decision of Pope Zosimus put under the ban of his condemnation all Pelagians in all parts of the world, the saint wrote: “The Catholic doctrine is so ancient and well-grounded, so certain and clear in these words of the Apostolic See, that it would be criminal in a Christian to doubt of this truth.”[32]

18. Now the Church has received from her Divine Spouse the treasures of heavenly grace conveyed mainly through the channel of the Sacraments. Hence, every loyal son of that Church, like the good Samaritan, pours oil and wine into the wounds of the sons of Adam, to free the guilty from sin, to strengthen the weak and feeble, to mould the lives of the virtuous nearer to the ideal of holiness. Even granting that some minister of Christ may at times fail in his duty, does it therefore follow that the power was rendered helpless and void of efficacy? Let us listen to the words of the Bishop of Hippo:

“I assert [he writes] and we all assert, that the ministers of so great a Judge should be just men. Let the ministers be just, if they will. If, however, they who sit on the chair of Moses refuse to be just I find my warrant of security in my Master, of whom His Spirit said: “He it is who baptizes.”[33]

19. Would that the words of Augustine had been accepted formerly and were accepted today by all those who, like the Donatists, allege the fall of a priest as a reason for rending the seamless garment of Christ and for unhappily abandoning the way of salvation!

20. We see how our Saint, for all his exalted genius, humbly submitted his judgment to the authority of the Church teaching. He knew that, as long as he did so, he would not swerve a finger’s breadth from Catholic doctrine. More than that, in pondering the sentence: “If you believe not, you will not understand,”[34] he learned with certainty that a heaven-born light denied to the proud-serves as a beacon to the minds of those who cling closely to the Faith and meditate the word of God in a mood of prayerful humility. He knew, besides, that it was the duty of priests-whose lips should keep knowledge[35]-since they are bound to explain and defend aright the truths of Revelation and expound their meaning to the Faithful, to penetrate the truths of Faith to the depths-so far as is allowed by Divine permission. As a result, inspired by

uncreated Wisdom, by prayer and by meditation on the Divine mysteries, he plied his pen to such purpose, as to bequeath to posterity a copious and excellent body of sacred teaching.

21. No one, Venerable Brethren, can read even cursorily these voluminous works without seeing how eagerly the Bishop of Hippo applied this spirit to advance in knowledge of God Himself. How true was his recognition of His Maker in the frame and the harmony of the created universe! How efficaciously he wrote and preached that his flock might attain to a like recognition!

“Earth’s beauty [he wrote] is the voice of the silent earth. You observe and see its beauty, its fertility, its energies. You see how it produces seed, how it often bears what was not sown. By your contemplation you put it to the question. Your scrutiny of the world is a form of questioning. When you have studied it in wonder and scanned it narrowly, when your search has revealed its mighty power, its dazzling beauty, its surpassing excellence, since it could not possess this excellence in itself and of itself, your mind straightway leaps to the thought that it could not have been self-caused, but is the handiwork of the creator. What you have found in it, is its speech avowing that you should praise the Creator. After you have pondered in its entirety the beauty of this world of ours, does not its very charm with one voice make answer: ‘I am not my own cause, God is my Maker?’”[36]

22. Repeatedly he extolled in glowing language his Creator’s absolute perfection, beauty, goodness, eternity, immutability, and power. But he ceased not to point out that God is portrayed more truly in thought than in speech, though even thought fails to depict the true nature of His being,[37] while the name best suited to the Creator was the one that God revealed to Moses, when he asked by whom he was being sent.[38]

23. However, our Saint did not rest content with a study of the Divine Nature with the unaided resources of the human intellect merely. With Holy Writ lighting his way, and guided by the Spirit of Wisdom, he bent the powers of his lofty genius to a study of the greatest of all mysteries, one which so many Fathers who had gone before him, with well-nigh infinite perseverance and unexampled enthusiasm had maintained against the wicked assaults of heretics. We meant the adorable Trinity of Father and Son and Holy Ghost in the unity of the Divine Nature. Aided by light from on high, he treated this central, this fundamental truth of the Catholic Faith with such depth and acuteness, that the Doctors who came after him had only to draw from Augustine’s contributions their materials. From these they reared a staunch rampart of theological science to repel the missiles vainly aimed in every age by a perverse human reason, that opposed this mystery, the most baffling of all to the mind of man. Let us hear the Bishop and Doctor of Hippo in his own words:

“In the Trinity we predicate as distinctive of the several Persons the relations that exist among them, as Father and Son, and Holy Spirit, the Gift of both. For the Father is not the Trinity, nor is the Son the Trinity, nor is the Gift the Trinity. But this distinction of Persons with respect to one another, is not to speak to them in the plural as three (in nature), but as one, namely, the Trinity itself. Thus the Father is God, the Son is God, the Holy Ghost is God. So too the Father is good, the Son is good, the Holy Ghost is good. Again, the Father is almighty, the Son is almighty, the Holy Ghost is almighty. But that does not mean that there are three gods, three good natures, three almighty natures; but one God, who is good, almighty, the Trinity. The same form is to be followed, when there is question not of their relations to one another, but of any attribute shared by each and all in common. For in this way they are described according to their essence. In the Trinity the essence, greatness, goodness, wisdom are without difference, and so of every absolute attribute predictable of a Person in Himself or of the whole Trinity.”[39]

24. The style here is pithy and elusive. Elsewhere he makes use of well-chosen illustrations to enable us to arrive at some understanding to the mystery. Thus, for example, he dwells on the image of the Trinity reflected in the human soul, when it advances towards holiness; for, being mindful of God, it both thinks of Him and loves Him. In this way we catch a faint glimpse of the manner in which the Word is begotten by the Father, “Who in some sort has spoken in His coeternal Word all that belongs to Him substantially”:[40] as also of the manner in which the Holy Spirit proceeds from the Father and the Son, for He “breathes into us the mutual love, with which Father and Son love each other.”[41] Thereupon Augustine bids us render clearer and more beautiful this image of God within us day by day up to life’s close. Then, when God comes, the

Divine image already impressed within us “will be made perfect by that vision which will be had after the Judgment face to face, but now avails us as a mirrored semblance in obscurity.”[42]

25. Again, we can never sufficiently admire the language of the Doctor of Hippo, when he explains the mysteries that attend the clothing of the Onlybegotten Son of God with human flesh. He asks us in explicit terms-quoted by St. Leo the Great in his dogmatic epistle to the Emperor Leo:

“To recognize the two natures in Christ, that is to say, the Divine, by which He is equal to the Father; the human, by which the Father is greater. But both together are not two beings, for Christ is one; else, God would be a “quaternity,” not a Trinity. For as a -single human being results from the union of a rational soul and human flesh, so Christ is one, God and man.”[43]

26. It was a wise resolution of Theodosius the Younger to command that, with every mark of respect, our Saint be summoned to the Council of Ephesus, where the Nestorian heresy was crushed. However, the unexpected death of Augustine stilled that voice of vehemence and power ere it could swell the chorus of the assembled Fathers and utter its anathema against the heresiarch, who had the hardihood to cleave Christ asunder, if we may so speak, and to assail the Divine maternity of the Blessed Virgin.[44] Nor should we overlook at this point, though it be with briefest mention, the fact that Augustine more than once brought out in clear relief the rank Christ holds as King. This truth We maintained and proposed to the devotion of the Faithful in Our Encyclical “Quas primas,” issued at the close of the Sacred Year. We saw fit to incorporate in the liturgy for the Feast of Our Lord Jesus Christ the King, Lessons selected from the writings of Augustine.

27. Everyone probably is acquainted with the matchless word *De Civitate Dei*, in which with surpassing skill he traces God’s guiding and ruling hand in the march of human history. There he brings as into a single focus the story of the world, availing himself of every aid that an assiduous study of Holy Writ and his knowledge of the culture of that epoch could furnish. In the successive steps that marked the growth of human society, his keen vision discerns and discriminates two cities, which “two loves” had founded, “namely, the earthly City, built by love of self even to contempt of God, the heavenly city, by love of God even to contempt of self.”[45] Babylon is one, Jerusalem the other. The two “are intermingled and hold a mingled course from the beginning of the human race to the end of time.”[46] But the issue of both is not one and the same, since at long last the citizens of Jerusalem will reign with God forever, while the subjects of Babylon in company with demons will eternally expiate their crimes. Accordingly, to the mind of Augustine the history of human society is nothing else than a portrayal of the uninterrupted outpouring of God’s love upon us. The heavenly city, of which He is the author, He bears onward through successes and reverses in such wise, that by His command the very madness and wickedness of the earthly City promote its growth, according to the text: “To them that love God, all things work together unto good, to such as, according to his purpose, are called to be saints.”[47] Consequently we must admit that it is foolish and senseless to imagine, as some do, that the dominant power in the course of the ages, should be sought in the mocking jests of blind fortune, or in the grasping ambition of men stronger than their fellows, or in ceaseless efforts of minds and hearts to develop natural forces to foster the arts, to secure the comforts of this life. The truth rather is that human events serve only to extend the City of God, which means the spread of evangelical truth and the promotion of the salvation of souls, conformably to the hidden but profoundly merciful designs of Him, who “reacheth from end to end mightily and ordereth all things sweetly.”[48] Let us add a word further. Augustine set the mark, or more truly, the fiery brand of his condemnation on the moral infamy of Greek and Roman paganism. And yet yearning for such a religion has been seen to infatuate, even in our day, certain writers, shallow and even licentious, who extol such a cult for its beauty and fitness and attractiveness. Again, knowing thoroughly his contemporaries and their unhappy forgetfulness of God, with a pen at one time caustic, at another indignant, he scored in his pages all the compulsion and folly, all the outrages and lust, introduced into man’s life by the demons through the worship of false gods. There can be no salvation in the ideal of the earthly City, as it sets before its eyes a vain picture- of completeness and perfection. For scarcely anyone will take such an ideal seriously or, if he does, the prize he wins will be only the satisfaction of empty and fleeting glory.

28. True, our Saint praises the ancient Romans, who “for the general welfare, the state, that is, and for the national treasure sacrificed their private fortunes, withstood greed, uplifted their country by a noble policy; so far as their laws went, they were innocent of crime and lewdness; these means and aims they took for the right path along which they pressed on in

pursuit of honor, power, renown; they had the esteem of nearly all nations; many peoples bowed to their laws and their sway.”[49] However, as he remarks further on, what else did they gain by so much toil and hardship, “than the worthless pinnacle of human glory, which was all the reward they reaped, for which they burned with overmastering ambition, waging wars that set the world a flame?”[50] Furthermore, the fruit of the happy issue of their efforts and of their very sway itself, which our Creator employs to further the secret designs of His providence, does not fall into the grasp of those only who turn their backs on the heavenly City. For God “enriched the emperor Constantine-not a votary of demons, but a worshiper of the true God-with greater earthly blessings than any man would dare to crave in his dreams.”[51] He granted prosperity and victory after victory to Theodosius, who “was happier in being a member of the Church than in wielding an earthly scepter.”[52] Nay when rebuked by Ambrose for his slaughter of the people Thessalonica, “his penance was such that the multitude, who prayed for him, was more deeply moved to tears at sight of the imperial majesty abased, than to fear of his rage at their own offenses.”[53] Now while it is true that no man is refused temporal blessings, be he good or bad, and while misfortunes can overtake all, the virtuous as well as the wicked, yet we may not doubt that benefits and adversities are allotted by God for the furtherance of the eternal salvation of souls and for the well-being of the heavenly city. Therefore the leaders and rulers of the nations have received their authority from God for his end, that in the regions subject to them they should-as His associates-lend their efforts to promoting the designs of Divine Providence. Clearly, then, it is their duty to keep their gaze riveted on the supreme end set for man’s attainment, and while active for the earthly prosperity of their citizens, to do and command nothing in abatement of the laws of Christian justice and charity, but rather to make it easier for those under them to recognize and pursue the prizes that never fail.

“We do not style certain Christian emperors happy [writes the Bishop of Hippo], because their reign was a long one, or because, after dying in peace themselves, their sons succeeded to the throne; nor yet again because they vanquished the State’s foreign foes or were able to forestall and crush revolt of seditious citizens against themselves. These and similar favors that enrich or cheer this life of hardship, have been bestowed even on clients of the demons, on men who have no part in the kingdom of God like those of whom we speak. This is a boon of the Divine mercy, to prevent those who believe in God from craving temporal blessings as though they were of highest value. Rather do we term them happy, when they rule justly; when they yield not to pride if men praise them to the skies or offer the tribute of cringing servility, but bear in mind that they are mortal; when they make their power the handmaid of the Divine majesty, to extend as far as possible the worship of God; when they fear, love, adore God; when they cherish more that other kingdom, which they are not afraid to share with others; when they are slow to punish, quick to forgive; when they chastise because constrained thereto in ruling and maintaining the State, and not to sate the hunger of hatred; when they pardon offenses, not that crime may go unpunished, but through hope of the evil-doer’s amendment; when they temper whatever severe measures they take by mercy, gentleness, and openhandedness; when they curb passion the more sternly, the freer it might have been; when they think it better to hold sway over unruly desires than over nations of any kind; finally when they do all this not at the bidding of idle ambition, but one of love of eternal happiness; when they fail not to offer the true God in atonement for their sins the sacrifice of humility, forgiveness, and prayer. Christian princes of this type we declare are happy, now in hope, later on in fact, when our expectations shall be fulfilled.”[54]

29 Here indeed is an ideal protrait of a Christian sovereign, nor will you find anywhere a nobler or more perfect one. But it cannot be reproduced by the man who trusts the guidance of human wisdom, which often is slowwitted, oftener blinded by the emotions. The task is possible only for him, who, docile to the teaching of the Gospel, has come to learn that he cannot rule the state conformably to the Divine plan, that is, with good and happy issue, if he be not penetrated to the marrow with the spirit of justice joined with charity and humility. “The kings of the Gentiles lord it over them; and they that have power over them are called beneficent. But you not so: but he that is the greater among you, let him become as the younger; and he that is the leader, as he that serveth.”[55] Hence all those are pitiably deluded, whose theory of government makes no account of man’s last and highest end, of the right use of the goods of this life. Others too in goodly number are in error, who hold that the laws of statecraft and of human progress cannot be made to square with the precept of Him who proclaimed: “Heaven and earth shall pass away, but my words shall not pass away.”[56] We mean the precepts of Christ Jesus, who has provided and strengthened His Church with a superb, an immortal constitution which so many vicissitudes of time and fortune, so many tribulations during the twenty centuries that have passed have been unable to shake, and will

never cause to totter even to the day of doom. Why, then, do the rulers, who have at heart the good and welfare of their citizens, hamper the action of the Church? Ought they not rather give her their support, as far as circumstances permit? The State need not fear that the Church will trench on the domain of its aims and its rights. Indeed Christ's followers, obedient to Him who gave them their name, have from the beginning held State rights in loyal reverence; so much so that, when victims of persecution and stripes, they could say with good warrant: "Princes have persecuted me without cause." [57] On this matter Augustine writes in his wonted masterly fashion:

"What harm had Christians done to the kingdoms of earth? Did their King forbid His soldiers to pay the tribute and yield the loyalty that are due to earthly kings? When the Jews were scheming to slander Him on this score, did He not tell them: 'Render to Caesar the things that are Caesar's, and to God the things that are God's'? Did He not in person pay the tribute coin, taken from the mouth of a fish? When soldiers serving an earthly prince asked His Precursor what they should do to win eternal salvation, his answer was not: 'Discard your uniform, cast your arms aside, abandon your king to take service under the Lord,' but rather: 'Do violence to no man, neither calumniate any man, and be content with your pay' (Luke iii, 14). Did not one of His lieutenants and a beloved comrade say to his fellow-soldiers, to Christ's liegemen, so to speak: 'let every soul be subject to higher powers' (Rom. xiii, 1)? Further on he adds: 'Render therefore to all men their dues: tribute, to whom tribute is due: custom, to whom custom: fear, to whom fear: honor, to whom honor. Owe no man anything, but to love one another' (Rom. xiii, 7-8). Did not the Church enjoin prayer for sovereigns? In what, then, have Christians displeased them? What debt have they failed to pay? Wherein have Christians lacked submissiveness to earthly kings? Consequently, earthly kings have persecuted the Christians without cause." [58]

30. Surely no more is to be demanded of Christ's disciples, than that they obey the just laws of the nation, provided, of course, it does not command what the law of Christ forbids, or forbid what the law of Christ commands, thus causing a severance between Church and State. Hence, it is hardly worth while to affirm a truth, that We think Our words have made sufficiently clear, namely, so far is the Church from harming the State, that it rather contributes generously to the help and profit of the state. On this topic there is no need of repeating here those golden words of the Bishop of Hippo quoted by Us in Our recent Encyclical on "The Christian Education of Youth"; nor those other equally persuasive, which Our immediate predecessor of happy memory, Benedict XV, cited in his Encyclical "Pacem Dei munus," for the purpose of bringing into clear relief the fact, that the Church has striven ceaselessly to weld the nations together by Christian law, and has furthered every plan for securing to mankind the fruits of justice, charity, and universal peace, that the peoples of the world would make their goal that "unity which is the patroness of prosperity and renown."

31. However, our Saint in his delineation of the workings of Providence, did not rest satisfied with setting forth in a general way all that might relate to Church and State. He goes further. His keen mind analyzes and surveys how the grace of God, by an inward and hidden action, moves the human mind and will. The efficacy of this Divine grace, he had himself experienced, when he saw vanish the darkness of doubt in the sudden change of mind he so wonderfully underwent at Milan.

"How sweet it became for me of a sudden [he writes] to lack the sweetness of vain pleasures! It was now a joy to renounce what I had dreaded losing. Thou, sweetness true and perfect, didst set me free from them. As Thou wast ridding my heart of them, so didst Thou enter in their stead, more delightful than any pleasure-though not to flesh and blood; brighter than any light, but deeper than any secret; loftier than any honor, but not to men lofty in their own conceit." [59]

32. Meanwhile the Bishop of Hippo found a master and a guide in Holy Writ, especially in the Epistles of the Apostle Paul, who also in his time had been miraculously converted to follow Christ. He allied himself with the teaching handed down by holy men, and with the Catholic sense of the Faithful. Day by day he was impelled to attack more vigorously the Pelagians, who stubbornly maintained that the Redemption of man by Christ Jesus was wholly without effect. Finally by a Divine impulse, he carried over many years his study of the ruin of the human race after the sin of our first parents, of the relation between the grace of God and free will, and of what goes by the name of predestination. So closely did he study the subject and with such happy results, that he was deemed the Doctor of Grace and was so entitled. He led the way for all other Catholic writers of later ages, to whom he reached a helping and a restraining hand, lest in their discussion of these intricate problems they err one way or the other: either by teaching that free will in man, once his original justice was lost, is but a

name and no more, as the early Protestants and the Jansenists held; or that divine grace was not a free gift and was not allpowerful, as the Pelagians kept repeating. Some helpful suggestions might be introduced here, on which the men of our day could reflect with marked advantage. It is abundantly clear that readers of Augustine will not be caught in the toils of that pernicious error, which was widespread during the eighteenth century, namely, that the inborn impulses of the will should neither be feared nor curbed, since all of them are right and sound. From its false principle sprang those educational methods, which We condemned not long ago in Our Encyclical on “The Christian Education of Youth.” Their effect is to allow a free mingling of the sexes and to employ no precaution in controlling the growing passions of boyhood and youth. From this false principle too comes that license in writing and reading, in presenting or frequenting plays, that do not merely threaten innocence and purity with dangerous occasions, but actually plot their ruin and destruction. From this source again are derived those immodest fashions of dress, which Christian women can never be at too great pains to abolish.

33. Now our Saint teaches that, ever since our first parents sinned, man has lost the perfection with which he was created; for when he possessed it, he was borne easily and smoothly along the path of virtuous conduct. On the contrary, in the present condition of our mortal life, he must resist evil and master the desires that lead and lure him astray in the way described by the Apostle: “But I see another law in my members, fighting against the law of my mind, and captivating me in the law of sin, that is in my members.”[60] On this point, Augustine thus beautifully speaks to his flock:

“As long as we live here below, brethren, this holds true; yes, even we who have reached old age in this warfare, though our enemies are less fierce, still have foes to combat. Our enemies have grown wearied after a fashion, by the very passage of time; still, wearied though they are, they continue to harass the peace of our declining years by assaults of one kind or another. The young have a fiercer struggle; one we are acquainted with, through which we have passed. . . For as long as you bear about a mortal body, sin fights against you; only let it not rule in you. What do I mean by ‘let it not rule’? I mean by obeying its desires. Once you begin to obey, sin reigns. And what else is this obedience than to yield your members up to sin to serve iniquity...? Do not yield your members to sin to serve iniquity. God had given you through His Spirit power to keep your members in subjection. Passion rises in revolt: keep you the mastery over your members. What does the rebel aim at doing? Keep the mastery over your members; yield them not to sin to serve iniquity; do not give your adversary the weapons with which to fight you. Let not your feet wander to what is unlawful. Passion rebels: guard your members. Keep your hands free of every crime. Restrain your eyes from evil glances. Stop your ears, lest they willingly listen to lewd speech. Keep watch over the whole body, the whole frame, the noblest, the humblest parts. What can passion do? It knows how to rebel, but not how to conquer. Frequent and fruitless rebellion teaches it not to rebel.”[61]

34. If only we encase ourselves in the armor of salvation against such a conflict, once we begin to refrain from sinning, we shall little by little blunt the edge of the enemy’s attack and sap his strength; until at length we shall wing our flight to that place of repose, where triumph and boundless joy will be ours. The credit of the victory is to be ascribed solely to the grace of God, which within us gives light to the mind and strength to the will, when we rise superior to so many hindrances and contests. It is the grace of God, We say. For as He created us, so is He able, through the treasures of His wisdom and power, to set aflame and fill our hearts wholly with His love. Hence the Church, which from the fountains of the Sacraments turns the stream of grace into our souls, is rightly entitled holy. For by her tireless, ceaseless influence she unites countless souls with God in the close bond of a friendship, in which they abide. What is more, many of these souls she guides and leads to an invincible fortitude, to perfect sanctity of life, to deeds of heroism. Why, is there not a growth year by year in the number of her martyrs, virgins, confessors, whom she holds up to her children for their admiration and imitation? Are not they so many fair flowers of staunch virtues of chastity and charity, transplanted by Divine grace from earth to heaven? To stay and wither in their native sickly state, is the lot only of those, who resist the Divine invitation and refuse to make a right use of their liberty. Again, the grace of God encourages us never to despair of anyone’s salvation while he lives, as well as to look hopefully for a daily increase of charity in all men. In the same grace is laid the foundation of humility and lowliness. For no matter how lofty a man’s perfection, he cannot fail to remember the words: “What hast thou that thou hast not received? And if thou has received, why dost thou glory, as if thou hadst not received it?”[62] How, again, can such a man help turning with gratitude to Him, who “has put it within the reach of weaklings to will invincibly by His gift what is good, and invincibly to refuse to forfeit the good.”[63]

35. Christ Jesus, our kind Master, inspires us to implore the gifts of His grace, when he says: “Ask, and it shall be given to you: Seek, and you shall find: knock, and it shall be opened to you. For everyone that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened.”[64] The very gift of perseverance “can be won by humble petition.”[65] For that reason, public and private prayer never fails in God’s churches.

“When have prayers not been offered in the Church, to obtain the gift of faith for infidels and for her enemies? What believer, whose friend or neighbor or wife was an unbeliever, did not entreat of the Lord a mind docile to the Christian Faith for the loved one? Was there ever anyone, who did not beg for himself the grace of persevering in God’s favor?”[66]

36. Therefore, Venerable Brethren, offer supplication to God, and let your clergy and people join in your supplication-under the patronage of the Doctor of Grace-in behalf of those especially who are either strangers to the Catholic Faith or have strayed from the truth. Moreover, spare no pains in giving an exemplary training to those who seem to have a vocation to the priesthood, for they are destined-agreeably to their office-to be the dispensers of Divine grace.

37. Possidius, the first to write the life of Augustine, declared that to a far greater degree than the readers of his works, the Saint

“profited those who could see and hear him preaching in his church and were familiar with his dealings with men. Not only was he ‘a scribe instructed in the kingdom of heaven, who bringeth forth out of his treasure new things and old,’ not only a merchant who sold all he had to buy the precious pearl he found, but he was of the number of those to whom were directed the words: ‘Thus speak ye, thus do ye’-one of those of whom our Saviour says: ‘He that shall do and teach, he shall be called great in the kingdom of heaven.’”[67]

38. For to begin with the queen of all the virtues, our Saint, leaving all else aside, made the love of God so completely the goal of his desires and efforts, and fed its flame so steadfastly in his soul, that he is fittingly portrayed as holding in his hand a burning heart. No one, who has even once turned the pages of the “confessions,” can forget the conversion between mother and son, at the window of the house in Ostia. The narrative, with its lifelike charm, makes us feel that we see Augustine and Monica there, side by side, absorbed in the contemplation of heavenly things. He writes:

“Alone together we held most sweet converse. Forgetting the things that lay behind and stretching out to those that were before, we questioned each other, in the presence of Truth, which Thou art, about the nature of the eternal life of the Saints, which eye has not seen, nor ear heard, nor hath it entered into the mind of man to conceive. Mentally with parted lips we hung over the supernal rills of Thy fountain-the fountain of life with Thee-if happily we might be refreshed, so far as our condition would allow, and in some sort ponder so profound a mystery. . . And while we conversed with eager longing, with the heart’s supreme effort we made some approach thereto. We sighed and there left fettered the firstlings of the spirit, then to return to the sound of our voices, where the word begins and ends. Yet what bears any likeness to Thy Word, who is our Lord, who abides within Himself and ages not, who makes all things new?”[68]

39. We must not imagine that it was an exceptional thing for Augustine thus to lift mind and heart above the life of the body. Any time he could spare from his daily duties and tasks, he devoted to meditation on the Sacred Scriptures he knew so well, that he might draw thence the relish and the light of truth. Rising on thought’s pinions from a consideration of the works and mysteries that reveal God’s surpassing love for us, he was borne aloft little by little to the Divine perfections themselves, into which he plunged-if we may so speak-as deeply as the heavenly grace given him allowed.

“Often I do this [he says, sharing with us his secret], this is my delight, and withdrawing from such activity as necessity imposes, I take refuge in this kind of pleasure. In all the things traversed by my mind, while I confer with Thee, I find no safe place for my soul except in Thee. In Thee are linked in unison my wandering strains. From Thee may nothing of mine depart. Sometimes, too, Thou dost admit me to a deep and unwonted interior emotion, to an indescribable sweetness. If that he brought to its perfection within me, I know of nothing which that life will not contain.”[69]

40. Hence it was that he cried: “Too late have I loved Thee, O beauty so ancient, yet so new! Too late have I loved Thee!”[70]

41. Again, how lovingly he contemplated the life of Christ, striving to reproduce an ever more perfect image of it in himself and to repay love with love. In his counsel to virgins, he impressed on them the same lesson: “Let Him be fixed deep in your heart, who for you was fastened to the cross.”[71] As his love of God burned with a more ardent flame as days went on, so too did he make incredible progress in the rest of the virtues. No one can refuse his admiration to a man-whom all venerated, extolled, consulted, hearkened to for his lofty genius and sanctity-both in his writings destined for publication and in his letters, making it his great concern not only to refer to the Author of all good the praise offered himself, as being due to God alone, and to encourage and praise others, as far as truth allowed, but also to lavish honor and reverence on his colleagues in the episcopate. These were especially his mighty forerunners, such as Cyprian and Gregory of Nazianzus, Hilary and John Chrysostom, Ambrose-his master in the Faith-whom he revered as a father and whose teaching and life he was wont to recall. But especially there shone with luster in our Saint the love of souls, a love inseparable from love of God, of those souls particularly who were committed to his pastoral care.

42. From the day when-under Divine guidance-through the favor of bishop Valerius and the popular choice, he was first ordained priest and then raised to the See of Hippo, he became wholly engrossed in the task of nourishing his flock with the food of sound doctrine, of defending it from prowling wolves, of leading it to a happy eternity. With a courage that was combined with charity towards men in error, he fought against heresy. He took measures to protect his people against the wiles employed at the time by Manicheans, Donatists, Pelagians, and Arians. In his refutation of these heretics themselves, he not only checked the spread of false doctrine and recovered lost spoil, but even brought back his opponents to the Catholic Faith. To this end he was always equipped for controversy, even in public, for he trusted implicitly in the Divine aid, in the innate strength and efficacy of truth, and in the loyalty of his people. If any heretical writings came to his hands, he lost no time in refuting them one after the other. He was neither daunted nor worsted by the senselessness of error, by the pricks of controversy, by the stubbornness and unfairness of adversaries. Yet all the while, no matter how spiritedly he battled for the truth, never for a moment did he cease to implore from God the conversion of his foes, whom he cherished with the kindness of Christian charity. His writings reveal with what humility and persuasiveness he addressed them:

“Let those be angry with you, who know not how hard a task it is to find the truth and to keep clear of error. Let those be angry with you, who know not how exceptional and difficult it is, to subdue imaginations of the flesh by the serenity of a pious mind. . . Finally, let those be angry with you, who have never been misled by the error, which they see has misled you. But I, after being for a long time storm-tossed, could turn my gaze on that clear truth which tells its story with no admixture of falsehood. . . Those fictions, in short, which from long use hold you entangled in their coils, I once studied closely, listened to eagerly, believed heedlessly, urged insistently on all I could, maintained against others stubbornly and vigorously. Hence I can by no means be angry with you, for as I had to bear with myself in those days, so now must I bear with you and treat you with all the patience my friends showed me, when I blindly and madly groped in the darkness of your tenets.”[72]

43. Consequently, hope could not fail, a happy issue was assured to the zeal for religion of the Bishop of Hippo, to his tireless activity and gentleness of soul. The Manicheans were brought to Christ’s Fold, the schism of Donatus was ended, the Pelagians were routed on every side. Hence, after the death of Augustine, Possidius could write of him:

“This distinguished man, a most important member of the body of the Lord, was keenly alert in his concern for the welfare of the universal Church. Even in this life it was permitted him by the favor of God to rejoice over the fruit of his favors. This was true first in the Church of Hippo and its territory, where his jurisdiction chiefly lay, with its complete harmony and peace. Besides, in other parts of Africa he saw the rise and growth of Our Lord’s Church, either through his own efforts or through the efforts of others-of the priests he had ordained. He saw with joy Manicheans, Donatists, Pelagians, and pagans abandon their errors in great part and joined to the bosom of the Church. Then too he seconded and applauded the progress and zeal of all good men. The insubordination of his brethren he bore in a spirit of pious and holy tolerance. He mourned the abominations of the wicked, both within and without the Church; cheered, as I said, by the gain and saddened by the loss of the cause of the Lord.”[73]

44. As our Saint displayed a courageous, an invincible spirit in the weighty interests of Africa or of the entire Church, so he excelled as a zealous and loving father of his flock. It was his practice to preach often to the people. At times he explained passages taken as a rule from the Psalms, from the gospel of St. John, from the Epistles of St. Paul, suiting himself to the capacity of the simpler and less intelligent of his hearers. At times he rebuked-and most fruitfully-any abuses or faults that might have crept in among the people of Hippo. In this function he toiled long and earnestly to win sinners back to God, to succor the poor, to plead the cause of the accused. Moreover, though he complained that this distracted and divided his mind, he endeavored to allay strife and litigation about secular matters among Christians, letting the exercise of episcopal charity win the day over his distaste for the world. His charity and courage shone with brightest muster amid the wreck of civilization, when the Vandals laid waste Africa, sparing neither priestly rank nor sacred temple. Some Bishops and priests were at a loss what course to pursue in the midst of so many crushing disasters. One of them asked Augustine his opinion, and the holy old man frankly wrote back, that it was not permissible for any priest, whose ministry was necessary to the Faithful, to leave his people, no matter what threatened.

“Surely we know [he said] that when such perils reach their crest and no escape is possible, people of both sexes and of all ages are wont to flock to the church. Some beg for Baptism, some for reconciliation, some for the performance of penance, all for consolation and for the Sacraments to be made available and administered. In such a crisis, if ministers be lacking, utter ruin is the lot of those who leave this world unregenerated or unshriven. How extreme is the grief of their brethren in the Faith, who cannot share with them the repose of eternal life! How piercing the lamentation of all, aye, and the bitter denunciation of some at the absence of sacred ministries and ministers! Consider what the fear of temporal evils does, and the eternal evils it entails. Whereas, if ministers be present, with the strength and means God gives them, succor is ready for all. Some are baptized, others are reconciled, none are robbed of Communion of the Body of the Lord; all are consoled, are edified, are exhorted to invoke the aid of God, who can avert whatever misfortune is feared. All are ready for either issue, so that, if that chalice may not pass from them, His will may be done who cannot will anything that is evil.”[74]

45. He concludes in these terms: “If, however, anyone flees, so that the flock of Christ is deprived of the food by which it is nourished spiritually, that man is a hireling, who sees the wolf coming and flies, since he has no care for the sheep.”[75] What is more, our Saint practised what he preached. For in the city which was his episcopal see, while the barbarians were besieging it, the great-souled shepherd who stayed with his flock, yielded up his soul to God.

46. Another fact may be now added to complete Our eulogy of Augustine. History avouches that this holy Doctor of the Church had seen at Milan, “outside the city walls under the fostering care of Ambrose,”[76] a dwelling-place of holy souls. Again, a little after his mother’s death, he knew of monasteries “at Rome also in large number . . . not merely for men, but for women likewise.”[77] Scarcely then had he landed on the shores of Africa, when he began to plan the progress of souls towards absolute perfection of life in the Religious state, and built a monastery in an estate of his. Here “he established himself for nearly three years, set himself free from all worldly cares, and with certain followers who attached themselves to him lived only for God, in the practice of fasting, prayer, and good works, meditating on the law of the Lord day and night.”[78] After his promotion to the priesthood, he founded another monastery at Hippo in the neighborhood of the church; “and began to live with the servants of God according to the manner and rule fixed under the holy Apostles: so that before all else no one in that society kept anything of his own, but they held all things in common, giving to each whatever he needed.”[79] When he was raised to the episcopal dignity, since he was unwilling to sacrifice the blessings of community life himself, yet would not throw open his monastery to all who came as visitors or guests of the Bishop of Hippo, he established a community of clerics in the episcopal palace. He required that, after renouncing their family property, they should live in common a life which, while remote from the allurements of the world and from anything like luxury, would not be over-harsh or austere. The inmates too were to fulfil unitedly the duties imposed by the love of God and of the neighbor.

47. Not far away was a group of Religious women under the superiorship of his own sister. To these he gave an admirable rule, characterized at once by its wisdom and its moderation. This rule is followed today by a goodly number of religious congregations of both sexes, not only those who are called “Augustinians,” but others whose founders have added their individual constitutions to the original rule. These were the seed of a more perfect life in harmony with the evangelical

counsels, which our Saint sowed among his contemporaries, and rendered a service not to Christian Africa alone, but to the universal Church; for it is from this spiritual militia that the Church has drawn during past centuries, and draws today, marked advantages and growth. Rich harvests of this sort sprang from the fruitful sowing of Augustine, even in the Saint's life-time. Thus Possidius relates that, appealed to from every quarter, the Father and lawgiver permitted many Religious men to sally forth in all directions, in order that they might found new monasteries-as one fire kindles another-and might aid the churches of Africa by their learning and holiness of life.

48. Hence our Saint could rejoice in this robust activity of Religious life, so fully meeting his desires. We may quote his own words:

"I, the writer of these lines, loved intensely the perfection our Lord spoke of, when He said to the rich young man: "Go, sell all you have, and give to the poor, and you shall have a treasure in heaven, and come follow me." This I did, not of my strength, but with the help of His grace. Nor is my credit the less, because I was not a rich man. Neither were the Apostles rich men, who were the first to do this. He gives up the whole world, who gives up all he has and all he desires to have. As to the progress I have made along this road of perfection, I know better than any other man; but God knows better than I. To pursue this aim I urge others as best I can, and in the Lord's name I am not without compeers, who have been won over by my means." [80]

49. In our day likewise We would like to see men arise all the world over, resembling the holy Doctor, many "sowers of chaste counsel," who prudently, of course, but fearlessly and perseveringly, under God's guidance would persuade others to adopt the Religious and priestly life. So would be provided a surer safeguard against the decline of the Christian spirit and the gradual decay of sound morality.

50. We have sketched the career and the deserts of our subject, Venerable Brethren; a man to whom none or very few can be compared from among those who have flourished from history's dawn to the present, if we regard his soaring and subtle genius, his wealth and range of learning, his sanctity mounting to the topmost pinnacle, his invincible defense of Catholic truth. We have already cited more than one who spoke his praises. How charmingly, and how truly, Jerome writes to his contemporary and close friend; "My resolution is to love, to welcome, to cherish, to admire you, and to champion your words as though they were my own." [81] And again: "Well done! You are famous throughout the world. Catholics revere and receive you as another builder of the ancient Faith. A mark of greater glory it is, that heretics loathe you. Me too they assail with a like hatred. They would kill in desire those whom they cannot slay with the sword." [82]

51. Therefore, Venerable Brethren, as We have most gladly commemorated the Saint in this Encyclical, not long before the expiration of the year that marks the fifteenth century since his death, so we have it very much at heart that you would so extol his memory among your people, that everyone may venerate him, everyone-before all else-may strive to imitate him, everyone may render thanks to God for the benefits which have come to the Church through so great a Doctor. In this We know that Augustine's noble sons-as is befitting-will take the lead. The ashes of their Father and Founder, given them through the kind grant of Leo XIII, Our predecessor of happy memory, they piously preserve at Pavia in the Church of St. Peter in Caelo Aureo. May the Faithful flock in crowds to that shrine, to honor his sacred remains and to gain the indulgences We have bestowed. Then too We feel constrained to declare Our lively hope and desire that the Eucharistic Congress of the whole world, soon to be held at Carthage, besides contributing to the triumph of Christ Jesus hidden under the Sacramental Species, may also redound to the honor of Augustine. For since the Congress will meet in the city where our Saint once vanquished the heretics and strengthened the Christians in their faith; in Latin Africa, whose ancient glories time will never wither, which was the birthplace of that mind of surpassing wisdom; not far either from Hippo, which had the happy fortune of witnessing his virtues and profiting by his pastoral care; it must surely come to pass that the memory of the holy Doctor and his teaching about the august Sacrament-which We have omitted as being somewhat familiar to most readers from the Church's liturgy-will present itself to the minds of those that assemble there, nay, will almost greet their gaze.

52. Finally, We exhort all the Christian faithful, and especially those who propose to visit Carthage, to make Augustine their intercessor with the Divine clemency, that brighter days may dawn hereafter upon the Church. Let them pray, too, that in

the vast regions of Africa, natives and strangers whether they are as yet ignorant of Catholic truth or are at a variance with Us may not spurn the light of the Gospel teaching brought to them by our missionaries, may not defer to seek shelter in the bosom of their loving Mother, the Church.

May the Apostolic Benediction which We most lovingly bestow in the Lord on you, Venerable Brethren, and on all your clergy and people, win the bestowal of heavenly gifts and attest Our fatherly affection.

Given at Rome in St. Peter's the twentieth day of April, on the Feast of the Resurrection of our Lord Jesus Christ, in the year 1930, the ninth year of Our Pontificate.

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9. *Encyclical "Aeterni Patris."*
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Caritate Christi Compulsi. On the Sacred Heart. Pope Pius XI - 1932

To the Venerable Brethren the Patriarchs, Primate, Archbishops, Bishops, and other Ordinaries of Localities having Peace and Communion with the Apostolic See.

Venerable Brethren, Health and the Apostolic Benediction.

Constrained by the Charity of Christ, in Our Encyclical Letter *Nova impendet* on the second day of October in last year, we incited the children of the Catholic Church — and, indeed, all men of good heart — to a pious emulation in love and in helpful action, so that the terrible evils that come from the economic crisis, and are everywhere oppressing human society, might be in some measure mitigated. Our invitation, indeed, was warmly welcomed with remarkable unanimity, through the active liberality of all. Nevertheless, since the distress is increasing and the hosts of men in affliction by enforced idleness are almost everywhere growing greater; and since seditious men make use of these difficulties and turn them to the advantage of their own several factions, it has come to pass that public institutions themselves are in a most critical situation, so that a very grave danger of disturbances and of a general upheaval is threatening civil society. In this state of things, Venerable Brethren, stirred up by the selfsame charity of Christ, We once more address you all, and the faithful committed to your care, and indeed all men, exhorting all and several that with all their forces united in a spirit of charity they should endeavor to withstand, by every possible effort, the calamities by which civil society is now afflicted and those yet graver calamities threatening it in the future.

2. Anyone who considers carefully the prolonged and bitter series of sufferings, the unhappy heritage of sin, whereby, as by so many stages, we mark the course of fallen man in this mortal pilgrimage, can hardly find any occasion since the flood, when the race of man was so deeply and so commonly tried by so many and such great distresses of body and of mind as those which we lament to see in the present troubles; for even the most terrible calamities and disasters which have left indelible traces on the records and the life of nations did but devastate now one people, now another. But in this troubled time the whole human race is so pressed by the scarcity of money and by the straits of the economic crisis that the more it struggles to get free, the more it feels itself inextricably fettered. And from this it comes that there is now no nation, no state, no society, no family, that is not either itself oppressed, more or less gravely, by these calamities, or else seems likely to be dragged down headlong by the ruin of others. Nay more, those very men, very few indeed, who since they are endowed with immense riches, seemed to control the government of the world, those very few, moreover, who, being addicted to excessive gain, were and are in great part the cause of such great evils; those very men — we say — are often, with little honor, the first to be ruined, grasping the goods and the fortunes of very many unto their own destruction; so that we may see how the judgment, spoken by the Holy Spirit concerning guilty individual men, is now verified in the whole world: “By what things a man sinneth, by the same also he is tormented” (Wisdom xi. 17).

3. Lamenting this unhappy state of things from our innermost heart, We are compelled as by a certain necessity to express, according to our weakness, the same words that came from the love of the Most Sacred Heart of Jesus, crying out in like manner: “I have compassion on the multitude” (Mark viii. 2). But, indeed, the root itself from which this most unhappy state of things arises is yet more to be lamented; for if that judgment of the Holy Spirit, proclaimed by the Apostle St. Paul, “the desire of money is the root of all evils,” was always in close agreement with the facts, this is more than ever true at the present time. For is not that avidity for perishable goods which was justly and rightly mocked, even by a heathen poet as the execrable hunger of gold, “*auri sacra fames*”; is not that sordid seeking for each one’s own benefit, which is very often the only motive by which bonds between either individuals or societies are instituted; and, lastly, is not this cupidity, by whatsoever name or style it is called, the chief reason why we now see, to our sorrow, that mankind is brought to its present critical condition? For it is from this that come the first shoots of a mutual suspicion which saps the strength of any human commerce; hence come the sparks of an envy which accounts the goods of others a loss to itself; hence comes that sordid and excessive self-love which orders and subordinates all things to its own advantage, and not only neglects but tramples upon the advantage of others; and, lastly, hence come the iniquitous disturbance of affairs and the unequal division of “possessions, as a result of which the wealth of nations is heaped up in the hands of a very few private men, who — as We

warned you last year, in Our Encyclical Letter *Quadragesimo anno* — control the trade of the whole world at their will, thereby doing immense harm to the people.

4. Now if this excessive love of self and of one's own, by an abuse of the legitimate care for our country and an undue exaltation of the feelings of piety towards our own people (which piety is not condemned but hallowed and strengthened by the right order of Christian charity) encroaches on the mutual relations and the ties between peoples, there is hardly anything so abnormal that it will not be regarded as free from fault; so that the same deed which would be condemned by the judgment of all when it is done by private individuals, is held to be honest and worthy of praise when it is done for the love of the country. In this way, a hatred, which must needs be fatal to all, supplants the Divine law of brotherly love which bound all nations and peoples into one family under one Father who is in Heaven; in the administration of public affairs the Divine laws, which are the standard of all civic life and culture, are trampled under foot; the firm foundations of right and faith, on which the commonwealth rests, are overturned; and, lastly, men corrupt and obliterate the principles handed down by their ancestors, according to which the worship of God and the strict observance of His law form the finest flower and the safest pillar of the state. Furthermore — and this may be called the most perilous of all these evils — the enemies of all order, whether they be called Communists or by some other name, exaggerating the very grave straits of the economic crisis, in this great perturbation of morals, with extreme audacity, direct all their efforts to one end, seeking to cast away every bridle from their necks, and breaking the bonds of all law both human and divine, wage an atrocious war against all religion and against God Himself; in this it is their purpose to uproot utterly all knowledge and sense of religion from the minds of men, even from the tenderest age, for they know well that if once the Divine law and knowledge were blotted out from the minds of men there would now be nothing that they could not arrogate to themselves. And thus we now see with our own eyes — what we have not read of as happening anywhere before — impious men, agitated by unspeakable fury, shamelessly liking up a banner against God and against all religion throughout the whole world.

5. It is true, indeed, that wicked men were never wanting, nor men who denied the existence of God; but these last were very few in number, and, being alone and singular, they either feared to express their evil mind openly, or thought it inopportune to do so. The Psalmist, inspired by the Divine Spirit, seems to hint this in those words: “The fool hath said in his heart: There is no God” (Ps. xiii. 1, lii. 1); as though he showed us such an impious man, as one solitary in a multitude, denying that God his Maker exists, but shutting up this sin in his innermost mind. But in this age of ours, this most pernicious error is now propagated far and wide amid the multitude, it is insinuated even in the popular schools, and shows itself openly in the theaters; and in order that it may be spread abroad as far as possible, its advocates seek aid from the latest inventions, from what are called cinematographic scenes, from gramophonic and radiophonic concerts and discourses; and possessed of printing offices of their own, they print books in all languages, and, taking a triumphant course, they publicly display the monuments and documents of their impiety. Nor is this enough; for dispersed among political, economical and military parties, and closely associated with them, through their heralds, by means of committees, by pictures and leaflets, and all other possible means, they labor diligently in the evil work of spreading their opinions among all classes and societies, and in the public ways; and to carry this further, supported by the authority and work of their universities, they succeed at last by forceful industry in binding fast those who have incautiously allowed themselves to be aggregated to their body. When We consider all this careful labor devoted to the advantage of an unlawful cause, that most sad complaint of Christ our Lord spontaneously rises in our mind and on our lips: “The children of this world are wiser in their generation than the children of light” (Luke xvi. 8).

6. Now, the leaders and authors of this iniquitous faction do all they can to turn the present distress and need of all things to their own purpose; and they seek, by infamous cavils, to persuade the people that God and religion are to blame as the cause of all these great evils; and that the sacred Cross of Christ our Savior itself, the ensign of poverty and humility, may be compared with the ensigns of the modern lust of domineering; as though, forsooth, religion was joined in friendly union with those conventicles of darkness which have brought such an immense mass of misery upon the whole world. And by this line of argument they strive, not without fatal effect, to mix up the struggle for daily food, the desire to possess a smallholding, to have a fair wage, an honorable home and, lastly, those conditions of life that are not unworthy of a man, with their iniquitous war against God. It may be added that these same men, going beyond all measure, treat alike the

legitimate appetites of nature and its unbridled lusts, so long as this seems to favor their impious plans and institutions; as though the eternal laws promulgated by God were in conflict with man's happiness, whereas they create it and preserve it; or as if the power of man, however much it may be augmented by the latest inventions of art, could prevail against the most mighty will of God the Best and Greatest and give to the world a new and a better order.

7. And now, indeed, which is much to be lamented, immense multitudes of men, having completely lost touch with the truth, adopt these delusions, and believing that they are fighting for livelihood and culture utter violent invectives against God and against religion. Nor is this directed against the Catholic religion alone. For it is against all those that acknowledge God as the Author of this visible world, and as the Supreme Ruler of all things. Moreover, the Secret Societies, which by their nature are ever ready to help the enemies of God and of the Church — be these who they may — are seeking to add fresh fires to this poisonous hatred, from which there comes no peace or happiness of the civil order, but the certain ruin of states.

8. In this wise, this new form of impiety, while it removes all checks from the most powerful lusts of man, most impudently proclaims that there will be no peace and no happiness on earth until the last vestige of religion has been uprooted, and the last of its followers beheaded — as though they thought that the wondrous concert wherein all created things “show forth the glory of God” (cf. Ps. xviii. 2) could ever be reduced to everlasting silence.

9. We know very well, Venerable Brethren, that all these efforts will come to nought, since without doubt, and in His own appointed time, “God shall arise, and his enemies shall be scattered” (Ps. Ixvii. 2); We know that the gates of Hell shall never prevail (cf. Matt. xvi. 18); We know that Our Divine Redeemer, as was foretold of Him, “shall strike the earth with the rod of his mouth” (cf. Isaias xi. 4); and there will be a dreadful hour for those wretched men, when they shall fall “into the hands of the living God” (cf. Heb x. 31).

10. Our unshaken hope in this complete victory of God and of the Church receives daily confirmation (such is the infinite mercy of God!) from the noble ardor of innumerable souls whom we see turning themselves to God, in every country and in all classes of society. For most certainly a very powerful afflatus of the Holy Spirit is rushing through all lands, and is moving the hearts, especially the hearts of the young, to mount upwards to the highest summits of the Christian law, and, raising them above the vain observance of men, makes them ready to undertake even the most arduous deeds. This divine afflatus, We say, stirs the souls of all, even those who were unwilling, filling them with an intimate solicitude, and gives the yearning for God even to those who do not dare to acknowledge it. In like manner Our invitation to laymen, calling them to join the hosts of Catholic Action in order that they might become partakers in the apostolate of the hierarchy, has been accepted by the multitudes of the docile and the magnanimous in all lands; and the number of those who are striving with all their strength to defend the Christian law and to bring the whole life of the commonwealth into harmony with it, is daily growing both in the cities and in the country; and these men strive likewise to confirm the principles they preach, by the example of a blameless life. But when We behold so much impiety, so much trampling under foot of the most holy institutions, such great destruction of immortal souls, and lastly such great contempt of the Divine Majesty, We cannot refrain, Venerable Brethren, from pouring out the most bitter sorrow by which We are oppressed, and from lifting up Our voice with all the strength of 478 the apostolic heart, in defense of the outraged rights of God, and of the holy desires of the human soul in its absolute need of God; and We do this the more readily because these hostile hosts, raging with diabolical spirit, are not content with declamation, but are striving with all their strength to give effect to their nefarious plans as speedily as possible. Woe to the race of men if God, being treated with such contempt by the natures He has made, should leave an open course to these floods of devastation, and should use them as scourges to punish the world withal!

11. It is needful, therefore, Venerable Brethren, that we should unflinchingly set up “a wall for the house of Israel” (Ezechiel xiii. 5), and that we too should join all our forces together into one solid band against these hostile ranks which are hostile both to God and to mankind. For in this fight we are contending for the greatest question that can be proposed to human liberty: either for God or against God; here, again, is a debate in which the fate of the whole world is concerned; for in every matter, in politics, in economics, in morals, in discipline, in the arts, in the state, in civic and domestic society, in the East and in the West, everywhere we meet with this debate, and its consequences are a matter of supreme moment. And so it

comes to pass that even the masters of that sect which foolishly says that the world is nothing but matter, and boasts that it has already shown for certain that there is no God — even these are constrained, again and again, to institute discussions about Him, though they thought they had done away with Him altogether.

12. Wherefore, We exhort all, private individuals as well as states, in the Lord, that now when such grave matters are agitated, critical questions concerning the welfare of all mankind, to lay aside that sordid and selfish regard for nothing but their own advantage, which blunts even the keenest minds, and cuts short even the noblest enterprises if they go the least bit beyond the narrow bounds of self-interest. Let all, then, join together, if need be even at the cost of serious loss, so that they may save themselves and all human society. In this union of minds and of forces, those who glory in the Christian name ought surely to take the foremost place, remembering the illustrious examples of the Apostolic age, when “the multitude of believers had but one heart and one soul” (Acts iv. 32). but besides these, all whoever sincerely acknowledge God and honor Him from their heart should lend their aid in order that mankind may be saved from the great peril impending over all. For since all human authority must needs rest on the recognition of God, as on the firm foundation of any civil order, those who would not have all things overturned and all laws abrogated, must strive strenuously to prevent the enemies of religion from giving effect to the plans which they have so openly and so vehemently proclaimed.

13. Nor are We unaware, Venerable Brethren, that in this fight for our altars we must also use all the legitimate human arms which are ready to our hands. For this reason, in Our Encyclical Letter *Quadragesimo anno*, following in the footsteps of Our predecessor, Leo XIII of illustrious memory, We contended so strenuously for a more equal division of earthly goods, indicating all those things by which the health and vigor of all human society may be most efficaciously restored, and peace and tranquillity may be given to its laboring members. For since a most vehement desire of obtaining a certain honorable happiness, even on this earth, has been implanted by the Maker of all things in the minds of mortal men, the Christian law has ever regarded with benevolence and actively fostered all legitimate efforts to promote the progress of true science, and to lead men by the right path to a higher condition.

14. However, in the face of this satanic hatred of religion, which reminds Us of the “mystery of iniquity” (Thess. ii. 7) referred to by St. Paul, mere human means and expedients are not enough, and We should consider ourselves wanting in Our apostolic ministry if We did not point out to mankind those wonderful mysteries of light, that alone contain the hidden strength to subjugate the unchained powers of darkness. When Our Lord, coming down from the splendors of Thabor, had healed the boy tormented by the devil, whom the disciples had not been able to cure, to their humble question: “Why could not we cast him out?” He made reply in the memorable words: “This kind is not cast out but by prayer and fasting” (Matth. xvii. 18, 20). It appears to Us, Venerable Brethren, that these divine words find a peculiar application in the evils of our times, which can be averted only by means of prayer and penance.

15. Mindful then of our condition, that we are essentially limited and absolutely dependent on the Supreme Being, before everything else let us have recourse to prayer. We know through faith how great is the power of humble, trustful, persevering prayer. To no other pious work have ever been attached such ample, such universal, such solemn promises as to prayer: “Ask and it shall be given you, seek and you shall find, knock and it shall be opened to you. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened” (Matth. vii. 7). “Amen, amen I say to you, if you ask the Father anything in my name He will give it you” (Io. xvi. 23).

16. And what object could be more worthy of our prayer, and more in keeping with the adorable person of Him who is the only “mediator of God and men, the Man Jesus Christ” (I Tim. ii. 5), than to beseech Him to preserve on earth faith in one God living and true? Such prayer bears already in itself a part of its answer; for in the very act of prayer a man unites himself with God and, so to speak, keeps alive on earth the idea of God. The man who prays, merely by his humble posture, professes before the world his faith in the Creator and Lord of all things; joined with others in prayer, he recognizes, that not only the individual, but human society as a whole has over it a supreme and absolute Lord.

17. What a spectacle for heaven and earth is not the Church in prayer! For centuries without interruption, from midnight to midnight, is repeated on earth the divine psalmody of the inspired canticles; there is no hour of the day that is not hallowed

by its special liturgy; there is no stage of life that has not its part in the thanksgiving, praise, supplication and reparation in common use by the mystical body of Christ, which is the Church. Thus prayer of itself assures the presence of God among men, according to the promise of the divine Redeemer: “Where there are two or three gathered together in my Name, there am I in the midst of them” (Matth. xviii. 20).

18. In addition, prayer will remove the fundamental cause of present day difficulties, which We have mentioned above, that is the insatiable greed for earthly goods. The man who prays looks above to the goods of heaven whereon he meditates and which he desires; his whole being is plunged in the contemplation of the marvelous order established by God, which knows not the frenzy of earthly successes nor the futile competitions of ever increasing speed; and thus automatically, as it were, will be re-established that equilibrium between work and rest, whose entire absence from society today is responsible for grave dangers to life physical, economic and moral. If, therefore, those, who through the excessive production of manufactured goods have fallen into unemployment and poverty, made up their minds to give the proper time to prayer, there is no doubt that work and production would soon be brought within reasonable limits, and that the conflict which now divides humanity into two great camps struggling for transient interests, would be changed into a noble and peaceful contest for goods heavenly and eternal.

19. In like manner will the way be opened to the peace we long for, as St. Paul beautifully remarks in the passage where he joins the precept of prayer to holy desires for the peace and salvation of all men: “I desire, therefore, first of all, that supplications, prayers, intercessions and thanksgivings be made for all men; for kings and all that are in high station, that we may lead a quiet and peaceful life in all piety and chastity. For this is good and acceptable in the sight of God our Savior, who will have all men to be saved, and to come to the knowledge of truth” (I Tim. ii. 1-4). Let peace be implored for all men, but especially for those who in human society have the grave responsibilities of government; for how could they give peace to their peoples, if they have it not themselves? And it is prayer precisely, that, according to the Apostle, will bring the gift of peace; prayer that is addressed to the Heavenly Father who is the Father of all men; prayer that is the common expression of family feelings, of that great family which extends beyond the boundaries of any country and continent.

20. Men who in every nation pray to the same God for peace on earth will not kindle flames of discord among the peoples; men who turn in prayer to the divine Majesty, will not set up in their own country a craving for domination; nor foster that inordinate love of country which of its own nation makes its own god; men who look to the “God of peace and of love” (II Cor. xiii. 11), who turn to Him through the mediation of Christ, who is “our peace” (Eph. ii. 14), will never rest until finally that peace which the world cannot give, comes down from the Giver of every good gift on “men of good will” (Luc. ii. 14).

21. “Peace be to you” (Io. xx. 26) was the Easter greeting of Our Lord to His Apostles and first disciples; and this blessed greeting from those first times until our day has ever found place in the sacred Liturgy of the Church, and today more than ever should comfort and refresh aching and oppressed human hearts.

22. But to prayer we must also join penance, the spirit of penance, and the practice of Christian penance. Thus Our divine Master teaches us, whose first preaching was precisely penance: “Jesus began to preach and to say, Do penance” (Matth. iv. 17). The same is the teaching of all Christian tradition, of the whole history of the Church. In the great calamities, in the great tribulations of Christianity, when the need of God’s help was most pressing, the faithful either spontaneously, or more often following the lead and exhortations of their holy Pastors, have always taken in hand the two most mighty weapons of spiritual life: prayer and penance. By that sacred instinct, by which unconsciously as it were the Christian people is guided when not led astray by the sowers of tares, and which is none other than that “mind of Christ” (I Cor. ii. 16) of which the Apostle speaks, the faithful have always felt immediately in such cases the need of purifying their souls from sin with contrition of heart, with the sacrament of reconciliation, and of appeasing divine Justice with external works of penance as well.

23. Certainly We know, and with you, Venerable Brethren, We deplore the fact that in our day the idea and the name of expiation and penance have with many lost in great part the power of rousing enthusiasm of heart and heroism of sacrifice. In other times they were able to inspire such feelings, for they appeared in the eyes of men of faith as sealed with a divine

mark in likeness of Christ and His Saints: but nowadays there are some who would put aside external mortifications as things of the past; without mentioning the modern exponent of liberty, the “autonomous man” as he is called, who despises penance as bearing the mark of servitude. As a fact the notion of the need of penance and expiation is lost in proportion as belief in God is weakened, and the idea of an original sin and of a first rebellion of man against God becomes confused and disappears.

24. But We, on the other hand, Venerable Brethren, in virtue of Our pastoral office, must bear aloft these names and these ideas, and preserve them in their true meaning, in their genuine dignity, and still more in their practical and necessary application to Christian life. To this We are urged by the very defense of God and Religion, which We sustain, since penance is of its nature a recognition and a re-establishment of the moral order in the world which is founded on the eternal law, that is on the living God. He who makes satisfaction to God for sin, recognizes thereby the sanctity of the highest principles of morality, their internal binding power, the need of a sanction against their violation. Certainly one of the most dangerous errors of our age is the claim to separate morality from religion, thus removing all solid basis for any legislation. This intellectual error might perhaps have passed unnoticed and appeared less dangerous when it was confined to a few, and belief in God was still the common heritage of mankind, and was tacitly presumed even in the case of those who no longer professed it openly. But today, when atheism is spreading through the masses of the people, the practical consequences of such an error become dreadfully tangible, and realities of the saddest kind make their appearance in the world. In place of moral laws, which disappear together with the loss of faith in God, brute force is imposed, trampling on every right. Old time fidelity and honesty of conduct and mutual intercourse extolled so much even by the orators and poets of paganism, now give place to speculations in one’s own affairs as in those of others without reference to conscience. In fact, how can any contract be maintained, and what value can any treaty have, in which every guarantee of conscience is lacking? And how can there be talk of guarantees of conscience, when all faith in God and all fear of God has vanished? Take away this basis, and with it all moral law falls, and there is no remedy left to stop the gradual but inevitable destruction of peoples, families, the State, civilization itself.

25. Penance then is, as it were, a salutary weapon placed in the hands of the valiant soldiers of Christ, who wish to fight for the defense and restoration of the moral order in the universe. It is a weapon that strikes right at the root of all evil, that is at the lust of material wealth and the wanton pleasures of life. By means of voluntary sacrifices, by means of practical and even painful acts of self-denial, by means of various works of penance, the noble-hearted Christian subdues the base passions that tend to make him violate the moral order. But if zeal for the divine law and brotherly love are as great in him as they should be, then not only does he practice penance for himself and his own sins, but he takes upon himself the expiation of the sins of others, imitating the Saints who often heroically made themselves victims of reparation for the sins of whole generations, imitating even the divine Redeemer, who became the Lamb of God “who taketh away the sins of the world” (Io. i. 29).

26. Is there not perchance, Venerable Brethren, in this spirit of penance also a sweet mystery of peace? “There is no peace to the wicked” (Is. Iviii. 22), says the Holy Spirit, because they live in continuous struggle and conflict with the order established by nature and by its Creator. Only when this order is restored, when all peoples faithfully and spontaneously recognize and profess it, when the internal conditions of peoples and their outward relations with other nations are founded on this basis, then only will stable peace be possible on earth. But to create this atmosphere of lasting peace, neither peace treaties, nor the most solemn pacts, nor international meetings or conferences, nor even the noblest and most disinterested efforts of any statesman, will be enough, unless in the first place are recognized the sacred rights of natural and divine law. No leader in public economy, no power of organization will ever be able to bring social conditions to a peaceful solution, unless first in the very field of economics there triumphs moral law based on God and conscience. This is the underlying value of every value in the political life as well as in the economic life of nations; this is the soundest “rate of exchange.” If it is kept steady, all the rest will be stable, being guaranteed by the immutable and eternal law of God.

27. And even for men individually, penance is the foundation and bearer of true peace detaching them from earthly and perishable goods, lifting them up to goods that are eternal, giving them, even in the midst of privations and adversity, a peace that the world with all its wealth and pleasures cannot give. One of the most pleasing and most joyous songs ever

heard in this vale tears is without doubt the famous “Canticle of the Sun” of St. Francis. Now the man who composed it, who wrote it and sang it, was one of the greatest penitents, the Poor Man of Assisi, who possessed absolutely nothing on earth, and bore in his emaciated body the painful Stigmata of His Crucified Lord.

28. Prayer, then, and penance are the two potent inspirations sent to us at this time by God, that we may lead back to Him mankind that has gone astray and wanders about without a guide: they are the inspirations that will dispel and remedy the first and principal cause of every form of disturbance and rebellion, the revolt of man against God. But the peoples themselves are called upon to make up their minds to a definite choice: either they entrust themselves to these benevolent and beneficent inspirations and are converted, humble and repentant, to the Lord and the Father of mercies, or they hand over themselves and what little remains of happiness on earth to the mercy of the enemy of God, to the spirit of vengeance and destruction.

29. Nothing remains for Us, therefore, but to invite this poor world that has shed so much blood, has dug so many graves, has destroyed so many works, has deprived so many men of bread and labor, nothing else remains for us, We say, but to invite it in the loving words of the sacred Liturgy: “Be thou converted to the Lord thy God.”

30. What more suitable occasion can We indicate, Venerable Brethren, for such a union of prayer and reparation, than the approaching Feast of the Sacred Heart of Jesus? The proper spirit of this solemnity, as we amply showed four years ago in Our Encyclical Letter *Miserentissimus*, is the spirit of loving reparation, and therefore it was Our will that on that day every year in perpetuity there should be made in all the churches of the world a public act of reparation for all the offenses that wound that divine Heart.

31. Let, therefore, this year the Feast of the Sacred Heart be for the whole Church one of holy rivalry of reparation and supplication. Let the faithful hasten in large numbers to the eucharistic board, hasten to the foot of the altar to adore the Redeemer of the world, under the veils of the Sacrament, that you, Venerable Brethren, will have solemnly exposed that day in all churches, let them pour out to that Merciful Heart that has known all the griefs of the human heart, the fullness of their sorrow, the steadfastness of their faith, the trust of their hope, the ardor of their charity. Let them pray to Him, interposing likewise the powerful patronage of the Blessed Virgin Mary, Mediatrix of all graces, for themselves and for their families, for their country, for the Church; let them pray to Him for the Vicar of Christ on earth and for all the other Pastors, who share with him the dread burden of the spiritual government of souls; let them pray for their brethren who believe, for their brethren who err, for unbelievers, for infidels, even for the enemies of God and the Church, that they may be converted, and let them pray for the whole of poor mankind.

32. Let this spirit of prayer and reparation be maintained with keen earnestness and intensity by all the faithful during the entire octave, to which dignity it has pleased Us to raise this feast; and during this octave, in the manner that each of you, Venerable Brethren, according to local circumstances, shall think opportune to prescribe or counsel, let there be public prayers and other devout exercises of piety, for the intentions We have briefly touched on above, “that we may obtain mercy and find grace in seasonable aid.” (Hebr. iv. 16.)

33. May this be indeed for the whole Christian people an octave of reparation and of holy austerity; let these be days of mortification and of prayer. Let the faithful abstain at least from entertainments and amusements however lawful; let those who are in easier circumstances deduct also something voluntarily, in the spirit of Christian renunciation from the moderate measure of their usual manner of life bestowing rather on the poor the proceeds of this retrenchment, since almsgiving is also an excellent means of satisfying divine Justice and drawing down divine mercies. And let the poor, and all those who at this time are facing the hard trial of unemployment and scarcity of food, let them in a like spirit of penance offer with greater resignation the privations imposed on them by these hard times and the state of society, which divine Providence in its inscrutable but ever-loving plan has assigned them. Let them accept with a humble and trustful heart from the hand of God the effects of poverty, rendered harder by the distress in which mankind is now struggling; let them rise more generously even to the divine sublimity of the Cross of Christ, reflecting on the fact, that if work is among the greatest

values of life, it was nevertheless love of a suffering God that saved the world; let them take comfort in the certainty that their sacrifices and their trials borne in a Christian spirit will concur efficaciously to hasten the hour of mercy and peace.

34. The divine Heart of Jesus cannot but be moved at the prayers and sacrifices of His Church, and He will finally say to His Spouse, weeping at His feet under the weight of so many griefs and woes: “Great is thy faith; be it done to thee as thou wilt.” (Matth. xv. 28.)

35. With this confidence, strengthened by the memory of the Cross, sacred symbol and precious instrument of our holy redemption, the glorious Invention of which we celebrate today, to you, Venerable Brethren, to your clergy and people, to the whole Catholic world, We impart with paternal love the Apostolic Benediction.

Given at Rome, at St. Peter’s, on the feast of the Invention of the Holy Cross, the third day of May in the year 1932, the eleventh of Our Pontificate.

Casti Connubii. On Christian Marriage. Pope Pius XI - 1930

To the Venerable Brethren, Patriarchs, Primate, Archbishops, Bishops and other Local Ordinaries enjoying Peace and Communion with the Apostolic See.

Venerable Brethren and Beloved Children, Health and Apostolic Benediction.

How great is the dignity of chaste wedlock, Venerable Brethren, may be judged best from this that Christ Our Lord, Son of the Eternal Father, having assumed the nature of fallen man, not only, with His loving desire of compassing the redemption of our race, ordained it in an especial manner as the principle and foundation of domestic society and therefore of all human intercourse, but also raised it to the rank of a truly and great sacrament of the New Law, restored it to the original purity of its divine institution, and accordingly entrusted all its discipline and care to His spouse the Church.

2. In order, however, that amongst men of every nation and every age the desired fruits may be obtained from this renewal of matrimony, it is necessary, first of all, that men’s minds be illuminated with the true doctrine of Christ regarding it; and secondly, that Christian spouses, the weakness of their wills strengthened by the internal grace of God, shape all their ways of thinking and of acting in conformity with that pure law of Christ so as to obtain true peace and happiness for themselves and for their families.

3. Yet not only do We, looking with paternal eye on the universal world from this Apostolic See as from a watch-tower, but you, also, Venerable Brethren, see, and seeing deeply grieve with Us that a great number of men, forgetful of that divine work of redemption, either entirely ignore or shamelessly deny the great sanctity of Christian wedlock, or relying on the false principles of a new and utterly perverse morality, too often trample it under foot. And since these most pernicious errors and depraved morals have begun to spread even amongst the faithful and are gradually gaining ground, in Our office as Christ’s Vicar upon earth and Supreme Shepherd and Teacher We consider it Our duty to raise Our voice to keep the flock committed to Our care from poisoned pastures and, as far as in Us lies, to preserve it from harm.

4. We have decided therefore to speak to you, Venerable Brethren, and through you to the whole Church of Christ and indeed to the whole human race, on the nature and dignity of Christian marriage, on the advantages and benefits which accrue from it to the family and to human society itself, on the errors contrary to this most important point of the Gospel teaching, on the vices opposed to conjugal union, and lastly on the principal remedies to be applied. In so doing We follow the footsteps of Our predecessor, Leo XIII, of happy memory, whose Encyclical Arcanum,[1] published fifty years ago, We hereby confirm and make Our own, and while We wish to expound more fully certain points called for by the circumstances of our times, nevertheless We declare that, far from being obsolete, it retains its full force at the present day.

5. And to begin with that same Encyclical, which is wholly concerned in vindicating the divine institution of matrimony, its sacramental dignity, and its perpetual stability, let it be repeated as an immutable and inviolable fundamental doctrine that matrimony was not instituted or restored by man but by God; not by man were the laws made to strengthen and confirm and elevate it but by God, the Author of nature, and by Christ Our Lord by Whom nature was redeemed, and hence these laws cannot be subject to any human decrees or to any contrary pact even of the spouses themselves. This is the doctrine of Holy Scripture;[2] this is the constant tradition of the Universal Church; this the solemn definition of the sacred Council of Trent, which declares and establishes from the words of Holy Writ itself that God is the Author of the perpetual stability of the marriage bond, its unity and its firmness.[3]

6. Yet although matrimony is of its very nature of divine institution, the human will, too, enters into it and performs a most noble part. For each individual marriage, inasmuch as it is a conjugal union of a particular man and woman, arises only from the free consent of each of the spouses; and this free act of the will, by which each party hands over and accepts those rights proper to the state of marriage,[4] is so necessary to constitute true marriage that it cannot be supplied by any human power.[5] This freedom, however, regards only the question whether the contracting parties really wish to enter upon matrimony or to marry this particular person; but the nature of matrimony is entirely independent of the free will of man, so that if one has once contracted matrimony he is thereby subject to its divinely made laws and its essential properties. For the Angelic Doctor, writing on conjugal honor and on the offspring which is the fruit of marriage, says: “These things are so contained in matrimony by the marriage pact itself that, if anything to the contrary were expressed in the consent which makes the marriage, it would not be a true marriage.”[6]

7. By matrimony, therefore, the souls of the contracting parties are joined and knit together more directly and more intimately than are their bodies, and that not by any passing affection of sense or spirit, but by a deliberate and firm act of the will; and from this union of souls by God’s decree, a sacred and inviolable bond arises. Hence the nature of this contract, which is proper and peculiar to it alone, makes it entirely different both from the union of animals entered into by the blind instinct of nature alone in which neither reason nor free will plays a part, and also from the haphazard unions of men, which are far removed from all true and honorable unions of will and enjoy none of the rights of family life.

8. From this it is clear that legitimately constituted authority has the right and therefore the duty to restrict, to prevent, and to punish those base unions which are opposed to reason and to nature; but since it is a matter which flows from human nature itself, no less certain is the teaching of Our predecessor, Leo XIII of happy memory:[7] “In choosing a state of life there is no doubt but that it is in the power and discretion of each one to prefer one or the other: either to embrace the counsel of virginity given by Jesus Christ, or to bind himself in the bonds of matrimony. To take away from man the natural and primeval right of marriage, to circumscribe in any way the principal ends of marriage laid down in the beginning by God Himself in the words ‘Increase and multiply,’[8] is beyond the power of any human law.”

9. Therefore the sacred partnership of true marriage is constituted both by the will of God and the will of man. From God comes the very institution of marriage, the ends for which it was instituted, the laws that govern it, the blessings that flow from it; while man, through generous surrender of his own person made to another for the whole span of life, becomes, with the help and cooperation of God, the author of each particular marriage, with the duties and blessings annexed thereto from divine institution.

10. Now when We come to explain, Venerable Brethren, what are the blessings that God has attached to true matrimony, and how great they are, there occur to Us the words of that illustrious Doctor of the Church whom We commemorated recently in Our Encyclical *Ad salutem* on the occasion of the fifteenth centenary of his death:[9] “These,” says St. Augustine, “are all the blessings of matrimony on account of which matrimony itself is a blessing; offspring, conjugal faith and the sacrament.”[10] And how under these three heads is contained a splendid summary of the whole doctrine of Christian marriage, the holy Doctor himself expressly declares when he said: “By conjugal faith it is provided that there should be no carnal intercourse outside the marriage bond with another man or woman; with regard to offspring, that children should be begotten of love, tenderly cared for and educated in a religious atmosphere; finally, in its sacramental aspect that the marriage bond should not be broken and that a husband or wife, if separated, should not be joined to another even for the

sake of offspring. This we regard as the law of marriage by which the fruitfulness of nature is adorned and the evil of incontinence is restrained.”[11]

11. Thus amongst the blessings of marriage, the child holds the first place. And indeed the Creator of the human race Himself, Who in His goodness wishes to use men as His helpers in the propagation of life, taught this when, instituting marriage in Paradise, He said to our first parents, and through them to all future spouses: “Increase and multiply, and fill the earth.”[12] As St. Augustine admirably deduces from the words of the holy Apostle Saint Paul to Timothy[13] when he says: “The Apostle himself is therefore a witness that marriage is for the sake of generation: ‘I wish,’ he says, ‘young girls to marry.’ And, as if someone said to him, ‘Why?’ he immediately adds: ‘To bear children, to be mothers of families’.”[14]

12. How great a boon of God this is, and how great a blessing of matrimony is clear from a consideration of man’s dignity and of his sublime end. For man surpasses all other visible creatures by the superiority of his rational nature alone. Besides, God wishes men to be born not only that they should live and fill the earth, but much more that they may be worshippers of God, that they may know Him and love Him and finally enjoy Him for ever in heaven; and this end, since man is raised by God in a marvelous way to the supernatural order, surpasses all that eye hath seen, and ear heard, and all that hath entered into the heart of man.[15] From which it is easily seen how great a gift of divine goodness and how remarkable a fruit of marriage are children born by the omnipotent power of God through the cooperation of those bound in wedlock.

13. But Christian parents must also understand that they are destined not only to propagate and preserve the human race on earth, indeed not only to educate any kind of worshippers of the true God, but children who are to become members of the Church of Christ, to raise up fellow-citizens of the Saints, and members of God’s household,[16] that the worshippers of God and Our Savior may daily increase.

14. For although Christian spouses even if sanctified themselves cannot transmit sanctification to their progeny, nay, although the very natural process of generating life has become the way of death by which original sin is passed on to posterity, nevertheless, they share to some extent in the blessings of that primeval marriage of Paradise, since it is theirs to offer their offspring to the Church in order that by this most fruitful Mother of the children of God they may be regenerated through the laver of Baptism unto supernatural justice and finally be made living members of Christ, partakers of immortal life, and heirs of that eternal glory to which we all aspire from our inmost heart.

15. If a true Christian mother weigh well these things, she will indeed understand with a sense of deep consolation that of her the words of Our Savior were spoken: “A woman . . . when she hath brought forth the child remembereth no more the anguish, for joy that a man is born into the world”:[17] and proving herself superior to all the pains and cares and solitudes of her maternal office with a more just and holy joy than that of the Roman matron, the mother of the Gracchi, she will rejoice in the Lord crowned as it were with the glory of her offspring. Both husband and wife, however, receiving these children with joy and gratitude from the hand of God, will regard them as a talent committed to their charge by God, not only to be employed for their own advantage or for that of an earthly commonwealth, but to be restored to God with interest on the day of reckoning.

16. The blessing of offspring, however, is not completed by the mere begetting of them, but something else must be added, namely the proper education of the offspring. For the most wise God would have failed to make sufficient provision for children that had been born, and so for the whole human race, if He had not given to those to whom He had entrusted the power and right to beget them, the power also and the right to educate them. For no one can fail to see that children are incapable of providing wholly for themselves, even in matters pertaining to their natural life, and much less in those pertaining to the supernatural, but require for many years to be helped, instructed, and educated by others. Now it is certain that both by the law of nature and of God this right and duty of educating their offspring belongs in the first place to those who began the work of nature by giving them birth, and they are indeed forbidden to leave unfinished this work and so expose it to certain ruin. But in matrimony provision has been made in the best possible way for this education of children that is so necessary, for, since the parents are bound together by an indissoluble bond, the care and mutual help of each is always at hand.

17. Since, however, We have spoken fully elsewhere on the Christian education of youth,[18] let Us sum it all up by quoting once more the words of St. Augustine: “As regards the offspring it is provided that they should be begotten lovingly and educated religiously,”[19] — and this is also expressed succinctly in the Code of Canon Law — “The primary end of marriage is the procreation and the education of children.”[20]

18. Nor must We omit to remark, in fine, that since the duty entrusted to parents for the good of their children is of such high dignity and of such great importance, every use of the faculty given by God for the procreation of new life is the right and the privilege of the married state alone, by the law of God and of nature, and must be confined absolutely within the sacred limits of that state.

19. The second blessing of matrimony which We said was mentioned by St. Augustine, is the blessing of conjugal honor which consists in the mutual fidelity of the spouses in fulfilling the marriage contract, so that what belongs to one of the parties by reason of this contract sanctioned by divine law, may not be denied to him or permitted to any third person; nor may there be conceded to one of the parties anything which, being contrary to the rights and laws of God and entirely opposed to matrimonial faith, can never be conceded.

20. Wherefore, conjugal faith, or honor, demands in the first place the complete unity of matrimony which the Creator Himself laid down in the beginning when He wished it to be not otherwise than between one man and one woman. And although afterwards this primeval law was relaxed to some extent by God, the Supreme Legislator, there is no doubt that the law of the Gospel fully restored that original and perfect unity, and abrogated all dispensations as the words of Christ and the constant teaching and action of the Church show plainly. With reason, therefore, does the Sacred Council of Trent solemnly declare: “Christ Our Lord very clearly taught that in this bond two persons only are to be united and joined together when He said: ‘Therefore they are no longer two, but one flesh’.”[21]

21. Nor did Christ Our Lord wish only to condemn any form of polygamy or polyandry, as they are called, whether successive or simultaneous, and every other external dishonorable act, but, in order that the sacred bonds of marriage may be guarded absolutely inviolate, He forbade also even willful thoughts and desires of such like things: “But I say to you, that whosoever shall look on a woman to lust after her hath already committed adultery with her in his heart.”[22] Which words of Christ Our Lord cannot be annulled even by the consent of one of the partners of marriage for they express a law of God and of nature which no will of man can break or bend.[23]

22. Nay, that mutual familiar intercourse between the spouses themselves, if the blessing of conjugal faith is to shine with becoming splendor, must be distinguished by chastity so that husband and wife bear themselves in all things with the law of God and of nature, and endeavor always to follow the will of their most wise and holy Creator with the greatest reverence toward the work of God.

23. This conjugal faith, however, which is most aptly called by St. Augustine the “faith of chastity” blooms more freely, more beautifully and more nobly, when it is rooted in that more excellent soil, the love of husband and wife which pervades all the duties of married life and holds pride of place in Christian marriage. For matrimonial faith demands that husband and wife be joined in an especially holy and pure love, not as adulterers love each other, but as Christ loved the Church. This precept the Apostle laid down when he said: “Husbands, love your wives as Christ also loved the Church,”[24] that Church which of a truth He embraced with a boundless love not for the sake of His own advantage, but seeking only the good of His Spouse.[25] The love, then, of which We are speaking is not that based on the passing lust of the moment nor does it consist in pleasing words only, but in the deep attachment of the heart which is expressed in action, since love is proved by deeds.[26] This outward expression of love in the home demands not only mutual help but must go further; must have as its primary purpose that man and wife help each other day by day in forming and perfecting themselves in the interior life, so that through their partnership in life they may advance ever more and more in virtue, and above all that they may grow in true love toward God and their neighbor, on which indeed “dependeth the whole Law and the Prophets.”[27] For all men of every condition, in whatever honorable walk of life they may be, can and ought to imitate that most perfect

example of holiness placed before man by God, namely Christ Our Lord, and by God's grace to arrive at the summit of perfection, as is proved by the example set us of many saints.

24. This mutual molding of husband and wife, this determined effort to perfect each other, can in a very real sense, as the Roman Catechism teaches, be said to be the chief reason and purpose of matrimony, provided matrimony be looked at not in the restricted sense as instituted for the proper conception and education of the child, but more widely as the blending of life as a whole and the mutual interchange and sharing thereof.

25. By this same love it is necessary that all the other rights and duties of the marriage state be regulated as the words of the Apostle: "Let the husband render the debt to the wife, and the wife also in like manner to the husband,"[28] express not only a law of justice but of charity.

26. Domestic society being confirmed, therefore, by this bond of love, there should flourish in it that "order of love," as St. Augustine calls it. This order includes both the primacy of the husband with regard to the wife and children, the ready subjection of the wife and her willing obedience, which the Apostle commends in these words: "Let women be subject to their husbands as to the Lord, because the husband is the head of the wife, and Christ is the head of the Church." [29]

27. This subjection, however, does not deny or take away the liberty which fully belongs to the woman both in view of her dignity as a human person, and in view of her most noble office as wife and mother and companion; nor does it bid her obey her husband's every request if not in harmony with right reason or with the dignity due to wife; nor, in fine, does it imply that the wife should be put on a level with those persons who in law are called minors, to whom it is not customary to allow free exercise of their rights on account of their lack of mature judgment, or of their ignorance of human affairs. But it forbids that exaggerated liberty which cares not for the good of the family; it forbids that in this body which is the family, the heart be separated from the head to the great detriment of the whole body and the proximate danger of ruin. For if the man is the head, the woman is the heart, and as he occupies the chief place in ruling, so she may and ought to claim for herself the chief place in love.

28. Again, this subjection of wife to husband in its degree and manner may vary according to the different conditions of persons, place and time. In fact, if the husband neglect his duty, it falls to the wife to take his place in directing the family. But the structure of the family and its fundamental law, established and confirmed by God, must always and everywhere be maintained intact .

29. With great wisdom Our predecessor Leo XIII, of happy memory, in the Encyclical on Christian marriage which We have already mentioned, speaking of this order to be maintained between man and wife, teaches: "The man is the ruler of the family, and the head of the woman; but because she is flesh of his flesh and bone of his bone, let her be subject and obedient to the man, not as a servant but as a companion, so that nothing be lacking of honor or of dignity in the obedience which she pays. Let divine charity be the constant guide of their mutual relations, both in him who rules and in her who obeys, since each bears the image, the one of Christ, the other of the Church." [30]

30. These, then, are the elements which compose the blessing of conjugal faith: unity, chastity, charity, honorable noble obedience, which are at the same time an enumeration of the benefits which are bestowed on husband and wife in their married state, benefits by which the peace, the dignity and the happiness of matrimony are securely preserved and fostered. Wherefore it is not surprising that this conjugal faith has always been counted amongst the most priceless and special blessings of matrimony.

31. But this accumulation of benefits is completed and, as it were, crowned by that blessing of Christian marriage which in the words of St. Augustine we have called the sacrament, by which is denoted both the indissolubility of the bond and the raising and hallowing of the contract by Christ Himself, whereby He made it an efficacious sign of grace.

32. In the first place Christ Himself lays stress on the indissolubility and firmness of the marriage bond when He says: “What God hath joined together let no man put asunder,”[31] and: “Everyone that putteth away his wife and marrieth another committeth adultery, and he that marrieth her that is put away from her husband committeth adultery.”[32]

33. And St. Augustine clearly places what he calls the blessing of matrimony in this indissolubility when he says: “In the sacrament it is provided that the marriage bond should not be broken, and that a husband or wife, if separated, should not be joined to another even for the sake of offspring.”[33]

34. And this inviolable stability, although not in the same perfect measure in every case, belongs to every true marriage, for the word of the Lord: “What God hath joined together let no man put asunder,” must of necessity include all true marriages without exception, since it was spoken of the marriage of our first parents, the prototype of every future marriage. Therefore although before Christ the sublimeness and the severity of the primeval law was so tempered that Moses permitted to the chosen people of God on account of the hardness of their hearts that a bill of divorce might be given in certain circumstances, nevertheless, Christ, by virtue of His supreme legislative power, recalled this concession of greater liberty and restored the primeval law in its integrity by those words which must never be forgotten, “What God hath joined together let no man put asunder.” Wherefore, Our predecessor Pius VI of happy memory, writing to the Bishop of Agrigento, most wisely said: “Hence it is clear that marriage even in the state of nature, and certainly long before it was raised to the dignity of a sacrament, was divinely instituted in such a way that it should carry with it a perpetual and indissoluble bond which cannot therefore be dissolved by any civil law. Therefore although the sacramental element may be absent from a marriage as is the case among unbelievers, still in such a marriage, inasmuch as it is a true marriage there must remain and indeed there does remain that perpetual bond which by divine right is so bound up with matrimony from its first institution that it is not subject to any civil power. And so, whatever marriage is said to be contracted, either it is so contracted that it is really a true marriage, in which case it carries with it that enduring bond which by divine right is inherent in every true marriage; or it is thought to be contracted without that perpetual bond, and in that case there is no marriage, but an illicit union opposed of its very nature to the divine law, which therefore cannot be entered into or maintained.”[34]

35. And if this stability seems to be open to exception, however rare the exception may be, as in the case of certain natural marriages between unbelievers, or amongst Christians in the case of those marriages which though valid have not been consummated, that exception does not depend on the will of men nor on that of any merely human power, but on divine law, of which the only guardian and interpreter is the Church of Christ. However, not even this power can ever affect for any cause whatsoever a Christian marriage which is valid and has been consummated, for as it is plain that here the marriage contract has its full completion, so, by the will of God, there is also the greatest firmness and indissolubility which may not be destroyed by any human authority.

36. If we wish with all reverence to inquire into the intimate reason of this divine decree, Venerable Brethren, we shall easily see it in the mystical signification of Christian marriage which is fully and perfectly verified in consummated marriage between Christians. For, as the Apostle says in his Epistle to the Ephesians,[35] the marriage of Christians recalls that most perfect union which exists between Christ and the Church: “Sacramentum hoc magnum est, ego autem dico, in Christo et in ecclesia,” which union, as long as Christ shall live and the Church through Him, can never be dissolved by any separation. And this St. Augustine clearly declares in these words: “This is safeguarded in Christ and the Church, which, living with Christ who lives for ever may never be divorced from Him. The observance of this sacrament is such in the City of God . . . that is, in the Church of Christ, that when for the sake of begetting children, women marry or are taken to wife, it is wrong to leave a wife that is sterile in order to take another by whom children may be had. Anyone doing this is guilty of adultery, just as if he married another, guilty not by the law of the day, according to which when one’s partner is put away another may be taken, which the Lord allowed in the law of Moses because of the hardness of the hearts of the people of Israel; but by the law of the Gospel.”[36]

37. Indeed, how many and how important are the benefits which flow from the indissolubility of matrimony cannot escape anyone who gives even a brief consideration either to the good of the married parties and the offspring or to the welfare of human society. First of all, both husband and wife possess a positive guarantee of the endurance of this stability which that

generous yielding of their persons and the intimate fellowship of their hearts by their nature strongly require, since true love never falls away.[37] Besides, a strong bulwark is set up in defense of a loyal chastity against incitements to infidelity, should any be encountered either from within or from without; any anxious fear lest in adversity or old age the other spouse would prove unfaithful is precluded and in its place there reigns a calm sense of security. Moreover, the dignity of both man and wife is maintained and mutual aid is most satisfactorily assured, while through the indissoluble bond, always enduring, the spouses are warned continuously that not for the sake of perishable things nor that they may serve their passions, but that they may procure one for the other high and lasting good have they entered into the nuptial partnership, to be dissolved only by death. In the training and education of children, which must extend over a period of many years, it plays a great part, since the grave and long enduring burdens of this office are best borne by the united efforts of the parents. Nor do lesser benefits accrue to human society as a whole. For experience has taught that unassailable stability in matrimony is a fruitful source of virtuous life and of habits of integrity. Where this order of things obtains, the happiness and well being of the nation is safely guarded; what the families and individuals are, so also is the State, for a body is determined by its parts. Wherefore, both for the private good of husband, wife and children, as likewise for the public good of human society, they indeed deserve well who strenuously defend the inviolable stability of matrimony.

38. But considering the benefits of the Sacrament, besides the firmness and indissolubility, there are also much higher emoluments as the word “sacrament” itself very aptly indicates; for to Christians this is not a meaningless and empty name. Christ the Lord, the Institutor and “Perfecter” of the holy sacraments,[38] by raising the matrimony of His faithful to the dignity of a true sacrament of the New Law, made it a sign and source of that peculiar internal grace by which “it perfects natural love, it confirms an indissoluble union, and sanctifies both man and wife.”[39]

39. And since the valid matrimonial consent among the faithful was constituted by Christ as a sign of grace, the sacramental nature is so intimately bound up with Christian wedlock that there can be no true marriage between baptized persons “without it being by that very fact a sacrament.”[40]

40. By the very fact, therefore, that the faithful with sincere mind give such consent, they open up for themselves a treasure of sacramental grace from which they draw supernatural power for the fulfilling of their rights and duties faithfully, holily, perseveringly even unto death. Hence this sacrament not only increases sanctifying grace, the permanent principle of the supernatural life, in those who, as the expression is, place no obstacle (obex) in its way, but also adds particular gifts, dispositions, seeds of grace, by elevating and perfecting the natural powers. By these gifts the parties are assisted not only in understanding, but in knowing intimately, in adhering to firmly, in willing effectively, and in successfully putting into practice, those things which pertain to the marriage state, its aims and duties, giving them in fine right to the actual assistance of grace, whensoever they need it for fulfilling the duties of their state.

41. Nevertheless, since it is a law of divine Providence in the supernatural order that men do not reap the full fruit of the Sacraments which they receive after acquiring the use of reason unless they cooperate with grace, the grace of matrimony will remain for the most part an unused talent hidden in the field unless the parties exercise these supernatural powers and cultivate and develop the seeds of grace they have received. If, however, doing all that lies with their power, they cooperate diligently, they will be able with ease to bear the burdens of their state and to fulfill their duties. By such a sacrament they will be strengthened, sanctified and in a manner consecrated. For, as St. Augustine teaches, just as by Baptism and Holy Orders a man is set aside and assisted either for the duties of Christian life or for the priestly office and is never deprived of their sacramental aid, almost in the same way (although not by a sacramental character), the faithful once joined by marriage ties can never be deprived of the help and the binding force of the sacrament. Indeed, as the Holy Doctor adds, even those who commit adultery carry with them that sacred yoke, although in this case not as a title to the glory of grace but for the ignominy of their guilty action, “as the soul by apostasy, withdrawing as it were from marriage with Christ, even though it may have lost its faith, does not lose the sacrament of Faith which it received at the laver of regeneration.”[41]

42. These parties, let it be noted, not fettered but adorned by the golden bond of the sacrament, not hampered but assisted, should strive with all their might to the end that their wedlock, not only through the power and symbolism of the sacrament,

but also through their spirit and manner of life, may be and remain always the living image of that most fruitful union of Christ with the Church, which is to be venerated as the sacred token of most perfect love.

43. All of these things, Venerable Brethren, you must consider carefully and ponder over with a lively faith if you would see in their true light the extraordinary benefits on matrimony — offspring, conjugal faith, and the sacrament. No one can fail to admire the divine Wisdom, Holiness and Goodness which, while respecting the dignity and happiness of husband and wife, has provided so bountifully for the conservation and propagation of the human race by a single chaste and sacred fellowship of nuptial union.

44. When we consider the great excellence of chaste wedlock, Venerable Brethren, it appears all the more regrettable that particularly in our day we should witness this divine institution often scorned and on every side degraded.

45. For now, alas, not secretly nor under cover, but openly, with all sense of shame put aside, now by word again by writings, by theatrical productions of every kind, by romantic fiction, by amorous and frivolous novels, by cinematographs portraying in vivid scene, in addresses broadcast by radio telephony, in short by all the inventions of modern science, the sanctity of marriage is trampled upon and derided; divorce, adultery, all the basest vices either are extolled or at least are depicted in such colors as to appear to be free of all reproach and infamy. Books are not lacking which dare to pronounce themselves as scientific but which in truth are merely coated with a veneer of science in order that they may the more easily insinuate their ideas. The doctrines defended in these are offered for sale as the productions of modern genius, of that genius namely, which, anxious only for truth, is considered to have emancipated itself from all those old-fashioned and immature opinions of the ancients; and to the number of these antiquated opinions they relegate the traditional doctrine of Christian marriage.

46. These thoughts are instilled into men of every class, rich and poor, masters and workers, lettered and unlettered, married and single, the godly and godless, old and young, but for these last, as easiest prey, the worst snares are laid.

47. Not all the sponsors of these new doctrines are carried to the extremes of unbridled lust; there are those who, striving as it were to ride a middle course, believe nevertheless that something should be conceded in our times as regards certain precepts of the divine and natural law. But these likewise, more or less wittingly, are emissaries of the great enemy who is ever seeking to sow cockle among the wheat.[42] We, therefore, whom the Father has appointed over His field, We who are bound by Our most holy office to take care lest the good seed be choked by the weeds, believe it fitting to apply to Ourselves the most grave words of the Holy Ghost with which the Apostle Paul exhorted his beloved Timothy: “Be thou vigilant . . . Fulfill thy ministry . . . Preach the word, be instant in season, out of season, reprove, entreat, rebuke in all patience and doctrine.”[43]

48. And since, in order that the deceits of the enemy may be avoided, it is necessary first of all that they be laid bare; since much is to be gained by denouncing these fallacies for the sake of the unwary, even though We prefer not to name these iniquities “as becometh saints,”[44] yet for the welfare of souls We cannot remain altogether silent.

49. To begin at the very source of these evils, their basic principle lies in this, that matrimony is repeatedly declared to be not instituted by the Author of nature nor raised by Christ the Lord to the dignity of a true sacrament, but invented by man. Some confidently assert that they have found no evidence of the existence of matrimony in nature or in her laws, but regard it merely as the means of producing life and of gratifying in one way or another a vehement impulse; on the other hand, others recognize that certain beginnings or, as it were, seeds of true wedlock are found in the nature of man since, unless men were bound together by some form of permanent tie, the dignity of husband and wife or the natural end of propagating and rearing the offspring would not receive satisfactory provision. At the same time they maintain that in all beyond this germinal idea matrimony, through various concurrent causes, is invented solely by the mind of man, established solely by his will.

50. How grievously all these err and how shamelessly they leave the ways of honesty is already evident from what we have set forth here regarding the origin and nature of wedlock, its purposes and the good inherent in it. The evil of this teaching is plainly seen from the consequences which its advocates deduce from it, namely, that the laws, institutions and customs

by which wedlock is governed, since they take their origin solely from the will of man, are subject entirely to him, hence can and must be founded, changed and abrogated according to human caprice and the shifting circumstances of human affairs; that the generative power which is grounded in nature itself is more sacred and has wider range than matrimony — hence it may be exercised both outside as well as within the confines of wedlock, and though the purpose of matrimony be set aside, as though to suggest that the license of a base fornicating woman should enjoy the same rights as the chaste motherhood of a lawfully wedded wife.

51. Armed with these principles, some men go so far as to concoct new species of unions, suited, as they say, to the present temper of men and the times, which various new forms of matrimony they presume to label “temporary,” “experimental,” and “companionate.” These offer all the indulgence of matrimony and its rights without, however, the indissoluble bond, and without offspring, unless later the parties alter their cohabitation into a matrimony in the full sense of the law.

52. Indeed there are some who desire and insist that these practices be legitimized by the law or, at least, excused by their general acceptance among the people. They do not seem even to suspect that these proposals partake of nothing of the modern “culture” in which they glory so much, but are simply hateful abominations which beyond all question reduce our truly cultured nations to the barbarous standards of savage peoples.

53. And now, Venerable Brethren, we shall explain in detail the evils opposed to each of the benefits of matrimony. First consideration is due to the offspring, which many have the boldness to call the disagreeable burden of matrimony and which they say is to be carefully avoided by married people not through virtuous continence (which Christian law permits in matrimony when both parties consent) but by frustrating the marriage act. Some justify* this criminal abuse on the ground that they are weary of children and wish to gratify their desires without their consequent burden. Others say that they cannot on the one hand remain continent nor on the other can they have children because of the difficulties whether on the part of the mother or on the part of family circumstances .

54. But no reason, however grave, may be put forward by which anything intrinsically against nature may become conformable to nature and morally good. Since, therefore, the conjugal act is destined primarily by nature for the begetting of children, those who in exercising it deliberately frustrate its natural power and purpose sin against nature and commit a deed which is shameful and intrinsically vicious.

55. Small wonder, therefore, if Holy Writ bears witness that the Divine Majesty regards with greatest detestation this horrible crime and at times has punished it with death. As St. Augustine notes, “Intercourse even with one’s legitimate wife is unlawful and wicked where the conception of the offspring is prevented. Onan, the son of Juda, did this and the Lord killed him for it.”[45]

56. Since, therefore, openly departing from the uninterrupted Christian tradition some recently have judged it possible solemnly to declare another doctrine regarding this question, the Catholic Church, to whom God has entrusted the defense of the integrity and purity of morals, standing erect in the midst of the moral ruin which surrounds her, in order that she may preserve the chastity of the nuptial union from being defiled by this foul stain, raises her voice in token of her divine ambassadorship and through Our mouth proclaims anew: any use whatsoever of matrimony exercised in such a way that the act is deliberately frustrated in its natural power to generate life is an offense against the law of God and of nature, and those who indulge in such are branded with the guilt of a grave sin.

57. We admonish, therefore, priests who hear confessions and others who have the care of souls, in virtue of Our supreme authority and in Our solicitude for the salvation of souls, not to allow the faithful entrusted to them to err regarding this most grave law of God; much more, that they keep themselves immune from such false opinions, in no way conniving in them. If any confessor or pastor of souls, which may God forbid, lead the faithful entrusted to him into these errors or should at least confirm them by approval or by guilty silence, let him be mindful of the fact that he must render a strict account to God, the Supreme Judge, for the betrayal of his sacred trust, and let him take to himself the words of Christ: “They are blind and leaders of the blind: and if the blind lead the blind, both fall into the pit.”[46]

58. As regards the evil use of matrimony, to pass over the arguments which are shameful, not infrequently others that are false and exaggerated are put forward. Holy Mother Church very well understands and clearly appreciates all that is said regarding the health of the mother and the danger to her life. And who would not grieve to think of these things? Who is not filled with the greatest admiration when he sees a mother risking her life with heroic fortitude, that she may preserve the life of the offspring which she has conceived? God alone, all bountiful and all merciful as He is, can reward her for the fulfillment of the office allotted to her by nature, and will assuredly repay her in a measure full to overflowing.[47]

59. Holy Church knows well that not infrequently one of the parties is sinned against rather than sinning, when for a grave cause he or she reluctantly allows the perversion of the right order. In such a case, there is no sin, provided that, mindful of the law of charity, he or she does not neglect to seek to dissuade and to deter the partner from sin. Nor are those considered as acting against nature who in the married state use their right in the proper manner although on account of natural reasons either of time or of certain defects, new life cannot be brought forth. For in matrimony as well as in the use of the matrimonial rights there are also secondary ends, such as mutual aid, the cultivating of mutual love, and the quieting of concupiscence which husband and wife are not forbidden to consider so long as they are subordinated to the primary end and so long as the intrinsic nature of the act is preserved.

60. We are deeply touched by the sufferings of those parents who, in extreme want, experience great difficulty in rearing their children.

61. However, they should take care lest the calamitous state of their external affairs should be the occasion for a much more calamitous error. No difficulty can arise that justifies the putting aside of the law of God which forbids all acts intrinsically evil. There is no possible circumstance in which husband and wife cannot, strengthened by the grace of God, fulfill faithfully their duties and preserve in wedlock their chastity unspotted. This truth of Christian Faith is expressed by the teaching of the Council of Trent. "Let no one be so rash as to assert that which the Fathers of the Council have placed under anathema, namely, that there are precepts of God impossible for the just to observe. God does not ask the impossible, but by His commands, instructs you to do what you are able, to pray for what you are not able that He may help you." [48]

62. This same doctrine was again solemnly repeated and confirmed by the Church in the condemnation of the Jansenist heresy which dared to utter this blasphemy against the goodness of God: "Some precepts of God are, when one considers the powers which man possesses, impossible of fulfillment even to the just who wish to keep the law and strive to do so; grace is lacking whereby these laws could be fulfilled." [49]

63. But another very grave crime is to be noted, Venerable Brethren, which regards the taking of the life of the offspring hidden in the mother's womb. Some wish it to be allowed and left to the will of the father or the mother; others say it is unlawful unless there are weighty reasons which they call by the name of medical, social, or eugenic "indication." Because this matter falls under the penal laws of the state by which the destruction of the offspring begotten but unborn is forbidden, these people demand that the "indication," which in one form or another they defend, be recognized as such by the public law and in no way penalized. There are those, moreover, who ask that the public authorities provide aid for these death-dealing operations, a thing, which, sad to say, everyone knows is of very frequent occurrence in some places.

64. As to the "medical and therapeutic indication" to which, using their own words, we have made reference, Venerable Brethren, however much we may pity the mother whose health and even life is gravely imperiled in the performance of the duty allotted to her by nature, nevertheless what could ever be a sufficient reason for excusing in any way the direct murder of the innocent? This is precisely what we are dealing with here. Whether inflicted upon the mother or upon the child, it is against the precept of God and the law of nature: "Thou shalt not kill." [50] The life of each is equally sacred, and no one has the power, not even the public authority, to destroy it. It is of no use to appeal to the right of taking away life for here it is a question of the innocent, whereas that right has regard only to the guilty; nor is there here question of defense by bloodshed against an unjust aggressor (for who would call an innocent child an unjust aggressor?); again there is not question here of what is called the "law of extreme necessity" which could even extend to the direct killing of the innocent. Upright and skillful doctors strive most praiseworthy to guard and preserve the lives of both mother and child; on the contrary,

those show themselves most unworthy of the noble medical profession who encompass the death of one or the other, through a pretense at practicing medicine or through motives of misguided pity.

65. All of which agrees with the stern words of the Bishop of Hippo in denouncing those wicked parents who seek to remain childless, and failing in this, are not ashamed to put their offspring to death: “Sometimes this lustful cruelty or cruel lust goes so far as to seek to procure a baneful sterility, and if this fails the fetus conceived in the womb is in one way or another smothered or evacuated, in the desire to destroy the offspring before it has life, or if it already lives in the womb, to kill it before it is born. If both man and woman are party to such practices they are not spouses at all; and if from the first they have carried on thus they have come together not for honest wedlock, but for impure gratification; if both are not party to these deeds, I make bold to say that either the one makes herself a mistress of the husband, or the other simply the paramour of his wife.”[51]

66. What is asserted in favor of the social and eugenic “indication” may and must be accepted, provided lawful and upright methods are employed within the proper limits; but to wish to put forward reasons based upon them for the killing of the innocent is unthinkable and contrary to the divine precept promulgated in the words of the Apostle: Evil is not to be done that good may come of it.[52]

67. Those who hold the reins of government should not forget that it is the duty of public authority by appropriate laws and sanctions to defend the lives of the innocent, and this all the more so since those whose lives are endangered and assailed cannot defend themselves. Among whom we must mention in the first place infants hidden in the mother’s womb. And if the public magistrates not only do not defend them, but by their laws and ordinances betray them to death at the hands of doctors or of others, let them remember that God is the Judge and Avenger of innocent blood which cried from earth to Heaven.[53]

68. Finally, that pernicious practice must be condemned which closely touches upon the natural right of man to enter matrimony but affects also in a real way the welfare of the offspring. For there are some who over solicitous for the cause of eugenics, not only give salutary counsel for more certainly procuring the strength and health of the future child — which, indeed, is not contrary to right reason — but put eugenics before aims of a higher order, and by public authority wish to prevent from marrying all those whom, even though naturally fit for marriage, they consider, according to the norms and conjectures of their investigations, would, through hereditary transmission, bring forth defective offspring. And more, they wish to legislate to deprive these of that natural faculty by medical action despite their unwillingness; and this they do not propose as an infliction of grave punishment under the authority of the state for a crime committed, not to prevent future crimes by guilty persons, but against every right and good they wish the civil authority to arrogate to itself a power over a faculty which it never had and can never legitimately possess.

69. Those who act in this way are at fault in losing sight of the fact that the family is more sacred than the State and that men are begotten not for the earth and for time, but for Heaven and eternity. Although often these individuals are to be dissuaded from entering into matrimony, certainly it is wrong to brand men with the stigma of crime because they contract marriage, on the ground that, despite the fact that they are in every respect capable of matrimony, they will give birth only to defective children, even though they use all care and diligence.

70. Public magistrates have no direct power over the bodies of their subjects; therefore, where no crime has taken place and there is no cause present for grave punishment, they can never directly harm, or tamper with the integrity of the body, either for the reasons of eugenics or for any other reason. St. Thomas teaches this when inquiring whether human judges for the sake of preventing future evils can inflict punishment, he admits that the power indeed exists as regards certain other forms of evil, but justly and properly denies it as regards the maiming of the body. “No one who is guiltless may be punished by a human tribunal either by flogging to death, or mutilation, or by beating.”[54]

71. Furthermore, Christian doctrine establishes, and the light of human reason makes it most clear, that private individuals have no other power over the members of their bodies than that which pertains to their natural ends; and they are not free

to destroy or mutilate their members, or in any other way render themselves unfit for their natural functions, except when no other provision can be made for the good of the whole body.

72. We may now consider another class of errors concerning conjugal faith. Every sin committed as regards the offspring becomes in some way a sin against conjugal faith, since both these blessings are essentially connected. However, we must mention briefly the sources of error and vice corresponding to those virtues which are demanded by conjugal faith, namely the chaste honor existing between man and wife, the due subjection of wife to husband, and the true love which binds both parties together.

73. It follows therefore that they are destroying mutual fidelity, who think that the ideas and morality of our present time concerning a certain harmful and false friendship with a third party can be countenanced, and who teach that a greater freedom of feeling and action in such external relations should be allowed to man and wife, particularly as many (so they consider) are possessed of an inborn sexual tendency which cannot be satisfied within the narrow limits of monogamous marriage. That rigid attitude which condemns all sensual affections and actions with a third party they imagine to be a narrowing of mind and heart, something obsolete, or an abject form of jealousy, and as a result they look upon whatever penal laws are passed by the State for the preserving of conjugal faith as void or to be abolished. Such unworthy and idle opinions are condemned by that noble instinct which is found in every chaste husband and wife, and even by the light of the testimony of nature alone, — a testimony that is sanctioned and confirmed by the command of God: "Thou shalt not commit adultery,"[55] and the words of Christ: "Whosoever shall look on a woman to lust after her hath already committed adultery with her in his heart."[56] The force of this divine precept can never be weakened by any merely human custom, bad example or pretext of human progress, for just as it is the one and the same "Jesus Christ, yesterday and to-day and the same for ever,"[57] so it is the one and the same doctrine of Christ that abides and of which no one jot or tittle shall pass away till all is fulfilled.[58]

74. The same false teachers who try to dim the luster of conjugal faith and purity do not scruple to do away with the honorable and trusting obedience which the woman owes to the man. Many of them even go further and assert that such a subjection of one party to the other is unworthy of human dignity, that the rights of husband and wife are equal; wherefore, they boldly proclaim the emancipation of women has been or ought to be effected. This emancipation in their ideas must be threefold, in the ruling of the domestic society, in the administration of family affairs and in the rearing of the children. It must be social, economic, physiological: — physiological, that is to say, the woman is to be freed at her own good pleasure from the burdensome duties properly belonging to a wife as companion and mother (We have already said that this is not an emancipation but a crime); social, inasmuch as the wife being freed from the cares of children and family, should, to the neglect of these, be able to follow her own bent and devote herself to business and even public affairs; finally economic, whereby the woman even without the knowledge and against the wish of her husband may be at liberty to conduct and administer her own affairs, giving her attention chiefly to these rather than to children, husband and family.

75. This, however, is not the true emancipation of woman, nor that rational and exalted liberty which belongs to the noble office of a Christian woman and wife; it is rather the debasing of the womanly character and the dignity of motherhood, and indeed of the whole family, as a result of which the husband suffers the loss of his wife, the children of their mother, and the home and the whole family of an ever watchful guardian. More than this, this false liberty and unnatural equality with the husband is to the detriment of the woman herself, for if the woman descends from her truly regal throne to which she has been raised within the walls of the home by means of the Gospel, she will soon be reduced to the old state of slavery (if not in appearance, certainly in reality) and become as amongst the pagans the mere instrument of man.

76. This equality of rights which is so much exaggerated and distorted, must indeed be recognized in those rights which belong to the dignity of the human soul and which are proper to the marriage contract and inseparably bound up with wedlock. In such things undoubtedly both parties enjoy the same rights and are bound by the same obligations; in other things there must be a certain inequality and due accommodation, which is demanded by the good of the family and the right ordering and unity and stability of home life.

77. As, however, the social and economic conditions of the married woman must in some way be altered on account of the changes in social intercourse, it is part of the office of the public authority to adapt the civil rights of the wife to modern needs and requirements, keeping in view what the natural disposition and temperament of the female sex, good morality, and the welfare of the family demands, and provided always that the essential order of the domestic society remain intact, founded as it is on something higher than human authority and wisdom, namely on the authority and wisdom of God, and so not changeable by public laws or at the pleasure of private individuals.

78. These enemies of marriage go further, however, when they substitute for that true and solid love, which is the basis of conjugal happiness, a certain vague compatibility of temperament. This they call sympathy and assert that, since it is the only bond by which husband and wife are linked together, when it ceases the marriage is completely dissolved. What else is this than to build a house upon sand? — a house that in the words of Christ would forthwith be shaken and collapse, as soon as it was exposed to the waves of adversity “and the winds blew and they beat upon that house. And it fell: and great was the fall thereof.”[59] On the other hand, the house built upon a rock, that is to say on mutual conjugal chastity and strengthened by a deliberate and constant union of spirit, will not only never fall away but will never be shaken by adversity.

79. We have so far, Venerable Brethren, shown the excellency of the first two blessings of Christian wedlock which the modern subverters of society are attacking. And now considering that the third blessing, which is that of the sacrament, far surpasses the other two, we should not be surprised to find that this, because of its outstanding excellence, is much more sharply attacked by the same people. They put forward in the first place that matrimony belongs entirely to the profane and purely civil sphere, that it is not to be committed to the religious society, the Church of Christ, but to civil society alone. They then add that the marriage contract is to be freed from any indissoluble bond, and that separation and divorce are not only to be tolerated but sanctioned by the law; from which it follows finally that, robbed of all its holiness, matrimony should be enumerated amongst the secular and civil institutions. The first point is contained in their contention that the civil act itself should stand for the marriage contract (civil matrimony, as it is called), while the religious act is to be considered a mere addition, or at most a concession to a too superstitious people. Moreover they want it to be no cause for reproach that marriages be contracted by Catholics with non-Catholics without any reference to religion or recourse to the ecclesiastical authorities. The second point which is but a consequence of the first is to be found in their excuse for complete divorce and in their praise and encouragement of those civil laws which favor the loosening of the bond itself. As the salient features of the religious character of all marriage and particularly of the sacramental marriage of Christians have been treated at length and supported by weighty arguments in the encyclical letters of Leo XIII, letters which We have frequently recalled to mind and expressly made our own, We refer you to them, repeating here only a few points.

80. Even by the light of reason alone and particularly if the ancient records of history are investigated, if the unwavering popular conscience is interrogated and the manners and institutions of all races examined, it is sufficiently obvious that there is a certain sacredness and religious character attaching even to the purely natural union of man and woman, “not something added by chance but innate, not imposed by men but involved in the nature of things,” since it has “God for its author and has been even from the beginning a foreshadowing of the Incarnation of the Word of God.”[60] This sacredness of marriage which is intimately connected with religion and all that is holy, arises from the divine origin we have just mentioned, from its purpose which is the begetting and education of children for God, and the binding of man and wife to God through Christian love and mutual support; and finally it arises from the very nature of wedlock, whose institution is to be sought for in the farseeing Providence of God, whereby it is the means of transmitting life, thus making the parents the ministers, as it were, of the Divine Omnipotence. To this must be added that new element of dignity which comes from the sacrament, by which the Christian marriage is so ennobled and raised to such a level, that it appeared to the Apostle as a great sacrament, honorable in every way.[61]

81. This religious character of marriage, its sublime signification of grace and the union between Christ and the Church, evidently requires that those about to marry should show a holy reverence towards it, and zealously endeavor to make their marriage approach as nearly as possible to the archetype of Christ and the Church.

82. They, therefore, who rashly and heedlessly contract mixed marriages, from which the maternal love and providence of the Church dissuades her children for very sound reasons, fail conspicuously in this respect, sometimes with danger to their eternal salvation. This attitude of the Church to mixed marriages appears in many of her documents, all of which are summed up in the Code of Canon Law: “Everywhere and with the greatest strictness the Church forbids marriages between baptized persons, one of whom is a Catholic and the other a member of a schismatical or heretical sect; and if there is, add to this, the danger of the falling away of the Catholic party and the perversion of the children, such a marriage is forbidden also by the divine law.”[62] If the Church occasionally on account of circumstances does not refuse to grant a dispensation from these strict laws (provided that the divine law remains intact and the dangers above mentioned are provided against by suitable safeguards), it is unlikely that the Catholic party will not suffer some detriment from such a marriage.

83. Whence it comes about not unfrequently, as experience shows, that deplorable defections from religion occur among the offspring, or at least a headlong descent into that religious indifference which is closely allied to impiety. There is this also to be considered that in these mixed marriages it becomes much more difficult to imitate by a lively conformity of spirit the mystery of which We have spoken, namely that close union between Christ and His Church.

84. Assuredly, also, will there be wanting that close union of spirit which as it is the sign and mark of the Church of Christ, so also should be the sign of Christian wedlock, its glory and adornment. For, where there exists diversity of mind, truth and feeling, the bond of union of mind and heart is wont to be broken, or at least weakened. From this comes the danger lest the love of man and wife grow cold and the peace and happiness of family life, resting as it does on the union of hearts, be destroyed. Many centuries ago indeed, the old Roman law had proclaimed: “Marriages are the union of male and female, a sharing of life and the communication of divine and human rights.”[63] But especially, as We have pointed out, Venerable Brethren, the daily increasing facility of divorce is an obstacle to the restoration of marriage to that state of perfection which the divine Redeemer willed it should possess.

85. The advocates of the neo-paganism of today have learned nothing from the sad state of affairs, but instead, day by day, more and more vehemently, they continue by legislation to attack the indissolubility of the marriage bond, proclaiming that the lawfulness of divorce must be recognized, and that the antiquated laws should give place to a new and more humane legislation. Many and varied are the grounds put forward for divorce, some arising from the wickedness and the guilt of the persons concerned, others arising from the circumstances of the case; the former they describe as subjective, the latter as objective; in a word, whatever might make married life hard or unpleasant. They strive to prove their contentions regarding these grounds for the divorce legislation they would bring about, by various arguments. Thus, in the first place, they maintain that it is for the good of either party that the one who is innocent should have the right to separate from the guilty, or that the guilty should be withdrawn from a union which is displeasing to him and against his will. In the second place, they argue, the good of the child demands this, for either it will be deprived of a proper education or the natural fruits of it, and will too easily be affected by the discords and shortcomings of the parents, and drawn from the path of virtue. And thirdly the common good of society requires that these marriages should be completely dissolved, which are now incapable of producing their natural results, and that legal reparations should be allowed when crimes are to be feared as the result of the common habitation and intercourse of the parties. This last, they say must be admitted to avoid the crimes being committed purposely with a view to obtaining the desired sentence of divorce for which the judge can legally loose the marriage bond, as also to prevent people from coming before the courts when it is obvious from the state of the case that they are lying and perjuring themselves, — all of which brings the court and the lawful authority into contempt. Hence the civil laws, in their opinion, have to be reformed to meet these new requirements, to suit the changes of the times and the changes in men’s opinions, civil institutions and customs. Each of these reasons is considered by them as conclusive, so that all taken together offer a clear proof of the necessity of granting divorce in certain cases.

86. Others, taking a step further, simply state that marriage, being a private contract, is, like other private contracts, to be left to the consent and good pleasure of both parties, and so can be dissolved for any reason whatsoever.

87. Opposed to all these reckless opinions, Venerable Brethren, stands the unalterable law of God, fully confirmed by Christ, a law that can never be deprived of its force by the decrees of men, the ideas of a people or the will of any legislator: “What

God hath joined together, let no man put asunder.”[64] And if any man, acting contrary to this law, shall have put asunder, his action is null and void, and the consequence remains, as Christ Himself has explicitly confirmed: “Everyone that putteth away his wife and marrieth another, committeth adultery: and he that marrieth her that is put away from her husband committeth adultery.”[65] Moreover, these words refer to every kind of marriage, even that which is natural and legitimate only; for, as has already been observed, that indissolubility by which the loosening of the bond is once and for all removed from the whim of the parties and from every secular power, is a property of every true marriage.

88. Let that solemn pronouncement of the Council of Trent be recalled to mind in which, under the stigma of anathema, it condemned these errors: “If anyone should say that on account of heresy or the hardships of cohabitation or a deliberate abuse of one party by the other the marriage tie may be loosened, let him be anathema;”[66] and again: “If anyone should say that the Church errs in having taught or in teaching that, according to the teaching of the Gospel and the Apostles, the bond of marriage cannot be loosed because of the sin of adultery of either party; or that neither party, even though he be innocent, having given no cause for the sin of adultery, can contract another marriage during the lifetime of the other; and that he commits adultery who marries another after putting away his adulterous wife, and likewise that she commits adultery who puts away her husband and marries another: let him be anathema.”[67]

89. If therefore the Church has not erred and does not err in teaching this, and consequently it is certain that the bond of marriage cannot be loosed even on account of the sin of adultery, it is evident that all the other weaker excuses that can be, and are usually brought forward, are of no value whatsoever. And the objections brought against the firmness of the marriage bond are easily answered. For, in certain circumstances, imperfect separation of the parties is allowed, the bond not being severed. This separation, which the Church herself permits, and expressly mentions in her Canon Law in those canons which deal with the separation of the parties as to marital relationship and co-habitation, removes all the alleged inconveniences and dangers.[68] It will be for the sacred law and, to some extent, also the civil law, in so far as civil matters are affected, to lay down the grounds, the conditions, the method and precautions to be taken in a case of this kind in order to safeguard the education of the children and the well-being of the family, and to remove all those evils which threaten the married persons, the children and the State. Now all those arguments that are brought forward to prove the indissolubility of the marriage tie, arguments which have already been touched upon, can equally be applied to excluding not only the necessity of divorce, but even the power to grant it; while for all the advantages that can be put forward for the former, there can be adduced as many disadvantages and evils which are a formidable menace to the whole of human society.

90. To revert again to the expression of Our predecessor, it is hardly necessary to point out what an amount of good is involved in the absolute indissolubility of wedlock and what a train of evils follows upon divorce. Whenever the marriage bond remains intact, then we find marriages contracted with a sense of safety and security, while, when separations are considered and the dangers of divorce are present, the marriage contract itself becomes insecure, or at least gives ground for anxiety and surprises. On the one hand we see a wonderful strengthening of goodwill and cooperation in the daily life of husband and wife, while, on the other, both of these are miserably weakened by the presence of a facility for divorce. Here we have at a very opportune moment a source of help by which both parties are enabled to preserve their purity and loyalty; there we find harmful inducements to unfaithfulness. On this side we find the birth of children and their tuition and upbringing effectively promoted, many avenues of discord closed amongst families and relations, and the beginnings of rivalry and jealousy easily suppressed; on that, very great obstacles to the birth and rearing of children and their education, and many occasions of quarrels, and seeds of jealousy sown everywhere. Finally, but especially, the dignity and position of women in civil and domestic society is reinstated by the former; while by the latter it is shamefully lowered and the danger is incurred “of their being considered outcasts, slaves of the lust of men.”[69]

91. To conclude with the important words of Leo XIII, since the destruction of family life “and the loss of national wealth is brought about more by the corruption of morals than by anything else, it is easily seen that divorce, which is born of the perverted morals of a people, and leads, as experiment shows, to vicious habits in public and private life, is particularly opposed to the well-being of the family and of the State. The serious nature of these evils will be the more clearly recognized, when we remember that, once divorce has been allowed, there will be no sufficient means of keeping it in check within any definite bounds. Great is the force of example, greater still that of lust; and with such incitements it cannot but happen that

divorce and its consequent setting loose of the passions should spread daily and attack the souls of many like a contagious disease or a river bursting its banks and flooding the land.”[70]

92. Thus, as we read in the same letter, “unless things change, the human family and State have every reason to fear lest they should suffer absolute ruin.”[71] All this was written fifty years ago, yet it is confirmed by the daily increasing corruption of morals and the unheard of degradation of the family in those lands where Communism reigns unchecked.

93. Thus far, Venerable Brethren, We have admired with due reverence what the all wise Creator and Redeemer of the human race has ordained with regard to human marriage; at the same time we have expressed Our grief that such a pious ordinance of the divine Goodness should to-day, and on every side, be frustrated and trampled upon by the passions, errors and vices of men.

94. It is then fitting that, with all fatherly solicitude, We should turn Our mind to seek out suitable remedies whereby those most detestable abuses which We have mentioned, may be removed, and everywhere marriage may again be revealed. To this end, it behooves Us, above all else, to call to mind that firmly established principle, esteemed alike in sound philosophy and sacred theology: namely, that whatever things have deviated from their right order, cannot be brought back to that original state which is in harmony with their nature except by a return to the divine plan which, as the Angelic Doctor teaches,[72] is the exemplar of all right order.

95. Wherefore, Our predecessor of happy memory, Leo XIII, attacked the doctrine of the naturalists in these words: “It is a divinely appointed law that whatsoever things are constituted by God, the Author of nature, these we find the more useful and salutary, the more they remain in their natural state, unimpaired and unchanged; inasmuch as God, the Creator of all things, intimately knows what is suited to the constitution and the preservation of each, and by his will and mind has so ordained all this that each may duly achieve its purpose. But if the boldness and wickedness of men change and disturb this order of things, so providentially disposed, then, indeed, things so wonderfully ordained, will begin to be injurious, or will cease to be beneficial, either because, in the change, they have lost their power to benefit, or because God Himself is thus pleased to draw down chastisement on the pride and presumption of men.”[73]

96. In order, therefore, to restore due order in this matter of marriage, it is necessary that all should bear in mind what is the divine plan and strive to conform to it.

97. Wherefore, since the chief obstacle to this study is the power of unbridled lust, which indeed is the most potent cause of sinning against the sacred laws of matrimony, and since man cannot hold in check his passions, unless he first subject himself to God, this must be his primary endeavor, in accordance with the plan divinely ordained. For it is a sacred ordinance that whoever shall have first subjected himself to God will, by the aid of divine grace, be glad to subject to himself his own passions and concupiscence; while he who is a rebel against God will, to his sorrow, experience within himself the violent rebellion of his worst passions.

98. And how wisely this has been decreed St. Augustine thus shows: “This indeed is fitting, that the lower be subject to the higher, so that he who would have subject to himself whatever is below him, should himself submit to whatever is above him. Acknowledge order, seek peace. Be thou subject to God, and thy flesh subject to thee. What more fitting! What more fair! Thou art subject to the higher and the lower is subject to thee. Do thou serve Him who made thee, so that that which was made for thee may serve thee. For we do not commend this order, namely, ‘The flesh to thee and thou to God,’ but ‘Thou to God, and the flesh to thee.’ If, however, thou despisest the subjection of thyself to God, thou shalt never bring about the subjection of the flesh to thyself. If thou dost not obey the Lord, thou shalt be tormented by thy servant.”[74] This right ordering on the part of God’s wisdom is mentioned by the holy Doctor of the Gentiles, inspired by the Holy Ghost, for in speaking of those ancient philosophers who refused to adore and reverence Him whom they knew to be the Creator of the universe, he says: “Wherefore God gave them up to the desires of their heart, unto uncleanness, to dishonor their own bodies among themselves;” and again: “For this same God delivered them up to shameful affections.”[75] And St. James

says: “God resisteth the proud and giveth grace to the humble,”[76] without which grace, as the same Doctor of the Gentiles reminds us, man cannot subdue the rebellion of his flesh.[77]

99. Consequently, as the onslaughts of these uncontrolled passions cannot in any way be lessened, unless the spirit first shows a humble compliance of duty and reverence towards its Maker, it is above all and before all needful that those who are joined in the bond of sacred wedlock should be wholly imbued with a profound and genuine sense of duty towards God, which will shape their whole lives, and fill their minds and wills with a very deep reverence for the majesty of God.

100. Quite fittingly, therefore, and quite in accordance with the defined norm of Christian sentiment, do those pastors of souls act who, to prevent married people from failing in the observance of God’s law, urge them to perform their duty and exercise their religion so that they should give themselves to God, continually ask for His divine assistance, frequent the sacraments, and always nourish and preserve a loyal and thoroughly sincere devotion to God.

101. They are greatly deceived who having underestimated or neglected these means which rise above nature, think that they can induce men by the use and discovery of the natural sciences, such as those of biology, the science of heredity, and the like, to curb their carnal desires. We do not say this in order to belittle those natural means which are not dishonest; for God is the Author of nature as well as of grace, and He has disposed the good things of both orders for the beneficial use of men. The faithful, therefore, can and ought to be assisted also by natural means. But they are mistaken who think that these means are able to establish chastity in the nuptial union, or that they are more effective than supernatural grace.

102. This conformity of wedlock and moral conduct with the divine laws respective of marriage, without which its effective restoration cannot be brought about, supposes, however, that all can discern readily, with real certainty, and without any accompanying error, what those laws are. But everyone can see to how many fallacies an avenue would be opened up and how many errors would become mixed with the truth, if it were left solely to the light of reason of each to find it out, or if it were to be discovered by the private interpretation of the truth which is revealed. And if this is applicable to many other truths of the moral order, we must all the more pay attention to those things, which appertain to marriage where the inordinate desire for pleasure can attack frail human nature and easily deceive it and lead it astray; this is all the more true of the observance of the divine law, which demands sometimes hard and repeated sacrifices, for which, as experience points out, a weak man can find so many excuses for avoiding the fulfillment of the divine law.

103. On this account, in order that no falsification or corruption of the divine law but a true genuine knowledge of it may enlighten the minds of men and guide their conduct, it is necessary that a filial and humble obedience towards the Church should be combined with devotedness to God and the desire of submitting to Him. For Christ Himself made the Church the teacher of truth in those things also which concern the right regulation of moral conduct, even though some knowledge of the same is not beyond human reason. For just as God, in the case of the natural truths of religion and morals, added revelation to the light of reason so that what is right and true, “in the present state also of the human race may be known readily with real certainty without any admixture of error,”[78] so for the same purpose he has constituted the Church the guardian and the teacher of the whole of the truth concerning religion and moral conduct; to her therefore should the faithful show obedience and subject their minds and hearts so as to be kept unharmed and free from error and moral corruption, and so that they shall not deprive themselves of that assistance given by God with such liberal bounty, they ought to show this due obedience not only when the Church defines something with solemn judgment, but also, in proper proportion, when by the constitutions and decrees of the Holy See, opinions are prescribed and condemned as dangerous or distorted.[79]

104. Wherefore, let the faithful also be on their guard against the overrated independence of private judgment and that false autonomy of human reason. For it is quite foreign to everyone bearing the name of a Christian to trust his own mental powers with such pride as to agree only with those things which he can examine from their inner nature, and to imagine that the Church, sent by God to teach and guide all nations, is not conversant with present affairs and circumstances; or even that they must obey only in those matters which she has decreed by solemn definition as though her other decisions might be presumed to be false or putting forward insufficient motive for truth and honesty. Quite to the contrary, a characteristic of all true followers of Christ, lettered or unlettered, is to suffer themselves to be guided and led in all things that touch upon

faith or morals by the Holy Church of God through its Supreme Pastor the Roman Pontiff, who is himself guided by Jesus Christ Our Lord.

105. Consequently, since everything must be referred to the law and mind of God, in order to bring about the universal and permanent restoration of marriage, it is indeed of the utmost importance that the faithful should be well instructed concerning matrimony; both by word of mouth and by the written word, not cursorily but often and fully, by means of plain and weighty arguments, so that these truths will strike the intellect and will be deeply engraved on their hearts. Let them realize and diligently reflect upon the great wisdom, kindness and bounty God has shown towards the human race, not only by the institution of marriage, but also, and quite as much, by upholding it with sacred laws; still more, in wonderfully raising it to the dignity of a Sacrament by which such an abundant fountain of graces has been opened to those joined in Christian wedlock, that these may be able to serve the noble purposes of wedlock for their own welfare and for that of their children, of the community and also for that of human relationship.

106. Certainly, if the latter day subverters of marriage are entirely devoted to misleading the minds of men and corrupting their hearts, to making a mockery of matrimonial purity and extolling the filthiest of vices by means of books and pamphlets and other innumerable methods, much more ought you, Venerable Brethren, whom “the Holy Ghost has placed as bishops, to rule the Church of God, which He hath purchased with His own blood,”[80] to give yourselves wholly to this, that through yourselves and through the priests subject to you, and, moreover, through the laity welded together by Catholic Action, so much desired and recommended by Us. into a power of hierarchical apostolate, you may, by every fitting means, oppose error by truth, vice by the excellent dignity of chastity, the slavery of covetousness by the liberty of the sons of God,[81] that disastrous ease in obtaining divorce by an enduring love in the bond of marriage and by the inviolate pledge of fidelity given even to death.

107. Thus will it come to pass that the faithful will wholeheartedly thank God that they are bound together by His command and led by gentle compulsion to fly as far as possible from every kind of idolatry of the flesh and from the base slavery of the passions. They will, in a great measure, turn and be turned away from these abominable opinions which to the dishonor of man’s dignity are now spread about in speech and in writing and collected under the title of “perfect marriage” and which indeed would make that perfect marriage nothing better than “depraved marriage,” as it has been rightly and truly called.

108. Such wholesome instruction and religious training in regard to Christian marriage will be quite different from that exaggerated physiological education by means of which, in these times of ours, some reformers of married life make pretense of helping those joined in wedlock, laying much stress on these physiological matters, in which is learned rather the art of sinning in a subtle way than the virtue of living chastely.

109. So, Venerable Brethren, we make entirely Our own the words which Our predecessor of happy memory, Leo XIII, in his encyclical letter on Christian marriage addressed to the bishops of the whole world: “Take care not to spare your efforts and authority in bringing about that among the people committed to your guidance that doctrine may be preserved whole and unadulterated which Christ the Lord and the apostles, the interpreters of the divine will, have handed down, and which the Catholic Church herself has religiously preserved, and commanded to be observed by the faithful of every age.”[82]

110. Even the very best instruction given by the Church, however, will not alone suffice to bring about once more conformity of marriage to the law of God; something more is needed in addition to the education of the mind, namely a steadfast determination of the will, on the part of husband and wife, to observe the sacred laws of God and of nature in regard to marriage. In fine, in spite of what others may wish to assert and spread abroad by word of mouth or in writing, let husband and wife resolve: to stand fast to the commandments of God in all things that matrimony demands; always to render to each other the assistance of mutual love; to preserve the honor of chastity; not to lay profane hands on the stable nature of the bond; to use the rights given them by marriage in a way that will be always Christian and sacred, more especially in the first years of wedlock, so that should there be need of continency afterwards, custom will have made it easier for each to preserve it. In order that they may make this firm resolution, keep it and put it into practice, an oft-repeated consideration of their state of life, and a diligent reflection on the sacrament they have received, will be of great assistance to them. Let them

constantly keep in mind, that they have been sanctified and strengthened for the duties and for the dignity of their state by a special sacrament, the efficacious power of which, although it does not impress a character, is undying. To this purpose we may ponder over the words full of real comfort of holy Cardinal Robert Bellarmine, who with other well-known theologians with devout conviction thus expresses himself: “The sacrament of matrimony can be regarded in two ways: first, in the making, and then in its permanent state. For it is a sacrament like to that of the Eucharist, which not only when it is being conferred, but also whilst it remains, is a sacrament; for as long as the married parties are alive, so long is their union a sacrament of Christ and the Church.”[83]

111. Yet in order that the grace of this sacrament may produce its full fruit, there is need, as we have already pointed out, of the cooperation of the married parties; which consists in their striving to fulfill their duties to the best of their ability and with unwearied effort. For just as in the natural order men must apply the powers given them by God with their own toil and diligence that these may exercise their full vigor, failing which, no profit is gained, so also men must diligently and unceasingly use the powers given them by the grace which is laid up in the soul by this sacrament. Let not, then, those who are joined in matrimony neglect the grace of the sacrament which is in them;[84] for, in applying themselves to the careful observance, however laborious, of their duties they will find the power of that grace becoming more effectual as time goes on. And if ever they should feel themselves to be overburdened by the hardships of their condition of life, let them not lose courage, but rather let them regard in some measure as addressed to them that which St. Paul the Apostle wrote to his beloved disciple Timothy regarding the sacrament of holy Orders when the disciple was dejected through hardship and insults: “I admonish thee that thou stir up the grace which is in thee by the imposition of my hands. For God hath not given us the spirit of fear; but of power, and of love, and of sobriety.”[85]

112. All these things, however, Venerable Brethren, depend in large measure on the due preparation remote and proximate, of the parties for marriage. For it cannot be denied that the basis of a happy wedlock, and the ruin of an unhappy one, is prepared and set in the souls of boys and girls during the period of childhood and adolescence. There is danger that those who before marriage sought in all things what is theirs, who indulged even their impure desires, will be in the married state what they were before, that they will reap that which they have sown;[86] indeed, within the home there will be sadness, lamentation, mutual contempt, strifes, estrangements, weariness of common life, and, worst of all, such parties will find themselves left alone with their own unconquered passions.

113. Let then, those who are about to enter on married life, approach that state well disposed and well prepared, so that they will be able, as far as they can, to help each other in sustaining the vicissitudes of life, and yet more in attending to their eternal salvation and in forming the inner man unto the fullness of the age of Christ.[87] It will also help them, if they behave towards their cherished offspring as God wills: that is, that the father be truly a father, and the mother truly a mother; through their devout love and unwearied care, the home, though it suffer the want and hardship of this valley of tears, may become for the children in its own way a foretaste of that paradise of delight in which the Creator placed the first men of the human race. Thus will they be able to bring up their children as perfect men and perfect Christians; they will instill into them a sound understanding of the Catholic Church, and will give them such a disposition and love for their fatherland as duty and gratitude demand.

114. Consequently, both those who are now thinking of entering upon this sacred married state, as well as those who have the charge of educating Christian youth, should, with due regard to the future, prepare that which is good, obviate that which is bad, and recall those points about which We have already spoken in Our encyclical letter concerning education: “The inclinations of the will, if they are bad, must be repressed from childhood, but such as are good must be fostered, and the mind, particularly of children, should be imbued with doctrines which begin with God, while the heart should be strengthened with the aids of divine grace, in the absence of which, no one can curb evil desires, nor can his discipline and formation be brought to complete perfection by the Church. For Christ has provided her with heavenly doctrines and divine sacraments, that He might make her an effectual teacher of men.”[88]

115. To the proximate preparation of a good married life belongs very specially the care in choosing a partner; on that depends a great deal whether the forthcoming marriage will be happy or not, since one may be to the other either a great

help in leading a Christian life, or, a great danger and hindrance. And so that they may not deplore for the rest of their lives the sorrows arising from an indiscreet marriage, those about to enter into wedlock should carefully deliberate in choosing the person with whom henceforward they must live continually: they should, in so deliberating, keep before their minds the thought first of God and of the true religion of Christ, then of themselves, of their partner, of the children to come, as also of human and civil society, for which wedlock is a fountain head. Let them diligently pray for divine help, so that they make their choice in accordance with Christian prudence, not indeed led by the blind and unrestrained impulse of lust, nor by any desire of riches or other base influence, but by a true and noble love and by a sincere affection for the future partner; and then let them strive in their married life for those ends for which the State was constituted by God. Lastly, let them not omit to ask the prudent advice of their parents with regard to the partner, and let them regard this advice in no light manner, in order that by their mature knowledge and experience of human affairs, they may guard against a disastrous choice, and, on the threshold of matrimony, may receive more abundantly the divine blessing of the fourth commandment: “Honor thy father and thy mother (which is the first commandment with a promise) that it may be well with thee and thou mayest be long-lived upon the earth.”[89]

116. Now since it is no rare thing to find that the perfect observance of God’s commands and conjugal integrity encounter difficulties by reason of the fact that the man and wife are in straitened circumstances, their necessities must be relieved as far as possible.

117. And so, in the first place, every effort must be made to bring about that which Our predecessor Leo XIII, of happy memory, has already insisted upon,[90] namely, that in the State such economic and social methods should be adopted as will enable every head of a family to earn as much as, according to his station in life, is necessary for himself, his wife, and for the rearing of his children, for “the laborer is worthy of his hire.”[91] To deny this, or to make light of what is equitable, is a grave injustice and is placed among the greatest sins by Holy Writ;[92] nor is it lawful to fix such a scanty wage as will be insufficient for the upkeep of the family in the circumstances in which it is placed.

118. Care, however, must be taken that the parties themselves, for a considerable time before entering upon married life, should strive to dispose of, or at least to diminish, the material obstacles in their way. The manner in which this may be done effectively and honestly must be pointed out by those who are experienced. Provision must be made also, in the case of those who are not self-supporting, for joint aid by private or public guilds.[93]

119. When these means which We have pointed out do not fulfill the needs, particularly of a larger or poorer family, Christian charity towards our neighbor absolutely demands that those things which are lacking to the needy should be provided; hence it is incumbent on the rich to help the poor, so that, having an abundance of this world’s goods, they may not expend them fruitlessly or completely squander them, but employ them for the support and well-being of those who lack the necessities of life. They who give of their substance to Christ in the person of His poor will receive from the Lord a most bountiful reward when He shall come to judge the world; they who act to the contrary will pay the penalty.[94] Not in vain does the Apostle warn us: “He that hath the substance of this world and shall see his brother in need, and shall shut up his bowels from him: how doth the charity of God abide in him?”[95]

120. If, however, for this purpose, private resources do not suffice, it is the duty of the public authority to supply for the insufficient forces of individual effort, particularly in a matter which is of such importance to the common weal, touching as it does the maintenance of the family and married people. If families, particularly those in which there are many children, have not suitable dwellings; if the husband cannot find employment and means of livelihood; if the necessities of life cannot be purchased except at exorbitant prices; if even the mother of the family to the great harm of the home, is compelled to go forth and seek a living by her own labor; if she, too, in the ordinary or even extraordinary labors of childbirth, is deprived of proper food, medicine, and the assistance of a skilled physician, it is patent to all to what an extent married people may lose heart, and how home life and the observance of God’s commands are rendered difficult for them; indeed it is obvious how great a peril can arise to the public security and to the welfare and very life of civil society itself when such men are reduced to that condition of desperation that, having nothing which they fear to lose, they are emboldened to hope for chance advantage from the upheaval of the state and of established order.

121. Wherefore, those who have the care of the State and of the public good cannot neglect the needs of married people and their families, without bringing great harm upon the State and on the common welfare. Hence, in making the laws and in disposing of public funds they must do their utmost to relieve the needs of the poor, considering such a task as one of the most important of their administrative duties.

122. We are sorry to note that not infrequently nowadays it happens that through a certain inversion of the true order of things, ready and bountiful assistance is provided for the unmarried mother and her illegitimate offspring (who, of course must be helped in order to avoid a greater evil) which is denied to legitimate mothers or given sparingly or almost grudgingly.

123. But not only in regard to temporal goods, Venerable Brethren, is it the concern of the public authority to make proper provision for matrimony and the family, but also in other things which concern the good of souls. Just laws must be made for the protection of chastity, for reciprocal conjugal aid, and for similar purposes, and these must be faithfully enforced, because, as history testifies, the prosperity of the State and the temporal happiness of its citizens cannot remain safe and sound where the foundation on which they are established, which is the moral order, is weakened and where the very fountainhead from which the State draws its life, namely, wedlock and the family, is obstructed by the vices of its citizens.

124. For the preservation of the moral order neither the laws and sanctions of the temporal power are sufficient, nor is the beauty of virtue and the expounding of its necessity. Religious authority must enter in to enlighten the mind, to direct the will, and to strengthen human frailty by the assistance of divine grace. Such an authority is found nowhere save in the Church instituted by Christ the Lord. Hence We earnestly exhort in the Lord all those who hold the reins of power that they establish and maintain firmly harmony and friendship with this Church of Christ so that through the united activity and energy of both powers the tremendous evils, fruits of those wanton liberties which assail both marriage and the family and are a menace to both Church and State, may be effectively frustrated.

125. Governments can assist the Church greatly in the execution of its important office, if, in laying down their ordinances, they take account of what is prescribed by divine and ecclesiastical law, and if penalties are fixed for offenders. For as it is, there are those who think that whatever is permitted by the laws of the State, or at least is not punished by them, is allowed also in the moral order, and, because they neither fear God nor see any reason to fear the laws of man, they act even against their conscience, thus often bringing ruin upon themselves and upon many others. There will be no peril to or lessening of the rights and integrity of the State from its association with the Church. Such suspicion and fear is empty and groundless, as Leo XIII has already so clearly set forth: "It is generally agreed," he says, "that the Founder of the Church, Jesus Christ, wished the spiritual power to be distinct from the civil, and each to be free and unhampered in doing its own work, not forgetting, however, that it is expedient to both, and in the interest of everybody, that there be a harmonious relationship. . . If the civil power combines in a friendly manner with the spiritual power of the Church, it necessarily follows that both parties will greatly benefit. The dignity of the State will be enhanced, and with religion as its guide, there will never be a rule that is not just; while for the Church there will be at hand a safeguard and defense which will operate to the public good of the faithful." [96]

126. To bring forward a recent and clear example of what is meant, it has happened quite in consonance with right order and entirely according to the law of Christ, that in the solemn Convention happily entered into between the Holy See and the Kingdom of Italy, also in matrimonial affairs a peaceful settlement and friendly cooperation has been obtained, such as befitted the glorious history of the Italian people and its ancient and sacred traditions. These decrees, are to be found in the Lateran Pact: "The Italian State, desirous of restoring to the institution of matrimony, which is the basis of the family, that dignity conformable to the traditions of its people, assigns as civil effects of the sacrament of matrimony all that is attributed to it in Canon Law." [97] To this fundamental norm are added further clauses in the common pact.

127. This might well be a striking example to all of how, even in this our own day (in which, sad to say, the absolute separation of the civil power from the Church, and indeed from every religion, is so often taught), the one supreme authority

can be united and associated with the other without detriment to the rights and supreme power of either thus protecting Christian parents from pernicious evils and menacing ruin.

128. All these things which, Venerable Brethren, prompted by Our past solicitude We put before you, We wish according to the norm of Christian prudence to be promulgated widely among all Our beloved children committed to your care as members of the great family of Christ, that all may be thoroughly acquainted with sound teaching concerning marriage, so that they may be ever on their guard against the dangers advocated by the teachers of error, and most of all, that “denying ungodliness and worldly desires, they may live soberly and justly, and godly in this world, looking for the blessed hope and coming of the glory of the great God and Our Savior Jesus Christ.”[98]

129. May the Father, “of whom all paternity in heaven and earth is named,”[99] Who strengthens the weak and gives courage to the pusillanimous and fainthearted; and Christ Our Lord and Redeemer, “the Institutor and Perfecter of the holy sacraments,”[100] Who desired marriage to be and made it the mystical image of His own ineffable union with the Church; and the Holy Ghost, Love of God, the Light of hearts and the Strength of the mind, grant that all will perceive, will admit with a ready will, and by the grace of God will put into practice, what We by this letter have expounded concerning the holy Sacrament of Matrimony, the wonderful law and will of God respecting it, the errors and impending dangers, and the remedies with which they can be counteracted, so that that fruitfulness dedicated to God will flourish again vigorously in Christian wedlock.

130. We most humbly pour forth Our earnest prayer at the Throne of His Grace, that God, the Author of all graces, the inspirer of all good desires and deeds,[101] may bring this about, and deign to give it bountifully according to the greatness of His liberality and omnipotence, and as a token of the abundant blessing of the same Omnipotent God, We most lovingly grant to you, Venerable Brethren, and to the clergy and people committed to your watchful care, the Apostolic Benediction.

Given at Rome, in Saint Peter’s, this 31st day of December, of the year 1930, the ninth of Our Pontificate.

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Dilectissima Nobis. On the Persecution of the Church in Spain. Pope Pius XI - 1933

To the Eminent Cardinals: Francisco Vidal y Barraquer, Archbishop of Tarragona, Eustaquio Ilundain y Esteban, Archbishop of Seville, and the other Archbishops and Bishops and all the Clergy and People of Spain.

Venerable Brethren, Health and Apostolic Benediction.

Always extremely dear to Us has been the noble Spanish Nation for its exemplary benevolence toward the Catholic Faith and Christian civilization, for its traditional and ardent devotion to this Holy Apostolic See, for its great institutions and apostolic works, being the fecund mother of Saints, missionaries and founders of illustrious religious Orders, the pride and support of the House of God.

It is precisely because the glory of Spain is so intimately connected with the Catholic Religion that We feel doubly afflicted in witnessing the deplorable endeavors that for some time have been continually repeated to deprive this beloved nation, with her traditional faith, of her most beautiful titles of civil grandeur. We did not fail- as Our paternal heart dictated-to point out often to the present Government of Spain how false was the way they followed, and to remind them how it is not by wounding the soul of a people in their most profound and dearest sentiments that they can reach that harmony of spirits which is indispensable for the prosperity of the nation. This We did through Our representative every time a new danger appeared of some new law or measure prejudicial to the sacrosanct rights of God and of souls. Nor did We fail to add also the publication of Our paternal words to Our beloved children the clergy and laity of Spain, so that they might know Our heart was nearer to them in these grievous moments.

2. But We cannot fail to raise Our voice against the laws lately approved, “Relating to religious Confessions and Congregations,” which constitute a new and graver offense not only to Religion and the Church, but also to those declared principles of civil liberty on which the new Spanish regime declares it bases itself.

No Political Motive

3. Nor can it be believed that Our words are inspired by sentiments of aversion to the new form of government or other purely political changes which recently have transpired in Spain. Universally known is the fact that the Catholic Church is never bound to one form of government more than to another, provided the Divine rights of God and of Christian consciences are safe. She does not find any difficulty in adapting herself to various civil institutions, be they monarchic or republican, aristocratic or democratic. Speaking only of recent facts, evident proof of this lies in the numerous Concordats and agreements concluded in later years, and in the diplomatic relations the Holy See has established with different States in which, following the Great War, monarchic governments were succeeded by republican forms. Nor have these new republics ever had to suffer in their institutions and just aspirations toward national grandeur and welfare through their friendly relations with the Holy See, or through their disposition, in a spirit of reciprocal confidence, to conclude conventions on subjects relating to Church and State, in conformity with changed conditions and times. Nay, We can with certainty affirm that from these trustful understandings with the Church the States themselves have derived remarkable advantages, since it is known no more effective dyke can be opposed to an inundation of social disorders than the Church, which is the greatest educator of the people and always knows how to unite, in fecund agreement, the principle of legitimate liberty with that of authority, the exigencies of justice with welfare and peace.

4. The Government of the new Republic could not be ignorant of all this. Nay, it knew well Our good disposition, and that of the Spanish Episcopate, to concur in maintaining order and social tranquillity. With Us was in harmony the immense multitude not only of the clergy both secular and regular, but likewise of the Catholic laity, or, rather, the great majority of the Spanish people, who, notwithstanding their personal opinions and provocations and vexations by adversaries of the Church, kept themselves aloof from acts of violence and reprisals, in tranquil subjection to the constituted power, without having to resort to disorder and much less to civil war.

Peace Due to Church's Influence

5. Certainly to no other causes than to this discipline and subjection inspired by Catholic teachings and spirit have we the right to attribute the possibility of maintaining some peace and public tranquillity while the turbulence of parties and the passions of revolutionaries worked to propel the nation toward the abyss of anarchy.

It has therefore caused Us great amazement and profound anguish to learn that some, as if it were to justify the iniquitous proceedings against the Church, publicly alleged a necessity of defending the new Republic. From the foregoing, it appears so evident that the alleged motive was nonexistent, that we can only conclude the struggle against the Church in Spain is not so much due to a misunderstanding of the Catholic Faith and its beneficial institutions, as of a hatred against the Lord and His Christ nourished by groups subversive to any religious and social order, as alas we have seen in Mexico and Russia.

Separation of Church from State

6. But, returning to the deplorable laws regarding religious confessions and Congregations, We learned with great sorrow that therein, at the beginning, it is openly declared that the State has no official religion, thus reaffirming that separation of State from Church which was, alas, decreed in the new Spanish Constitution. We shall not delay here to repeat that it is a serious error to affirm that this separation is licit and good in itself, especially in a nation almost totally Catholic. Separation, well considered, is only the baneful consequence—as We often have declared, especially in the Encyclical *Quas Primas*—of laicism, or rather the apostasy of society that today feigns to alienate itself from God and therefore from the Church.

7. But if the pretension of excluding from public life God the Creator and Provident Ruler of that same society is impious and absurd for any people whatsoever, it is particularly repugnant to find this exclusion of God and Church from the life of the Spanish Nation, where the Church always and rightly has held the most important and most beneficially active part in legislation, in schools, and in all other private and public institutions. If such an attempt results in irreparable harm to the Christian conscience of the country, especially to its youth, whom they would educate without religion, and to families, profaned in the most sacred principles, no less harm befalls that same civil authority. When this loses the support that recommends it, nay sustains it, in the conscience of the people, namely the persuasion of its Divine origin, dependence and

sanction, it loses at the same time its greatest power to obligate, and its highest title to be respected. That this inevitable damage follows a regime of separation is attested by not a few among the very nations that, after having introduced it in their regulations, very soon realized the necessity of remedying the error, either modifying, at least in their interpretation and application, the laws persecuting the Church, or endeavoring, in spite of separation, to come to a pacific plan of coexistence and cooperation with the Church.

8. The new Spanish legislators, indifferent to these lessons of history, wanted a form of separation hostile to the Faith professed by the great majority of citizens,-a separation so much more painful and unjust especially since it was advanced in the name of that liberty promised and assured to all without distinction. Thus they wished to subject the Church and her ministers to measures by which they sought to put her at the mercy of the civil power. In fact, while under the Constitution and successive laws all opinions, even the most erroneous, have wide fields in which to manifest themselves, the Catholic Religion alone, that of almost all of the citizens, see its teaching odiously watched, its schools and other institutions, so helpful for science and Spanish culture, restrained.

Very Exercise of Worship Limited

9. The very exercise of Catholic worship, in its most essential and traditional manifestations, is not exempt from limitations, since religious assistance in institutes is made dependent on the State, and religious processions are placed under the necessity of obtaining special authorization granted by the Government. Special clauses and restrictions apply even to administration of the Sacraments to the dying and funerals for the dead.

Even more manifest is the contradiction regarding property. The Constitution recognizes in all citizens the legitimate faculty of possession and, as is proper in all legislation of civilized countries, guarantees safeguards for the exercise of such important rights arising from nature itself. Nevertheless, even on this point, an exception was created to the detriment of the Catholic Church, depriving her, with open injustice, of all property. No regard is paid to the wishes of those making donations in wills; no account is taken of the spiritual and holy ends connected with such properties, and no respect is shown in any way to rights long ago acquired and founded on indisputable juridical titles. All buildings, episcopal residences, parish houses, seminaries and monasteries no longer are recognized as the free property of the Catholic Church, but are declared -with words that badly hide the nature of the usurpation- public and national property.

Unjust Taxation Noted

10. Moreover, while these buildings, the legitimate property of the various ecclesiastical bodies, are by law left only to the use of the Catholic Church and her ministers in accordance with their purpose of worship, they even go so far as to subject these same buildings to taxes for their use. Thus the Catholic Church is compelled to pay taxes on what was violently wrenched from her.

11. In this manner the civil power prepared the way to render even the precarious use of her property impossible to the Catholic Church. Since she is deprived of everything-deprived of every subsidy, and hindered in all her activities- how can she pay these taxes? Nor can one say that under the law the Catholic Church has the faculty to own at least some private property, because even the reduced right is almost nullified by a principle soon afterward enunciated, that those properties may only be held in the quantity necessary for religious services. In this way the Church is compelled to submit to examination by the civil power for the fulfillment of her divine mission, and the State has constituted itself judge of what is necessary for purely spiritual functions. Therefore, there is reason to fear such judgment as being in accordance with the laic intentions of the laws and their authors.

12. The usurpation does not stop at property. Chattles, also, are declared public property and are catalogued so that nothing may escape, even vestments, statues, pictures, vases, gems and similar objects expressly and permanently destined to Catholic worship, to its splendor and to necessities directly connected with such worship. While the Church is denied the right to dispose freely of what is hers by reason of having been legitimately purchased or donated by the pious faithful, to the State only is given the power of disposing, for another purpose and without any limitation, of sacred objects-even

those which with special consecration have been withdrawn from every profane use-removing every duty of the State to compensate the Church for such deplorable waste.

Not Even Churches Spared

13. Nor was all this sufficient to appease the anti-religious whims of the present legislators. Not even the churches were spared. Temples- splendors of art, rare monuments of glorious history and decorum which have been the pride of the nation throughout centuries-Houses of God and prayer over which the Catholic Church always had enjoyed the full right of ownership and which the Church by her magnificent title of particular merit had always preserved, embellished and adorned with loving care-even temples not a few of which were destroyed (and again We deplore it) by the impious mania of burning-were declared to property of the nation and placed under the control of the civil authorities who today rule the public destinies without any respect for the religious sentiments of the good people of Spain.

14. The condition created for the Catholic Church in Spain is, therefore, very sad. The clergy already were deprived, by an action totally foreign to the generous character of the chivalrous Spanish nation, of their incomes, thus violating a promise given in a concordatory pact and violating the strictest justice since the State, in fixing these allowances, had not done it through gratuitous concession but as indemnity for goods already taken from the Church.

Deplorable Blow at Congregations

15. Even Religious Congregations are now stricken in an inhuman manner by these deplorable laws. The unjust suspicion was fomented that they might exercise political activity dangerous to the safety of the State, thus stimulating a passion hostile to them with every kind of denunciation and persecution to provide an open and easy way to arrive at more serious measures. They were subjected to many inquiries, registrations and inspections which constituted troublesome forms of fiscal oppression and finally, after they were deprived of the right of teaching and exercising any other activity from which they could obtain honest sustenance, they were placed under tributary laws, though it was well-known that, deprived of everything, they will not be able to pay taxes, which is another veiled manner of rendering their existence impossible.

Actually, with such legislation, not only the Religious but the whole Spanish people have been stricken, because there have been rendered impossible those great works of charity and of beneficence for the aid of the poor which always formed the magnificent glory of the Religious Congregations and the Catholic Spain.

16. Nevertheless, in the painful and straightened circumstances in which the secular and regular clergy find themselves in Spain, the thought comforts Us that the generous Spanish people, even in the present economic crisis, will worthily know how to repair such a pitiful situation, lessening the burden of real poverty which has overwhelmed their priests, so that, with renewed energy, they can provide for Divine Worship and pastoral ministry.

Offense to Divine Majesty

17. But if these grave injustices sadden Us, and with Us, you, Venerable Brothers, Beloved Sons, We feel even more strongly the offense committed against Divine Majesty. It was an expression of a soul deeply hostile to God and the Catholic Religion, to have disbanded the Religious Orders that had taken a vow of obedience to an authority different from the legitimate authority of the State. In this way means was ought to do away with the Society of Jesus-which can well glory in being one of the soundest auxiliaries of the Chair of Peter-with the hope, perhaps, of then being able with less difficulty to overthrow in the near future, the Christian Faith and morale in the heart of the Spanish Nation, which gave to the Church of God the grand and glorious figure of Ignatius Loyola.

18. In this manner they wished to strike fully, as We already have publicly declared, at the very Supreme Authority of the Catholic Church. They did not dare name explicitly the person of the Roman Pontiff, but, in fact, they have defined as extraneous to the Spanish Nation the authority of the Vicar of Christ, as if the authority of the Roman Pontiff, conferred by Jesus, Himself, could be called extraneous to any part of the world whatsoever; as if the recognition of the Divine Authority

of Christ can minimize legitimate human authority; as if the spiritual and supernatural power could be in contrast with that of the State—a contrast that cannot exist except through the malice of those who desire and want it because they know that without the Shepherd little sheep would go astray and more easily become the prey of false shepherds.

19. If the offense inflicted on the authority of the Vicar of Christ deeply wounds Our paternal heart, never did We think for a moment it could even in the smallest way shake the traditional devotion of the Spanish people to the Chair of Peter. Rather, as has always been taught by experience and history, the more the enemies of the Church seek to alienate people from the Vicar of Christ, the more affectionately the latter, through the providential disposition of God, Who knows how to bring good out of evil, draw closer to him, proclaiming that from him alone is radiated that light which illuminates the way darkened by so many perturbations, and that from him alone, as from Christ, resounds the words of eternal life.

20. Nor were they satisfied when with the recent law they so much raged against the great and meritorious Society of Jesus; they wished to give another and very serious blow to all Religious Orders and Congregations by forbidding them to teach. Thus was accomplished a work of deplorable ingratitude and clear injustice. In fact, the liberty which is granted to all to exercise the right to teach is taken from one class of citizens guilty only of having embraced a life of renunciation and perfection. Did they perhaps wish to inflict upon the Religious, who have left and sacrificed everything to dedicate themselves only to teaching and the education of the young as an apostolic mission, the stigma of incapacity or inferiority in the teaching field? Nevertheless, experience has demonstrated with what care, with what competence, the Religious always have fulfilled their duty, with what magnificent results for the instruction of intellect as well as the education of heart they have crowned their patient labor. It is luminously proved by the number of persons, truly famous in all fields of human science and at the same time exemplary Catholics, who came forth from the schools of the Religious. It is shown by the great advances made in Spain by such schools, and by the record of students. Finally, it is confirmed by the confidence which they have enjoyed from parents, who, having received from God the right and duty of educating their own children, have also the sacrosanct liberty of choosing those who must efficaciously co-operate in their education.

Aim to Uproot Religion Seen

21. But this very serious act with regard to Religious Orders and Congregations was not enough. Indisputable rights of property also were oppressed. The free will of founders and benefactors was openly violated through the seizure of buildings with the object of creating lay schools that are Godless, although the generous donors had stipulated that strictly Catholic education should be imparted.

22. From all this, alas, appears too clearly the purpose they intend to achieve with such regulations, namely that of educating new generations in a spirit of religious indifference if not anticlericalism, tearing from the young souls the traditional Catholic sentiments so deeply rooted in the good people of Spain. Thus it is sought to make laic all teaching which hitherto was inspired by religion and Christian morality.

23. In the face of a law so injurious to ecclesiastical rights and liberties, rights that We must defend and preserve integrally, We believe that it is precisely the duty of Our Apostolic Ministry to reprove and condemn it. Therefore, We solemnly protest with all Our strength against the law itself, declaring that it cannot be invoked against the inalienable rights of the Church. And We wish here to reaffirm Our lively confidence that Our beloved children of Spain, understanding the injustice and harm of these provisions will bring to bear all legitimate means which, in view of the nature of the law and of its interpretation, rest in their power to induce these same legislators to reform these dispositions which are so contrary to the rights of every citizen and so hostile to the Church, substituting other laws reconcilable with Catholic conscience.

Exhorts Christian Education

24. Meanwhile, however, with all the soul and heart of a father and shepherd, We emphatically exhort Bishops, priests, and all those who in any way intend to dedicate themselves to the education of the young to promote more intensely, with all their strength and by every means, religious teaching and the practice of Christian life. And this is so much more necessary since the new Spanish legislation, with the deleterious introduction of divorce, dares to profane the sanctuary of the family,

thus implanting, with the attempted dissolution of domestic society, the germs of saddest ruin for civil well-being. Faced by a menace of such enormous damage, We again recommend to all Catholic Spain that laments and recriminations be put aside, and subordinating to the common welfare of Country and Religion every other ideal, all unite, disciplined for the defense of the Faith and to remove the dangers that threaten the civil welfare.

25. In a special way, We invite all the Faithful to unite in Catholic Action, which We so often have recommended and which, though not constituting a party but rather having set itself above and beyond all political parties, will serve to form the conscience of Catholics, illuminating and corroborating it in defense of the Faith against every snare.

26. Now, Venerable Brothers and Beloved Sons, We cannot conclude Our letter better than by repeating that more than the help of men We must have confidence in the indefectible assistance promised by God to His Church and in the immense goodness of the Lord toward those who love Him. Therefore, considering what has happened near you and saddened above everything else by serious offenses committed against the Divine Majesty, with the numerous violations of His sacrosanct rights and with so many transgressions of His laws, We have sent to heaven fervent prayers asking God to pardon the offenses against Him. He, Who can, may fully illumine the minds, rectify the wills, and turn the hearts of the rulers to better advice.

27. Sweet hope is entertained by Us that the supplicating voice of so many good children united to Us in prayer, above all in this Holy Year of the Redemption, will be benignly accepted by the clemency of Our Heavenly Father. In this faith, We impart with all Our heart the Apostolic Blessing and invoke on you, Venerable Brothers and Beloved Sons, and on all the Spanish Nation so dear to Us the abundance of heavenly favors.

Given at Rome, at St. Peter's, on the third day of June, 1933, in the twelfth year of Our Pontificate.

Reference

1. *An unofficial translation; text by special cable to N.C.W.C. News Service.*

Divini Illius Magistri

On Christian Education

Pope Pius XI - 1929

To the Patriarchs, Primate, Archbishops, Bishops and other Ordinaries in Peace and Communion with the Apostolic See and to all the Faithful of the Catholic World.

Venerable Brethren and Beloved Children, Health and Apostolic Benediction.

Representative on earth of that divine Master who while embracing in the immensity of His love all mankind, even unworthy sinners, showed nevertheless a special tenderness and affection for children, and expressed Himself in those singularly touching words: "Suffer the little children to come unto Me,"[1] We also on every occasion have endeavored to show the predilection wholly paternal which We bear towards them, particularly by our assiduous care and timely instructions with reference to the Christian education of youth.

2. And so, in the spirit of the Divine Master, We have directed a helpful word, now of admonition, now of exhortation, now of direction, to youths and to their educators, to fathers and mothers, on various points of Christian education, with that solicitude which becomes the common Father of all the Faithful, with an insistence in season and out of season, demanded by our pastoral office and inculcated by the Apostle: "Be instant in season, out of season; reprove, entreat, rebuke in all patience and doctrine." [2] Such insistence is called for in these our times, when, alas, there is so great and deplorable an absence of clear and sound principles, even regarding problems the most fundamental.

3. Now this same general condition of the times, this ceaseless agitation in various ways of the problem of educational rights and systems in different countries, the desire expressed to Us with filial confidence by not a few of yourselves, Venerable Brethren, and by members of your flocks, as well as Our deep affection towards youth above referred to, move Us to turn more directly to this subject, if not to treat it in all its well-nigh inexhaustible range of theory and practice, at least to summarize its main principles, throw full light on its important conclusions, and point out its practical applications.

4. Let this be the record of Our Sacerdotal Jubilee which, with altogether special affection, We wish to dedicate to our beloved youth, and to commend to all those whose office and duty is the work of education.

5. Indeed never has there been so much discussion about education as nowadays; never have exponents of new pedagogical theories been so numerous, or so many methods and means devised, proposed and debated, not merely to facilitate education, but to create a new system infallibly efficacious, and capable of preparing the present generations for that earthly happiness which they so ardently desire.

6. The reason is that men, created by God to His image and likeness and destined for Him Who is infinite perfection realize today more than ever amid the most exuberant material progress, the insufficiency of earthly goods to produce true happiness either for the individual or for the nations. And hence they feel more keenly in themselves the impulse towards a perfection that is higher, which impulse is implanted in their rational nature by the Creator Himself. This perfection they seek to acquire by means of education. But many of them with, it would seem, too great insistence on the etymological meaning of the word, pretend to draw education out of human nature itself and evolve it by its own unaided powers. Such easily fall into error, because, instead of fixing their gaze on God, first principle and last end of the whole universe, they fall back upon themselves, becoming attached exclusively to passing things of earth; and thus their restlessness will never cease till they direct their attention and their efforts to God, the goal of all perfection, according to the profound saying of Saint Augustine: “Thou didst create us, O Lord, for Thyself, and our heart is restless till it rest in Thee.”[3]

7. It is therefore as important to make no mistake in education, as it is to make no mistake in the pursuit of the last end, with which the whole work of education is intimately and necessarily connected. In fact, since education consists essentially in preparing man for what he must be and for what he must do here below, in order to attain the sublime end for which he was created, it is clear that there can be no true education which is not wholly directed to man’s last end, and that in the present order of Providence, since God has revealed Himself to us in the Person of His Only Begotten Son, who alone is “the way, the truth and the life,” there can be no ideally perfect education which is not Christian education.

8. From this we see the supreme importance of Christian education, not merely for each individual, but for families and for the whole of human society, whose perfection comes from the perfection of the elements that compose it. From these same principles, the excellence, we may well call it the unsurpassed excellence, of the work of Christian education becomes manifest and clear; for after all it aims at securing the Supreme Good, that is, God, for the souls of those who are being educated, and the maximum of well-being possible here below for human society. And this it does as efficaciously as man is capable of doing it, namely by co-operating with God in the perfecting of individuals and of society, in as much as education makes upon the soul the first, the most powerful and lasting impression for life according to the well-known saying of the Wise Man, “A young man according to his way, even when he is old, he will not depart from it.”[4] With good reason therefore did St. John Chrysostom say, “What greater work is there than training the mind and forming the habits of the young?”[5]

9. But nothing discloses to us the supernatural beauty and excellence of the work of Christian education better than the sublime expression of love of our Blessed Lord, identifying Himself with children, “Whosoever shall receive one such child as this in my name, receiveth me.”[6]

10. Now in order that no mistake be made in this work of utmost importance, and in order to conduct it in the best manner possible with the help of God’s grace, it is necessary to have a clear and definite idea of Christian education in its essential aspects, viz., who has the mission to educate, who are the subjects to be educated, what are the necessary accompanying

circumstances, what is the end and object proper to Christian education according to God's established order in the economy of His Divine Providence.

11. Education is essentially a social and not a mere individual activity. Now there are three necessary societies, distinct from one another and yet harmoniously combined by God, into which man is born: two, namely the family and civil society, belong to the natural order; the third, the Church, to the supernatural order.

12. In the first place comes the family, instituted directly by God for its peculiar purpose, the generation and formation of offspring; for this reason it has priority of nature and therefore of rights over civil society. Nevertheless, the family is an imperfect society, since it has not in itself all the means for its own complete development; whereas civil society is a perfect society, having in itself all the means for its peculiar end, which is the temporal well-being of the community; and so, in this respect, that is, in view of the common good, it has pre-eminence over the family, which finds its own suitable temporal perfection precisely in civil society.

13. The third society, into which man is born when through Baptism he reaches the divine life of grace, is the Church; a society of the supernatural order and of universal extent; a perfect society, because it has in itself all the means required for its own end, which is the eternal salvation of mankind; hence it is supreme in its own domain.

14. Consequently, education which is concerned with man as a whole, individually and socially, in the order of nature and in the order of grace, necessarily belongs to all these three societies, in due proportion, corresponding, according to the disposition of Divine Providence, to the co-ordination of their respecting ends.

15. And first of all education belongs preeminently to the Church, by reason of a double title in the supernatural order, conferred exclusively upon her by God Himself; absolutely superior therefore to any other title in the natural order.

16. The first title is founded upon the express mission and supreme authority to teach, given her by her divine Founder: "All power is given to me in heaven and in earth. Going therefore teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and behold I am with you all days, even to the consummation of the world." [7] Upon this magisterial office Christ conferred infallibility, together with the command to teach His doctrine. Hence the Church "was set by her divine Author as the pillar and ground of truth, in order to teach the divine Faith to men, and keep whole and inviolate the deposit confided to her; to direct and fashion men, in all their actions individually and socially, to purity of morals and integrity of life, in accordance with revealed doctrine." [8]

17. The second title is the supernatural motherhood, in virtue of which the Church, spotless spouse of Christ, generates, nurtures and educates souls in the divine life of grace, with her Sacraments and her doctrine. With good reason then does St. Augustine maintain: "He has not God for father who refuses to have the Church as mother." [9]

18. Hence it is that in this proper object of her mission, that is, "in faith and morals, God Himself has made the Church sharer in the divine magisterium and, by a special privilege, granted her immunity from error; hence she is the mistress of men, supreme and absolutely sure, and she has inherent in herself an inviolable right to freedom in teaching." [10] By necessary consequence the Church is independent of any sort of earthly power as well in the origin as in the exercise of her mission as educator, not merely in regard to her proper end and object, but also in regard to the means necessary and suitable to attain that end. Hence with regard to every other kind of human learning and instruction, which is the common patrimony of individuals and society, the Church has an independent right to make use of it, and above all to decide what may help or harm Christian education. And this must be so, because the Church as a perfect society has an independent right to the means conducive to its end, and because every form of instruction, no less than every human action, has a necessary connection with man's last end, and therefore cannot be withdrawn from the dictates of the divine law, of which the Church is guardian, interpreter and infallible mistress.

19. This truth is clearly set forth by Pius X of saintly memory:

Whatever a Christian does even in the order of things of earth, he may not overlook the supernatural; indeed he must, according to the teaching of Christian wisdom, direct all things towards the supreme good as to his last end; all his actions, besides, in so far as good or evil in the order of morality, that is, in keeping or not with natural and divine law, fall under the judgment and jurisdiction of the Church.[11]

20. It is worthy of note how a layman, an excellent writer and at the same time a profound and conscientious thinker, has been able to understand well and express exactly this fundamental Catholic doctrine:

The Church does not say that morality belongs purely, in the sense of exclusively, to her; but that it belongs wholly to her. She has never maintained that outside her fold and apart from her teaching, man cannot arrive at any moral truth; she has on the contrary more than once condemned this opinion because it has appeared under more forms than one. She does however say, has said, and will ever say, that because of her institution by Jesus Christ, because of the Holy Ghost sent her in His name by the Father, she alone possesses what she has had immediately from God and can never lose, the whole of moral truth, *omnem veritatem*, in which all individual moral truths are included, as well those which man may learn by the help of reason, as those which form part of revelation or which may be deduced from it.[12]

21. Therefore with full right the Church promotes letters, science, art in so far as necessary or helpful to Christian education, in addition to her work for the salvation of souls: founding and maintaining schools and institutions adapted to every branch of learning and degree of culture.[13] Nor may even physical culture, as it is called, be considered outside the range of her maternal supervision, for the reason that it also is a means which may help or harm Christian education.

22. And this work of the Church in every branch of culture is of immense benefit to families and nations which without Christ are lost, as St. Hilary points out correctly: “What can be more fraught with danger for the world than the rejection of Christ?”[14] Nor does it interfere in the least with the regulations of the State, because the Church in her motherly prudence is not unwilling that her schools and institutions for the education of the laity be in keeping with the legitimate dispositions of civil authority; she is in every way ready to co-operate with this authority and to make provision for a mutual understanding, should difficulties arise.

23. Again it is the inalienable right as well as the indispensable duty of the Church, to watch over the entire education of her children, in all institutions, public or private, not merely in regard to the religious instruction there given, but in regard to every other branch of learning and every regulation in so far as religion and morality are concerned.[15]

24. Nor should the exercise of this right be considered undue interference, but rather maternal care on the part of the Church in protecting her children from the grave danger of all kinds of doctrinal and moral evil. Moreover this watchfulness of the Church not merely can create no real inconvenience, but must on the contrary confer valuable assistance in the right ordering and well-being of families and of civil society; for it keeps far away from youth the moral poison which at that inexperienced and changeable age more easily penetrates the mind and more rapidly spreads its baneful effects. For it is true, as Leo XIII has wisely pointed out, that without proper religious and moral instruction “every form of intellectual culture will be injurious; for young people not accustomed to respect God, will be unable to bear the restraint of a virtuous life, and never having learned to deny themselves anything. they will easily be incited to disturb the public order.”[16]

25. The extent of the Church’s mission in the field of education is such as to embrace every nation, without exception, according to the command of Christ: “Teach ye all nations;”[17] and there is no power on earth that may lawfully oppose her or stand in her way. In the first place, it extends over all the Faithful, of whom she has anxious care as a tender mother. For these she has throughout the centuries created and conducted an immense number of schools and institutions in every branch of learning. As We said on a recent occasion:

Right back in the far-off middle ages when there were so many (some have even said too many) monasteries, convents, churches, collegiate churches, cathedral chapters, etc., there was attached to each a home of study, of teaching, of Christian education. To these we must add all the universities, spread over every country and always by the initiative and under the protection of the Holy See and the Church. That grand spectacle, which today we see better, as it is nearer to us and more

imposing because of the conditions of the age, was the spectacle of all times; and they who study and compare historical events remain astounded at what the Church has been able to do in this matter, and marvel at the manner in which she had succeeded in fulfilling her God-given mission to educate generations of men to a Christian life, producing everywhere a magnificent harvest of fruitful results. But if we wonder that the Church in all times has been able to gather about her and educate hundreds, thousands, millions of students, no less wonderful is it to bear in mind what she has done not only in the field of education, but in that also of true and genuine erudition. For, if so many treasures of culture, civilization and literature have escaped destruction, this is due to the action by which the Church, even in times long past and uncivilized, has shed so bright a light in the domain of letters, of philosophy, of art and in a special manner of architecture.[18]

26. All this the Church has been able to do because her mission to educate extends equally to those outside the Fold, seeing that all men are called to enter the kingdom of God and reach eternal salvation. Just as today when her missions scatter schools by the thousand in districts and countries not yet Christian, from the banks of the Ganges to the Yellow river and the great islands and archipelagos of the Pacific ocean, from the Dark Continent to the Land of Fire and to frozen Alaska, so in every age the Church by her missionaries has educated to Christian life and to civilization the various peoples which now constitute the Christian nations of the civilized world.

27. Hence it is evident that both by right and in fact the mission to educate belongs preeminently to the Church, and that no one free from prejudice can have a reasonable motive for opposing or impeding the Church in this her work, of which the world today enjoys the precious advantages.

28. This is the more true because the rights of the family and of the State, even the rights of individuals regarding a just liberty in the pursuit of science, of methods of science and all sorts of profane culture, not only are not opposed to this pre-eminence of the Church, but are in complete harmony with it. The fundamental reason for this harmony is that the supernatural order, to which the Church owes her rights, not only does not in the least destroy the natural order, to which pertain the other rights mentioned, but elevates the natural and perfects it, each affording mutual aid to the other, and completing it in a manner proportioned to its respective nature and dignity. The reason is because both come from God, who cannot contradict Himself: “The works of God are perfect and all His ways are judgments.”[19]

29. This becomes clearer when we consider more closely and in detail the mission of education proper to the family and to the State.

30. In the first place the Church’s mission of education is in wonderful agreement with that of the family, for both proceed from God, and in a remarkably similar manner. God directly communicates to the family, in the natural order, fecundity, which is the principle of life, and hence also the principle of education to life, together with authority, the principle of order.

31. The Angelic Doctor with his wonted clearness of thought and precision of style, says: “The father according to the flesh has in a particular way a share in that principle which in a manner universal is found in God. . . . The father is the principle of generation, of education and discipline and of everything that bears upon the perfecting of human life.”[20]

32. The family therefore holds directly from the Creator the mission and hence the right to educate the offspring, a right inalienable because inseparably joined to the strict obligation, a right anterior to any right whatever of civil society and of the State, and therefore inviolable on the part of any power on earth.

33. That this right is inviolable St. Thomas proves as follows:

The child is naturally something of the father . . . so by natural right the child, before reaching the use of reason, is under the father’s care. Hence it would be contrary to natural justice if the child, before the use of reason, were removed from the care of its parents, or if any disposition were made concerning him against the will of the parents.[21] And as this duty on the part of the parents continues up to the time when the child is in a position to provide for itself, this same inviolable parental right of education also endures. “Nature intends not merely the generation of the offspring, but also its development and advance to the perfection of man considered as man, that is, to the state of virtue”[22] says the same St. Thomas.

34. The wisdom of the Church in this matter is expressed with precision and clearness in the Codex of Canon Law, can. 1113: “Parents are under a grave obligation to see to the religious and moral education of their children, as well as to their physical and civic training, as far as they can, and moreover to provide for their temporal well-being.”[23]

35. On this point the common sense of mankind is in such complete accord, that they would be in open contradiction with it who dared maintain that the children belong to the State before they belong to the family, and that the State has an absolute right over their education. Untenable is the reason they adduce, namely that man is born a citizen and hence belongs primarily to the State, not bearing in mind that before being a citizen man must exist; and existence does not come from the State, but from the parents, as Leo XIII wisely declared: “The children are something of the father, and as it were an extension of the person of the father; and, to be perfectly accurate, they enter into and become part of civil society, not directly by themselves, but through the family in which they were born.”[24] “And therefore,” says the same Leo XIII, “the father’s power is of such a nature that it cannot be destroyed or absorbed by the State; for it has the same origin as human life itself.”[25] It does not however follow from this that the parents’ right to educate their children is absolute and despotic; for it is necessarily subordinated to the last end and to natural and divine law, as Leo XIII declares in another memorable encyclical, where He thus sums up the rights and duties of parents: “By nature parents have a right to the training of their children, but with this added duty that the education and instruction of the child be in accord with the end for which by God’s blessing it was begotten. Therefore it is the duty of parents to make every effort to prevent any invasion of their rights in this matter, and to make absolutely sure that the education of their children remain under their own control in keeping with their Christian duty, and above all to refuse to send them to those schools in which there is danger of imbibing the deadly poison of impiety.”[26]

36. It must be borne in mind also that the obligation of the family to bring up children, includes not only religious and moral education, but physical and civic education as well,[27] principally in so far as it touches upon religion and morality .

37. This incontestable right of the family has at various times been recognized by nations anxious to respect the natural law in their civil enactments. Thus, to give one recent example, the Supreme Court of the United States of America, in a decision on an important controversy, declared that it is not in the competence of the State to fix any uniform standard of education by forcing children to receive instruction exclusively in public schools, and it bases its decision on the natural law: the child is not the mere creature of the State; those who nurture him and direct his destiny have the right coupled with the high duty, to educate him and prepare him for the fulfillment of his obligations.[28]

38. History bears witness how, particularly in modern times, the State has violated and does violate rights conferred by God on the family. At the same time it shows magnificently how the Church has ever protected and defended these rights, a fact proved by the special confidence which parents have in Catholic schools. As We pointed out recently in Our letter to the Cardinal Secretary of State:

The family has instinctively understood this to be so, and from the earliest days of Christianity down to our own times, fathers and mothers, even those of little or no faith, have been sending or bringing their children in millions to places of education under the direction of the Church.[29]

39. It is paternal instinct, given by God, that thus turns with confidence to the Church, certain of finding in her the protection of family rights, thereby illustrating that harmony with which God has ordered all things. The Church is indeed conscious of her divine mission to all mankind, and of the obligation which all men have to practice the one true religion; and therefore she never tires of defending her right, and of reminding parents of their duty, to have all Catholic-born children baptized and brought up as Christians. On the other hand so jealous is she of the family’s inviolable natural right to educate the children, that she never consents, save under peculiar circumstances and with special cautions, to baptize the children of infidels, or provide for their education against the will of the parents, till such time as the children can choose for themselves and freely embrace the Faith.[30]

40. We have therefore two facts of supreme importance. As We said in Our discourse cited above: The Church placing at the disposal of families her office of mistress and educator, and the families eager to profit by the offer, and entrusting their children to the Church in hundreds and thousands. These two facts recall and proclaim a striking truth of the greatest significance in the moral and social order. They declare that the mission of education regards before all, above all, primarily the Church and the family, and this by natural and divine law, and that therefore it cannot be slighted, cannot be evaded, cannot be supplanted.[31]

41. From such priority of rights on the part of the Church and of the family in the field of education, most important advantages, as we have seen, accrue to the whole of society. Moreover in accordance with the divinely established order of things, no damage can follow from it to the true and just rights of the State in regard to the education of its citizens.

42. These rights have been conferred upon civil society by the Author of nature Himself, not by title of fatherhood, as in the case of the Church and of the family, but in virtue of the authority which it possesses to promote the common temporal welfare, which is precisely the purpose of its existence. Consequently education cannot pertain to civil society in the same way in which it pertains to the Church and to the family, but in a different way corresponding to its own particular end and object.

43. Now this end and object, the common welfare in the temporal order, consists in that peace and security in which families and individual citizens have the free exercise of their rights, and at the same time enjoy the greatest spiritual and temporal prosperity possible in this life, by the mutual union and co-ordination of the work of all. The function therefore of the civil authority residing in the State is twofold, to protect and to foster, but by no means to absorb the family and the individual, or to substitute itself for them.

44. Accordingly in the matter of education, it is the right, or to speak more correctly, it is the duty of the State to protect in its legislation, the prior rights, already described, of the family as regards the Christian education of its offspring, and consequently also to respect the supernatural rights of the Church in this same realm of Christian education.

45. It also belongs to the State to protect the rights of the child itself when the parents are found wanting either physically or morally in this respect, whether by default, incapacity or misconduct, since, as has been shown, their right to educate is not an absolute and despotic one, but dependent on the natural and divine law, and therefore subject alike to the authority and jurisdiction of the Church, and to the vigilance and administrative care of the State in view of the common good. Besides, the family is not a perfect society, that is, it has not in itself all the means necessary for its full development. In such cases, exceptional no doubt, the State does not put itself in the place of the family, but merely supplies deficiencies, and provides suitable means, always in conformity with the natural rights of the child and the supernatural rights of the Church.

46. In general then it is the right and duty of the State to protect, according to the rules of right reason and faith, the moral and religious education of youth, by removing public impediments that stand in the way. In the first place it pertains to the State, in view of the common good, to promote in various ways the education and instruction of youth. It should begin by encouraging and assisting, of its own accord, the initiative and activity of the Church and the family, whose successes in this field have been clearly demonstrated by history and experience. It should moreover supplement their work whenever this falls short of what is necessary, even by means of its own schools and institutions. For the State more than any other society is provided with the means put at its disposal for the needs of all, and it is only right that it use these means to the advantage of those who have contributed them.[32]

47. Over and above this, the State can exact and take measures to secure that all its citizens have the necessary knowledge of their civic and political duties, and a certain degree of physical, intellectual and moral culture, which, considering the conditions of our times, is really necessary for the common good.

48. However it is clear that in all these ways of promoting education and instruction, both public and private, the State should respect the inherent rights of the Church and of the family concerning Christian education, and moreover have regard

for distributive justice. Accordingly, unjust and unlawful is any monopoly, educational or scholastic, which, physically or morally, forces families to make use of government schools, contrary to the dictates of their Christian conscience, or contrary even to their legitimate preferences.

49. This does not prevent the State from making due provision for the right administration of public affairs and for the protection of its peace, within or without the realm. These are things which directly concern the public good and call for special aptitudes and special preparation. The State may therefore reserve to itself the establishment and direction of schools intended to prepare for certain civic duties and especially for military service, provided it be careful not to injure the rights of the Church or of the family in what pertains to them. It is well to repeat this warning here; for in these days there is spreading a spirit of nationalism which is false and exaggerated, as well as dangerous to true peace and prosperity. Under its influence various excesses are committed in giving a military turn to the so-called physical training of boys (sometimes even of girls, contrary to the very instincts of human nature); or again in usurping unreasonably on Sunday, the time which should be devoted to religious duties and to family life at home. It is not our intention however to condemn what is good in the spirit of discipline and legitimate bravery promoted by these methods; We condemn only what is excessive, as for example violence, which must not be confounded with courage nor with the noble sentiment of military valor in defense of country and public order; or again exaltation of athleticism which even in classic pagan times marked the decline and downfall of genuine physical training.

50. In general also it belongs to civil society and the State to provide what may be called civic education, not only for its youth, but for all ages and classes. This consists in the practice of presenting publicly to groups of individuals information having an intellectual, imaginative and emotional appeal, calculated to draw their wills to what is upright and honest, and to urge its practice by a sort of moral compulsion, positively by disseminating such knowledge, and negatively by suppressing what is opposed to it.[33] This civic education, so wide and varied in itself as to include almost every activity of the State intended for the public good, ought also to be regulated by the norms of rectitude, and therefore cannot conflict with the doctrines of the Church, which is the divinely appointed teacher of these norms.

51. All that we have said so far regarding the activity of the State in educational matters, rests on the solid and immovable foundation of the Catholic doctrine of The Christian Constitution of States set forth in such masterly fashion by Our Predecessor Leo XIII, notably in the Encyclicals *Immortale Dei* and *Sapientiae Christianae*. He writes as follows:

God has divided the government of the human race between two authorities, ecclesiastical and civil, establishing one over things divine, the other over things human. Both are supreme, each in its own domain; each has its own fixed boundaries which limit its activities. These boundaries are determined by the peculiar nature and the proximate end of each, and describe as it were a sphere within which, with exclusive right, each may develop its influence. As however the same subjects are under the two authorities, it may happen that the same matter, though from a different point of view, may come under the competence and jurisdiction of each of them. It follows that divine Providence, whence both authorities have their origin, must have traced with due order the proper line of action for each. The powers that are, are ordained of God.[34]

52. Now the education of youth is precisely one of those matters that belong both to the Church and to the State, “though in different ways,” as explained above.

Therefore, continues Leo XIII, between the two powers there must reign a well-ordered harmony. Not without reason may this mutual agreement be compared to the union of body and soul in man. Its nature and extent can only be determined by considering, as we have said, the nature of each of the two powers, and in particular the excellence and nobility of the respective ends. To one is committed directly and specifically the charge of what is helpful in worldly matters; while the other is to concern itself with the things that pertain to heaven and eternity. Everything therefore in human affairs that is in any way sacred, or has reference to the salvation of souls and the worship of God, whether by its nature or by its end, is subject to the jurisdiction and discipline of the Church. Whatever else is comprised in the civil and political order, rightly comes under the authority of the State; for Christ commanded us to give to Caesar the things that are Caesar’s, and to God the things that are God’s.[35]

53. Whoever refuses to admit these principles, and hence to apply them to education, must necessarily deny that Christ has founded His Church for the eternal salvation of mankind, and maintain instead that civil society and the State are not subject to God and to His law, natural and divine. Such a doctrine is manifestly impious, contrary to right reason, and, especially in this matter of education, extremely harmful to the proper training of youth, and disastrous as well for civil society as for the well-being of all mankind. On the other hand from the application of these principles, there inevitably result immense advantages for the right formation of citizens. This is abundantly proved by the history of every age. Tertullian in his *Apologeticus* could throw down a challenge to the enemies of the Church in the early days of Christianity, just as St. Augustine did in his; and we today can repeat with him:

Let those who declare the teaching of Christ to be opposed to the welfare of the State, furnish us with an army of soldiers such as Christ says soldiers ought to be; let them give us subjects, husbands, wives, parents, children, masters, servants, kings, judges, taxpayers and tax gatherers who live up to the teachings of Christ; and then let them dare assert that Christian doctrine is harmful to the State. Rather let them not hesitate one moment to acclaim that doctrine, rightly observed, the greatest safeguard of the State.[36]

54. While treating of education, it is not out of place to show here how an ecclesiastical writer, who flourished in more recent times, during the Renaissance, the holy and learned Cardinal Silvio Antoniano, to whom the cause of Christian education is greatly indebted, has set forth most clearly this well established point of Catholic doctrine. He had been a disciple of that wonderful educator of youth, St. Philip Neri; he was teacher and Latin secretary to St. Charles Borromeo, and it was at the latter's suggestion and under his inspiration that he wrote his splendid treatise on *The Christian Education of Youth*. In it he argues as follows:

The more closely the temporal power of a nation aligns itself with the spiritual, and the more it fosters and promotes the latter, by so much the more it contributes to the conservation of the commonwealth. For it is the aim of the ecclesiastical authority by the use of spiritual means, to form good Christians in accordance with its own particular end and object; and in doing this it helps at the same time to form good citizens, and prepares them to meet their obligations as members of a civil society. This follows of necessity because in the City of God, the Holy Roman Catholic Church, a good citizen and an upright man are absolutely one and the same thing. How grave therefore is the error of those who separate things so closely united, and who think that they can produce good citizens by ways and methods other than those which make for the formation of good Christians. For, let human prudence say what it likes and reason as it pleases, it is impossible to produce true temporal peace and tranquillity by things repugnant or opposed to the peace and happiness of eternity.[37]

55. What is true of the State, is true also of science, scientific methods and scientific research; they have nothing to fear from the full and perfect mandate which the Church holds in the field of education. Our Catholic institutions, whatever their grade in the educational and scientific world, have no need of apology. The esteem they enjoy, the praise they receive, the learned works which they promote and produce in such abundance, and above all, the men, fully and splendidly equipped, whom they provide for the magistracy, for the professions, for the teaching career, in fact for every walk of life, more than sufficiently testify in their favour.[38]

56. These facts moreover present a most striking confirmation of the Catholic doctrine defined by the Vatican Council:

Not only is it impossible for faith and reason to be at variance with each other, they are on the contrary of mutual help. For while right reason establishes the foundations of Faith, and, by the help of its light, develops a knowledge of the things of God, Faith on the other hand frees and preserves reason from error and enriches it with varied knowledge. The Church therefore, far from hindering the pursuit of the arts and sciences, fosters and promotes them in many ways. For she is neither ignorant nor unappreciative of the many advantages which flow from them to mankind. On the contrary she admits that just as they come from God, Lord of all knowledge, so too if rightly used, with the help of His grace they lead to God. Nor does she prevent the sciences, each in its own sphere, from making use of principles and methods of their own. Only while acknowledging the freedom due to them, she takes every precaution to prevent them from falling into error by opposition to divine doctrine, or from overstepping their proper limits, and thus invading and disturbing the domain of Faith.[39]

57. This norm of a just freedom in things scientific, serves also as an inviolable norm of a just freedom in things didactic, or for rightly understood liberty in teaching; it should be observed therefore in whatever instruction is imparted to others. Its obligation is all the more binding in justice when there is question of instructing youth. For in this work the teacher, whether public or private, has no absolute right of his own, but only such as has been communicated to him by others. Besides every Christian child or youth has a strict right to instruction in harmony with the teaching of the Church, the pillar and ground of truth. And whoever disturbs the pupil's Faith in any way, does him grave wrong, inasmuch as he abuses the trust which children place in their teachers, and takes unfair advantage of their inexperience and of their natural craving for unrestrained liberty, at once illusory and false.

58. In fact it must never be forgotten that the subject of Christian education is man whole and entire, soul united to body in unity of nature, with all his faculties natural and supernatural, such as right reason and revelation show him to be; man, therefore, fallen from his original estate, but redeemed by Christ and restored to the supernatural condition of adopted son of God, though without the preternatural privileges of bodily immortality or perfect control of appetite. There remain therefore, in human nature the effects of original sin, the chief of which are weakness of will and disorderly inclinations.

59. "Folly is bound up in the heart of a child and the rod of correction shall drive it away." [40] Disorderly inclinations then must be corrected, good tendencies encouraged and regulated from tender childhood, and above all the mind must be enlightened and the will strengthened by supernatural truth and by the means of grace, without which it is impossible to control evil impulses, impossible to attain to the full and complete perfection of education intended by the Church, which Christ has endowed so richly with divine doctrine and with the Sacraments, the efficacious means of grace.

60. Hence every form of pedagogic naturalism which in any way excludes or weakens supernatural Christian formation in the teaching of youth, is false. Every method of education founded, wholly or in part, on the denial or forgetfulness of original sin and of grace, and relying on the sole powers of human nature, is unsound. Such, generally speaking, are those modern systems bearing various names which appeal to a pretended self-government and unrestrained freedom on the part of the child, and which diminish or even suppress the teacher's authority and action, attributing to the child an exclusive primacy of initiative, and an activity independent of any higher law, natural or divine, in the work of his education.

61. If any of these terms are used, less properly, to denote the necessity of a gradually more active cooperation on the part of the pupil in his own education; if the intention is to banish from education despotism and violence, which, by the way, just punishment is not, this would be correct, but in no way new. It would mean only what has been taught and reduced to practice by the Church in traditional Christian education, in imitation of the method employed by God Himself towards His creatures, of whom He demands active cooperation according to the nature of each; for His Wisdom "reacheth from end to end mightily and ordereth all things sweetly." [41]

62. But alas! it is clear from the obvious meaning of the words and from experience, that what is intended by not a few, is the withdrawal of education from every sort of dependence on the divine law. So today we see, strange sight indeed, educators and philosophers who spend their lives in searching for a universal moral code of education, as if there existed no decalogue, no gospel law, no law even of nature stamped by God on the heart of man, promulgated by right reason, and codified in positive revelation by God Himself in the ten commandments. These innovators are wont to refer contemptuously to Christian education as "heteronomous," "passive," "obsolete," because founded upon the authority of God and His holy law.

63. Such men are miserably deluded in their claim to emancipate, as they say, the child, while in reality they are making him the slave of his own blind pride and of his disorderly affections, which, as a logical consequence of this false system, come to be justified as legitimate demands of a so-called autonomous nature.

64. But what is worse is the claim, not only vain but false, irreverent and dangerous, to submit to research, experiment and conclusions of a purely natural and profane order, those matters of education which belong to the supernatural order; as for example questions of priestly or religious vocation, and in general the secret workings of grace which indeed elevate the

natural powers, but are infinitely superior to them, and may nowise be subjected to physical laws, for “the Spirit breatheth where He will.”[42]

65. Another very grave danger is that naturalism which nowadays invades the field of education in that most delicate matter of purity of morals. Far too common is the error of those who with dangerous assurance and under an ugly term propagate a so-called sex-education, falsely imagining they can forearm youths against the dangers of sensuality by means purely natural, such as a foolhardy initiation and precautionary instruction for all indiscriminately, even in public; and, worse still, by exposing them at an early age to the occasions, in order to accustom them, so it is argued, and as it were to harden them against such dangers.

66. Such persons grievously err in refusing to recognize the inborn weakness of human nature, and the law of which the Apostle speaks, fighting against the law of the mind;[43] and also in ignoring the experience of facts, from which it is clear that, particularly in young people, evil practices are the effect not so much of ignorance of intellect as of weakness of a will exposed to dangerous occasions, and unsupported by the means of grace.

67. In this extremely delicate matter, if, all things considered, some private instruction is found necessary and opportune, from those who hold from God the commission to teach and who have the grace of state, every precaution must be taken. Such precautions are well known in traditional Christian education, and are adequately described by Antoniano cited above, when he says:

Such is our misery and inclination to sin, that often in the very things considered to be remedies against sin, we find occasions for and inducements to sin itself. Hence it is of the highest importance that a good father, while discussing with his son a matter so delicate, should be well on his guard and not descend to details, nor refer to the various ways in which this infernal hydra destroys with its poison so large a portion of the world; otherwise it may happen that instead of extinguishing this fire, he unwittingly stirs or kindles it in the simple and tender heart of the child. Speaking generally, during the period of childhood it suffices to employ those remedies which produce the double effect of opening the door to the virtue of purity and closing the door upon vice.[44]

68. False also and harmful to Christian education is the so-called method of “coeducation.” This too, by many of its supporters, is founded upon naturalism and the denial of original sin; but by all, upon a deplorable confusion of ideas that mistakes a leveling promiscuity and equality, for the legitimate association of the sexes. The Creator has ordained and disposed perfect union of the sexes only in matrimony, and, with varying degrees of contact, in the family and in society. Besides there is not in nature itself, which fashions the two quite different in organism, in temperament, in abilities, anything to suggest that there can be or ought to be promiscuity, and much less equality, in the training of the two sexes. These, in keeping with the wonderful designs of the Creator, are destined to complement each other in the family and in society, precisely because of their differences, which therefore ought to be maintained and encouraged during their years of formation, with the necessary distinction and corresponding separation, according to age and circumstances. These principles, with due regard to time and place, must, in accordance with Christian prudence, be applied to all schools, particularly in the most delicate and decisive period of formation, that, namely, of adolescence; and in gymnastic exercises and deportment, special care must be had of Christian modesty in young women and girls, which is so gravely impaired by any kind of exhibition in public.

69. Recalling the terrible words of the Divine Master: “Woe to the world because of scandals!”[45] We most earnestly appeal to your solicitude and your watchfulness, Venerable Brethren, against these pernicious errors, which, to the immense harm of youth, are spreading far and wide among Christian peoples.

70. In order to obtain perfect education, it is of the utmost importance to see that all those conditions which surround the child during the period of his formation, in other words that the combination of circumstances which we call environment, correspond exactly to the end proposed.

71. The first natural and necessary element in this environment, as regards education, is the family, and this precisely because so ordained by the Creator Himself. Accordingly that education, as a rule, will be more effective and lasting which is received in a well-ordered and well-disciplined Christian family; and more efficacious in proportion to the clear and constant good example set, first by the parents, and then by the other members of the household.

72. It is not our intention to treat formally the question of domestic education, nor even to touch upon its principal points. The subject is too vast. Besides there are not lacking special treatises on this topic by authors, both ancient and modern, well known for their solid Catholic doctrine. One which seems deserving of special mention is the golden treatise already referred to, of Antoniano, *On the Christian Education of Youth*, which St. Charles Borromeo ordered to be read in public to parents assembled in their churches.

73. Nevertheless, Venerable Brethren and beloved children, We wish to call your attention in a special manner to the present-day lamentable decline in family education. The offices and professions of a transitory and earthly life, which are certainly of far less importance, are prepared for by long and careful study; whereas for the fundamental duty and obligation of educating their children, many parents have little or no preparation, immersed as they are in temporal cares. The declining influence of domestic environment is further weakened by another tendency, prevalent almost everywhere today, which, under one pretext or another, for economic reasons, or for reasons of industry, trade or politics, causes children to be more and more frequently sent away from home even in their tenderest years. And there is a country where the children are actually being torn from the bosom of the family, to be formed (or, to speak more accurately, to be deformed and depraved) in godless schools and associations, to irreligion and hatred, according to the theories of advanced socialism; and thus is renewed in a real and more terrible manner the slaughter of the Innocents.

74. For the love of Our Savior Jesus Christ, therefore, we implore pastors of souls, by every means in their power, by instructions and catechisms, by word of mouth and written articles widely distributed, to warn Christian parents of their grave obligations. And this should be done not in a merely theoretical and general way, but with practical and specific application to the various responsibilities of parents touching the religious, moral and civil training of their children, and with indication of the methods best adapted to make their training effective, supposing always the influence of their own exemplary lives. The Apostle of the Gentiles did not hesitate to descend to such details of practical instruction in his epistles, especially in the Epistle to the Ephesians, where among other things he gives this advice: "And you, fathers, provoke not your children to anger." [46] This fault is the result not so much of excessive severity, as of impatience and of ignorance of means best calculated to effect a desired correction; it is also due to the all too common relaxation of parental discipline which fails to check the growth of evil passions in the hearts of the younger generation. Parents therefore, and all who take their place in the work of education, should be careful to make right use of the authority given them by God, whose vicars in a true sense they are. This authority is not given for their own advantage, but for the proper up-bringing of their children in a holy and filial "fear of God, the beginning of wisdom," on which foundation alone all respect for authority can rest securely; and without which, order, tranquillity and prosperity, whether in the family or in society, will be impossible.

75. To meet the weakness of man's fallen nature, God in His Goodness has provided the abundant helps of His grace and the countless means with which He has endowed the Church, the great family of Christ. The Church therefore is the educational environment most intimately and harmoniously associated with the Christian family.

76. This educational environment of the Church embraces the Sacraments, divinely efficacious means of grace, the sacred ritual, so wonderfully instructive, and the material fabric of her churches, whose liturgy and art have an immense educational value; but it also includes the great number and variety of schools, associations and institutions of all kinds, established for the training of youth in Christian piety, together with literature and the sciences, not omitting recreation and physical culture. And in this inexhaustible fecundity of educational works, how marvelous, how incomparable is the Church's maternal providence! So admirable too is the harmony which she maintains with the Christian family, that the Church and the family may be said to constitute together one and the same temple of Christian education.

77. Since however the younger generations must be trained in the arts and sciences for the advantage and prosperity of civil society, and since the family of itself is unequal to this task, it was necessary to create that social institution, the school. But let it be borne in mind that this institution owes its existence to the initiative of the family and of the Church, long before it was undertaken by the State. Hence considered in its historical origin, the school is by its very nature an institution subsidiary and complementary to the family and to the Church. It follows logically and necessarily that it must not be in opposition to, but in positive accord with those other two elements, and form with them a perfect moral union, constituting one sanctuary of education, as it were, with the family and the Church. Otherwise it is doomed to fail of its purpose, and to become instead an agent of destruction.

78. This principle we find recognized by a layman, famous for his pedagogical writings, though these because of their liberalism cannot be unreservedly praised. “The school,” he writes, “if not a temple, is a den.” And again: “When literary, social, domestic and religious education do not go hand in hand, man is unhappy and helpless.”[47]

79. From this it follows that the so-called “neutral” or “lay” school, from which religion is excluded, is contrary to the fundamental principles of education. Such a school moreover cannot exist in practice; it is bound to become irreligious. There is no need to repeat what Our Predecessors have declared on this point, especially Pius IX and Leo XIII, at times when laicism was beginning in a special manner to infest the public school. We renew and confirm their declarations,[48] as well as the Sacred Canons in which the frequenting of non-Catholic schools, whether neutral or mixed, those namely which are open to Catholics and non-Catholics alike, is forbidden for Catholic children, and can be at most tolerated, on the approval of the Ordinary alone, under determined circumstances of place and time, and with special precautions.[49] Neither can Catholics admit that other type of mixed school, (least of all the so-called “ecole unique,” obligatory on all), in which the students are provided with separate religious instruction, but receive other lessons in common with non-Catholic pupils from non-Catholic teachers.

80. For the mere fact that a school gives some religious instruction (often extremely stinted), does not bring it into accord with the rights of the Church and of the Christian family, or make it a fit place for Catholic students. To be this, it is necessary that all the teaching and the whole organization of the school, and its teachers, syllabus and text-books in every branch, be regulated by the Christian spirit, under the direction and maternal supervision of the Church; so that Religion may be in very truth the foundation and crown of the youth’s entire training; and this in every grade of school, not only the elementary, but the intermediate and the higher institutions of learning as well. To use the words of Leo XIII:

It is necessary not only that religious instruction be given to the young at certain fixed times, but also that every other subject taught, be permeated with Christian piety. If this is wanting, if this sacred atmosphere does not pervade and warm the hearts of masters and scholars alike, little good can be expected from any kind of learning, and considerable harm will often be the consequence.[50]

81. And let no one say that in a nation where there are different religious beliefs, it is impossible to provide for public instruction otherwise than by neutral or mixed schools. In such a case it becomes the duty of the State, indeed it is the easier and more reasonable method of procedure, to leave free scope to the initiative of the Church and the family, while giving them such assistance as justice demands. That this can be done to the full satisfaction of families, and to the advantage of education and of public peace and tranquillity, is clear from the actual experience of some countries comprising different religious denominations. There the school legislation respects the rights of the family, and Catholics are free to follow their own system of teaching in schools that are entirely Catholic. Nor is distributive justice lost sight of, as is evidenced by the financial aid granted by the State to the several schools demanded by the families.

82. In other countries of mixed creeds, things are otherwise, and a heavy burden weighs upon Catholics, who under the guidance of their Bishops and with the indefatigable cooperation of the clergy, secular and regular, support Catholic schools for their children entirely at their own expense; to this they feel obliged in conscience, and with a generosity and constancy worthy of all praise, they are firmly determined to make adequate provision for what they openly profess as their motto: “Catholic education in Catholic schools for all the Catholic youth.” If such education is not aided from public funds, as

distributive justice requires, certainly it may not be opposed by any civil authority ready to recognize the rights of the family, and the irreducible claims of legitimate liberty.

83. Where this fundamental liberty is thwarted or interfered with, Catholics will never feel, whatever may have been the sacrifices already made, that they have done enough, for the support and defense of their schools and for the securing of laws that will do them justice.

84. For whatever Catholics do in promoting and defending the Catholic school for their children, is a genuinely religious work and therefore an important task of "Catholic Action." For this reason the associations which in various countries are so zealously engaged in this work of prime necessity, are especially dear to Our paternal heart and are deserving of every commendation .

85. Let it be loudly proclaimed and well understood and recognized by all, that Catholics, no matter what their nationality, in agitating for Catholic schools for their children, are not mixing in party politics, but are engaged in a religious enterprise demanded by conscience. They do not intend to separate their children either from the body of the nation or its spirit, but to educate them in a perfect manner, most conducive to the prosperity of the nation. Indeed a good Catholic, precisely because of his Catholic principles, makes the better citizen, attached to his country, and loyally submissive to constituted civil authority in every legitimate form of government.

86. In such a school, in harmony with the Church and the Christian family, the various branches of secular learning will not enter into conflict with religious instruction to the manifest detriment of education. And if, when occasion arises, it be deemed necessary to have the students read authors propounding false doctrine, for the purpose of refuting it, this will be done after due preparation and with such an antidote of sound doctrine, that it will not only do no harm, but will an aid to the Christian formation of youth.

87. In such a school moreover, the study of the vernacular and of classical literature will do no damage to moral virtue. There the Christian teacher will imitate the bee, which takes the choicest part of the flower and leaves the rest, as St. Basil teaches in his discourse to youths on the study of the classics.[51] Nor will this necessary caution, suggested also by the pagan Quintilian,[52] in any way hinder the Christian teacher from gathering and turning to profit, whatever there is of real worth in the systems and methods of our modern times, mindful of the Apostle's advice: "Prove all things: hold fast that which is good." [53] Hence in accepting the new, he will not hastily abandon the old, which the experience of centuries has found expedient and profitable. This is particularly true in the teaching of Latin, which in our days is falling more and more into disuse, because of the unreasonable rejection of methods so successfully used by that sane humanism, whose highest development was reached in the schools of the Church. These noble traditions of the past require that the youth committed to Catholic schools be fully instructed in the letters and sciences in accordance with the exigencies of the times. They also demand that the doctrine imparted be deep and solid, especially in sound philosophy, avoiding the muddled superficiality of those "who perhaps would have found the necessary, had they not gone in search of the superfluous." [54] In this connection Christian teachers should keep in mind what Leo XIII says in a pithy sentence:

Greater stress must be laid on the employment of apt and solid methods of teaching, and, what is still more important, on bringing into full conformity with the Catholic faith, what is taught in literature, in the sciences, and above all in philosophy, on which depends in great part the right orientation of the other branches of knowledge.[55]

88. Perfect schools are the result not so much of good methods as of good teachers, teachers who are thoroughly prepared and well-grounded in the matter they have to teach; who possess the intellectual and moral qualifications required by their important office; who cherish a pure and holy love for the youths confided to them, because they love Jesus Christ and His Church, of which these are the children of predilection; and who have therefore sincerely at heart the true good of family and country. Indeed it fills Our soul with consolation and gratitude towards the divine Goodness to see, side by side with religious men and women engaged in teaching, such a large number of excellent lay teachers, who, for their greater spiritual advancement, are often grouped in special sodalities and associations, which are worthy of praise and encouragement as

most excellent and powerful auxiliaries of “Catholic Action.” All these labor unselfishly with zeal and perseverance in what St. Gregory Nazianzen calls “the art of arts and the science of sciences,”[56] the direction and formation of youth. Of them also it may be said in the words of the divine Master: “The harvest indeed is great, but the laborers few.”[57] Let us then pray the Lord of the harvest to send more such workers into the field of Christian education; and let their formation be one of the principal concerns of the pastors of souls and of the superiors of Religious Orders.

89. It is no less necessary to direct and watch the education of the adolescent, “soft as wax to be moulded into vice,”[58] in whatever other environment he may happen to be, removing occasions of evil and providing occasions for good in his recreations and social intercourse; for “evil communications corrupt good manners.”[59]

90. More than ever nowadays an extended and careful vigilance is necessary, inasmuch as the dangers of moral and religious shipwreck are greater for inexperienced youth. Especially is this true of impious and immoral books, often diabolically circulated at low prices; of the cinema, which multiplies every kind of exhibition; and now also of the radio, which facilitates every kind of communications. These most powerful means of publicity, which can be of great utility for instruction and education when directed by sound principles, are only too often used as an incentive to evil passions and greed for gain. St. Augustine deplored the passion for the shows of the circus which possessed even some Christians of his time, and he dramatically narrates the infatuation for them, fortunately only temporary, of his disciple and friend Alipius.[60] How often today must parents and educators bewail the corruption of youth brought about by the modern theater and the vile book!

91. Worthy of all praise and encouragement therefore are those educational associations which have for their object to point out to parents and educators, by means of suitable books and periodicals, the dangers to morals and religion that are often cunningly disguised in books and theatrical representations. In their spirit of zeal for the souls of the young, they endeavor at the same time to circulate good literature and to promote plays that are really instructive, going so far as to put up at the cost of great sacrifices, theaters and cinemas, in which virtue will have nothing to suffer and much to gain.

92. This necessary vigilance does not demand that young people be removed from the society in which they must live and save their souls; but that today more than ever they should be forewarned and forearmed as Christians against the seductions and the errors of the world, which, as Holy Writ admonishes us, is all “concupiscence of the flesh, concupiscence of the eyes and pride of life.”[61] Let them be what Tertullian wrote of the first Christians, and what Christians of all times ought to be, “sharers in the possession of the world, not of its error.”[62]

93. This saying of Tertullian brings us to the topic which we propose to treat in the last place, and which is of the greatest importance, that is, the true nature of Christian education, as deduced from its proper end. Its consideration reveals with noonday clearness the pre-eminent educational mission of the Church.

94. The proper and immediate end of Christian education is to cooperate with divine grace in forming the true and perfect Christian, that is, to form Christ Himself in those regenerated by Baptism, according to the emphatic expression of the Apostle: “My little children, of whom I am in labor again, until Christ be formed in you.”[63] For the true Christian must live a supernatural life in Christ: “Christ who is your life,”[64] and display it in all his actions: “That the life also of Jesus may be made manifest in our mortal flesh.”[65]

95. For precisely this reason, Christian education takes in the whole aggregate of human life, physical and spiritual, intellectual and moral, individual, domestic and social, not with a view of reducing it in any way, but in order to elevate, regulate and perfect it, in accordance with the example and teaching of Christ.

96. Hence the true Christian, product of Christian education, is the supernatural man who thinks, judges and acts constantly and consistently in accordance with right reason illumined by the supernatural light of the example and teaching of Christ; in other words, to use the current term, the true and finished man of character. For, it is not every kind of consistency and firmness of conduct based on subjective principles that makes true character, but only constancy in following the eternal principles of justice, as is admitted even by the pagan poet when he praises as one and the same “the man who is just and

firm of purpose.”[66] And on the other hand, there cannot be full justice except in giving to God what is due to God, as the true Christian does.

97. The scope and aim of Christian education as here described, appears to the worldly as an abstraction, or rather as something that cannot be attained without the suppression or dwarfing of the natural faculties, and without a renunciation of the activities of the present life, and hence inimical to social life and temporal prosperity, and contrary to all progress in letters, arts and sciences, and all the other elements of civilization. To a like objection raised by the ignorance and the prejudice of even cultured pagans of a former day, and repeated with greater frequency and insistence in modern times, Tertullian has replied as follows:

We are not strangers to life. We are fully aware of the gratitude we owe to God, our Lord and Creator. We reject none of the fruits of His handiwork; we only abstain from their immoderate or unlawful use. We are living in the world with you; we do not shun your forum, your markets, your baths, your shops, your factories, your stables, your places of business and traffic. We take shop with you and we serve in your armies; we are farmers and merchants with you; we interchange skilled labor and display our works in public for your service. How we can seem unprofitable to you with whom we live and of whom we are, I know not.[67]

98. The true Christian does not renounce the activities of this life, he does not stunt his natural faculties; but he develops and perfects them, by coordinating them with the supernatural. He thus ennobles what is merely natural in life and secures for it new strength in the material and temporal order, no less than in the spiritual and eternal.

99. This fact is proved by the whole history of Christianity and its institutions, which is nothing else but the history of true civilization and progress up to the present day. It stands out conspicuously in the lives of the numerous Saints, whom the Church, and she alone, produces, in whom is perfectly realized the purpose of Christian education, and who have in every way ennobled and benefited human society. Indeed, the Saints have ever been, are, and ever will be the greatest benefactors of society, and perfect models for every class and profession, for every state and condition of life, from the simple and uncultured peasant to the master of sciences and letters, from the humble artisan to the commander of armies, from the father of a family to the ruler of peoples and nations, from simple maidens and matrons of the domestic hearth to queens and empresses. What shall we say of the immense work which has been accomplished even for the temporal well-being of men by missionaries of the Gospel, who have brought and still bring to barbarous tribes the benefits of civilization together with the light of the Faith? What of the founders of so many social and charitable institutions, of the vast numbers of saintly educators, men and women, who have perpetuated and multiplied their life work, by leaving after them prolific institutions of Christian education, in aid of families and for the inestimable advantage of nations?

100. Such are the fruits of Christian education. Their price and value is derived from the supernatural virtue and life in Christ which Christian education forms and develops in man. Of this life and virtue Christ our Lord and Master is the source and dispenser. By His example He is at the same time the universal model accessible to all, especially to the young in the period of His hidden life, a life of labor and obedience, adorned with all virtues, personal, domestic and social, before God and men.

101. Now all this array of priceless educational treasures which We have barely touched upon, is so truly a property of the Church as to form her very substance, since she is the mystical body of Christ, the immaculate spouse of Christ, and consequently a most admirable mother and an incomparable and perfect teacher. This thought inspired St. Augustine, the great genius of whose blessed death we are about to celebrate the fifteenth centenary, with accents of tenderest love for so glorious a mother:

O Catholic Church, true Mother of Christians! Not only doest thou preach to us, as is meet, how purely and chastely we are to worship God Himself, Whom to possess is life most blessed; thou does moreover so cherish neighborly love and charity, that all the infirmities to which sinful souls are subject, find their most potent remedy in thee. Childlike thou art in molding the child, strong with the young man, gentle with the aged, dealing with each according to his needs of mind or body. Thou

does subject child to parent in a sort of free servitude, and settest parent over child in a jurisdiction of love. Thou bindest brethren to brethren by the bond of religion, stronger and closer than the bond of blood Thou unitest citizen to citizen, nation to nation, yea, all men, in a union not of companionship only, but of brotherhood, reminding them of their common origin. Thou teachest kings to care for their people, and biddest people to be subject to their kings. Thou teachest assiduously to whom honor is due, to whom love, to whom reverence, to whom fear, to whom comfort, to whom rebuke, to whom punishment; showing us that whilst not all things nor the same things are due to all, charity is due to all and offense to none.[68]

102. Let us then, Venerable Brethren, raise our hands and our hearts in supplication to heaven, “to the Shepherd and Bishop of our Souls,”[69] to the divine King “who gives laws to rulers,” that in His almighty power He may cause these splendid fruits of Christian education to be gathered in ever greater abundance “in the whole world,” for the lasting benefit of individuals and of nations.

As a pledge of these heavenly favors, with paternal affection We impart to you, Venerable Brethren, to your clergy and your people, the Apostolic Benediction.

Given at Rome, at St. Peter’s, the thirty-first day of December, in the year 1929, the eighth of Our Pontificate.

REFERENCES:

1. *Marc., X, 14: Sinite parvulos venir ad me.*
2. *11 Tim., IV, 2: Insta opportune importune: argue, obsecra increpa in omni patientia et doctrina.*
3. *Confess., I, I: Fecisti nos, Domine, ad Te. et inquietum est cor nostrum donec requiescat in Te.*
4. *Prov. XXII, 6: Adolescens iuxta viam suam etiam cum senuerit non recedet ab ea.*
5. *Hom. 60, in c. 18 Matth.: Ouid maius quam animis moderari, quam adolescentulorum fingere mores?*
6. *Marc., IX, 36: Quisquis unum ex huiusmodi pueris receperit in nomine meo, me recipit.*
7. *Matth., XXVIII, 18-20: Data est mihi omnis potestas in caelo et in terra. Euntes ergo docete omnes gentes, baptizantes eos in nomine Patris, et Filii, et Spiritus Sancti: docentes eos servare omnia quaecumque mandavi vobis. Et ecce ego vobiscum sum omnibus diebus usque ad consummationem saeculi.*
8. *Pius IX, Ep. Quum non sine, 14 Iul, 1864: Columna et firmamentum viritatis a Divino suo Auctore fuit constituta, ut omnes homines divinam edoceat fidem, eiusque depositum sibi traditum integrum inviolatumque custodiat, ac homines eorumque consortia et actiones ad morum honestatem vitaeque integritatem, iuxta revelatae doctrinae normam, dirigat et fingat.*
9. *De Symbolo ad catech., XIII: Non habebit Deum patrem, qui Ecclesiam noluerit habere matrem.*
10. *Ep. enc. Libertas, 20 Iun. 1888: in fide atque in institutione morum, divini magisterii Ecclesiam fecit Deus ipse participem, eandemque divino eius beneficio falli nesciam: quare magistra mortalium est maxima ac tutissima, in eaque inest non violabile ius ad magisterii libertatem.*
11. *Ep. enc. Singulari quadam. 24 Sept. 1912: Quidquid homo christianus agat, etiam in ordine rerum terrenarum, non ei licet bona negligere quae sunt supra naturam, immo oportet ad summum bonum, tamquam ad ultimum finem, ex christianae sapientiae praescriptis omnia dirigat: omnes autem actiones eius, quatenus bonae aut malae sunt in genere morum, id est cum iure naturali et divino congruunt aut discrepant, indicio et iurisdictioni Ecclesiae subsunt.*
12. *A. Manzoni, Osservazioni sulla Morale Cattolica, c. III.*
13. *Codex Iuris Canonici, c. 1375.*
14. *Commentar. in Matth., cap. 18: Quid mundo tam periculosum quam non recepisse Christum?*
15. *Cod. I.C., cc. 1381, 1382.*
16. *Ep. enc. Nobilissima Gallorum Gens, 8 Febr. 1884: male sana omnis futura est animarum cultura: insueti ad verecundiam Dei adolescentes nullam ferre poterunt honeste vivendi disciplinam, suisque cupiditatibus nihil unquam negare ausi, facile ad miscendas civitates pertrahentur.*
17. *Matth., XXVIII, 19: docete omnes gentes.*
18. *Discourse to the students of Mondragone College, May 14, 1929.*
19. *Deut., XXXII, 4: Dei perfecta sunt opera, et omnes viae eius indicia.*

20. *S. Th.*, 2-2, *Q. CII, a. 1*: *Carnalis pater particulariter participat rationem principii quae universaliter invenitur in Deo. . . . Pater est principium et generationis et educationis et disciplinae, et omnium quae ad perfectionem humanae vitae pertinent.*
21. *S. Th.*, 2-2, *Q. X, a. 12*: *Filius enim naturaliter est aliquid patris . . . ; ita de iure naturali est quod filius, antequam habeat usum rationis, sit sub cura patris. Unde contra iustitiam naturalem esset, si puer, antequam habeat usum rationis, a cura parentum subtrahatur, vel de eo aliquid ordinetur invitis parentibus.*
22. *Suppl. S. Th.* 3; *p. Q. 41, a. 1*: *Non enim intendit natura solum generationem prolis, sed etiam traductionem et promotionem usque ad perfectum statum hominis in quantum homo est, qui est virtutis status.*
23. *Cod. 1. C.*, c. 1113: *Parentes gravissima obligatione tenentur prolis educationem tum religiosam et moralem, tum physicam et civilem pro viribus curandi, et etiam temporali eorum bono providendi.*
24. *Ep. enc. Rerum novarum*, 15 Maii 1891: *Filii sunt aliquid patris, et velut paternae amplificatio quaedam personae propriaeque loqui si volumus, non ipsi per se, sed per communitatem domesticam, in qua generati sunt, civilem ineunt ac participant societatem.*
25. *Ep. enc. Rerum novarum*, 15 Maii 1891: *Patria potestas est eiusmodi, ut nec extingui, neque absorberi a republica possit, quia idem et commune habet cum ipsa hominum vita principium .*
26. *Ep. enc. Sapientiae christianae*, 10 Ian. 1890: *Natura parentes habent ius suum instituendi, quos procrearint, hoc adiuncto officio, ut cum fine, cuius gratia sobolem Dei beneficio susceperunt, ipsa educatio conveniat et doctrina puerilis. Igitur parentibus est necessarium eniti et contendere, ut omnem in hoc genere propulsent iniuriam, omninoque pervincant ut sua in potestate sit educere liberos, uti par est, more christiano, maximeque prohibere scholis iis, a quibus periculum est ne malum venenum imbibant impietatis.*
27. *Cod. l. C.*, c. 1113.
28. *“The fundamental theory of liberty upon which all governments in this Union repose excludes any general power of the State to standardize its children by forcing them to accept instruction from public teachers only. The child is not the mere creature of the State; those who nurture him and direct his destiny have the right coupled with the high duty, to recognize, and prepare him for additional duties.”* U.S. Supreme Court Decision in the Oregon School Case, June 1, 1925.
29. *Letter to the Cardinal Secretary of State*, May 30, 1929.
30. *Cod. 1. C.*, c. 750, 2. *S. Th.*, 2, 2. *Q. X.*, a. 12.
31. *Discourse to the students of Mondragone College*, May 14, 1929.
32. *Discourse to the students of Mondragone College*, May 14, 1929.
33. *P. L. Taparelli, Saggio teor. di Diritto Naturale*, n. 922; *a work never sufficiently praised and recommended to university students* (Cfr. *Our Discourse of Dec. 18, 1927*).
34. *Ep. enc. Immortale Dei*, 1 Nov. 1885: *Deus humani generis procuracionem inter duos potestates partitus est, scilicet ecclesiasticam et civilem, alteram quidem divinis, alteram humanis rebus praepositam. Utraque est in suo genere maxima: habet utraque certos, quibus contineatur, terminos, eosque sua cuiusque natura causaque proxime definitos; unde aliquis velut orbis circumscribitur, in quo sua cuiusque actio iure proprio versetur. Sed quia utriusque imperium est in eosdem, cum usuvenire possit, ut res una atque eadem quamquam aliter atque aliter, sed tamen eadem res, ad utriusque ius iudiciumque pertineat, debet providentissimus Deus, a quo sunt ambae constitutae, utriusque itinera recte atque ordine composuisse. Quae autem sunt, a Deo ordinatae sunt* (Rom., XIII, 1).
35. *Ep. enc. Immortale Dei*, 1 Nov. 1885: *Itaque inter utramque potestatem quaedam intercedat necesse est ordinata colligatio: quae quidem coniunctioni non immerito comparatur, per quam anima et corpus in homine copulantur. Qualis autem et quanta ea sit, aliter iudicari non potest, nisi respiciendo, uti diximus, ad utriusque naturam, habendaque ratione excellentiae et nobilitatis causarum; cum alteri proxime maximeque propositum sit rerum mortalium curare commoda, alteri caelestia ac sempiterna bona comparare. Quidquid igitur est in rebus humanis quoquo modo sacrum, quidquid ad salutem animorum cultumve Dei pertinet, sive tale illud sit natura sua, sive rursus tale intelligatur propter causam ad quam refertur, id est omne in potestate arbitrioque Ecclesiae: cetera vero, quae civile et politicum genus complectitur, rectum est civili auctoritati esse subiecta, cum lesus Christus iusserit, quae Caesaris sint, reddi Caesari, quae Dei, Deo.*
36. *Ep. 138*: *Proinde qui doctrinam Christi adversam dicunt esse reipublicae, dent exercitum talem, quales doctrinas Christi esse milites iussit; dent tales provinciales, tales maritos, tales coniuges, tales parentes, tales filios, tales dominos, tales servos, tales reges, tales iudices, tales denique debitorum ipsius fisci redditores et exactores, quales esse praecipit doctrina christiana, et audeant eam dicere adversam esse reipublicae, ima vero non dubitent eam confiteri magnam, si obtemperetur, salutem esse reipublicae.*
37. *Dell ‘educaz. crist.*, lib. 1, c. 43.
38. *Letter to the Cardinal Secretary of State*, May 30, 1929.
39. *Conc. Vat.*, Sess. 3, cap. 4. *Neque solum fides et ratio inter se dissidere nunquam possunt, sed opem quoque sibi mutuam ferunt, cum recta ratio fidei fundamenta demonstret eiusque lumine illustrata rerum divinarum scientiam excolat, fides vero*

rationem ab erroribus liberet ac tueatur eamque multiplici cognitione instruat. Quapropter tantum abest. ut Ecclesia humanarum artium et disciplinarum culturae obsistat, ut hanc multis modis invet atque promoveat. Non enim commoda ab iis ad hominum vitam dimanantia aut ignorat aut dispicit; fatetur immo, eas, quemadmodum a Deo scientiarum Domino profectae sunt, ita, si rite pertractentur, ad Deum iuvante eius gratia perducere. Nec sane ipsa vetat, ne huiusmodi disciplinae in suo quaeque ambitu propriis utantur principiis et propria methodo; sed iustam hanc libertatem agnoscens, id sedulo cavet, ne divinae doctrinae repugnando errores in se suscipiant, aut fines proprios transgressae ea, quae sunt fidei, occupent et perturbent.

40. *Prov., XXII, 15: Stultitia colligata est in corde pueri: et virga disciplinae fugabit eam.*

41. *Sap., VIII, 1: attingit a fine usque ad finem fortiter, et disponit omnia suaviter.*

42. *Io., III, 8: Spiritus ubi vult spirat.*

43. *Rom., VII, 23.*

44. *Silvio Antonio, Dell 'educazione cristiana dei figliuoli, lib. II, e. 88.*

45. *Matth., XVIII, 7: Vae mundo a scandalis!*

46. *Eph., VI, 4: Patres, nolite ad iracundiam provocare filios vestros.*

47. *Nic. Tommaseo, Pensieri sull 'educazione, Parte I, 3, 6.*

48. *Pius IX, Ep. Quum non sine, 14 Jul. 1864. — Syllabus, Prop. 48. — Leo XIII, alloc. Summi Pontificatus, 20 Aug. 1880, Ep. enc. Nobilissima, 8 Febr. 1884, Ep. enc. Quod multum, 22 Aug. 1886, Ep. Officio sanctissimo, 22 Dec. 1887, Ep. enc. Caritatis, 19 Mart. 1894, etc. (cfr. Cod. I.C. cum. Fontium Annot., c. 1374).*

49. *Cod. I.C., c. 1374.*

50. *Ep. enc. Militantis Ecclesiae, I Aug. 1897: Necessae est non modo certis horis doceri iuvenes religionem, sed reliquam institutionem omnem christianae pietatis sensus redolere. Id si desit, si sacer hic halitus non doctorum animos ac discentum pervadat foveatque, exiguae capientur ex qualibet doctrina utilitates; damna saepe consequentur haud exigua.*

51. *P.G., t. 31, 570.*

52. *Inst. Or., I, 8.*

53. *I Thess., V, 21: omnia probate; quod bonum est tenete.*

54. *Seneca, Epist. 45: invenissent forsitan necessaria nisi et superflua quaesiissent.*

55. *Leo XII, Ep. enc., Insrutabli 21 Apr. 1878: . . . alacrius adnitendum est, ut non solum apta ac solida institutionis methodus, sed maxime institutio ipsa catholicae fidei omnino conformis in litteris et disciplinis vigeat, praesertim autem in philosophia, ex qua recta aliarum scientiarum ratio magna ex parte dependet.*

56. *Oratio II, P.G., t. 35, 426: ars artium et scientia scientiarum.*

57. *Matth., IX, 37: Messis quidem multa, operarii autem pauci.*

58. *Horat., Art. poet., v. 163: cereus in vitium flecti.*

59. *I Cor. XV, 33: corrumpunt mores bonos colloquia mala.*

60. *Conf., VI, 8.*

61. *I Io., II, 16: concupiscentia carnis, concupiscentia oculorum et superbia vitae.*

62. *De Idololatria, 14: compossessores mundi, non erroris.*

63. *Gal., IV, 19: Filioli mei, quos iterum parturio, donec formetur Christus in vobis.*

64. *Col., III, 4: Christus, vita vestra.*

65. *II Cor., IV, II: ut et vita lesu manifestetur in carne nostra mortali.*

66. *Horat., Od., I, III, od. 3, v. 1: lustum et tenacem propositi virum.*

67. *Apol., 42: Non sumus exules vitae. Meminimus gratiam nos debere Deo Domino Creatori; nullum fructum operum eius repudiamus; plane temperamus, ne ultra modum aut perperam utamur. Itaque non sine foro, non sine macello, non sine balneis, tabernis, officinis, stabulis, nundinis vestris, caeterisque commerciis cohabitamus in hoc saeculo. Navigamus et nos vobiscum et militamus et rusticamur, et mercamur, proinde miscemus artes, operas nostras publicamus usui vestro. Quomodo infructuosi videamur negotiis vestris, cum quibus et de quibus vivimus, non scio.*

68. *De moribus Ecclesiae catholicae, lib. 1, c. 30: Merito Ecclesia catholica Mater christianorum verissima, non solum ipsum Deum, cuius adeptio Vita est beatissima, purissime atque castissime colendum praedicat; sed etiam proximi dilectionem atque charitatem ita complecteris, ut variorum morborum, quibus pro peccatis suis animae aegrotant, omnis apud te medicina praepolleat. Tu pueriliter, pueros, fortiter iuvenes, quiete senes prout cuiusque non corporis tantum, sed et animi aetas est, exerces ac doces. Tu parentibus filios libera quadam servitute subiungis, parentes filiis pia dominatione praeponis. Tu fratribus fratres religionis vinculo firmiore atque arctiore quam sanguinis nectis . . . Tu cives civibus, gentes gentibus, et prorsus homines primorum parentum recordatione, non societate tantum, sed quadam etiam fraternitate coniungis. Doces Reges prospicere populis; mones populos se subdere Regibus. Quibus honor debeatur, quibus affectus, quibus reverentia, quibus timor, quibus consolatio, quibus admonitio, quibus cohortatio, quibus disciplina, quibus*

obiurgatio, quibus supplicium, sedulo doces; ostendens quemadmodum et non omnibus omnia, et omnibus charitas, et nulli debeatur iniuria.

69. *Cfr. I Petr., II, 25: ad Pastorem et Episcopum animarum vrotrarum.*

Divini Redemptoris. On Atheistic Communism. Pope Pius XI - 1937

To the Patriarchs, Primate, Archbishops, Bishops, and other Ordinaries in Peace and Communion with the Apostolic See.

Venerable Brethren, Health and Apostolic Benediction.

The promise of a Redeemer brightens the first page of the history of mankind, and the confident hope aroused by this promise softened the keen regret for a paradise which had been lost. It was this hope that accompanied the human race on its weary journey, until in the fullness of time the expected Savior came to begin a new universal civilization, the Christian civilization, far superior even to that which up to this time had been laboriously achieved by certain more privileged nations.

2. Nevertheless, the struggle between good and evil remained in the world as a sad legacy of the original fall. Nor has the ancient tempter ever ceased to deceive mankind with false promises. It is on this account that one convulsion following upon another has marked the passage of the centuries, down to the revolution of our own days. This modern revolution, it may be said, has actually broken out or threatens everywhere, and it exceeds in amplitude and violence anything yet experienced in the preceding persecutions launched against the Church. Entire peoples find themselves in danger of falling back into a barbarism worse than that which oppressed the greater part of the world at the coming of the Redeemer.

3. This all too imminent danger, Venerable Brethren, as you have already surmised, is bolshevistic and atheistic Communism, which aims at upsetting the social order and at undermining the very foundations of Christian civilization .

4. In the face of such a threat, the Catholic Church could not and does not remain silent. This Apostolic See, above all, has not refrained from raising its voice, for it knows that its proper and social mission is to defend truth, justice and all those eternal values which Communism ignores or attacks. Ever since the days when groups of “intellectuals” were formed in an arrogant attempt to free civilization from the bonds of morality and religion, Our Predecessors overtly and explicitly drew the attention of the world to the consequences of the dechristianization of human society. With reference to Communism, Our Venerable Predecessor, Pius IX, of holy memory, as early as 1846 pronounced a solemn condemnation, which he confirmed in the words of the Syllabus directed against “that infamous doctrine of so-called Communism which is absolutely contrary to the natural law itself, and if once adopted would utterly destroy the rights, property and possessions of all men, and even society itself.”[1] Later on, another of Our predecessors, the immortal Leo XIII, in his Encyclical *Quod Apostolici Muneris*, defined Communism as “the fatal plague which insinuates itself into the very marrow of human society only to bring about its ruin.”[2] With clear intuition he pointed out that the atheistic movements existing among the masses of the Machine Age had their origin in that school of philosophy which for centuries had sought to divorce science from the life of the Faith and of the Church.

5. During Our Pontificate We too have frequently and with urgent insistence denounced the current trend to atheism which is alarmingly on the increase. In 1924 when Our relief-mission returned from the Soviet Union We condemned Communism in a special Allocution[3] which We addressed to the whole world. In our Encyclicals *Miserentissimus Redemptor*,[4] *Quadragesimo Anno*,[5] *Caritate Christi*,[6] *Acerba Animi*,[7] *Dilectissima Nobis*,[8] We raised a solemn protest against the persecutions unleashed in Russia, in Mexico and now in Spain. Our two Allocutions of last year, the first on the occasion of the opening of the International Catholic Press Exposition, and the second during Our audience to the Spanish refugees, along with Our message of last Christmas, have evoked a world-wide echo which is not yet spent. In fact, the most persistent enemies of the Church, who from Moscow are directing the struggle against Christian civilization, themselves bear witness, by their unceasing attacks in word and act, that even to this hour the Papacy has continued faithfully to protect the sanctuary

of the Christian religion, and that it has called public attention to the perils of Communism more frequently and more effectively than any other public authority on earth.

6. To Our great satisfaction, Venerable Brethren, you have, by means of individual and even joint pastoral Letters, accurately transmitted and explained to the Faithful these admonitions. Yet despite Our frequent and paternal warning the peril only grows greater from day to day because of the pressure exerted by clever agitators. Therefore We believe it to be Our duty to raise Our voice once more, in a still more solemn missive, in accord with the tradition of this Apostolic See, the Teacher of Truth, and in accord with the desire of the whole Catholic world, which makes the appearance of such a document but natural. We trust that the echo of Our voice will reach every mind free from prejudice and every heart sincerely desirous of the good of mankind. We wish this the more because Our words are now receiving sorry confirmation from the spectacle of the bitter fruits of subversive ideas, which We foresaw and foretold, and which are in fact multiplying fearfully in the countries already stricken, or threatening every other country of the world.

7. Hence We wish to expose once more in a brief synthesis the principles of atheistic Communism as they are manifested chiefly in bolshevism. We wish also to indicate its method of action and to contrast with its false principles the clear doctrine of the Church, in order to inculcate anew and with greater insistence the means by which the Christian civilization, the true *civitas humana*, can be saved from the satanic scourge, and not merely saved, but better developed for the well-being of human society.

8. The Communism of today, more emphatically than similar movements in the past, conceals in itself a false messianic idea. A pseudo-ideal of justice, of equality and fraternity in labor impregnates all its doctrine and activity with a deceptive mysticism, which communicates a zealous and contagious enthusiasm to the multitudes entrapped by delusive promises. This is especially true in an age like ours, when unusual misery has resulted from the unequal distribution of the goods of this world. This pseudo-ideal is even boastfully advanced as if it were responsible for a certain economic progress. As a matter of fact, when such progress is at all real, its true causes are quite different, as for instance the intensification of industrialism in countries which were formerly almost without it, the exploitation of immense natural resources, and the use of the most brutal methods to insure the achievement of gigantic projects with a minimum of expense.

9. The doctrine of modern Communism, which is often concealed under the most seductive trappings, is in substance based on the principles of dialectical and historical materialism previously advocated by Marx, of which the theoreticians of bolshevism claim to possess the only genuine interpretation. According to this doctrine there is in the world only one reality, matter, the blind forces of which evolve into plant, animal and man. Even human society is nothing but a phenomenon and form of matter, evolving in the same way. By a law of inexorable necessity and through a perpetual conflict of forces, matter moves towards the final synthesis of a classless society. In such a doctrine, as is evident, there is no room for the idea of God; there is no difference between matter and spirit, between soul and body; there is neither survival of the soul after death nor any hope in a future life. Insisting on the dialectical aspect of their materialism, the Communists claim that the conflict which carries the world towards its final synthesis can be accelerated by man. Hence they endeavor to sharpen the antagonisms which arise between the various classes of society. Thus the class struggle with its consequent violent hate and destruction takes on the aspects of a crusade for the progress of humanity. On the other hand, all other forces whatever, as long as they resist such systematic violence, must be annihilated as hostile to the human race.

10. Communism, moreover, strips man of his liberty, robs human personality of all its dignity, and removes all the moral restraints that check the eruptions of blind impulse. There is no recognition of any right of the individual in his relations to the collectivity; no natural right is accorded to human personality, which is a mere cog-wheel in the Communist system. In man's relations with other individuals, besides, Communists hold the principle of absolute equality, rejecting all hierarchy and divinely-constituted authority, including the authority of parents. What men call authority and subordination is derived from the community as its first and only font. Nor is the individual granted any property rights over material goods or the means of production, for inasmuch as these are the source of further wealth, their possession would give one man power over another. Precisely on this score, all forms of private property must be eradicated, for they are at the origin of all economic enslavement.

11. Refusing to human life any sacred or spiritual character, such a doctrine logically makes of marriage and the family a purely artificial and civil institution, the outcome of a specific economic system. There exists no matrimonial bond of a juridico-moral nature that is not subject to the whim of the individual or of the collectivity. Naturally, therefore, the notion of an indissoluble marriage-tie is scouted. Communism is particularly characterized by the rejection of any link that binds woman to the family and the home, and her emancipation is proclaimed as a basic principle. She is withdrawn from the family and the care of her children, to be thrust instead into public life and collective production under the same conditions as man. The care of home and children then devolves upon the collectivity. Finally, the right of education is denied to parents, for it is conceived as the exclusive prerogative of the community, in whose name and by whose mandate alone parents may exercise this right.

12. What would be the condition of a human society based on such materialistic tenets? It would be a collectivity with no other hierarchy than that of the economic system. It would have only one mission: the production of material things by means of collective labor, so that the goods of this world might be enjoyed in a paradise where each would “give according to his powers” and would “receive according to his needs.” Communism recognizes in the collectivity the right, or rather, unlimited discretion, to draft individuals for the labor of the collectivity with no regard for their personal welfare; so that even violence could be legitimately exercised to dragoon the recalcitrant against their wills. In the Communistic commonwealth morality and law would be nothing but a derivation of the existing economic order, purely earthly in origin and unstable in character. In a word, the Communists claim to inaugurate a new era and a new civilization which is the result of blind evolutionary forces culminating in a humanity without God.

13. When all men have finally acquired the collectivist mentality in this Utopia of a really classless society, the political State, which is now conceived by Communists merely as the instrument by which the proletariat is oppressed by the capitalists, will have lost all reason for its existence and will “wither away.” However, until that happy consummation is realized, the State and the powers of the State furnish Communism with the most efficacious and most extensive means for the achievement of its goal.

14. Such, Venerable Brethren, is the new gospel which bolshevistic and atheistic Communism offers the world as the glad tidings of deliverance and salvation! It is a system full of errors and sophisms. It is in opposition both to reason and to Divine Revelation. It subverts the social order, because it means the destruction of its foundations; because it ignores the true origin and purpose of the State; because it denies the rights, dignity and liberty of human personality.

15. How is it possible that such a system, long since rejected scientifically and now proved erroneous by experience, how is it, We ask, that such a system could spread so rapidly in all parts of the world? The explanation lies in the fact that too few have been able to grasp the nature of Communism. The majority instead succumb to its deception, skillfully concealed by the most extravagant promises. By pretending to desire only the betterment of the condition of the working classes, by urging the removal of the very real abuses chargeable to the liberalistic economic order, and by demanding a more equitable distribution of this world’s goods (objectives entirely and undoubtedly legitimate), the Communist takes advantage of the present world-wide economic crisis to draw into the sphere of his influence even those sections of the populace which on principle reject all forms of materialism and terrorism. And as every error contains its element of truth, the partial truths to which We have referred are astutely presented according to the needs of time and place, to conceal, when convenient, the repulsive crudity and inhumanity 540 of Communistic principles and tactics. Thus the Communist ideal wins over many of the better minded members of the community. These in turn become the apostles of the movement among the younger intelligentsia who are still too immature to recognize the intrinsic errors of the system. The preachers of Communism are also proficient in exploiting racial antagonisms and political divisions and oppositions. They take advantage of the lack of orientation characteristic of modern agnostic science in order to burrow into the universities, where they bolster up the principles of their doctrine with pseudo-scientific arguments.

16. If we would explain the blind acceptance of Communism by so many thousands of workmen, we must remember that the way had been already prepared for it by the religious and moral destitution in which wage-earners had been left by liberal economics. Even on Sundays and holy days, labor-shifts were given no time to attend to their essential religious

duties. No one thought of building churches within convenient distance of factories, nor of facilitating the work of the priest. On the contrary, laicism was actively and persistently promoted, with the result that we are now reaping the fruits of the errors so often denounced by Our Predecessors and by Ourselves. It can surprise no one that the Communistic fallacy should be spreading in a world already to a large extent de-Christianized.

17. There is another explanation for the rapid diffusion of the Communistic ideas now seeping into every nation, great and small, advanced and backward, so that no corner of the earth is free from them. This explanation is to be found in a propaganda so truly diabolical that the world has perhaps never witnessed its like before. It is directed from one common center. It is shrewdly adapted to the varying conditions of diverse peoples. It has at its disposal great financial resources, gigantic organizations, international congresses, and countless trained workers. It makes use of pamphlets and reviews, of cinema, theater and radio, of schools and even universities. Little by little it penetrates into all classes of the people and even reaches the better-minded groups of the community, with the result that few are aware of the poison which increasingly pervades their minds and hearts.

18. A third powerful factor in the diffusion of Communism is the conspiracy of silence on the part of a large section of the non-Catholic press of the world. We say conspiracy, because it is impossible otherwise to explain how a press usually so eager to exploit even the little daily incidents of life has been able to remain silent for so long about the horrors perpetrated in Russia, in Mexico and even in a great part of Spain; and that it should have relatively so little to say concerning a world organization as vast as Russian Communism. This silence is due in part to shortsighted political policy, and is favored by various occult forces which for a long time have been working for the overthrow of the Christian Social Order.

19. Meanwhile the sorry effects of this propaganda are before our eyes. Where Communism has been able to assert its power — and here We are thinking with special affection of the people of Russia and Mexico — it has striven by every possible means, as its champions openly boast, to destroy Christian civilization and the Christian religion by banishing every remembrance of them from the hearts of men, especially of the young. Bishops and priests were exiled, condemned to forced labor, shot and done to death in inhuman fashion; laymen suspected of defending their religion were vexed, persecuted, dragged off to trial and thrown into prison.

20. Even where the scourge of Communism has not yet had time enough to exercise to the full its logical effects, as witness Our beloved Spain, it has, alas, found compensation in the fiercer violence of its attack. Not only this or that church or isolated monastery was sacked, but as far as possible every church and every monastery was destroyed. Every vestige of the Christian religion was eradicated, even though intimately linked with the rarest monuments of art and science. The fury of Communism has not confined itself to the indiscriminate slaughter of Bishops, of thousands of priests and religious of both sexes; it searches out above all those who have been devoting their lives to the welfare of the working classes and the poor. But the majority of its victims have been laymen of all conditions and classes. Even up to the present moment, masses of them are slain almost daily for no other offense than the fact that they are good Christians or at least opposed to atheistic Communism. And this fearful destruction has been carried out with a hatred and a savage barbarity one would not have believed possible in our age. No man of good sense, nor any statesman conscious of his responsibility can fail to shudder at the thought that what is happening today in Spain may perhaps be repeated tomorrow in other civilized countries.

21. Nor can it be said that these atrocities are a transitory phenomenon, the usual accompaniment of all great revolutions, the isolated excesses common to every war. No, they are the natural fruit of a system which lacks all inner restraint. Some restraint is necessary for man considered either as an individual or in society. Even the barbaric peoples had this inner check in the natural law written by God in the heart of every man. And where this natural law was held in higher esteem, ancient nations rose to a grandeur that still fascinates — more than it should — certain superficial students of human history. But tear the very idea of God from the hearts of men, and they are necessarily urged by their passions to the most atrocious barbarity.

22. This, unfortunately, is what we now behold. For the first time in history we are witnessing a struggle, cold-blooded in purpose and mapped out to the least detail, between man and “all that is called God.”[9] Communism is by its nature anti-

religious. It considers religion as “the opiate of the people” because the principles of religion which speak of a life beyond the grave dissuade the proletariat from the dream of a Soviet paradise which is of this world.

23. But the law of nature and its Author cannot be flouted with impunity. Communism has not been able, and will not be able, to achieve its objectives even in the merely economic sphere. It is true that in Russia it has been a contributing factor in rousing men and materials from the inertia of centuries, and in obtaining by all manner of means, often without scruple, some measure of material success. Nevertheless We know from reliable and even very recent testimony that not even there, in spite of slavery imposed on millions of men, has Communism reached its promised goal. After all, even the sphere of economics needs some morality, some moral sense of responsibility, which can find no place in a system so thoroughly materialistic as Communism. Terrorism is the only possible substitute, and it is terrorism that reigns today in Russia, where former comrades in revolution are exterminating each other. Terrorism, having failed despite all to stem the tide of moral corruption, cannot even prevent the dissolution of society itself.

24. In making these observations it is no part of Our intention to condemn en masse the peoples of the Soviet Union. For them We cherish the warmest paternal affection. We are well aware that not a few of them groan beneath the yoke imposed on them by men who in very large part are strangers to the real interests of the country. We recognize that many others were deceived by fallacious hopes. We blame only the system, with its authors and abettors who considered Russia the best-prepared field for experimenting with a plan elaborated decades ago, and who from there continue to spread it from one end of the world to the other.

25. We have exposed the errors and the violent, deceptive tactics of bolshevistic and atheistic Communism. It is now time, Venerable Brethren, to contrast with it the true notion, already familiar to you, of the *civitas humana* or human society, as taught by reason and Revelation through the mouth of the Church, *Magistra Gentium*.

26. Above all other reality there exists one supreme Being: God, the omnipotent Creator of all things, the all-wise and just Judge of all men. This supreme reality, God, is the absolute condemnation of the impudent falsehoods of Communism. In truth, it is not because men believe in God that He exists; rather because He exists do all men whose eyes are not deliberately closed to the truth believe in Him and pray to Him.

27. In the Encyclical on Christian Education[10] We explained the fundamental doctrine concerning man as it may be gathered from reason and Faith. Man has a spiritual and immortal soul. He is a person, marvelously endowed by his Creator with gifts of body and mind. He is a true “microcosm,” as the ancients said, a world in miniature, with a value far surpassing that of the vast inanimate cosmos. God alone is his last end, in this life and the next. By sanctifying grace he is raised to the dignity of a son of God, and incorporated into the Kingdom of God in the Mystical Body of Christ. In consequence he has been endowed by God with many and varied prerogatives: the right to life, to bodily integrity, to the necessary means of existence; the right to tend toward his ultimate goal in the path marked out for him by God; the right of association and the right to possess and use property.

28. Just as matrimony and the right to its natural use are of divine origin, so likewise are the constitution and fundamental prerogatives of the family fixed and determined by the Creator. In the Encyclical on Christian Marriage[11] and in Our other Encyclical on Education, cited above, we have treated these topics at considerable length.

29. But God has likewise destined man for civil society according to the dictates of his very nature. In the plan of the Creator, society is a natural means which man can and must use to reach his destined end. Society is for man and not vice versa. This must not be understood in the sense of liberalistic individualism, which subordinates society to the selfish use of the individual; but only in the sense that by means of an organic union with society and by mutual collaboration the attainment of earthly happiness is placed within the reach of all. In a further sense, it is society which affords the opportunities for the development of all the individual and social gifts bestowed on human nature. These natural gifts have a value surpassing the immediate interests of the moment, for in society they reflect the divine perfection, which would not be true were man to live alone. But on final analysis, even in this latter function, society is made for man, that he may recognize this reflection

of God's perfection, and refer it in praise and adoration to the Creator. Only man, the human person, and not society in any form is endowed with reason and a morally free will.

30. Man cannot be exempted from his divinely-imposed obligations toward civil society, and the representatives of authority have the right to coerce him when he refuses without reason to do his duty. Society, on the other hand, cannot defraud man of his God-granted rights, the most important of which We have indicated above. Nor can society systematically void these rights by making their use impossible. It is therefore according to the dictates of reason that ultimately all material things should be ordained to man as a person, that through his mediation they may find their way to the Creator. In this wise we can apply to man, the human person, the words of the Apostle of the Gentiles, who writes to the Corinthians on the Christian economy of salvation: "All things are yours, and you are Christ's, and Christ is God's." [12] While Communism impoverishes human personality by inverting the terms of the relation of man to society, to what lofty heights is man not elevated by reason and Revelation!

31. The directive principles concerning the social-economic order have been expounded in the social Encyclical of Leo XIII on the question of labor. [13] Our own Encyclical on the Reconstruction of the Social Order [14] adapted these principles to present needs. Then, insisting anew on the age-old doctrine of the Church concerning the individual and social character of private property, We explained clearly the right and dignity of labor, the relations of mutual aid and collaboration which should exist between those who possess capital and those who work, the salary due in strict justice to the worker for himself and for his family.

32. In this same Encyclical of Ours We have shown that the means of saving the world of today from the lamentable ruin into which a moral liberalism has plunged us, are neither the class-struggle nor terror, nor yet the autocratic abuse of State power, but rather the infusion of social justice and the sentiment of Christian love into the social-economic order. We have indicated how a sound prosperity is to be restored according to the true principles of a sane corporative system which respects the proper hierarchic structure of society; and how all the occupational groups should be fused into a harmonious unity inspired by the principle of the common good. And the genuine and chief function of public and civil authority consists precisely in the efficacious furthering of this harmony and coordination of all social forces.

33. In view of this organized common effort towards peaceful living, Catholic doctrine vindicates to the State the dignity and authority of a vigilant and provident defender of those divine and human rights on which the Sacred Scriptures and the Fathers of the Church insist so often. It is not true that all have equal rights in civil society. It is not true that there exists no lawful social hierarchy. Let it suffice to refer to the Encyclicals of Leo XIII already cited, especially to that on State powers, [15] and to the other on the Christian Constitution of States. [16] In these documents the Catholic will find the principles of reason and the Faith clearly explained, and these principles will enable him to defend himself against the errors and perils of a Communistic conception of the State. The enslavement of man despoiled of his rights, the denial of the transcendental origin of the State and its authority, the horrible abuse of public power in the service of a collectivistic terrorism, are the very contrary of all that corresponds with natural ethics and the will of the Creator. Both man and civil society derive their origin from the Creator, Who has mutually ordained them one to the other. Hence neither can be exempted from their correlative obligations, nor deny or diminish each other's rights. The Creator Himself has regulated this mutual relationship in its fundamental lines, and it is by an unjust usurpation that Communism arrogates to itself the right to enforce, in place of the divine law based on the immutable principles of truth and charity, a partisan political program which derives from the arbitrary human will and is replete with hate.

34. In teaching this enlightening doctrine the Church has no other intention than to realize the glad tidings sung by the Angels above the cave of Bethlehem at the Redeemer's birth: "Glory to God . . . and . . . peace to men . . .," [17] true peace and true happiness, even here below as far as is possible, in preparation for the happiness of heaven — but to men of good will. This doctrine is equally removed from all extremes of error and all exaggerations of parties or systems which stem from error. It maintains a constant equilibrium of truth and justice, which it vindicates in theory and applies and promotes in practice, bringing into harmony the rights and duties of all parties. Thus authority is reconciled with liberty, the dignity of the individual with that of the State, the human personality of the subject with the divine delegation of the superior; and

in this way a balance is struck between the due dependence and well-ordered love of a man for himself, his family and country, and his love of other families and other peoples, founded on the love of God, the Father of all, their first principle and last end. The Church does not separate a proper regard for temporal welfare from solicitude for the eternal. If she subordinates the former to the latter according to the words of her divine Founder, “Seek ye first the Kingdom of God and His justice, and all these things shall be added unto you,”[18] she is nevertheless so far from being unconcerned with human affairs, so far from hindering civil progress and material advancement, that she actually fosters and promotes them in the most sensible and efficacious manner. Thus even in the sphere of social-economics, although the Church has never proposed a definite technical system, since this is not her field, she has nevertheless clearly outlined the guiding principles which, while susceptible of varied concrete applications according to the diversified conditions of times and places and peoples, indicate the safe way of securing the happy progress of society.

35. The wisdom and supreme utility of this doctrine are admitted by all who really understand it. With good reason outstanding statesmen have asserted that, after a study of various social systems, they have found nothing sounder than the principles expounded in the Encyclicals *Rerum Novarum* and *Quadragesimo Anno*. In non-Catholic, even in non-Christian countries, men recognize the great value to society of the social doctrine of the Church. Thus, scarcely a month ago, an eminent political figure of the Far East, a non-Christian, did not hesitate to affirm publicly that the Church, with her doctrine of peace and Christian brotherhood, is rendering a signal contribution to the difficult task of establishing and maintaining peace among the nations. Finally, We know from reliable information that flows into this Center of Christendom from all parts of the world, that the Communists themselves, where they are not utterly depraved, recognize the superiority of the social doctrine of the Church, when once explained to them, over the doctrines of their leaders and their teachers. Only those blinded by passion and hatred close their eyes to the light of truth and obstinately struggle against it.

36. But the enemies of the Church, though forced to acknowledge the wisdom of her doctrine, accuse her of having failed to act in conformity with her principles, and from this conclude to the necessity of seeking other solutions. The utter falseness and injustice of this accusation is shown by the whole history of Christianity. To refer only to a single typical trait, it was Christianity that first affirmed the real and universal brotherhood of all men of whatever race and condition. This doctrine she proclaimed by a method, and with an amplitude and conviction, unknown to preceding centuries; and with it she potently contributed to the abolition of slavery. Not bloody revolution, but the inner force of her teaching made the proud Roman matron see in her slave a sister in Christ. It is Christianity that adores the Son of God, made Man for love of man, and become not only the “Son of a Carpenter” but Himself a “Carpenter.”[19] It was Christianity that raised manual labor to its true dignity, whereas it had hitherto been so despised that even the moderate Cicero did not hesitate to sum up the general opinion of his time in words of which any modern sociologist would be ashamed: “All artisans are engaged in sordid trades, for there can be nothing ennobling about a workshop.”[20]

37. Faithful to these principles, the Church has given new life to human society. Under her influence arose prodigious charitable organizations, great guilds of artisans and workmen of every type. These guilds, ridiculed as “medieval” by the liberalism of the last century, are today claiming the admiration of our contemporaries in many countries who are endeavoring to revive them in some modern form. And when other systems hindered her work and raised obstacles to the salutary influence of the Church, she was never done warning them of their error. We need but recall with what constant firmness and energy Our Predecessor, Leo XIII, vindicated for the workingman the right to organize, which the dominant liberalism of the more powerful States relentlessly denied him. Even today the authority of this Church doctrine is greater than it seems; for the influence of ideas in the realm of facts, though invisible and not easily measured, is surely of predominant importance.

38. It may be said in all truth that the Church, like Christ, goes through the centuries doing good to all. There would be today neither Socialism nor Communism if the rulers of the nations had not scorned the teachings and maternal warnings of the Church. On the bases of liberalism and laicism they wished to build other social edifices which, powerful and imposing as they seemed at first, all too soon revealed the weakness of their foundations, and today are crumbling one after another before our eyes, as everything must crumble that is not grounded on the one corner stone which is Christ Jesus.

39. This, Venerable Brethren, is the doctrine of the Church, which alone in the social as in all other fields can offer real light and assure salvation in the face of Communistic ideology. But this doctrine must be consistently reduced to practice in every-day life, according to the admonition of St. James the Apostle: “Be ye doers of the word and not hearers only, deceiving your own selves.”[21] The most urgent need of the present day is therefore the energetic and timely application of remedies which will effectively ward off the catastrophe that daily grows more threatening. We cherish the firm hope that the fanaticism with which the sons of darkness work day and night at their materialistic and atheistic propaganda will at least serve the holy purpose of stimulating the sons of light to a like and even greater zeal for the honor of the Divine Majesty.

40. What then must be done, what remedies must be employed to defend Christ and Christian civilization from this pernicious enemy? As a father in the midst of his family, We should like to speak quite intimately of those duties which the great struggle of our day imposes on all the children of the Church; and We would address Our paternal admonition even to those sons who have strayed far from her.

41. As in all the stormy periods of the history of the Church, the fundamental remedy today lies in a sincere renewal of private and public life according to the principles of the Gospel by all those who belong to the Fold of Christ, that they may be in truth the salt of the earth to preserve human society from total corruption.

42. With heart deeply grateful to the Father of Light, from Whom descends “every best gift and every perfect gift,”[22] We see on all sides consoling signs of this spiritual renewal. We see it not only in so many singularly chosen souls who in these last years have been elevated to the sublime heights of sanctity, and in so many others who with generous hearts are making their way towards the same luminous goal, but also in the new flowering of a deep and practical piety in all classes of society even the most cultured, as We pointed out in Our recent *Motu Proprio In multis solaciis* of October 28 last, on the occasion of the reorganization of the Pontifical Academy of Sciences.[23]

43. Nevertheless We cannot deny that there is still much to be done in the way of spiritual renovation. Even in Catholic countries there are still too many who are Catholics hardly more than in name. There are too many who fulfill more or less faithfully the more essential obligations of the religion they boast of professing, but have no desire of knowing it better, of deepening their inward conviction, and still less of bringing into conformity with the external gloss the inner splendor of a right and unsullied conscience, that recognizes and performs all its duties under the eye of God. We know how much Our Divine Savior detested this empty pharisaic show, He Who wished that all should adore the Father “in spirit and in truth.”[24] The Catholic who does not live really and sincerely according to the Faith he professes will not long be master of himself in these days when the winds of strife and persecution blow so fiercely, but will be swept away defenseless in this new deluge which threatens the world. And thus, while he is preparing his own ruin, he is exposing to ridicule the very name of Christian.

44. And here We wish, Venerable Brethren, to insist more particularly on two teachings of Our Lord which have a special bearing on the present condition of the human race: detachment from earthly goods and the precept of charity. “Blessed are the poor in spirit” were the first words that fell from the lips of the Divine Master in His sermon on the mount.[25] This lesson is more than ever necessary in these days of materialism athirst for the goods and pleasures of this earth. All Christians, rich or poor, must keep their eye fixed on heaven, remembering that “we have not here a lasting city, but we seek one that is to come.”[26] The rich should not place their happiness in things of earth nor spend their best efforts in the acquisition of them. Rather, considering themselves only as stewards of their earthly goods, let them be mindful of the account they must render of them to their Lord and Master, and value them as precious means that God has put into their hands for doing good; let them not fail, besides, to distribute of their abundance to the poor, according to the evangelical precept.[27] Otherwise there shall be verified of them and their riches the harsh condemnation of St. James the Apostle: “Go to now, ye rich men; weep and howl in your miseries which shall come upon you. Your riches are corrupted, and your garments are moth-eaten; your gold and silver is cankered; and the rust of them shall be for a testimony against you and shall eat your flesh like fire. You have stored up to yourselves wrath against the last days. . .”[28]

45. But the poor too, in their turn, while engaged, according to the laws of charity and justice, in acquiring the necessities of life and also in bettering their condition, should always remain “poor in spirit,”[29] and hold spiritual goods in higher esteem than earthly property and pleasures. Let them remember that the world will never be able to rid itself of misery, sorrow and tribulation, which are the portion even of those who seem most prosperous. Patience, therefore, is the need of all, that Christian patience which comforts the heart with the divine assurance of eternal happiness. “Be patient, therefore, brethren,” we repeat with St. James, “until the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, patiently bearing until he receive the early and the later rain. Be you therefore also patient and strengthen your hearts, for the coming of the Lord is at hand.”[30] Only thus will be fulfilled the consoling promise of the Lord: “Blessed are the poor!” These words are no vain consolation, a promise as empty as those of the Communists. They are the words of life, pregnant with a sovereign reality. They are fully verified here on earth, as well as in eternity. Indeed, how many of the poor, in anticipation of the Kingdom of Heaven already proclaimed their own: “for yours is the Kingdom of Heaven,”[31] find in these words a happiness which so many of the wealthy, uneasy with their riches and ever thirsting for more, look for in vain!

46. Still more important as a remedy for the evil we are considering, or certainly more directly calculated to cure it, is the precept of charity. We have in mind that Christian charity, “patient and kind,”[32] which avoids all semblance of demeaning paternalism, and all ostentation; that charity which from the very beginning of Christianity won to Christ the poorest of the poor, the slaves. And We are grateful to all those members of charitable associations, from the conferences of St. Vincent de Paul to the recent great relief organizations, which are perseveringly practicing the spiritual and corporal works of mercy. The more the working men and the poor realize what the spirit of love animated by the virtue of Christ is doing for them, the more readily will they abandon the false persuasion that Christianity has lost its efficacy and that the Church stands on the side of the exploiters of their labor.

47. But when on the one hand We see thousands of the needy, victims of real misery for various reasons beyond their control, and on the other so many round about them who spend huge sums of money on useless things and frivolous amusement, We cannot fail to remark with sorrow not only that justice is poorly observed, but that the precept of charity also is not sufficiently appreciated, is not a vital thing in daily life. We desire therefore, Venerable Brethren, that this divine precept, this precious mark of identification left by Christ to His true disciples, be ever more fully explained by pen and word of mouth; this precept which teaches us to see in those who suffer Christ Himself, and would have us love our brothers as Our Divine Savior has loved us, that is, even at the sacrifice of ourselves, and, if need be, of our very life. Let all then frequently meditate on those words of the final sentence, so consoling yet so terrifying, which the Supreme Judge will pronounce on the day of the Last Judgment: “Come, ye blessed of my Father . . . for I was hungry and you gave me to eat; I was thirsty and you gave me to drink . . . Amen, I say to you, as long as you did it to one of these my least brethren you did it to me.”[33] And the reverse: “Depart from me, you cursed, into everlasting fire . . . for I was hungry and you gave me not to eat; I was thirsty and you gave me not to drink . . . Amen, I say to you, as long as you did it not to one of these least, neither did you do it to me.”[34]

48. To be sure of eternal life, therefore, and to be able to help the poor effectively, it is imperative to return to a more moderate way of life, to renounce the joys, often sinful, which the world today holds out in such abundance; to forget self for love of the neighbor. There is a divine regenerating force in this “new precept” (as Christ called it) of Christian charity.[35] Its faithful observance will pour into the heart an inner peace which the world knows not, and will finally cure the ills which oppress humanity.

49. But charity will never be true charity unless it takes justice into constant account. The Apostle teaches that “he that loveth his neighbor hath fulfilled the law” and he gives the reason: “For, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal . . . and if there be any other commandment, it is comprised in this word: Thou shalt love thy neighbor as thyself.”[36] According to the Apostle, then, all the commandments, including those which are of strict justice, as those which forbid us to kill or to steal, may be reduced to the single precept of true charity. From this it follows that a “charity” which deprives the workingman of the salary to which he has a strict title in justice, is not charity at all, but only its empty name and hollow semblance. The wage-earner is not to receive as alms what is his due in justice. And let no one

attempt with trifling charitable donations to exempt himself from the great duties imposed by justice. Both justice and charity often dictate obligations touching on the same subject-matter, but under different aspects; and the very dignity of the workingman makes him justly and acutely sensitive to the duties of others in his regard. 50. Therefore We turn again in a special way to you, Christian employers and industrialists, whose problem is often so difficult for the reason that you are saddled with the heavy heritage of an unjust economic regime whose ruinous influence has been felt through many generations. We bid you be mindful of your responsibility. It is unfortunately true that the manner of acting in certain Catholic circles has done much to shake the faith of the working-classes in the religion of Jesus Christ. These groups have refused to understand that Christian charity demands the recognition of certain rights due to the workingman, which the Church has explicitly acknowledged. What is to be thought of the action of those Catholic employers who in one place succeeded in preventing the reading of Our Encyclical *Quadragesimo Anno* in their local churches? Or of those Catholic industrialists who even to this day have shown themselves hostile to a labor movement that We Ourselves recommended? Is it not deplorable that the right of private property defended by the Church should so often have been used as a weapon to defraud the workingman of his just salary and his social rights?

51. In reality, besides commutative justice, there is also social justice with its own set obligations, from which neither employers nor workingmen can escape. Now it is of the very essence of social justice to demand for each individual all that is necessary for the common good. But just as in the living organism it is impossible to provide for the good of the whole unless each single part and each individual member is given what it needs for the exercise of its proper functions, so it is impossible to care for the social organism and the good of society as a unit unless each single part and each individual member — that is to say, each individual man in the dignity of his human personality — is supplied with all that is necessary for the exercise of his social functions. If social justice be satisfied, the result will be an intense activity in economic life as a whole, pursued in tranquillity and order. This activity will be proof of the health of the social body, just as the health of the human body is recognized in the undisturbed regularity and perfect efficiency of the whole organism.

52. But social justice cannot be said to have been satisfied as long as workingmen are denied a salary that will enable them to secure proper sustenance for themselves and for their families; as long as they are denied the opportunity of acquiring a modest fortune and forestalling the plague of universal pauperism; as long as they cannot make suitable provision through public or private insurance for old age, for periods of illness and unemployment. In a word, to repeat what has been said in Our Encyclical *Quadragesimo Anno*: “Then only will the economic and social order be soundly established and attain its ends, when it offers, to all and to each, all those goods which the wealth and resources of nature, technical science and the corporate organization of social affairs can give. These goods should be sufficient to supply all necessities and reasonable comforts, and to uplift men to that higher standard of life which, provided it be used with prudence, is not only not a hindrance but is of singular help to virtue.”[37]

53. It happens all too frequently, however, under the salary system, that individual employers are helpless to ensure justice unless, with a view to its practice, they organize institutions the object of which is to prevent competition incompatible with fair treatment for the workers. Where this is true, it is the duty of contractors and employers to support and promote such necessary organizations as normal instruments enabling them to fulfill their obligations of justice. But the laborers too must be mindful of their duty to love and deal fairly with their employers, and persuade themselves that there is no better means of safeguarding their own interests.

54. If, therefore, We consider the whole structure of economic life, as We have already pointed out in Our Encyclical *Quadragesimo Anno*, the reign of mutual collaboration between justice and charity in social-economic relations can only be achieved by a body of professional and inter professional organizations, built on solidly Christian foundations, working together to effect, under forms adapted to different places and circumstances, what has been called the Corporation .

55. To give to this social activity a greater efficacy, it is necessary to promote a wider study of social problems in the light of the doctrine of the Church and under the aegis of her constituted authority. If the manner of acting of some Catholics in the social-economic field has left much to be desired, this has often come about because they have not known and pondered sufficiently the teachings of the Sovereign Pontiffs on these questions. Therefore, it is of the utmost importance to foster in

all classes of society an intensive program of social education adapted to the varying degrees of intellectual culture. It is necessary with all care and diligence to procure the widest possible diffusion of the teachings of the Church, even among the working-classes. The minds of men must be illuminated with the sure light of Catholic teaching, and their wills must be drawn to follow and apply it as the norm of right living in the conscientious fulfillment of their manifold social duties. Thus they will oppose that incoherence and discontinuity in Christian life which We have many times lamented. For there are some who, while exteriorly faithful to the practice of their religion, yet in the field of labor and industry, in the professions, trade and business, permit a deplorable cleavage in their conscience, and live a life too little in conformity with the clear principles of justice and Christian charity. Such lives are a scandal to the weak, and to the malicious a pretext to discredit the Church.

56. In this renewal the Catholic Press can play a prominent part. Its foremost duty is to foster in various attractive ways an ever better understanding of social doctrine. It should, too, supply accurate and complete information on the activity of the enemy and the means of resistance which have been found most effective in various quarters. It should offer useful suggestions and warn against the insidious deceits with which Communists endeavor, all too successfully, to attract even men of good faith.

57. On this point We have already insisted in Our Allocution of May 12th of last year, but We believe it to be a duty of special urgency, Venerable Brethren, to call your attention to it once again. In the beginning Communism showed itself for what it was in all its perversity; but very soon it realized that it was thus alienating the people. It has therefore changed its tactics, and strives to entice the multitudes by trickery of various forms, hiding its real designs behind ideas that in themselves are good and attractive. Thus, aware of the universal desire for peace, the leaders of Communism pretend to be the most zealous promoters and propagandists in the movement for world amity. Yet at the same time they stir up a class-warfare which causes rivers of blood to flow, and, realizing that their system offers no internal guarantee of peace, they have recourse to unlimited armaments. Under various names which do not suggest Communism, they establish organizations and periodicals with the sole purpose of carrying their ideas into quarters otherwise inaccessible. They try perfidiously to worm their way even into professedly Catholic and religious organizations. Again, without receding an inch from their subversive principles, they invite Catholics to collaborate with them in the realm of so-called humanitarianism and charity; and at times even make proposals that are in perfect harmony with the Christian spirit and the doctrine of the Church. Elsewhere they carry their hypocrisy so far as to encourage the belief that Communism, in countries where faith and culture are more strongly entrenched, will assume another and much milder form. It will not interfere with the practice of religion. It will respect liberty of conscience. There are some even who refer to certain changes recently introduced into soviet legislation as a proof that Communism is about to abandon its program of war against God.

58. See to it, Venerable Brethren, that the Faithful do not allow themselves to be deceived! Communism is intrinsically wrong, and no one who would save Christian civilization may collaborate with it in any undertaking whatsoever. Those who permit themselves to be deceived into lending their aid towards the triumph of Communism in their own country, will be the first to fall victims of their error. And the greater the antiquity and grandeur of the Christian civilization in the regions where Communism successfully penetrates, so much more devastating will be the hatred displayed by the godless.

59. But “unless the Lord keep the city, he watcheth in vain that keepeth it.”[38] And so, as a final and most efficacious remedy, We recommend, Venerable Brethren, that in your dioceses you use the most practical means to foster and intensify the spirit of prayer joined with Christian penance. When the Apostles asked the Savior why they had been unable to drive the evil spirit from a demoniac, Our Lord answered: “This kind is not cast out but by prayer and fasting.”[39] So, too, the evil which today torments humanity can be conquered only by a world-wide crusade of prayer and penance. We ask especially the Contemplative Orders, men and women, to redouble their prayers and sacrifices to obtain from heaven efficacious aid for the Church in the present struggle. Let them implore also the powerful intercession of the Immaculate Virgin who, having crushed the head of the serpent of old, remains the sure protectress and invincible “Help of Christians.”

60. To apply the remedies thus briefly indicated to the task of saving the world as We have traced it above, Jesus Christ, our Divine King, has chosen priests as the first-line ministers and messengers of His gospel. Theirs is the duty, assigned to

them by a special vocation, under the direction of their Bishops and in filial obedience to the Vicar of Christ on earth, of keeping alight in the world the torch of Faith, and of filling the hearts of the Faithful with that supernatural trust which has aided the Church to fight and win so many other battles in the name of Christ: “This is the victory which overcometh the world, our Faith.”[40]

61. To priests in a special way We recommend anew the oft-repeated counsel of Our Predecessor, Leo XIII, to go to the workingman. We make this advice Our own, and faithful to the teachings of Jesus Christ and His Church, We thus complete it: “Go to the workingman, especially where he is poor; and in general, go to the poor.” The poor are obviously more exposed than others to the wiles of agitators who, taking advantage of their extreme need, kindle their hearts to envy of the rich and urge them to seize by force what fortune seems to have denied them unjustly. If the priest will not go to the workingman and to the poor, to warn them or to disabuse them of prejudice and false theory, they will become an easy prey for the apostles of Communism .

62. Indisputably much has been done in this direction, especially after the publication of the Encyclicals *Rerum Novarum* and *Quadragesimo Anno*. We are happy to voice Our paternal approval of the zealous pastoral activity manifested by so many Bishops and priests who have with due prudence and caution been planning and applying new methods of apostolate more adapted to modern needs. But for the solution of our present problem, all this effort is still inadequate. When our country is in danger, everything not strictly necessary, everything not bearing directly on the urgent matter of unified defense, takes second place. So we must act in today’s crisis. Every other enterprise, however attractive and helpful, must yield before the vital need of protecting the very foundation of the Faith and of Christian civilization. Let our parish priest, therefore, while providing of course for the normal needs of the Faithful, dedicate the better part of their endeavors and their zeal to winning back the laboring masses to Christ and to His Church. Let them work to infuse the Christian spirit into quarters where it is least at home. The willing response of the masses, and results far exceeding their expectations, will not fail to reward them for their strenuous pioneer labor. This has been and continues to be our experience in Rome and in other capitals, where zealous parish communities are being formed as new churches are built in the suburban districts, and real miracles are being worked in the conversion of people whose hostility to religion has been due solely to the fact that they did not know it.

63. But the most efficacious means of apostolate among the poor and lowly is the priest’s example, the practice of all those sacerdotal virtues which We have described in Our Encyclical *Ad Catholici Sacerdotii*. [41] Especially needful, however, for the present situation is the shining example of a life which is humble, poor and disinterested, in imitation of a Divine Master Who could say to the world with divine simplicity: “The foxes have holes and the birds of the air nests, but the Son of Man hath not where to lay His head.” [42] A priest who is really poor and disinterested in the Gospel sense may work among his flock marvels recalling a Saint Vincent de Paul, a Cure of Ars, a Cottolengo, a Don Bosco and so many others; while an avaricious and selfish priest, as We have noted in the above mentioned Encyclical, even though he should not plunge with Judas to the abyss of treason, will never be more than empty “sounding brass” and useless “tinkling cymbal.” [43] Too often, indeed, he will be a hindrance rather than an instrument of grace in the midst of his people. Furthermore, where a secular priest or religious is obliged by his office to administer temporal property, let him remember that he is not only to observe scrupulously all that charity and justice prescribe, but that he has a special obligation to conduct himself in very truth as a father of the poor.

64. After this appeal to the clergy, We extend Our paternal invitation to Our beloved sons among the laity who are doing battle in the ranks of Catholic Action. On another occasion [44] We have called this movement so dear to Our heart “a particularly providential assistance” in the work of the Church during these troublous times. Catholic Action is in effect a social apostolate also, inasmuch as its object is to spread the Kingdom of Jesus Christ not only among individuals, but also in families and in society. It must, therefore, make it a chief aim to train its members with special care and to prepare them to fight the battles of the Lord. This task of formation, now more urgent and indispensable than ever, which must always precede direct action in the field, will assuredly be served by study-circles, conferences, lecture-courses and the various other activities undertaken with a view to making known the Christian solution of the social problem.

65. The militant leaders of Catholic Action thus properly prepared and armed, will be the first and immediate apostles of their fellow workmen. They will be an invaluable aid to the priest in carrying the torch of truth, and in relieving grave spiritual and material suffering, in many sectors where inveterate anti-clerical prejudice or deplorable religious indifference has proved a constant obstacle to the pastoral activity of God's ministers. In this way they will collaborate, under the direction of especially qualified priests, in that work of spiritual aid to the laboring classes on which We set so much store, because it is the means best calculated to save these, Our beloved children, from the snares of Communism.

66. In addition to this individual apostolate which, however useful and efficacious, often goes unheralded, Catholic Action must organize propaganda on a large scale to disseminate knowledge of the fundamental principles on which, according to the Pontifical documents, a Christian Social Order must build.

67. Ranged with Catholic Action are the groups which We have been happy to call its auxiliary forces. With paternal affection We exhort these valuable organizations also to dedicate themselves to the great mission of which We have been treating, a cause which today transcends all others in vital importance.

68. We are thinking likewise of those associations of workmen, farmers, technicians, doctors, employers, students and others of like character, groups of men and women who live in the same cultural atmosphere and share the same way of life. Precisely these groups and organizations are destined to introduce into society that order which We have envisaged in Our Encyclical *Quadragesimo Anno*, and thus to spread in the vast and various fields of culture and labor the recognition of the Kingdom of Christ.

69. Even where the State, because of changed social and economic conditions, has felt obliged to intervene directly in order to aid and regulate such organizations by special legislative enactments, supposing always the necessary respect for liberty and private initiative, Catholic Action may not urge the circumstance as an excuse for abandoning the field. Its members should contribute prudently and intelligently to the study of the problems of the hour in the light of Catholic doctrine. They should loyally and generously participate in the formation of the new institutions, bringing to them the Christian spirit which is the basic principle of order wherever men work together in fraternal harmony.

70. Here We should like to address a particularly affectionate word to Our Catholic workingmen, young and old. They have been given, perhaps as a reward for their often heroic fidelity in these trying days, a noble and an arduous mission. Under the guidance of their Bishops and priests, they are to bring back to the Church and to God those immense multitudes of their brother-workmen who, because they were not understood or treated with the respect to which they were entitled, in bitterness have strayed far from God. Let Catholic workingmen show these their wandering brethren by word and example that the Church is a tender Mother to all those who labor and suffer, and that she has never failed, and never will fail, in her sacred maternal duty of protecting her children. If this mission, which must be fulfilled in mines, in factories, in shops, wherever they may be laboring, should at times require great sacrifices, Our workmen will remember that the Savior of the world has given them an example not only of toil but of self immolation.

71. To all Our children, finally, of every social rank and every nation, to every religious and lay organization in the Church, We make another and more urgent appeal for union. Many times Our paternal heart has been saddened by the divergencies — often idle in their causes, always tragic in their consequences — which array in opposing camps the sons of the same Mother Church. Thus it is that the radicals, who are not so very numerous, profiting by this discord are able to make it more acute, and end by pitting Catholics one against the other. In view of the events of the past few months, Our warning must seem superfluous. We repeat it nevertheless once more, for those who have not understood, or perhaps do not desire to understand. Those who make a practice of spreading dissension among Catholics assume a terrible responsibility before God and the Church.

72. But in this battle joined by the powers of darkness against the very idea of Divinity, it is Our fond hope that, besides the host which glories in the name of Christ, all those — and they comprise the overwhelming majority of mankind — who still believe in God and pay Him homage may take a decisive part. We therefore renew the invitation extended to them five

years ago in Our Encyclical *Caritate Christi*, invoking their loyal and hearty collaboration “in order to ward off from mankind the great danger that threatens all alike.” Since, as We then said, “belief in God is the unshakable foundation of all social order and of all responsibility on earth, it follows that all those who do not want anarchy and terrorism ought to take energetic steps to prevent the enemies of religion from attaining the goal they have so brazenly proclaimed to the world.”[45]

73. Such is the positive task, embracing at once theory and practice, which the Church undertakes in virtue of the mission, confided to her by Christ, of constructing a Christian society, and, in our own times, of resisting unto victory the attacks of Communism. It is the duty of the Christian State to concur actively in this spiritual enterprise of the Church, aiding her with the means at its command, which although they be external devices, have nonetheless for their prime object the good of souls.

74. This means that all diligence should be exercised by States to prevent within their territories the ravages of an anti-God campaign which shakes society to its very foundations. For there can be no authority on earth unless the authority of the Divine Majesty be recognized; no oath will bind which is not sworn in the Name of the Living God. We repeat what We have said with frequent insistence in the past, especially in Our Encyclical *Caritate Christi*: “How can any contract be maintained, and what value can any treaty have, in which every guarantee of conscience is lacking? And how can there be talk of guarantees of conscience when all faith in God and all fear of God have vanished? Take away this basis, and with it all moral law falls, and there is no remedy left to stop the gradual but inevitable destruction of peoples, families, the State, civilization itself.”[46]

75. It must likewise be the special care of the State to create those material conditions of life without which an orderly society cannot exist. The State must take every measure necessary to supply employment, particularly for the heads of families and for the young. To achieve this end demanded by the pressing needs of the common welfare, the wealthy classes must be induced to assume those burdens without which human society cannot be saved nor they themselves remain secure. However, measures taken by the State with this end in view ought to be of such a nature that they will really affect those who actually possess more than their share of capital resources, and who continue to accumulate them to the grievous detriment of others.

76. The State itself, mindful of its responsibility before God and society, should be a model of prudence and sobriety in the administration of the commonwealth. Today more than ever the acute world crisis demands that those who dispose of immense funds, built up on the sweat and toil of millions, keep constantly and singly in mind the common good. State functionaries and all employees are obliged in conscience to perform their duties faithfully and unselfishly, imitating the brilliant example of distinguished men of the past and of our own day, who with unremitting labor sacrificed their all for the good of their country. In international trade-relations let all means be sedulously employed for the removal of those artificial barriers to economic life which are the effects of distrust and hatred. All must remember that the peoples of the earth form but one family in God.

77. At the same time the State must allow the Church full liberty to fulfill her divine and spiritual mission, and this in itself will be an effectual contribution to the rescue of nations from the dread torment of the present hour. Everywhere today there is an anxious appeal to moral and spiritual forces; and rightly so, for the evil we must combat is at its origin primarily an evil of the spiritual order. From this polluted source the monstrous emanations of the communistic system flow with satanic logic. Now, the Catholic Church is undoubtedly preeminent among the moral and religious forces of today. Therefore the very good of humanity demands that her work be allowed to proceed unhindered.

78. Those who act otherwise, and at the same time fondly pretend to attain their objective with purely political or economic means, are in the grip of a dangerous error. When religion is banished from the school, from education and from public life, when the representatives of Christianity and its sacred rites are held up to ridicule, are we not really fostering the materialism which is the fertile soil of Communism.? Neither force, however well organized it be, nor earthly ideals however lofty or noble, can control a movement whose roots lie in the excessive esteem for the goods of this world.

79. We trust that those rulers of nations, who are at all aware of the extreme danger threatening every people today, may be more and more convinced of their supreme duty not to hinder the Church in the fulfillment of her mission. This is the more imperative since, while this mission has in view man's happiness in heaven, it cannot but promote his true felicity in time.

80. We cannot conclude this Encyclical Letter without addressing some words to those of Our children who are more or less tainted with the Communist plague. We earnestly exhort them to hear the voice of their loving Father. We pray the Lord to enlighten them that they may abandon the slippery path which will precipitate one and all to ruin and catastrophe, and that they recognize that Jesus Christ, Our Lord, is their only Savior: "For there is no other name under heaven given to man, whereby we must be saved." [47]

81. To hasten the advent of that "peace of Christ in the kingdom of Christ" [48] so ardently desired by all, We place the vast campaign of the Church against world Communism under the standard of St. Joseph, her mighty Protector. He belongs to the working-class, and he bore the burdens of poverty for himself and the Holy Family, whose tender and vigilant head he was. To him was entrusted the Divine Child when Herod loosed his assassins against Him. In a life of faithful performance of everyday duties, he left an example for all those who must gain their bread by the toil of their hands. He won for himself the title of "The Just," serving thus as a living model of that Christian justice which should reign in social life.

82. With eyes lifted on high, our Faith sees the new heavens and the new earth described by Our first Predecessor, St. Peter. [49] While the promises of the false prophets of this earth melt away in blood and tears, the great apocalyptic prophecy of the Redeemer shines forth in heavenly splendor: "Behold, I make all things new." [50]

Venerable Brethren, nothing remains but to raise Our paternal hands to call down upon you, upon your clergy and people, upon the whole Catholic family, the Apostolic Benediction.

Given at Rome, at St. Peter's, on the feast of St. Joseph, patron of the universal Church, on the 19th of March, 1937, the 16th year of our Pontificate.

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26. *Hebrews*, XIII, 14.
27. *St. Luke*, XI, 41.
28. *St. James*, V, 1-3.
29. *St. Matthew*, V, 3.
30. *St. James*, V, 7, 8.
31. *St. Luke*, VI, 20.
32. *I Corinthians*, XIII, 4.
33. *St. Matthew*, XXV, 34-40.
34. *St. Matthew*, XXV, 41-45.
35. *St. John*, XIII, 34.
36. *Romans*, XIII, 8, 9.
37. *Encycl. Quadragesimo Anno*, May 15, 1931 (A.A.S., Vol. XXIII, 1931, p. 202).
38. *Psalms*, CXXVI, 1.
39. *St. Matthew*, XVII, 20
40. *I Epist. St. John*, V, 4.
41. *Dec. 20, 1935*, A.A.S., vol. XXVIII (1936), pp. 5-53.
42. *St. Matthew*, VIII, 20.
43. *I Corinthians*, XIII, 1.
44. *May 12, 1936*.
45. *Encycl. Caritate Christi*, May 3, 1932 (A.A.S., vol. XXIV, p. 184).
46. *Encycl. Caritate Christi*, May 3, 1932 (A.A.S., vol. XX-IV, 1932, p. 190).
47. *Acts*, IV, 12.
48. *Encycl. Ubi Arcano*, Dec. 23, 1922 (A.A.S., Vol. XIV, 1922, p. 691).
49. *II Epist. St. Peter*, III, 13; cf. *Isaias*, LXV, 17 and LXVI, 22; *Apoc.*, XXI, 1.
50. *Apoc.* XXI, 5.

Ecclesiam Dei. On St. Jehosophat. Pope Pius XI - 1923

To Our Venerable Brethren the Patriarchs, Primate, Archbishops, Bishops, and other Ordinaries in Peace and Communion with the Apostolic See.

The Church of God, by a wondrous act of Divine Providence, was so fashioned as to become in the fullness of time an immense family which embraces all men. The Church possesses—a fact known to all—as one of its visible marks, impressed on it by God, that of a world-wide unity. Christ, Our Lord, not only entrusted to His Apostles and, to them alone, the mission which He had received from His Father when he said: “All power is given to me in heaven and in earth. Going therefore, teach ye all nations;” (Matt. xxvii, 18, 19) He also wished the College of Apostles to possess perfect unity, a unity based on a twofold and well-knit bond, one bond internal, that of the selfsame faith and charity which is “poured forth in our hearts by the Holy Ghost” (Romans v, 5); the other external, that of the rule of one of the Apostles over all the others, for He conferred upon Peter a primacy over the Apostles as a perpetual principle and visible foundation for the Church’s unity. At the close of His mortal life, he impressed upon the Apostles in the strongest possible terms the supreme need of this unity. (John xvii, 11, 21, 22) In His last soul-stirring prayer he asked His Father for this unity and His prayer was heard: “He was heard for his reverence.” (Hebrews v, 7)

2. The Church was born in unity and grew into “a single body,” vigorous, animated by a single soul, of which “the head is Christ from whom the whole body is compacted and fitly joined together.” (Ephesians iv, 15, 16) Of this body, following the reasoning of St. Paul, He is the visible head who takes the place of Christ here upon earth, the Roman Pontiff. In him, as the successor of St. Peter, the words of Christ are being forever fulfilled: “Upon this rock I will build my Church.” (Matt. xvi, 18) And the Pope who, down the ages, exercises the office which was bestowed upon Peter never ceases to confirm in the Faith, whenever it is necessary, his brethren and to feed all the sheep and lambs of the Master’s flock.

3. No prerogative of the Church has been assailed more bitterly by “the enemy” than this unity of government, by means of which the “unity of the Spirit” is joined “in the bond of peace.” (Ephesians iv, 3) It is quite true that the enemy has never, and never will, prevail against the Church. He has, however, succeeded in wresting from her bosom many of her children, and in some cases, even whole nations. These great losses were brought about in many instances by the wars which divided nations, by the enactment of laws inimical to the interests of religion and of virtue, or by an unbridled love for the passing goods of this world.

4. The greatest and most deplorable defection of all was the separation of the Greeks from the unity of the Church Universal. The Councils of Lyons and Florence held out hopes of healing this breach; these hopes were illusory. The schism was renewed and has lasted to the present day, with enormous injury to souls. By this great schism the Eastern Slavs, together with other nations, were also led astray and lost to the Faith, although it must be acknowledged that they remained longer in communion with the Church than many of their neighbors. As is well known, they maintained relations of one kind or another with this Apostolic See even after the schism of Michael Caerularius-relations which, despite the fact that they were interrupted by the invasions of the Tartars and Mongols, were resumed afterward and continued until they were brought to an end by the rebellious hard-headedness of their rulers.

5. On their side the Roman Pontiffs left nothing undone to bring back these peoples to the unity of the Church. Some popes even made the salvation of the Eastern Slavs one of the most important purposes of their pontificates. Thus, Gregory XII, at the request of the son of the king who happened to be in Rome, sent a most gracious letter (Migne, Pat. Lat. col. 425, t. 148, Ep. Book 2, Letter 74) containing good wishes for every heavenly blessing to his father, the Prince of Kiev, “Dimitry, King of the Russians, and to the Queen, his consort,” at the beginning of their reign. Honorius III sent his legates to the City of Novogrodek and Gregory IX repeated this gracious act. Not long afterward Innocent IV sent as his legate, a man of noble and strong character, Giovanni di Pian Carpino, one of the most famous Franciscans then living. The good results of such loving solicitude on the part of Our Predecessors began to appear in the year 1225 when concord and unity were restored between the two parties. To commemorate this event the Papal Legate, the Abbot Opizone, in the name and by the authority of the Pope himself, crowned with all solemnity Daniel, the son of Romano. Following this act, in accordance with the venerable traditions and ancient customs of the Eastern Slavs, Isidore, Metropolitan of Kiev and Moscow, Cardinal of the Holy Roman Church, promised at the Council of Florence, in the name and speaking the language of his compatriots, to preserve holy and inviolate Catholic unity in communion with the Holy See.

6. This union with Kiev, which had thus been restored, endured for many years. The political disturbances at the beginning of the sixteenth century again brought about an interruption of relations. These relations, however, were happily resumed in 1595, and in the following year, at the Treaty of Brest, unity was solemnly proclaimed due to the efforts of the Metropolitan of Kiev and of other Ruthenian bishops. Clement VIII received these bishops with deep affection, to which he gave expression in the Constitution *Magnus Dominus*, where he asked that all the faithful render thanks to God “who always thinks thoughts of peace and wishes all men to be saved and to come to a knowledge of the truth.”

7. In order that this unity and concord might be perpetuated forever, God, in His supreme providence consecrated it, so to speak, by the seal of sanctity and of martyrdom. The great privilege of being both a saint and martyr belongs to Josaphat, Archbishop of Polotsk, of the Eastern Slavic Rite, who is rightly looked upon as the glory and support of the Eastern Slavs. Certainly it would be difficult to discover another man who has brought greater luster to his people or who has done more for their eternal welfare than he, their pastor and apostle. This is particularly evidenced by the fact that he shed his very blood in order to preserve the unity of Holy Church.

8. On the occasion of the Third Centenary of his glorious martyrdom which is at hand, it gives Us great pleasure to call again to your memory the name of this hero in order that Our Lord, in answer to the prayers of his many fervent children, “may awaken in His Church that spirit which filled the blessed martyr and bishop Josaphat, who gave his life for his sheep.” (Office of St. Josaphat) As zeal for the unity of the Church increases among the faithful, so in the same ratio the work which he had so much at heart will increase, until the time shall come when the promise of Christ, as well as the desire of all His Saints, will be fulfilled, and there will be “one fold and one shepherd.” (John x, 16)

9. Our Saint was born of schismatic parents but was baptized validly and received the name of John. From his earliest years he lived a saintly life. Although he was much impressed by the splendors of the Slavic liturgy, he always sought therein first and foremost the truth and glory of God. Because of this, and not because he was impressed by arguments, even as a child he turned towards communion with the Ecumenical, that is, the Catholic Church. Of this Church he always considered himself a member because of the valid baptism which he had received. What is more, he felt himself called by a special Providence to re-establish everywhere the holy unity of the Church. He was quick to realize that the cause of unity would be greatly served by the return to the Catholic Church of those who followed the Eastern Slavic Rite and of the Basilian monks. To further this end he himself in 1604 joined the Monks of St. Basil, and changed his name from John to that of Josaphat. As a monk, he consecrated himself body and soul to the practice of every virtue, and particularly to the virtues of mercy and penance. At all times he manifested a truly singular love for the Cross, a love which he had learned in his childhood by constant meditation on Jesus Crucified.

10. The Metropolitan of Kiev, Joseph Velamin Rutsky, who was also archimandrite of this monastery, tells us that Josaphat “in a short time made such progress in the monastic life that he could have become the master of the other monks.” Almost immediately after his ordination, Josaphat found himself elected archimandrite and head of the monastery. In the government of the community he strove not only to protect and to defend the temporalities of the monastery and of the church attached to it against the assaults which were being made against them, but also, having found out that these holy places had been practically abandoned by the faithful, did all within his power to have the Christian people frequent them once again. At the same time, having greatly at heart the reunion of his compatriots with the Chair of Peter, he sought to discover arguments which would help to promote and to make secure this union. For this reason he studied principally the liturgical books which the Orientals and even the Schismatics use, according to the regulations laid down by the Holy Fathers of the Church.

11. Having thus prepared himself well, he began firmly but with kindness to plead the cause of the restoration of unity. His success was immediate, so much so that even his adversaries bestowed upon him the title “winner of souls.” Marvelous in truth was the number of souls which he led back to the unity of the Fold of Jesus Christ, made up of all classes, peasants, merchants, nobles, prefects, and governors of provinces—a fact which is narrated by Sokolinski of Polotsk, by Tyszhkievich of Novogrodek, and by Mieleczko of Smolensk. After he was appointed bishop of Polotsk he extended greatly the field of his apostolate, an apostolate which could not but bring about extraordinary results due to the example which he gave of a life of inviolate chastity, poverty, and frugality joined with such openhandedness toward the poor that he even went to the length of pawning his own *omophorion* in order to care for their needs.

12. Our Saint, however, always remained strictly within the confines of religious work, never mixing in politics, despite the fact that more than once he was earnestly solicited to take sides with one or other political faction. As a holy bishop, he strove zealously, both by his writings and his sermons, to make known the truth at all times. In addition to his preaching he published a number of volumes written in a popular style on such subjects as the primacy of Peter, the baptism of St. Vladimir, an apology of Catholic unity, a catechism which followed the methods of St. Peter Canisius, and many other similar works. Furthermore, he occupied himself much in exhorting both the secular and regular clergy to a higher appreciation of their holy office. With their zealous and sincere co-operation, which he had inspired, he succeeded in having the people, after they had been instructed in Christian doctrine and nourished by the preaching of the word of God in a way adapted to their peculiar needs, frequent the Sacraments and the functions of the sacred liturgy, with the result that they, too, began to adopt a way of life more and more conformable to their beliefs. Thus, having first of all succeeded in spreading about widely the spirit of God, St. Josaphat was in a position to make secure the work for Christian unity to which he had dedicated his life. This work of consolidation, even of consecration, he achieved more by his martyrdom than by any other act, an ending to his life which he faced with enthusiasm and admirable greatness of soul.

13. He was convinced that he would be martyred, and often spoke of the possibility of such an event occurring. In one of his famous sermons he expressed a desire to be martyred; he prayed ardently to God for martyrdom as if it would be for him a singularly blessed gift. A few days before his death when he was warned of plots that were being laid against him, he said: “Lord, grant me the grace to shed my blood for the unity of the church and in behalf of obedience to the Holy See.”

On Sunday, November 13, 1623, his desire was realized. Surrounded by enemies who had gone in search of the Apostle of Unity, he went forth smiling and gladly to meet his fate. He asked them, following the example of his Lord and Master, not to harm the members of his household, and then gave himself into their hands. He was set upon and killed in a most barbarous fashion. Despite his wounds he did not cease till his dying breath to implore God's pardon for his murderers.

14. Great indeed were the fruits of this glorious martyrdom, especially among the Ruthenian bishops who knew how to draw from his death a living example of firmness and courage, as they themselves testified two months later in a letter sent to the Sacred Congregation of the Propaganda: "We too are ready, as one of our number has already done, to offer our life's blood for the Catholic religion." As a result of and almost immediately after this martyrdom, a great number of people, among whom were the very murderers of the Saint, returned to the bosom of the unity of the Church of Christ.

15. The blood of St. Josaphat even today, as it was three hundred years ago, is a very special pledge of peace, the seal of unity. We call it a very special pledge for the present times because those unhappy Slavic provinces, torn by disturbances of all kinds and by insurrections, have been empurpled with the blood spilt in the terrible and inhuman wars of our own days. In truth, it seems to us that We hear the voice of that blood "which speaketh better than that of Abel" (Hebrews xii, 24), that We behold Our martyr turning to his Slav brothers and calling out to them in the words of Jesus: "The sheep are without a shepherd. I have compassion on the multitude." Verily, sad is their condition, terrible their distress! Alas, the great number of exiles from their native land, what an awful carnage, what great loss of souls! Looking now as We do at the calamities which have fallen upon the Slavs, certainly greater than those which Our Saint wept over in his time, it is extremely difficult for Us to keep back the tears which well up from Our fatherly heart.

16. To do all We could to lighten this burden of sorrow We hastened to their assistance, thinking only of how best to extend help to the needy, not inspired by human motives, not even making any distinction between the needy themselves, except to assist those first who needed help most. We were greatly handicapped by Our meager resources and could not do everything that We wished. We were powerless, too, before the repeated offenses committed against truth and virtue, before the open contempt for every religious feeling and sentiment, before the persecution, bloody in some places, of the Christian people and of their bishops and priests.

17. The solemn commemoration of the Centenary of the illustrious Pastor of the Slavs is no small comfort to Us in the face of these great evils. It gives Us a happy occasion to demonstrate to all the Eastern Slavs the fatherly feelings which animate Us as well as an opportunity to place before them their return to the ecumenical unity of Holy Church as the source of all possible blessings.

18. We invite most sincerely the Schismatics to join with Us in this unity of the Church, and We desire also that all the faithful, following the teachings and in the footsteps of St. Josaphat, may strive, each according to his ability, to cooperate with Us towards the achievement of this purpose. May all realize, too, that unity is not so much promoted by discussions or by other artificial means, as by the example of a holy life and by good works, especially those dictated by charity towards our Slav brethren and all other Easterners. This, too, is the thought of the Apostle St. Paul when he writes: "Be of one mind, having the same charity, being of one accord, agreeing in sentiment. Let nothing be done through contention, neither by vain glory; but in humility, let each esteem others better than themselves: each one not considering the things that are his own, but those that are other men's," (Philippians ii, 2, 4).

19. To achieve this end, as it is necessary on the one hand for the Schismatic Easterners to lay aside their ancient prejudices and to seek really to know the true life of the Church, not attributing to the Roman Church the faults of mere individuals, faults which she is the first to condemn and seeks as well to correct; so the Latins, on their side, must strive to understand better and more profoundly the history and customs of the Easterners. It was because of an intimate knowledge of these facts that the apostolate of St. Josaphat turned out so successful.

20. It was the development of this purpose that also influenced Us to promote, in as far as We possibly could, the welfare of the Pontifical Oriental Institute which was founded by Our lately deceased predecessor, Benedict XV. We are convinced

that from a correct knowledge of the facts there will come a just appreciation of men and, at the same time, that upright spirit of goodwill which, when joined with love of Christ, cannot but assist greatly, God aiding, in the achievement of religious unity.

21. Filled with charity, each man will experience in himself that which was, under divine inspiration, taught by the Apostle: “There is no distinction of the Jew and the Greek: for the same is Lord over all, rich unto all that call upon him.” (Romans x, 12) What is much more important is that if men scrupulously obey the teachings of the same Apostle they will not only put aside their prejudices but will also conquer their vain suspicions of one another, their deceits and hatreds, in a word, all those animosities so contrary to the spirit of Christian love, which divide the nations one from another. Listen to what the Apostle St. Paul writes: “Lie not one to another: stripping yourselves of the old man with his deeds, and putting on the new, him who is renewed unto knowledge, according to the image of him that created him. Where there is neither Gentile nor Jew, circumcision nor uncircumcision, Barbarian nor Scythian, bond nor free. But Christ is all, and in all.” (Colossians iii, 9, 11)

22. If We begin in this way by reconciling individuals and nations with one another, there will come about at the same time unity for the Church, for then there shall return to her bosom all those who have separated from her, no matter what their motives for doing so may have been. The actual effecting of this unity will not be brought about by human effort, but only by the goodness of that God who “is not a respecter of persons” (Acts x, 34) and who “puts no difference between us and them.” (Acts xv, 9) In such a union, all nations, no matter what their race, their language, or their liturgy, will enjoy the selfsame rights, for the Roman Church has always and religiously respected and preserved these liturgies. She has even decreed that they must be used, and she has adorned herself with them as with precious garments, like “a queen . . . in gilded clothing; surrounded with variety.” (Psalms xlv, 10)

23. Since this communion of all the peoples of the earth in a world-wide unity is, above all things, the work of God, and therefore to be had only with the divine help and assistance, let us have recourse with all care to prayer, following in this both the teachings and example of St. Josaphat, who, in his apostolate for unity, trusted above all else in the power of prayer.

24. Under his guidance and patronage let us especially devote ourselves to honoring the Sacrament of the Eucharist, the pledge and chief cause of unity, that mystery of the Faith which, because of their belief, enabled the Eastern Slavs who, even while they were separated from the Roman Church jealously preserved their faith and love for it, to avoid the impieties of the worst heresies. From it, too, we may hope for those fruits which Holy Mother Church prays for in all confidence at the celebration of this August Mystery, that “God may deign to grant us the gifts of unity and peace, which are represented mystically under the offerings of bread and wine.” (Secret of Mass of Feast of Corpus Christi) United, let the Latins and Easterners implore, in the Holy Sacrifice of the Mass, this grace of God; the Easterners “praying to Our Lord for the unity of all,” the Latins praying the same Christ, Our Lord, that “taking into consideration the faith of His Church, He may deign to bring it peace and unity according to His Holy Will.”

25. Another bond which should serve to unite us with the Eastern Slavs is their truly singular devotion for the Blessed Virgin, Mother of God. This love for Mary at one and the same time cuts them off from many heretics and brings them closer to us. Our Saint, too, was conspicuous for his devotion to the Blessed Virgin and with childlike confidence trusted in her favor in his work for unity. He was accustomed to venerate with a special love, after the manner of Easterners, a small icon of the Blessed Virgin, Mother of God, a picture which is also held in great veneration by the Basilian monks and by the faithful of every rite, here in Rome where in the Church of SS. Sergius and Bacchus it is honored under the title of “Queen of the Pasture.” Let us therefore pray to her, our most loving Mother, and especially under this same title, that she may guide the steps of our Schismatic brethren toward the pastures of salvation, toward those pastures where Peter, living always in his successors, the Vicar of the Eternal pastor, feeds and rules the lambs and sheep of the Fold of Christ.

26. In conclusion, let us turn to all the saints of heaven and ask their intercession so that we may be granted this great grace. In particular, let us have recourse to those saints who were once celebrated among the Easterners for their wisdom and sanctity, and who are still celebrated because of the veneration and devotion of the people for them. And from among all

these saints, let us first call upon St. Josaphat that as he was during his lifetime a most strenuous champion of unity, so now before God may he promote and vigorously support the same holy purpose. We, too pray to him, using the selfsame humble words of Our Predecessor of immortal memory, Pius IX: “May God grant that thy blood, O St. Josaphat, which thou didst shed for the Church of Christ, be the pledge of union with this Apostolic See, a union for which thou always didst long, and which thou didst fervently implore day and night from the God of all Goodness and all Power. In order that this may one day come to be, We earnestly desire to have thee as an unfailing advocate before God and the Heavenly Court.”

As a pledge of divine favors and a testimony of Our good-will We bestow with all affection the Apostolic Blessing on you, Venerable Brothers, on your clergy, and on your people.

Given at Rome, at St. Peter’s, the twelfth day of November, in the year 1923, the second of Our Pontificate.

Ingravescentibus Malis. On the Rosary. Pope Pius XI - 1937

To the Venerable Brethren, Patriarchs, Primate, Archbishops, Bishops, and other Ordinaries in Peace and Communion with the Holy See.

More than once have We asserted — and We recently repeated this in the Encyclical Letter *Divini Redemptoris* (*Acta Ap. Sedis*, 1937, Vol. XXIX, p. 65) — that there is no remedy for the ever-growing evils of our times except a return to Our Lord Jesus Christ and to His most holy precepts. Truly, only He “hath the words of eternal life” (Cf. John, vi, 69), and individuals and society can only fall into immediate and miserable ruin if they ignore the majesty of God and repudiate His Law.

2. However, anyone who studies with diligence the records of the Catholic Church will easily recognize that the true patronage of the Virgin Mother of God is linked with all the annals of the Christian name. When, in fact, errors everywhere diffused were bent upon rending the seamless robe of the Church and upon throwing the Catholic world into confusion, our fathers turned with confident soul to her “alone who destroys all heresies in the world” (*Roman Breviary*), and the victory won through her brought the return of tranquillity.

3. When the impious Mohammedan power, trusting in its powerful fleet and war-hardened armies, threatened the peoples of Europe with ruin and slavery, then — upon the suggestion of the Sovereign Pontiff — the protection of the heavenly Mother was fervently implored and the enemy was defeated and his ships sunk. Thus the Faithful of every age, both in public misfortune and in private need, turn in supplication to Mary, the benignant, so that she may come to their aid and grant help and remedy against sorrows of body and soul. And never was her most powerful aid hoped for in vain by those who besought it with pious and trustful prayer.

4. But also in our day, dangers no less grave than in the past beset civil and religious society. In fact, because the supreme and eternal authority of God, which commands and forbids, is despised and completely repudiated by men, the result is that the consciousness of Christian duty is weakened, and that faith becomes tepid in souls or entirely lost, and his afterward affects and ruins the very basis of human society.

5. Thus on the one hand are seen citizens intent on an atrocious struggle among themselves because some are provided with abundant riches and others must gain bread for themselves and their dear ones by the sweat of their brows. Indeed, as we all know, in some regions the evil had reached such a pitch that it seeks to destroy all private right of property, so that everything might be shared in common.

6. On the other hand, there are not lacking men who declare that they honor and exalt, above all, the power of the State. They say they must use every means to assure civil order and enforce authority, and pretend that only thus are they able

totally to repulse the execrable theories of the Communists. However, they despise the light of evangelic wisdom and endeavor to revive the errors of the pagans and their way of life.

7. To this is added the clever and lamentable sect of those who, denying and hating God, declare themselves the enemies of the Eternal, and who insinuate themselves everywhere. They discredit and uproot all religious belief from souls. Finally, they trample on every human and Divine right. And while they cast scorn on the hope of heavenly reward, they incite men to seek, even by illicit means, false earthly happiness, and therefore drive them with brazen temerity to the dissolution of the social order, causing disorder, cruel rebellions and even the conflagration of civil war.

8. Nevertheless, Venerable Brethren, though such great and numerous evils hang over us, and others still greater are to be feared for the future, we must not lose heart nor let the confident hope that rests solely on God become fainter. He who “made the nations of the earth for health” (Cf. Wisdom i, 14) without doubt will not let those perish whom He has redeemed with His Precious Blood, nor will He abandon His Church. But rather, as We said in the beginning, shall We beseech God through the mediation of the Blessed Virgin, so acceptable to Him, since, to use the words of St. Bernard: “Such is the will of God, who has wished that we should have all things through Mary.” (Sermon on the Nativity of the Blessed Virgin Mary.)

9. Among the various supplications with which we successfully appeal to the Virgin Mother of God, the Holy Rosary without doubt occupies a special and distinct place. This prayer, which some call the Psalter of the Virgin or Breviary of the Gospel and of Christian life, was described and recommended by Our Predecessor of happy memory, Leo XIII, with these vigorous passages: “Very admirable is this crown interwoven with the angelic salutation which is interposed in the Sunday prayer, and unites with it the obligation of interior meditation. It is an excellent manner of prayer . . . and very useful for the attainment of immortal life” (Acta Leonis, 1898, Vol. XVIII, pp.

154, 155).

10. And this can well be deduced from the very flowers that form this mystic garland. What prayers in fact can be found more adaptable and holy? This first is that which our Divine Redeemer Himself pronounced when His disciples asked Him: “Lord, teach us to pray” (Luke xi, 1); a very holy supplication which both offers us the way — as far as it is possible for us — to render glory to God, and also takes into account all the necessities of our body and soul. How can the Eternal Father, when prayed to with the very words of His Son, refuse to come to our aid?

11. The other prayer is the Angelic Salutation, which begins with the eulogies of the Archangel Gabriel and of St. Elizabeth, and ends with that very pious supplication by which we beg the help of the Blessed Virgin now and at the hour of our death. To these invocations, said aloud, is added the contemplation of the sacred mysteries, through which they place, as it were, under our eyes the joys, sorrows and triumphs of Jesus Christ and of His Mother, so that we receive relief and comfort in our sorrows. Following those most holy examples, we ascend to the happiness of the heavenly country by steps of ever higher virtue.

12. This practice of piety, Venerable Brethren, admirably diffused by St. Dominic, not without the heavenly suggestion and inspiration of the Virgin Mother of God, is without doubt easy for all, even for the ignorant and the simple. But those wander from the path of truth who consider this devotion merely an annoying formula repeated with monotonous singsong intonation, and refuse it as good only for children and silly women!

13. In this regard, it is to be noted that both piety and love, though always renewing the same words, do not always repeat the same thing but always express something new issuing from the intimate sentiment of devotion. And besides, this mode of prayer has the perfume of evangelic simplicity and requires humility of spirit; and, if we disdain humility, as the Divine Redeemer teaches, it will be impossible for us to enter the heavenly kingdom: “Amen, I say to you, unless you become as little children you shall not enter the kingdom of heaven” (Matt. xviii, 3).

14. Nevertheless, if men in our century, with its derisive pride, refuse the Holy Rosary, there is an innumerable multitude of holy men of every age and every condition who have always held it dear. They have recited it with great devotion, and

in every moment they have used it as a powerful weapon to put the demons to flight, to preserve the integrity of life, to acquire virtue more easily, and in a word to attain real peace among men.

15. Nor are there lacking men famous as to doctrine and wisdom who, although intensely occupied in scientific study and researches, never even for a day fail to pray fervently on bended knee, before the image of the Virgin, in this most pious form. Thus kings and princes, however burdened with most urgent occupations and affairs, made it their duty to recite the Rosary.

16. This mystic crown, then, not only is found in and glides through the hands of the poor, but it also is honored by citizens of every social rank. And We do not wish here to pass over in silence the fact that the Blessed Virgin herself, even in our times, has solicitously recommended this manner of prayer, when she appeared and taught it to the innocent girl in the Grotto of Lourdes.

17. Therefore why should We not hope for every grace if We supplicate Our Heavenly Mother in this manner with due disposition and holiness? We desire very earnestly, Venerable Brethren, that the Holy Rosary should be recited in a special manner in the month of October and with increased devotion both in the churches and in homes.

18. And so much the more must it be done since the enemies of the Divine Name — that is, those who have rebelled against and denied and scorned the Eternal God — spread snares for the Catholic Faith and the liberty due to the Church, and finally rebel with insane efforts against divine and human rights, to send mankind to ruin and perdition. Through efficacious recourse to the Virgin Mother of God, they may be finally bent and led to penance and return to the straight path, trusting to the care and protection of Mary.

19. The Holy Virgin who once victoriously drove the terrible sect of the Albigenses from Christian countries, now suppliantly invoked by us, will turn aside the new errors, especially those of Communism, which reminds us in many ways, in its motives and misdeeds, of the ancient ones.

20. And as in the times of the Crusades, in all Europe there was raised one voice of the people, one supplication; so today, in all the world, the cities, and even the smallest villages, united with courage and strength, with filial and constant insistence, the people seek to obtain from the great Mother of God the defeat of the enemies of Christian and human civilization, to the end that true peace may shine again over tired and erring men.

21. If, then, all will do this with due disposition, with great faith and with fervent piety, it is right to hope that as in the past, so in our day, the Blessed Virgin will obtain from her divine Son that the waves of the present tempests be calmed and that a brilliant victory crown this rivalry of Christians in prayer.

22. The Holy Rosary, besides, not only serves admirably to overcome the enemies of God and Religion, but is also a stimulus and spur to the practice of evangelic virtues which it injects and cultivates in our souls. Above all, it nourishes the Catholic Faith, which flourishes again by due meditation on the sacred mysteries, and raises minds to the truth revealed to us by God.

23. Every one can understand how salutary it is, especially in our times wherein sometimes a certain annoyance of the things of the spirit is felt even among the Faithful, and a dislike, as it were, for the Christian doctrine. Therefore, revive the hope of immortal welfare, while the triumph of Jesus Christ and of His Mother, meditated on by us in the last part of the Rosary, shows us Heaven open and invites us to the conquest of the Eternal Country.

24. Thus while an unbridled longing for the things of this earth has penetrated into the hearts of mortals and each one more ardently longs for the short-lived riches and ephemeral pleasures, all feel a fruitful call back to the heavenly treasures “where thieves do not break in and neither rust nor moth doth consume” (Matt. xii, 33), and to the wealth that will never perish.

25. And the charity which has been weakened and cooled in many, how can it fail to be rekindled into love in the souls of those who recall with a full heart the tortures and death of our Redeemer and the afflictions of His Sorrowful Mother? From

this charity towards God, then, there cannot but rise a more intense love of one's neighbor if one dwells on the labors and sorrows that Our Lord suffered for all, reinstating the lost inheritance of the children of God.

26. Therefore see to it, Venerable Brethren, that such a fruitful practice shall be more diffused, more highly esteemed by all, and that common piety be increased. Through your work and that of the priests who help you in the care of souls, its praises and advantages shall be preached and repeated to the Faithful of every social class.

27. From it, the young will draw fresh energy with which to control the rebellious tendencies to evil and to preserve intact the stainless purity of the soul; also in it, the old will again find repose, relief and peace from their anxious cares. To those who devote themselves to Catholic Action may it be a spur to impel them to a more fervent and active work of apostolate; and to all those who suffer in any way, especially the dying, may it bring comfort and increase the hope of eternal happiness.

28. The fathers and mothers of families particularly must give an example to their children, especially when, at sunset, they gather together after the day's work, within the domestic walls, and recite the Holy Rosary on bended knees before the image of the Virgin, together fusing voice, faith and sentiment. This is a beautiful and salutary custom, from which certainly there cannot but be derived tranquillity and abundance of heavenly gifts for the household.

29. When very frequently We receive newly married couples in audience and address paternal words to them, We give them rosaries, We recommend these to them earnestly, and We exhort them, citing Our own example, not to let even one day pass without saying the Rosary, no matter how burdened they may be with many cares and labors.

30. For these reasons, Venerable Brethren, We have thought fit earnestly to exhort you, and through you, all the Faithful, to carry out this pious practice. Nor do We doubt that you, listening, with your usual response to Our paternal invitation will bring about abundant fruits once more.

31. And in addressing this Encyclical to you, another motive impels Us. We wish that, together with Us, Our many children in Jesus shall unite and render thanks to the Mother of God for the better health We have happily regained.

32. This grace, as We have had occasion to write (Cf. Letter to Cardinal E. Pacelli, *Osservatore Romano*, September 5, 1937), We attribute to the special intercession of the virgin of Lisieux, St. Therese of the Child Jesus. But We know, though, that everything comes to us from Almighty God through the hands of Our Lady.

33. And lastly, as there has been launched in the public press with rash insolence, a very grave injury to the Blessed Virgin, We cannot do less than profit by this occasion to offer, together with the Episcopate and the people of that nation which venerates Mary as "Queen of the Kingdom of Poland," and with the homage of our piety, due reparation to the august Queen, and denounce to the whole world this sacrilege committed with impunity, as a painful and unworthy thing.

34. Meanwhile, with a full heart We impart to you, Venerable Brethren, and to the flock entrusted to the care of each of you, the Apostolic Blessing as an augury of heavenly graces and in token to Our Paternal benevolence.

Given at Castel Gandolfo, near Rome, on the 29th day of the month of September, on the Feast of the Dedication of St. Michael the Archangel, in the year 1937, the sixteenth of Our Pontificate.

Iniquis Afflictisque. On the Persecution of the Church in Mexico. Pope Pius XI - 1926

To the Venerable Brethren, the Patriarchs, Primate, Archbishops, Bishops, and other Ordinaries in Peace and Communion with the Apostolic See.

In speaking to the Sacred College of Cardinals at the Consistory of last December, We pointed out that there existed no hope or possibility of relief from the sad and unjust conditions under which the Catholic religion exists today in Mexico except it be by a “special act of Divine Mercy.” You, Venerable Brothers, did not delay to make your own and approve Our convictions and Our wishes in this regard, made known to you on so many occasions, for by every means within your power you urged all the faithful committed to your pastoral care to implore by instant prayers the Divine Founder of the Church that He bring some relief from the heavy burden of these great evils.

2. We designedly use the words “the heavy burden of these great evils” for certain of Our children, deserters from the army of Jesus Christ and enemies of the Common Father of all, have ordered and are continuing up to the present hour a cruel persecution against their own brethren, Our most beloved children of Mexico. If in the first centuries of our era and at other periods in history Christians were treated in a more barbarous fashion than now, certainly in no place or at no time has it happened before that a small group of men has so outraged the rights of God and of the Church as they are now doing in Mexico, and this without the slightest regard for the past glories of their country, with no feelings of pity for their fellow-citizens. They have also done away with the liberties of the majority and in such a clever way that they have been able to clothe their lawless actions with the semblance of legality.

3. Naturally, We do not wish that either you or the faithful should fail to receive from Us a solemn testimonial of Our gratitude for the prayers which, according to Our intention were poured forth in private and at public functions. It is most important, too, that these prayers which have been so powerful an aid to Us should be continued, and even increased, with renewed fervor. It is assuredly not in the power of man to control the course of events or of history, nor can he direct them as he may desire to the welfare of society by changing either the minds or hearts of his fellow-men. Such action, however, is well within the power of God, for He without doubt can put an end, if He so desires, to persecutions of this kind. Nor must you conclude, Venerable Brothers, that all your prayers have been in vain simply because the Mexican Government, impelled by its fanatical hatred of religion, continued to enforce more harshly and violently from day to day its unjust laws. The truth is that the clergy and the great majority of the faithful have been so strengthened in their longsuffering resistance to these laws by such an abundant shower of divine grace that they have been enabled thereby to give a glorious example of heroism. They have justly merited, too, that We, in a solemn document executed by Our Apostolic authority, should make known this fortitude to the whole Catholic world.

4. Last month on the occasion of the beatification of many martyrs of the French Revolution, spontaneously the Catholics of Mexico came to Our thoughts, for they, like those martyrs, have remained firm in their resolution to resist in all patience the unreasonable behests and commands of their persecutors rather than cut themselves off from the unity of the Church or refuse obedience to this Apostolic See. Marvelous indeed is the glory of the Divine Spouse of Christ who, through the course of the centuries, can depend, without fail, upon a brave and generous offspring ever ready to suffer prisons, stripes, and even death itself for the holy liberty of the Church!

5. It is scarcely necessary, Venerable Brothers, to go back very far in order to narrate the sad calamities which have fallen upon the Church of Mexico. It is sufficient to recall that the frequent revolutions of modern times have ended in the majority of cases in trials for the Church and persecutions of religion. Both in 1914 and in 1915 men who seemed veritably inspired by the barbarism of former days persecuted the clergy, both secular and regular, and the sisters. They rose up against holy places and every object used in divine worship and so ferocious were they that no injury, no ignominy, no violence was too great to satisfy their persecuting mania.

6. Referring now to certain notorious facts concerning which We have already raised Our voice in solemn protest and which even the daily press recorded at great length, there is no need to take up much space in telling you of certain deplorable events which occurred even in the very recent past with reference to Our Apostolic Delegates to Mexico. Without the slightest regard for justice, for solemn promises given, or for humanity itself, one of these Apostolic Delegates was driven out of the country; another, who because of illness had left the Republic for a short time, was forbidden to return, and the third was also treated in a most unfriendly manner and forced to leave. Surely there is no one who cannot understand that such acts as these, committed against illustrious personages who were both ready and willing to bring about peace, must be

construed as a great affront to their dignity as Archbishops, to the high office which they filled, and particularly to Our authority which they represented.

7. Unquestionably the events just cited are grave and deplorable. But the examples of despotic power which We will now pass in review, Venerable Brothers, are beyond all compare, contrary to the rights of the Church, and most injurious as well to the Catholics of Mexico.

8. In the first place, let us examine the law of 1917, known as the “Political Constitution” of the federated republic of Mexico. For our present purposes it is sufficient to point out that after declaring the separation of Church and State the Constitution refuses to recognize in the Church, as if she were an individual devoid of any civil status, all her existing rights and interdicts to her the acquisition of any rights whatsoever in the future. The civil authority is given the right to interfere in matters of divine worship and in the external discipline of the Church. Priests are put on the level of professional men and of laborers but with this important difference, that they must be not only Mexicans by birth and cannot exceed a certain number specified by law, but are at the same time deprived of all civil and political rights. They are thus placed in the same class with criminals and the insane. Moreover, priests not only must inform the civil authorities but also a commission of ten citizens whenever they take possession of a church or are transferred to another mission. The vows of religious, religious orders, and religious congregations are outlawed in Mexico. Public divine worship is forbidden unless it take place within the confines of a church and is carried on under the watchful eye of the Government. All church buildings have been declared the property of the state. Episcopal residences, diocesan offices, seminaries, religious houses, hospitals, and all charitable institutions have been taken away from the Church and handed over to the state. As a matter of fact, the Church can no longer own property of any kind. Everything that it possessed at the period when this law was passed has now become the property of the state. Every citizen, moreover, has the right to denounce before the law any person whom he thinks is holding in his own name property for the Church. All that is required in order to make such action legal is a mere presumption of guilt. Priests are not allowed by law to inherit property of any kind except it be from persons closely related to them by blood. With reference to marriage, the power of the Church is not recognized. Every marriage between Catholics is considered valid if contracted validly according to the prescriptions of the civil code.

9. Education has been declared free, but with these important restrictions: both priests and religious are forbidden to open or to conduct elementary schools. It is not permitted to teach children their religion even in a private school. Diplomas or degrees conferred by private schools under control of the Church possess no legal value and are not recognized by the state. Certainly, Venerable Brothers, the men who originated, approved, and gave their sanction to such a law either are totally ignorant of what rights pertain *jure divino* to the Church as a perfect society, established as the ordinary means of salvation for mankind by Jesus Christ, Our Redeemer and King, to which He gave the full liberty of fulfilling her mission on earth (such ignorance seems incredible today after twenty centuries of Christianity and especially in a Catholic nation and among men who have been baptized, unless in their pride and foolishness they believe themselves able to undermine and destroy the “House of the Lord which has been solidly constructed and strongly built on the living rock”) or they have been motivated by an insane hatred to attempt anything within their power in order to harm the Church. How was it possible for the Archbishops and Bishops of Mexico to remain silent in the face of such odious laws?

10. Immediately after their publication the hierarchy of Mexico protested in kind but firm terms against these laws, protests which Our Immediate Predecessor ratified, which were approved as well by the whole hierarchies of other countries, as well as by a great majority of individual bishops from all over the world, and which finally were confirmed even by Us in a letter of consolation of the date of the second of February, 1926, which We addressed to the Bishops of Mexico. The Bishops hoped that those in charge of the Government, after the first outburst of hatred, would have appreciated the damage and danger which would accrue to the vast majority of the people from the enforcement of those articles of the Constitution restrictive of the liberty of the Church and that, therefore, out of a desire to preserve peace they would not insist on enforcing these articles to the letter, or would enforce them only up to a certain point, thus leaving open the possibility of a *modus vivendi*, at least for the time being.

11. In spite of the extreme patience exhibited in these circumstances by both the clergy and laity, an attitude which was the result of the Bishops' exhorting them to moderation in all things, every hope of a return to peace and tranquillity was dissipated, and this as a direct result of the law promulgated by the President of the Republic on the second of July, 1926, by virtue of which practically no liberty at all was left the Church. As a matter of fact, the Church was barely allowed to exist. The exercise of the sacred ministry was hedged about by the severest penalties as if it were a crime worthy of capital punishment. It is difficult, Venerable Brothers, to express in language how such perversion of civil authority grieves Us. For whosoever reveres, as all must, God the Creator and Our Beloved Redeemer, whosoever will obey the laws of Holy Mother Church, such a man, We repeat, such a man is looked on as a malefactor, as guilty of a crime; such a man is considered fit only to be deprived of all civil rights; such a man can be thrown into prison along with other criminals. With what justice can We apply to the authors of these enormities the words which Jesus Christ spoke to the leaders of the Jews: "This is your hour, and the power of darkness." (Luke xxii, 53)

12. The most recent law which has been promulgated as merely an interpretation of the Constitution is as a matter of fact much worse than the original law itself and makes the enforcement of the Constitution much more severe, if not almost intolerable. The President of the Republic and the members of his ministry have insisted with such ferocity on the enforcement of these laws that they do not permit the governors of the different states of the Confederation, the civil authorities, or the military commanders to mitigate in the least the rigors of the persecution of the Catholic Church. Insult, too, is added to persecution. Wicked men have tried to place the Church in a bad light before the people; some, for example, uttering the most brazen lies in public assemblies. But when a Catholic tries to answer them, he is prevented from speaking by catcalls and personal insults hurled at his head. Others use hostile newspapers in order to obscure the truth and to malign "Catholic Action."

13. If, at the beginning of the persecution, Catholics were able to make a defense of their religion in the public press by means of articles which made clear the truth and answered the lies and errors of their enemies, it is now no longer permitted these citizens, who love their country just as much as other citizens do, to raise their voices in protest. As a matter of fact, they are not even allowed to express their sorrow over the injuries done to the Faith of their fathers and to the liberty of divine worship. We, however, moved profoundly as We are by the consciousness of the duties imposed upon Us by our Apostolic office, will cry out to heaven, Venerable Brothers, so that the whole Catholic world may hear from the lips of the Common Father of all the story of the insane tyranny of the enemies of the Church, on the one hand, and on the other that of the heroic virtue and constancy of the bishops, priests, religious congregations, and laity of Mexico.

14. All foreign priests and religious men have been expelled from the country. Schools for the religious education of boys and girls have been closed, either because they are known publicly under a religious name or because they happen to possess a statue or some other religious object. Many seminaries likewise, schools, insane asylums, convents, institutions connected with churches have been closed. In practically all the states of the Republic the number of priests who may exercise the sacred ministry has been limited and fixed at the barest minimum. Even these latter are not allowed to exercise their sacred office unless they have beforehand registered with the civil authorities and have obtained permission from them so to function. In certain sections of the country restrictions have been placed on the ministry of priests which, if they were not so sad, would be laughable in the extreme. For example, certain regulations demand that priests must be of an age fixed by law, that they must be civilly married, and they are not allowed to baptize except with flowing water. In one of the states of the Confederation it has been decreed that only one bishop is permitted to live within the territory of said state, by reason of which law two other bishops were constrained to exile themselves from their dioceses. Moreover, because of circumstances imposed upon them by law, some bishops have had to leave their diocese, others have been forced to appear before the courts, several were arrested, and practically all the others live from day to day in imminent danger of being arrested.

15. Again, every Mexican citizen who is engaged in the education of children or of youth, or holds any public office whatsoever, has been ordered to make known publicly whether he accepts the policies of the President and approves of the war which is now being waged on the Catholic Church. The majority of these same individuals were forced, under threat of losing their positions, to take part, together with the army and laboring men, in a parade sponsored by the Regional

Confederation of the Workingmen of Mexico, a socialist organization. This parade took place in Mexico City and in other towns of the Republic on the same day. It was followed by impious speeches to the populace. The whole procedure was organized to obtain, by means of these public outcries and the applause of those who took part in it, and by heaping all kinds of abuse on the Church, popular approval of the acts of the President.

16. But the cruel exercise of arbitrary power on the part of the enemies of the Church has not stopped at these acts. Both men and women who defended the rights of the Church and the cause of religion, either in speeches or by distributing leaflets and pamphlets, were hurried before the courts and sent to prison. Again, whole colleges of canons were rushed off to jail, the aged being carried there in their beds. Priests and laymen have been cruelly put to death in the very streets or in the public squares which front the churches. May God grant that the responsible authors of so many grave crimes return soon to their better selves and throw themselves in sorrow and with true contrition on the divine mercy; We are convinced that this is the noble revenge on their murderers which Our children who have been so unjustly put to death are now asking from God.

17. We think it well at this point, Venerable Brothers, to review for you in a few words how the bishops, priests, and faithful of Mexico have organized resistance and “set up a wall for the House of Israel, to stand in battle.” (Ezech. xiii, 5)

18. There cannot be the slightest doubt of the fact that the Mexican hierarchy have unitedly used every means within their power to defend the liberty and good name of the Church. In the first place, they indited a joint pastoral letter to their people in which they proved beyond cavil that the clergy had always acted toward the rulers of the Republic motivated by a love for peace, with prudence and in all patience; that they had even suffered, in a spirit of almost too much tolerance, laws which were unjust; they admonished the faithful, outlining the divine constitution of the Church, that they, too, must always persevere in their religion, in such a way that they shall “obey God rather than men” (Acts v, 19) on every occasion when anyone tries to impose on them laws which are no less contrary to the very idea of law and do not merit the name of law, as they are inimical to the constitution and existence itself of the Church.

19. When the President of the Republic had promulgated his untimely and unjust decree of interpretation of the Constitution, by means of another joint pastoral letter the Bishops protested and pointed out that to accept such a law was nothing less than to desert the Church and hand her over a slave to the civil authorities. Even if this had been done, it was apparent to all that such an act would neither satisfy her persecutors nor stop them in the pursuit of their nefarious intentions. The Bishops in such circumstances preferred to put an end to public religious functions. Therefore, they ordered the complete suspension of every act of public worship which cannot take place without the presence of the clergy, in all the churches of their diocese, beginning the last day of July, on which day the law in question went into effect. Moreover, since the civil authorities had ordered that all the churches must be turned over to the care of laymen, chosen by the mayors of the different municipalities, and could not be held in any manner whatsoever by those who were named or designated for such an office by the bishops or priests, which act transferred the possessions of the churches from the ecclesiastical authority to that of the state, the Bishops practically everywhere interdicted the faithful from accepting a place on such committees bestowed on them by the Government and even from entering a church which was no longer under the control of the Church. In some dioceses, due to difference of time and place, other arrangements were made.

20. In spite of all this, do not think, Venerable Brothers, that the Mexican hierarchy lost any opportunity or occasion by means of which they might do their part in calming popular feelings and bringing about concord despite the fact that they distrusted, or it would be better perhaps to say despaired of, a happy outcome to all these troubles. It is sufficient to recall in this context that the Bishops of Mexico City, who act in the capacity of procurators for their colleagues, wrote a very courteous and respectful letter to the President of the Republic in the interests of the Bishops of Huejutla, who had been arrested in a most outrageous manner and with a great display of armed force, and had been ordered taken to the city of Pachuca. The President replied to this letter by means of a hateful angry screeed, a fact now become notorious. Again, when it happened that certain personages, lovers of peace, had spontaneously intervened so as to bring about a conversation between the President and the Archbishop of Morelia and the Bishop of Tabasco, the parties in question talked together for a long time and on many subjects, but with no results. Again, the Bishops debated whether they should ask the House of

Representatives for the abrogation of those laws which were against the rights of the Church or if they should continue, as before, their so-called passive resistance to these laws. As a matter of fact, there existed many good reasons which seemed to them to render useless the presentation of such a petition to Congress. However, they did present the petition, which was written by Catholics quite capable of doing so because of their knowledge of law, every word of which was, moreover, weighed by the Bishops themselves with the utmost care. To this petition of the hierarchy there was added, due to the zealous efforts of the members of the Federation for the Defense of Religious Liberty, about which organization We shall have something to say later on in this letter, a great number of signatures of citizens, both men and women.

21. The Bishops had not been wrong in their anticipations of what would take place. Congress rejected the proposed petition almost unanimously, only one voting in favor of it, and the reason they alleged for this act was that the Bishops had been deprived of juridical personality, since they had already appealed in this matter to the Pope and therefore they had proven themselves unwilling to acknowledge the laws of Mexico. Such being the facts, what remained for the Bishops to do if not to decide that, until these unjust laws had been repealed, neither they nor the faithful would change in the slightest the policy which they had adopted? The civil authorities of Mexico, abusing both their power and the really remarkable patience of the people, are now in a position to menace the clergy and the Mexican people with even more severe punishments than those already inflicted. But how are we to overcome and conquer men of this type who are committed to the use of every type of infamy, unless we are willing, as they insist, to conclude an agreement with them which cannot but injure the sacred cause of the liberty of the Church?

22. The clergy have imitated the truly wonderful example of constancy given them by the Bishops and have themselves in turn given no less brilliant an example of fortitude through all the tedious changes of the great conflict. This example of extraordinary virtue on their part has been a great comfort to Us. We have made it known to the whole Catholic world and We praise them because “they are worthy.” (Apoc. iii, 4) And in this special context, when We recall that every imaginable artifice was employed, that all the power and vexatious tactics of our adversaries had but one purpose, to alienate both the clergy and people from their allegiance to the hierarchy and to this Apostolic See, and that despite all this only one or two priests, from among the four thousand, betrayed in a shameful manner their holy office, it certainly seems to Us that there is nothing which We cannot hope for from the Mexican clergy.

23. As a matter of fact, We behold these priests standing shoulder to shoulder, obedient and respectful to the commands of their prelates despite the fact that to obey means in the majority of cases serious dangers for themselves, for they must live from their holy office, and since they are poor and do not themselves possess anything and the Church cannot support them, they are obliged to live bravely in poverty and in misery; they must say Mass in private; they must do all within their power to provide for the spiritual needs of their flocks, to keep alive and increase the flame of piety in those round about them; moreover, by their example, counsels and exhortations, they must lift the thoughts of their fellow citizens to the highest ideals and strengthen their wills so that they, too, will persevere in their passive resistance. Is it any wonder, then, that the wrath and blind hatred of our enemies are directed principally and before all else against the priesthood? The clergy, on their side, have not hesitated to go to prison when ordered, and even to face death itself with serenity and courage. We have heard recently of something which surpasses anything as yet perpetrated under the guise of these wicked laws, and which, as a matter of fact, sounds the very depths of wickedness, for We have learned that certain priests were suddenly set upon while celebrating Mass in their own homes or in the homes of friends, that the Blessed Eucharist was outraged in the basest manner, and the priests themselves carried off to prison.

24. Nor can We praise enough the courageous faithful of Mexico who have understood only too well how important it is for them that a Catholic nation in matters so serious and holy as the worship of God, the liberty of the Church, and the eternal salvation of souls should not depend upon the arbitrary will and audacious acts of a few men, but should be governed under the mercy of God only by laws which are just, which are conformable to natural, divine, and ecclesiastical law.

25. A word of very special praise is due those Catholic organizations, which during all these trying times have stood like soldiers side to side with the clergy. The members of these organizations, to the limit of their power, not only have made provisions to maintain and assist their clergy financially, they also watch over and take care of the churches, teach catechism

to the children, and like sentinels stand guard to warn the clergy when their ministrations are needed so that no one may be deprived of the help of the priest. What We have just written is true of all these organizations. We wish, however, to say a word in particular about the principal organizations, so that each may know that it is highly approved and even praised by the Vicar of Jesus Christ.

26. First of all We mention the Knights of Columbus, an organization which is found in all the states of the Republic and which fortunately is made up of active and industrious members who, because of their practical lives and open profession of the Faith, as well as by their zeal in assisting the Church, have brought great honor upon themselves. This organization promotes two types of activities which are needed now more than ever. In the first place, the National Sodality of Fathers of Families, the program of which is to give a Catholic education to their own children, to protect the rights of Christian parents with regard to education, and in cases where children attend the public schools to provide for them a sound and complete training in their religion. Secondly, the Federation for the Defense of Religious Liberty, which was recently organized when it became clear as the noonday sun that the Church was menaced by a veritable ocean of troubles. This Federation soon spread to all parts of the Republic. Its members attempted, working in harmony and with assiduity, to organize and instruct Catholics so that they would be able to present a united invincible front to the enemy.

27. No less deserving of the Church and the fatherland as the Knights of Columbus have been and still are, We mention two other organizations, each of which has, following its own program, a special relation to what is known as “Catholic Social Action.” One is the Catholic Society of Mexican Youth, and the other, the Union of Catholic Women of Mexico. These two sodalities, over and above the work which is special to each of them, promote and do all they can to have others promote the activities of the above-mentioned Federation for the Defense of Religious Liberty. Without going into details about their work, with pleasure We desire to call to your attention, Venerable Brothers, but a single fact, namely, that all the members of these organizations, both men and women, are so brave that, instead of fleeing danger, they go out in search of it, and even rejoice when it falls to their share to suffer persecution from the enemies of the Church. What a beautiful spectacle this, that is thus given to the world, to angels, and to men! How worthy of eternal praise are such deeds! As a matter of fact, as We have pointed out above, many individuals, members either of the Knights of Columbus, or officers of the Federation, of the Union of Catholic Women of Mexico, or of the Society of Mexican Youth, have been taken to prison handcuffed, through the public streets, surrounded by armed soldiers, locked up in foul jails, harshly treated, and punished with prison sentences or fines. Moreover, Venerable Brothers, and in narrating this We can scarcely keep back Our tears, some of these young men and boys have gladly met death, the rosary in their hands and the name of Christ King on their lips. Young girls, too, who were imprisoned, were criminally outraged, and these acts were deliberately made public in order to intimidate other young women and to cause them the more easily to fail in their duty toward the Church.

28. No one, surely, Venerable Brothers, can hazard a prediction or foresee in imagination the hour when the good God will bring to an end such calamities. We do know this much: The day will come when the Church of Mexico will have respite from this veritable tempest of hatred, for the reason that, according to the words of God “there is no wisdom, there is no prudence, there is no counsel against the Lord” (Prov. xxi, 30) and “the gates of hell shall not prevail” (Matt. xvi, 18) against the Spotless Bride of Christ.

29. The Church which, from the day of Pentecost, has been destined here below to a never-ending life, which went forth from the upper chamber into the world endowed with the gifts and inspirations of the Holy Spirit, what has been her mission during the last twenty centuries and in every country of the world if not, after the example of her Divine Founder, “to go about doing good”? (Acts x, 38) Certainly this work of the Church should have gained for her the love of all men; unfortunately the very contrary has happened as her Divine Master Himself predicted (Matt. x, 17, 25) would be the case. At times the bark of Peter, favored by the winds, goes happily forward; at other times it appears to be swallowed up by the waves and on the point of being lost. Has not this ship always aboard the Divine Pilot who knows when to calm the angry waves and the winds? And who is it but Christ Himself Who alone is all-powerful, who brings it about that every persecution which is launched against the faithful should react to the lasting benefit of the Church? As St. Hilary writes, “it is a prerogative of the Church that she is the vanquisher when she is persecuted, that she captures our intellects when her

doctrines are questioned, that she conquers all at the very moment when she is abandoned by all.” (St. Hilary of Poitiers De Trinitate, Bk. VII, No. 4)

30. If those men who now in Mexico persecute their brothers and fellowcitizens for no other reason than that these latter are guilty of keeping the laws of God, would only recall to memory and consider dispassionately the vicissitudes of their country as history reveals them to us, they must recognize and publicly confess that whatever there is of progress, of civilization, of the good and the beautiful, in their country is due solely to the Catholic Church. In fact every man knows that after the introduction of Christianity into Mexico, the priests and religious especially, who are now being persecuted with such cruelty by an ungrateful government, worked without rest and despite all the obstacles placed in their way, on the one hand by the colonists who were moved by greed for gold and on the other by the natives who were still barbarians, to promote greatly in those vast regions both the splendor of the worship of God and the benefits of the Catholic religion, works and institutions of charity, schools and colleges for the education of the people and their instruction in letters, the sciences, both sacred and profane, in the arts and the crafts.

31. One thing more remains for Us to do, Venerable Brothers, namely, to pray and implore Our Lady of Guadalupe, heavenly patroness of the Mexican people, that she pardon all these injuries and especially those which have been committed against her, that she ask of God that peace and concord may return to her people. And if, in the hidden designs of God that day which We so greatly desire is far distant, may she in the meantime console her faithful children of Mexico and strengthen them in their resolve to maintain their liberty by the profession of their Faith.

32. In the meanwhile, as an augury of the grace of God and as proof of Our fatherly love, We bestow from Our heart on you, Venerable Brothers, and especially on those bishops who rule the Church of Mexico, on all your clergy and your people, the Apostolic Blessing.

Given at Rome, at St. Peter’s, on the eighteenth day of November, in the year 1926, the fifth of Our Pontificate.

Levate. On the Affiliations of Church. Pope BI. Pius IX - 1867

To the Venerable Brothers Patriarchs, Primates, Archbishops and Bishops of the Entire Catholic Community in Favor and Communion with the Apostolic See.

Venerable Brothers, Greetings and Apostolic Benediction.

Lift up your eyes, venerable brothers. Look about you and grieve at the evil abominations which now defile unhappy Italy. We can but humbly revere the inscrutable judgments of God, which destined Us to live in these most sorrowful times. By the efforts of many, particularly those who hold power in Italy, the venerable commands of God and the sacred laws of the Church are completely despised. Here triumphant impiety rears her ugly head, and here We grieve to see all kinds of injustice, evil, and destruction. Hence the many phalanxes of rebels, men who walk in impiety and fight under the standard of Satan — a leader branded with *deceit*. Raising their mouths to the very heavens, they blaspheme God; polluting and scorning all that is sacred, they trample underfoot all laws, divine and human. Like ravening wolves panting after their prey, they spill blood and destroy souls with their grievous scandal. They seek the unjust gain of their own malice and seize the property of others.

Then they sadden the lowly and the poor, making widows of wives and orphans of happy children. They pardon the impious and condemn the just, for there are bribes to take and goods to steal; with a corrupt heart they satisfy every depraved desire, to the detriment of all civil society.

Evil Men

2. At present We are surrounded by evil men of this sort, men entirely animated by a diabolical spirit. They plan to raise the standard of lies in this beloved city of Ours, before the very Chair of Peter, the center of Catholic truth and unity. And the officials of the government of Piedmont, who should have repressed these uprisings, have aided them in every way. They supply them with arms and other goods and even fortify the approach to this city. But these officials, though they hold the highest rank in civil government, are fearful because through their wickedness they ensnare themselves in a net of ecclesiastical penalties and censures. In the humility of Our heart We continue to beseech the God of mercy to return these miserable men to a salutary penitence and to the straight path of justice, religion, and piety. Nevertheless We must declare the dangers We are exposed to in this hour of darkness. We tranquilly await whatever events may bring, be it nefarious frauds, calumnies, treachery, or lies. We place all Our hope in the God of Our salvation, who is Our helper and strength in all Our tribulations. He does not permit those who trust in Him to be confounded, He who thwarts the attacks of the impious and breaks the necks of sinners. In the meantime We are anxious to inform you and your faithful of the sad condition and the great danger in which We live, due especially to the activity of the Piedmont government. Although Our faithful army defends Us vigorously and heroically, it is clear that they cannot resist for long because they are greatly outnumbered by these unjust aggressors. The filial piety of Our subjects, now greatly reduced in number by the evil usurpers, consoles Us. But We must also grieve since they suffer serious dangers rising against them from the savage throngs of the wicked, who terrify them constantly with all sorts of threats and plunder them exhaustively.

Evils in Poland and Russia

3. But We have other evils to deplore, too. You know well from Our consistorial address of October 29 of last year, and from its publication with supporting documents, the many calamities with which the Catholic Church and her sons are troubled in the Russian Empire and in the Polish Kingdom. There the Catholic bishops, the ecclesiastics, and the lay faithful are exiled, thrown into prison, harassed in every way, robbed of their possessions, and oppressed with severe penalties. The canons and laws of the Church are completely trampled underfoot. And not at all content with this, the Russian government continues with its long-standing plan to violate the teaching of the Church and to break the chain of union and communication between those faithful to Us and the Holy See. The government strives to overthrow the Catholic religion completely in regions, separating the faithful from the Church in order to draw them into a disastrous schism. With great sorrow We inform you that that government has issued two decrees after the last address We mentioned. An abhorrent decree promulgated last May 22 suppressed the Polish diocese of Podlachia, together with its college of canons, the Consistory General, and the diocesan seminary. The bishop of the diocese was separated from his flock and at once forced to leave his territory. And this decree is similar to the one published last June 3, which We were not able to mention because We had no knowledge of it. By this decree the same government arbitrarily suppressed the diocese of Kamieniec and dispersed its college of canons, Consistory, and seminary; then it violently tore its bishop from his diocese.

Communication by Papal Decree

4. Now since We cannot communicate with those faithful, and also lest someone be exposed to arrest, exile, or some other penalty, We have been compelled to insert an Act in Our publication to provide for the exercise of legitimate jurisdiction in those extensive dioceses and for the spiritual needs of the faithful. By means of the printed word, notice of Our plans will reach them. Anyone can easily understand the attitude and purpose with which the Russian government would publish such a decree, since the suppression of dioceses is added to the absence of many bishops.

Governmental College

5. But what adds to Our bitterness is another decree of this same government, promulgated last May 22, by which a college was established in St. Petersburg, a college called “Roman Catholic Ecclesiastical,” with the presiding officer the Archbishop of Mohilev. All petitions pertaining to matters of faith and conscience which the bishops, clergy, and faithful of the Russian Empire and Polish Kingdom send to Us and this Apostolic See are first to be sent to this college. This same college is to examine them to determine whether the petitions exceed the power of the bishops; if so, it will send them to Us. But after Our decision reaches there, the presiding officer of the college is bound to send this decision to the minister

of internal affairs, who is to determine whether it contains anything against the laws of the state and the rights of the supreme ruler. If nothing is found, he may execute it according to his will and judgment.

Condemnation of This College

6. You surely see how vehemently a decree of this kind must be condemned. This schismatic secular power destroys the constitution of the Catholic Church and subverts ecclesiastical discipline. Furthermore, it inflicts the greatest injury on Our supreme Pontificate, on the power and authority of this Holy See and of the bishops, and on the liberty of the highest pastor of all the faithful. It therefore drives the faithful to a mournful schism and even tramples underfoot natural law in matters pertaining to faith and conscience.

7. Add to this that the Catholic Academy of Warsaw has been closed and that a sad ruin awaits the Ruthenian dioceses of Chelm and Belzium. And what is most grievous is that a certain priest Woicicki has been found whose faith is suspect and who has no regard for ecclesiastical penalties and censures, nor for the terrible judgment of God. He was not afraid to accept the rule and administration of this same diocese from that civil power, nor to issue ordinances contrary to ecclesiastical discipline and favoring schism.

8. In these calamitous difficulties, no one fights for Us except Our Lord and God. We earnestly beseech you, because of your love for things Catholic and your devotion to Us, that you join your most fervent prayers with Ours. Together with all your clergy and faithful people, beseech God unceasingly to snatch His Holy Church and Us from such great evils. The sons of this same Church, who are most dear to Us, are exposed to many plots and afflicted with many hardships almost everywhere, but especially in Italy, in the Russian Empire, and in the Kingdom of Poland. Pray that God may aid and defend them by His omnipotent power. Pray that He may preserve, confirm, and strengthen them more each day in the Catholic faith and the profession of its salutary doctrines. Pray that He thwart all the impious plans of hostile men, recalling them from the abyss of iniquity to the way of salvation and leading them in the path of His commandments.

Plenary Indulgences

9. Therefore We desire that within six months a three-day period of public prayer be proclaimed in your dioceses; for those beyond the sea, the proclamation should be made within one year. To encourage more ardent devotion at these prayers, We grant mercifully in the Lord a plenary indulgence and the remission of all their sins to each and all the faithful in Christ, both men and women, who are devoutly present at these prayers on these three days, who have prayed to God for the present necessities of the Church according to Our intention, who have expiated their sins by sacramental confession, and who have received holy communion. But to the faithful who with at least a contrite heart are present on any one of these days, and have performed the other works, We grant an indulgence of seven years, and We relax as many forty day periods of the penance enjoined on them or otherwise owed by them, in accordance with the usual custom of the Church. We also grant that these indulgences, all and singly, the remission of sins, and the relaxation of penances are applicable by way of suffrage to the souls of the faithful who, joined to God by love, have left this life. We also declare that anything to the contrary has no power to resist Our decrees.

10. Finally, nothing is more pleasing to Us than that We may use this occasion to testify and confirm the great benevolence with which We embrace you in the Lord. Receive as a certain pledge of this the Apostolic Benediction which We impart most lovingly to you, venerable brothers, and to all the clergy and faithful laity entrusted to your vigilance.

Lux Veritatis. On the Council of Ephesus. Pope Pius XI - 1931

To Our Venerable Brethren, Patriarchs, Primate, Archbishops, Bishops, and other Local Ordinaries enjoying Peace and Communion with the Apostolic See.

Venerable Brethren and Beloved Children, Health and Apostolic Benediction.

History, the light of truth, and the witness of the ages, if only it be rightly discerned and diligently examined, teaches us that the divine promise of Jesus Christ: "I am with you all days, even to the consummation of the world" (Matthew xxviii, 20), has never failed the Church His Bride, and therefore that it will never fail her in time to come. Nay, further, the more turbulent the waves by which the divine bark of Peter is tossed, in the course of ages, the more present and powerful is her experience of the help of heavenly grace. This happened more especially in the first age of the Church, not only when the Christian name was regarded as an execrable crime, to be punished by death, but also when the genuine faith of Christ, confounded by the perfidy of the heretics who were spreading, chiefly in the eastern regions, was placed in grave jeopardy. For even as the persecutors of the Catholic name, one after another, perished miserably, and the Roman Empire itself came to ruin, so all the heretics, as withered branches (cf. John xv, 6) torn from the divine vine, could neither drink the sap of life nor bring forth fruit.

2. The Church of God, on the contrary, in the midst of so many storms and the vicissitudes of things that perish, trusting in God alone, has ever gone on her way, with firm, secure steps, and has never ceased from her strenuous defence of the integrity of the sacred deposit of Gospel truth, entrusted to her by her Founder.

3. These things come to our mind, Venerable Brethren, when we are about to speak to you, in these letters, concerning that most auspicious event, namely, the Ecumenical Synod which was held at Ephesus, fifteen hundred years ago; for there, assuredly, the crafty perversity of those who erred was exposed, and there, too, was manifest the most firm faith of the Church upheld by heavenly aid.

4. We know, indeed, that two Committees of distinguished men have been set up, at Our desire, to secure that this centenary commemoration may be worthily celebrated not only here in the city which is the capital of the Catholic world, but also among all nations. (See the letter to the most eminent Cardinals, B. Pompili and A. Sincero, December 25, 1930. *Acta Apostolicae Sedis*, Vol. XXIII, pp. 10-12). And we are well aware that those to whom we have committed this special office have spared no care and labour and have used every effort to secure its successful accomplishment. These generous efforts have, almost everywhere, met with a willing and spontaneous response, with remarkable unanimity, from both Pastors and people; all which is a matter for heartfelt congratulation, because we are confident that it will prove to be a source of no mean benefits to the cause of Catholicism.

5. But when we carefully consider this event and all the facts and circumstances connected therewith, we feel that it becomes the office committed to Us by God, that We Ourselves should speak with you in these Encyclical Letters concerning this most important matter, before the end of the celebration, and just when we have come again to the sacred season when the Blessed Virgin Mary brought forth our Saviour for us. For We cherish a good hope that not only will these words of ours be pleasing and profitable to you and to your flock; but also that if the same are considered and weighed by some of those who differ from the Apostolic See, brethren and sons most dear to us, moved thereto by the desire of the truth, it may well be that, taught by history the guide of life, they will at least be affected by a longing, or nostalgia, for the one fold and the one Shepherd, and for embracing that genuine faith which is ever preserved safe and whole in the Roman Church. For in the plan which the fathers of the council followed in their attack on the Nestorian heresy, and in the whole celebration of the Ephesian Synod, three dogmas of the Catholic religion, with which we are chiefly concerned here, were luminously manifest to the eyes of all; namely, that there is one person in Jesus Christ and this is Divine; that the Blessed Virgin Mary is to be acknowledged and venerated by all as really and truly the Mother of God; and likewise that in matters of faith and

morals, the Roman Pontiff has a God-given authority, supreme, high, and subject to none over all and several faithful Christians.

6. Wherefore, let us pursue the subject in order, taking as our beginning the doctrine and the admonition which the Apostle of the Gentiles addressed to the Ephesians: “Until we all meet into the unity of faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the age of the fulness of Christ: That henceforth we be no more children tossed to and fro, and carried about with every wind of doctrine by the wickedness of men, by cunning craftiness by which they lie in wait to deceive. But doing the truth in charity, we may in all things grow up in Him who is the head, even Christ: From whom the whole body being compacted and fitly joined together, by what ever joint supplieth, according to the operation in the measure of every part, maketh increase of the body unto the edifying of itself in charity.” (Ephesians iv, 13-16.)

7. Now, even as the Fathers of the Synod of Ephesus followed these apostolic injunctions by that wonderful union of minds, so we would fain have all, without distinction, and laying aside prejudiced opinions, take these words as addressed to themselves and happily put them into practice.

8. As all know, Nestorius was the author of the whole controversy; not that he had produced a new doctrine by his own ingenuity and study; for he had, rather, borrowed it from Theodore the Mopsuestine Bishop; and having developed it more fully, and clothed it with an appearance of novelty, with a great apparatus of words and sentences—for he was gifted with a flow of eloquence—he began to proclaim it, and used every effort to spread it abroad. Born at Germanicia, a town in Syria, he went to Antioch as a youth, in order that he be educated there in sacred and profane learning. In this city, which was very famous in that age, he first of all entered the monastic life; and then left it, from mobility of mind; and being made a priest, gave himself wholly to the office of preaching, desiring the applause of men rather than the glory of God. But the fame of his eloquence so affected the people, and spread so far and wide, that he was called to Constantinople, which was then widowed of its Pastor: and, amid great expectations on the part of all, he was raised to the episcopal dignity. Seated in this famous See, far from abandoning his novel doctrine, he persisted in teaching it and propagating it, with greater authority and more arrogance of mind.

9. In order that the case may be rightly understood it may be well to touch briefly on the chief points of the Nestorian heresy. For that arrogant man, thinking that two whole hypostases, namely, that of Jesus which was human and that of the Word which was divine, came together in one “*prosopon*,” as he called it, denied that wondrous and substantial union of the two natures which we call hypostatic; and for this reason he asserted that the Only begotten Word of God was not made man but was in human flesh, by indwelling, by good pleasure and by the power of operation. Wherefore he was to be called “*Theophoros*,” or God-bearer, in much the same way as prophets and other holy men can be called God-bearers by reason of the divine grace imparted to them.

10. From these perverse novelties of Nestorius it was an easy step to recognize two persons in Christ, one divine and the other human; and it followed further by necessity that the Blessed Virgin Mary was not truly the Mother of God or *Theotocos*; but was, rather, the Mother of the man Christ, or *Christotocos*, or at most *Theodocos*; that is to say, the receiver of God (cf. *Mansi Conciliorum Amplissima Collectio IV*, l.c. 1007; *Schwartz, Acta Conciliorum Ecumenicorum*, 1, 5, p. 408).

11. These evil dogmas, which were not taught now covertly and obscurely by a private individual, but were openly and plainly proclaimed by the Bishop of the Constantinopolitan See himself, caused a very great disturbance of the minds of men, more especially in the Eastern Church. And among the opponents of the Nestorian heresy, some of whom were found in the capital city of the Eastern Empire, the foremost place was undoubtedly taken by that most holy man, the champion of Catholic integrity, Cyril, Patriarch of Alexandria. For as he was most zealous in his care of his own sons and likewise in that of erring brethren, he had no sooner heard of the perverse opinion of the Bishop of Constantinople than he strenuously defended the orthodox faith in the presence of his own flock, and also addressed letters to Nestorius and endeavoured in the manner of a brother to lead him back to the rule of Catholic truth.

12. But when the hardened pertinacity of Nestorius had frustrated this charitable attempt, Cyril, who understood and strenuously maintained the authority of the Roman Church, would not himself take further steps, or pass sentence in such a very grave matter, until he had first applied to the Apostolic See and had ascertained its decision. Accordingly he addressed most dutiful letters to “the most blessed Father Celestine, beloved of God,” wherein among other things he writes as follows: “The ancient custom of the Churches admonishes us that matters of this kind should be communicated to Your Holiness. . .” (Mansi, l.c. IV. 1011.) “But we do not openly and publicly forsake his Communion (i.e. Nestorius’) before indicating these things to your piety. Vouchsafe, therefore, to prescribe what you feel in this matter so that it may be clearly known to us whether we must communicate with him or whether we should freely declare to him that no one can communicate with one who cherishes and preaches suchlike erroneous doctrine. Furthermore, the mind of Your Integrity and your judgment on this matter should be clearly set forth in letters to the Bishops of Macedonia, who are most pious and devoted to God, and likewise to the Prelates of all the East.” (Mansi, l.c. IV. 1015.)

13. Nor was Nestorius ignorant of the supreme authority of the Roman Bishop over the universal Church, for more than once in letters addressed to Celestine he attempted to justify his own teaching and to prevent the mind of the most holy Pontiff and win it over to himself. But all in vain; for the ill-considered words of the heresiarch contained serious errors, and when once the Bishop of the Apostolic See clearly discerned them he forthwith applied his hand to a remedy, and lest the plague of heresy should become more perilous through delay he had them examined by a synodical judgment and solemnly condemned them, and decreed that they must be condemned by all.

14. And here, Venerable Brethren, We would have you consider carefully how much the Roman Pontiff’s manner of acting in this case differed from that which had been followed by the Bishop of Alexandria. For the latter, although he occupied the See which was held to be the first in the Eastern Church, would not, as we have said, decide a very grave controversy concerning the Catholic faith for himself before he had certain knowledge of judgment of the Apostolic See. Celestine, on the contrary, having summoned a Roman Synod and weighed the matter maturely in virtue of his supreme and absolute authority over the whole of the Lord’s flock, made and solemnly sanctioned these decrees concerning the Bishop of Constantinople: “Know clearly, therefore,” he wrote to Nestorius, “that this is Our judgment: that unless you preach concerning Christ our God those things which are held by

the Romans, the Alexandrian and the whole Catholic Church, and which the holy Church of the City of Constantinople most rightly held up till your time; and unless you shall condemn in an open and written confession this perfidious novelty which seeks to separate that which the venerable Scripture joins together; within ten days, to be numbered from the first day on which this decision becomes known to you, you are cast out from the communion of the Universal Catholic Church. We have sent this form of Our judgment to you by Our said son, the deacon Possidonius, together with all the documents addressed to Our holy brother priest, the aforesaid Bishop of the city of Alexandria, who has given us further information on this matter; we have sent these so that he may act in Our place so that Our statute may be known, whether to you or to all the brethren; for all ought to know what is being done in a matter wherein the cause of all is concerned.” (Mansi, l.c. IV. 1034 sq.)

15. The Roman Pontiff ordered the Patriarch of Alexandria to execute his sentence in the following grave words: “Wherefore in virtue of the authority of Our See, and acting in Our stead, you will strictly enforce this sentence that he must either within ten days to be numbered from the day of this decision condemn his evil preachments in a written profession, and prove that he holds the same faith concerning the birth of Christ our God which is held by the Roman Church and that of your holiness and by the devotion of all; or if he will not do this, then your holiness to make provision for that Church, must know that he must by all means be removed from our body.” (Migne, P.L. 50, 463; cf. Mans, l.c. IV. 1019 sq.)

16. But some writers of the past age and of more recent days, seeking to evade the luminous authority of the documents which we have cited, have given the following account of the whole matter, which they often set forth in somewhat arrogant fashion. It may be granted, they say readily, that the Roman Pontiff issued a peremptory and absolute judgment which the Bishop of Alexandria had provoked in his animosity for Nestorius, and which he very gladly made his own; none the less,

the council afterwards summoned at Ephesus took the matter already judged and together condemned by the Apostolic See, and judged it afresh from the beginning and

decreed by its supreme authority what must be believed about it by all. From this they say it may be gathered that an Ecumenical Council is possessed of rights altogether more powerful and more valid than the authority of the Roman Bishop.

17. But in this they have constructed a fabric of falsehood clothed with a specious appearance of truth. This may be readily seen by any one who, laying aside preconceived opinions, looks at the faithful record of fact and diligently examines the documentary evidence. For, in the first place, it must be observed that when the Emperor Theodosius, acting also in the name of his colleague Valentinian, summoned the Ecumenical Council, the judgment of Celestine had not yet arrived at Constantinople, and nothing was known about it there. Moreover, when Celestine found that a Synod at Ephesus had been ordered by the Emperors, he made no manner of objection against it; nay, more, in letters to Theodosius (Mansi, I.c. IV. 1291) and to the Bishop of Alexandria (Mansi, I.c. IV. 1292) he both praised this proposal and delegated and proclaimed his legates who were to preside at the Council, namely, the Patriarch Cyril, the Bishops Arcadius and Projectus, and the Priest Philip. But by acting thus the Pontiff did not leave an unjudged case to the decision of the Council; but, as he said himself, the things which he had already decreed (Mansi, I.c. IV. 1287) were still to remain, and he ordered the Fathers of the Council to execute the sentence passed by himself, yet so that, by taking counsel together, and offering prayers to God, they were to strive, as far as possible, to bring back the erring Bishop of Constantinople to the unity of the faith. Thus, when Cyril asked the Pontiff how he was to act in this matter, that is to say, “whether the holy Synod ought to receive the man on his condemning the things which he had preached, or whether, because the appointed time had now run out, the sentence long since passed must abide,” Celestine answered as follows: “It is for your holiness, together with the venerable council of brethren, to see that the disturbances that have arisen in the Church may be repressed, and when by the help of God the matter is finished, We may learn this from the correction which has been decided. We do not say that We are absent from your assembly; for We cannot be absent from those with whom, wheresoever they may be, We are joined together by one faith. . . We are there because We are thinking that which is being done there for all; We do that spiritually which We seem not to do in a bodily manner. We yearn for Catholic peace; We yearn for the salvation of him who is perishing, yet so if he will but confess his sickness. We say this that We may not seem to be wanting to one who is willing to correct himself. May he prove that We do not have feet swift to shed blood, when he knows that a remedy is offered also to him.” (Mansi, I.c. IV. 1292.)

18. But if these words of Celestine show us his fatherly heart, and make it abundantly clear that he desired nothing more earnestly than that the light of the true faith should illuminate the eyes that were blinded, and that he would rejoice when those who were in error came back to the Church, at the same time, the instructions which he gave to his Legates, when they were setting out for Ephesus, prove how great was the Pontiff’s care and solicitude in bidding them preserve the divinely given rights of the Roman See safe and intact. Thus, among other things, he says: “We command you that the authority of the Apostolic See ought to be safeguarded; for the instructions delivered to you tell you this, that you are to be present in the assembly, and if they come to a discussion you are to judge of their opinions but are not to engage in the contest.” (Mansi, I.c. IV. 556.)

19. And the Legates acted in this way with the assent of the Fathers of the sacred Synod. For, following firmly and faithfully the aforesaid absolute commands of the Pontiff when they arrived at Ephesus after the first act was completed, they demanded that all the things decreed in the previous assembly should be submitted to them so that they might be confirmed and ratified in the name of the Apostolic See: “We pray you to order that all things that have been done in this holy Synod before our arrival may be shown to us, so that we also may confirm them according to the judgment of our blessed Pope and of this present holy Synod. . .” (Mansi, I.c. IV. 1290.)

20. Philip the Priest also, in the presence of the whole Council, gave utterance to that excellent pronouncement on the Primacy of the Roman Church which is cited in the dogmatic Constitution Pastor Aeternus of the Vatican Council (Conc. Vatic. sess. IV. cap. 2): Namely: “No one doubts, as it was known in all ages, that

the holy and most blessed Peter, the prince and head of the Apostles, the pillar of the faith, and the foundation of the Catholic Church, received from our Lord Jesus Christ, the Savior and Redeemer of mankind, the keys of the kingdom; and the power of binding and loosing sins was given to him; and unto this time, and ever, he lives and exercises judgment in his successors.” (Mansi, I.c. IV. 1295.)

21. What more need be said? Did the Fathers of the Ecumenical Council make any objection to this manner of acting adopted by Celestine and his Legates, or oppose it in any way? By no manner of means. On the contrary, written monuments remain which plainly show their own dutiful observance and reverence. For when, in the second session of the sacred synod, the Papal Legates, reading the letters of Celestine, said among other things: “In Our solicitude, We have sent to you our holy brothers and fellowpriests of one mind with Ourselves, those trustworthy men Arcadius and Projectus the Bishops, and Philip our Priest, that they may be present at what is being done, and may execute the things which have already been decreed by Us; whereunto we doubt not that your holiness will give your consent” (Mansi, I.c., IV. 1287); the Fathers of the Council were so far from refusing this sentence as it were of a supreme judge that, praising it with one voice, they saluted the Roman Pontiff with these abundant acclamations: “This is a just judgment! The whole synod gives thanks to Celestine the new Paul, to Cyril the new Paul, to Celestine the guardian of the faith, to Celestine one at heart with the Synod, to Celestine the whole Synod gives thanks; there is one Celestine, one Cyril, one faith of the Synod, one faith of the whole world.” (Mansi, I.c., IV. 1287.)

22. But when they came to the condemnation and rejection of Nestorius, the same Fathers of the Council did not think that they were free to judge the whole cause afresh; but openly profess that they are prevented and compelled by the sentence of the Roman Pontiff: “Understanding that he (Nestorius) thinks and preaches impiously, and compelled by the sacred canons and by the letter of our most holy Father and fellowminister Celestine the Bishop of the Roman Church, we come of necessity, and with tears, to this lamentable sentence against him. Wherefore our Lord Jesus Christ, who was assailed by this

man’s words of blasphemy, has declared, through this most holy Synod, that the said Nestorius is deprived of the Episcopal dignity, and is a stranger to the whole fellowship and company of Priests.” (Mansi, I.c. IV. 1294 sq.)

23. And in the second session of the Council, Firmus Bishop of Caesarea, in like manner, openly professed the same thing in these words: “The Apostolic and Holy See, through the letters of the most Holy Bishop Celestine, which he sent to the most religious Bishops, prescribed beforehand the judgment and rule concerning the present matter, which we also have followed; and because Nestorius, having been cited by us has not appeared, we have put that form in execution, declaring the canonical and apostolic judgment against him.” (Mansi, I.c., IV. 1287 sq.)

24. Now all the various documents which have been rehearsed by Us, one after another, prove so expressly and significantly that already, throughout the universal Church, there was a strong and common faith in the authority of the Roman Pontiff over the whole flock of Christ, an authority subject to no one and incapable of error, so that these things bring back to Our mind the clear and luminous words of Augustine, uttered a few years before this, concerning the judgment passed by Pope Zosimus against the Pelagians in his *Epistula Tractatoria*: “In these words of the Apostolic See, the Catholic faith is so venerable, so firmly founded, so certain and so clear, that it were impious for a Christian to doubt of it.” (Epist. 190; *Corpus Scriptorum ecclesiasticorum latinorum*, 57, p. 159 sq.)

25. Would that that most holy Bishop of Hippo could have been present at the Synod of Ephesus; how much his marvellously acute intellect, perceiving the dividing line in the discussions, would have illustrated the dogmas of Catholic truth, and how he would have defended them with all his strength of mind! But when the imperial legates, bearing the letters of invitation, arrived at Hippo, there was nothing left them to do but to lament that that great luminary of Christian wisdom was extinguished and that his See was laid waste by the Vandals.

26. We are well aware, Venerable Brethren, that some of those who, especially in the present age, devote themselves to historical research, use every effort to clear Nestorius from the stain of heresy; and that they also accuse the most holy Cyril,

Bishop of Alexandria, of unjust animosity, saying that, because Nestorius was obnoxious to him, he calumniated him and strove with all his strength to procure his condemnation for things which he had never taught. Our most blessed predecessor Celestine, whose simplicity is said to have been abused by Cyril, and the holy Synod of Ephesus also, are involved in this most grave accusation by these defenders of the Bishop of Constantinople.

27. The Church, however, protests against this futile and temerarious attempt; for she has at all times acknowledged the condemnation of Nestorius as rightly and deservedly decreed; and has regarded the doctrine of Cyril as orthodox; and has counted the Council of Ephesus among the Ecumenical Synods, celebrated under the guidance of the Holy Spirit, and has held it in veneration. For, to omit very many luminous monuments of documentary evidence, all know, assuredly, that many associates of Nestorius, who had seen with their own eyes the whole course of events, and who had no friendly intimacy with Cyril: despite the fact that they were drawn to the opposite side, by their friendship with Nestorius, by the great charm of his writings, and by the very heat engendered in the disputations; nevertheless, after the Synod of Ephesus, moved as it were by the light of truth, gradually deserted the heretical Bishop of Constantinople, who by the just law of the Church was to be avoided. Some of these were certainly still living when Our predecessor of happy memory, Leo the Great, wrote in these terms to Paschasinus, Bishop of Lilybeta, and his own legate to the Council of Chalcedon: “Know that the whole Church of Constantinople, with all its monasteries and many Bishops, has given its consent, and has subscribed to the anathematization of Nestorius and Eutyches and their dogmas” (Mansi, l.c. VI. 124); but in his dogmatic letter to the Emperor Leo, he quite openly rebukes Nestorius as a heretic and a teacher of heresy, without any one gainsaying it; for he says: “Let Nestorius, therefore, be anathematized, who believed the Blessed Virgin Mary to be the mother, not of God, but of man only, so that he made one person of the flesh, and another of the Godhead, and did not perceive that there was but one Christ, in the Word of God and in the flesh; but preached separately and severally one the Son of God, and the other of man.” (Mansi, l.c. VI. 351-354.) The same thing, as every one knows,

was solemnly sanctioned by the Council of Chalcedon, when it condemned Nestorius again, and praised the teaching of Cyril. And Our most holy predecessor Gregory the Great, when he had just been raised to the Chair of Blessed Peter, in his synodical letter to the Eastern Churches, having mentioned these four Ecumenical Councils, namely, those of Nicaea, Constantinople, Ephesus, and Chalcedon, speaks of them in these words of great moment and nobility: “. . . On these, as on a four square stone, the structure of the holy faith arises; and of whatever life or office he may be, whosoever does not hold their solidity, even though he is seen to be a stone, yet he lieth outside the edifice.” (Migne, P.L. 77, 478; cf. Mansi, l.c. IX. 1048.) Wherefore all should hold it as certain that Nestorius really preached heretical novelties; that the Patriarch of Alexandria was a strenuous defender of the Catholic faith; and that the Pontiff Celestine, together with the Synod of Ephesus, maintained both the ancient doctrine of the fathers and the supreme authority of the Apostolic See.

II

28. But now, Venerable Brethren, let us examine more deeply those points of doctrine which the Synod of Ephesus, by the very fact of its condemnation of Nestorius, openly professed and sanctioned by its authority. Now, apart from the rejection of the Pelagian heresy and the condemnation of those who favoured it—one of whom, without doubt, was Nestorius—there was one matter mainly in question, and it was solemnly and almost unanimously confirmed by the Fathers, that is to say that the opinion of this heresiarch was wholly impious and repugnant to the Sacred Scriptures; and that, therefore, that which he denied was altogether certain, namely, that there is one Person in Christ, and that the same is Divine. For when Nestorius, as We have said, obstinately contended that the Divine Word was not united to the human nature in Christ substantially and hypostatically, but by a certain accidental and moral bond, the Fathers of Ephesus, in condemning Nestorius, openly professed the right doctrine concerning the Incarnation, which must be firmly held by all. And indeed, Cyril in the letters and chapters already addressed to Nestorius beforehand, and inserted in the acts of this Ecumenical Synod, in wonderful agreement with the Roman Church, maintained these things in eloquent and reiterated words: “In no wise, therefore, is it lawful to divide the one Lord Jesus Christ into two Sons. . . . For the Scripture does not say that the Word associated the person of a man with Himself, but that He was made flesh. But when it is said that the Word was made flesh, that means nothing else but that He partook of flesh and blood, even as we do; wherefore, He made our body His own, and came forth

man, born of a woman, at the same time without laying aside His Godhead, or His birth from the Father; for in assuming flesh He still remained what He was.” (Mansi, l.c. IV. 891.)

29. For we are taught, by Holy Scripture and by Divine Tradition, that the Word of God the Father did not join Himself to a certain man already subsisting in Himself, but that Christ the Word of God is one and the same, enjoying eternity in the bosom of the Father, and made man in time. For, indeed, that the Godhead and Manhood in Jesus Christ, the Redeemer of mankind, are bound together by that wondrous union which is justly and deservedly called hypostatic, is luminously evident from the fact that in the Sacred Scriptures the same one Christ is not only called God and man, but it is also clearly declared that He works as God and also as man, and again that He dies as man and as God He arises from the dead. That is to say, He who is conceived in the Virgin’s womb by the operation of the Holy Ghost, who is born, who lies in a manger, who calls Himself the son of man, who suffers and dies, fastened to the cross, is the very same who, in a solemn and marvellous manner, is called by the Eternal Father “my beloved Son” (Matthew iii. 17; xvii. 5; 2 Peter i. 17), who pardons sins by His divine authority (Matt. ix. 2-6; Luke v. 20-24; vii. 48; and elsewhere), and likewise by His own power recalls the sick to health (Matt. viii. 3; Mark i. and 41; Luke v. 13; John ix; and elsewhere). As all these things show clearly that in Christ there are natures by which both divine and human works are performed, so do they bear witness no less clearly that the one Christ is at once both God and man because of that unity of person from which He is called “Theanthropos” (God-Man).

30. Moreover, this doctrine which has ever been handed down may be proved and confirmed, as all can see, from the dogma of man’s Redemption. For how indeed could Christ be

called “the firstborn among many brethren” (Romans viii. 29), or be wounded because of our iniquities (Isaias liii. 5; Matt. viii. 17), and redeem us from the servitude of sin, unless He had a human nature like as we have? And so, too, how could He make perfect satisfaction to the justice of the Heavenly Father which had been violated by mankind, unless He possessed an immense and infinite dignity by reason of His Divine Person?

31. Nor can this point of Catholic truth be disputed on the ground that, if our Redeemer had no human person, then it would seem that some perfection would be wanting to His human nature, which would make Him as man less than we are. For as it is acutely and sagaciously observed by Aquinas, “personality pertains to the dignity and perfection of any thing in so far as it pertains to the dignity and perfection of any thing that it should exist by itself, which is what we understand by the name of personality; but there is more dignity in any thing if it exists in another of greater dignity than itself, than if it existed by itself, and therefore there is more dignity in the human nature of Christ than in ours, on this very ground, that in us it has its own personality, as existing by itself, but in Christ it exists in the person of the Word; even as it pertains to the dignity of a form to be complete of the species; nevertheless, the sensitive is more noble in man, because of the conjunction with the more noble complete form, than it can be in a brute animal, in which it is itself the complete form.” (Summ. Theol., III. ii. 2.)

32. Moreover, it may be worth while to remark here that, just as Arius, that most crafty subverter of Catholic unity, attacked the Word’s Divine nature consubstantial to the Eternal Father, so Nestorius, taking quite another way, namely by rejecting the Redeemer’s hypostatic union, denied the full and perfect divinity of Christ, though not of the Word. For if, as he wrongly imagined, it was only by a moral union that the divine and human nature were joined together in Christ—to which, indeed, as We have said, the prophets, also, and the other heroes of Christian sanctity, have in some manner attained, according to their respective union with God—the Saviour of mankind would differ but little, or not at all, from those whom He redeemed by His grace and by His precious blood. Thus, when once the doctrine of the hypostatic union is abandoned, whereon the dogmas of the Incarnation and of man’s Redemption rest and stand firm, the whole foundation of the Catholic religion falls and comes to ruin. Wherefore, we do not wonder that, when the peril of the Nestorian heresy arose, the whole Catholic world was shaken: We do not wonder that, when the Bishop of Constantinople rashly and wrongly opposed the faith of the fathers, the Synod of Ephesus keenly contended against him, and carrying out the sentence of the Roman Pontiff, struck him down with a dire anathema.

33. We, therefore, in full accordance with all the ages of Christian history, venerate the Redeemer of mankind not as “Elias . . . or one of the Prophets,” in whom the heavenly Godhead dwelt by His grace, but together with the Prince of the Apostles, who knew this mystery by divine revelation, we make profession with one voice: “Thou are Christ, the Son of the living God.” (Matt. xvi. 16.)

34. When once this dogma of the truth is securely established, it is easy to gather from it that by the mystery of the Incarnation the whole creation of men and of mundane things has been endowed with a dignity than which, certainly, nothing greater can be imagined, and surely grander than that to which it was raised by the work of creation. For here in the race of Adam we have one, namely Christ, who has attained unto the eternal and infinite Godhead, and is joined thereto in a most close and mysterious manner; Christ, indeed, we call our brother, endowed with human nature, but also God with us, or Emmanuel, who by His grace and His merits, draws us all back to our divine Author and also recalls us to that heavenly beatitude from which we had miserably fallen away by original sin. Let us, therefore, turn to Him with a thankful heart; let us follow His precepts; let us imitate His examples. For thus shall we become sharers of His divinity “who deigned to become a partaker of our humanity” (Roman Missal).

35. But if, as We have said, at all times throughout the course of ages, the true Church of Christ has most diligently defended this genuine and uncorrupted doctrine concerning the personal unity and the divinity of her Founder, it has not been so, alas! with those who wander unhappily outside the one fold of Christ. For whenever anyone pertinaciously withdraws himself from

the infallible teaching authority of the Church, We grieve to say that he gradually loses the true and certain doctrine concerning Jesus Christ. And, indeed, with regard to the many and various religious sects, especially those dating from the sixteenth and seventeenth centuries, which still bear the Christian name, and which, at the beginning of their separation, firmly professed that Christ is God and man; if we ask them now what they hold about Him, we shall certainly receive diverse and contradictory answers. For a few among them, indeed, have kept the full doctrine and the full faith concerning the person of our Redeemer; but others, if in a manner they affirm something like it, yet they seem to savour of vaporous scents whose reality is departed. For they set Jesus Christ before us as a man endowed with divine gifts and in a mysterious manner united to the Divinity beyond all others and very near to God; but they are far removed from the full and sincere profession of the Catholic faith. Others again, recognising nothing of the Divine in Christ, profess that He is a mere man, adorned indeed with excellent gifts of soul and body, but subject to errors and to human infirmity. From which it is clearly seen that all these, no less than Nestorius, make a temerarious attempt to “dissolve Christ,” and that, therefore, on the testimony of John the Evangelist, they are not of God (cf. 1 John iv. 3).

36. Wherefore, with a fatherly heart, from the summit of this Apostolic See, We exhort all those who glory in being the followers of Christ, and who place in Him their own hope and salvation and that of human society, that they should ever join themselves more firmly and more closely to this Roman Church, in which alone Christ is believed in with whole and perfect faith, is worshipped with the sincere worship of adoration, and is beloved with the perpetual flame of burning charity. Let them remember, and in particular those who preside over a flock separated from Us, that the faith which their fathers solemnly professed at Ephesus is preserved unchanged and is strenuously defended, as in past ages so also in the present, by this supreme Chair of Truth. Let them remember that the unity of this genuine faith rests and stands firm only on the one rock set by Christ, and can be preserved safe and intact by the supreme authority of the successors of Blessed Peter.

37. We spoke more fully, indeed, on this unity of the Catholic religion, a few years ago, in Our Encyclical letter *Mortalium animos*; still it may be useful to recall the matter briefly here; for the hypostatic union of Christ, solemnly confirmed in the Synod of Ephesus, bears and sets before us the image of that unity with which our Redeemer willed that His mystical body, that is to say the Church, should be adorned; “one body” (I Corinthians xii. 12) “compacted and fitly joined together” (Ephesians iv. 16). For if the personal unity of Christ is the mystical exemplar to which He Himself willed that the union of Christian society should be conformed, every wise man will see that this can only arise, not from any pretended conjunction of many disagreeing among themselves, but from one hierarchy, from one supreme teaching authority, from one law of believing, and from one faith of Christians. (See the Encyclical Letter *Mortalium animos*.) To this unity of the Church,

consisting in communion with the Apostolic See, Philip, the Legate of the Roman Bishop, bore admirable testimony in the Synod of Ephesus; for when the Fathers of the Council, with one voice, were applauding the letters sent by Celestine, he addressed them in these memorable words: “We give thanks to the holy and venerable Synod that, when the letters of our holy Pope were recited, as holy members by your holy voices and exclamations, ye joined yourselves to the Holy Head. For your beatitude is not ignorant that the Blessed Peter is the head of the whole faith, as also of the Apostles.” (Mans, I.c. IV 1290.)

38. But if at any time, now more than ever, does it behove all the good to bind themselves by a sincere profession of faith to Jesus Christ and to the Church, His mystical Bride, now when so many men everywhere are striving to cast off the sweet yoke of Christ, when they reject the light of His doctrine, spurn the streams of His grace, and repudiate the divine authority of Him who has become, according to the words of the Gospel, “a sign which shall be contradicted” (Luke ii. 34). And now, since numberless and daily growing evils come forth from this lamentable falling away from Christ, let all seek an opportune remedy from Him who alone under heaven has been given to men whereby we must be saved (Acts iv. 12). For it is in this way only, when the Sacred Heart of Jesus inspires the minds of mortal men,

that happier times can arise for each of us one by one, for family life, and for civil society, at present so sadly disturbed.

III

39. Now from this head of Catholic doctrine upon which We have touched hitherto, there follows of necessity the dogma of the divine maternity which We preach as belonging to the Blessed Virgin Mary. “Not that the nature of the Word or His Godhead”-as Cyril admonishes us-“took the source of its origin from the holy Virgin; but because He derived from her that sacred body, perfected by an intellectual soul, whereto the Word of God was hypostatically united, and therefore is said to be born according to the flesh.” (Mansi, I.c. IV. 891.)

And, indeed, if the Son of the Blessed Virgin Mary is God, assuredly she who bore him is rightly and deservedly to be called the Mother of God. If there is only one person in Christ, and this is Divine, without any doubt Mary ought to be called, by all, not the mother of Christ the man only, but Theotocos, or God-bearer. Let us all, therefore, venerate the tender Mother of God, whom her cousin Elizabeth saluted as “the Mother of my Lord” (Luke i. 43), who, in the words of Ignatius Martyr, brought forth God (Ad Ephes. vii. 18-20); and from whom, as Tertullian professes, God was born; whom the Eternal Godhead has gifted with the fulness of grace and endowed with such great dignity.

40. Nor can anyone reject this truth, handed down from the first age of the Church, on the pretext that the Blessed Virgin Mary did, indeed, supply the body of Jesus Christ, but did not produce the Word of the Heavenly Father; since, as Cyril already rightly and lucidly answered in his time (cf. Mansi, I.c. IV. 599), even as those in whose womb our earthly nature, not our soul is procreated, are rightly and truly called our mothers; so did she, from the unity of her Son’s person, attain to divine maternity.

41. Wherefore, the impious opinion of Nestorius, which the Roman Pontiff, led by the Holy Spirit, had condemned in the preceding year, was deservedly and solemnly condemned again by the Synod of Ephesus. And the populace of Ephesus were drawn to the Virgin Mother of God with such great piety, and burning with such ardent love, that when they understood the judgment passed by the Fathers of the Council, they hailed them with overflowing gladness of heart, and gathering round them in a body, bearing lighted torches in their hands, accompanied them home. And assuredly, the same great Mother of God looked down from heaven on this spectacle, and smiling sweetly on these her children of Ephesus, and on all the faithful Christians throughout the Catholic world, who had been disturbed by the snares of the Nestorian heresy, embraced them with her most present aid and her motherly affection.

42. From this dogma of the divine maternity, as from the outpouring of a hidden spring, flow forth the singular grace of Mary and her dignity, which is the highest after God. Nay more, as Aquinas says admirably: “The Blessed Virgin, from this that she is the Mother of God, has a certain infinite dignity, from the infinite good which is God.” (Summ. Theo., III. a.6.) Cornelius a Lapide unfolds this and explains it more fully, in these words: “The Blessed Virgin is the Mother of God;

therefore she is far more excellent than all the Angels, even the Seraphim and Cherubim. She is the Mother of God; therefore she is most pure and most holy, so that under God no greater purity can be imagined. She is the Mother of God; therefore whatever privilege (in the order of sanctifying grace) has been granted to any one of the Saints, she obtains it more than all” (In Matt. i. 6).

43. Why, therefore, do the Reformers (Novatores) and not a few nonCatholics bitterly condemn our piety towards the Virgin Mother of God, as though we were withdrawing the worship due to God alone? Do they not know, or do they not attentively consider that nothing can be more pleasing to Jesus Christ, who certainly has an ardent love for his own Mother, than that we should venerate her as she deserves, that we should return her love, and that imitating her most holy example we should seek to gain her powerful patronage?

44. Here, however, We would not omit to mention a matter which has given Us no little consolation, namely that in the present time, even among the Reformers, some understand the dignity of the Virgin Mother of God better, and are led and moved to reverence her duly, and hold her in honour. This, when it comes from the inward and sincere conscience, and is not as

sometimes happens effected to conciliate the minds of Catholics, bids Us hope that by the prayers and efforts of all the good, and by the intercession of the Blessed Virgin, who cherishes a mother’s love for her erring children, they may at length be brought back to the one true flock of Jesus Christ, and therefore to Us who, though unworthily, hold His place and His authority on earth.

45. But there is another matter, Venerable Brethren, which We think We should recall in regard to Mary’s office of Maternity, something which is sweeter and more pleasing; namely that she, because she brought forth the Redeemer of mankind, is also in a manner the most tender mother of us all, whom Christ our Lord deigned to have as His brothers (Romans viii. 29). As Our predecessor of happy memory, Leo XIII, says: “Such a one God has given as one to whom by the very fact that He chose her as the Mother of His only begotten Son, He clearly gave the feelings of a mother, breathing nothing but love and pardon—such did Jesus Christ show her to be, by His own action, when He spontaneously chose to be under her, and submit to her as a son to a mother; such did He declare her to be, when, from the Cross, He committed all mankind, in the person of His disciple John, to her care and protection; and as such, lastly, she gave herself, when embracing with a great heart, this heritage of immense labour from her dying Son, she began at once to fulfil all a mother’s duties to us all.” (Encyclical Letter *Octobri mense adveniente*. September 21, 1892.) From this it comes that we are all drawn to her by a powerful attraction, that we may confidently entrust to her all things that are ours—namely our joys, if we are gladdened; our troubles, if we are in anguish; our hopes, if we are striving to reach at length to better things. From this it comes that if more difficult times fall upon the Church; if faith fail, if charity have grown cold, if private and public morals take a turn for the worse; if any danger be hanging over the Catholic name and civil society, we all take refuge with her, imploring heavenly aid. From this it comes lastly that in the supreme crisis of death, when no other hope is given, no other help, we lift up to her our tearful eyes and our trembling hands, praying through her for pardon from her Son, and for eternal happiness in heaven.

46. Let all, therefore, with more ardent zeal in the present necessities with which we are afflicted, go to her and beseech her with instant supplication “that, through her prayers to her Son, the erring nations may return to the Christian institutions and precepts, which are the firm support of public safety, and from which arises an abundance of much desired peace and of true happiness. Let them implore of her the more earnestly, what ought to be desired above all things by all the good, namely that the Church our mother may gain and tranquilly enjoy her liberty; which she always uses for the best advantage of men, and from which individuals and states have never suffered any losses, but have at all times experienced very many and very great benefits.” (From the aforesaid Encyclical Letter.)

47. But one thing in particular, and that indeed one of great importance, We specially desire that all should implore, under the auspices of the heavenly Queen. That is to say, that she who is loved and worshipped with such ardent piety by the separated peoples of the East would not suffer them to wander and be unhappily ever led away from the unity of the Church,

and therefore from her Son, whose Vicar on earth We are. May they return to the common Father, whose judgment all the Fathers of the Synod of Ephesus most dutifully received, and whom they all saluted, with concordant acclamations, as “the guardian of the faith”; may they all turn to Us, who have indeed a fatherly affection for them all, and who gladly make Our own those most loving words which Cyril used, when he earnestly exhorted Nestorius that “the peace of the Churches may be preserved, and that the bond of love and of concord among the priests of God may remain indissoluble.” (Mansi, I.c. IV. 891.)

48. And would that that most happy day might speedily dawn upon us when the Virgin Mother of God, who is admirably depicted in the tessellated work of Our predecessor, Sixtus III, in the Liberian Basilica-which We Ourselves have had restored to its pristine beauty-may see all the sons separated from Us returning, that they may venerate her along with Us with one mind and with one faith. This will assuredly be for Us a source of the very greatest pleasure.

49. Moreover, We may well regard it as a happy omen, that it has fallen to Us to celebrate this fifteenth centenary: to Us, We say, who have defended the dignity and the sanctity of chaste wedlock against the encroaching fallacies of every kind (Encyclical Letter, *Casti connubii*, December 21, 1930), and who have both solemnly vindicated the sacred rights of the Catholic Church over the education of youth, and have declared and explained the manner in which it should be given, and the principles to which it should be conformed. (Encyclical Letter, *Divini illius Magistri*, December 21, 1929.) For the precepts which We have set forth, concerning both these matters, have in the office of the divine maternity, and in the family of Nazareth, an excellent example proposed for the imitation of all. As Our predecessor, Leo XIII of happy memory, says: “Fathers of families indeed have in Joseph a glorious pattern of vigilance and paternal prudence; mothers have in the most holy Virgin Mother of God a remarkable example of love and modesty and submission of mind, and of perfect faith; but the children of a family have in Jesus, who was subject to them, a divine model of obedience, which they may admire, and worship and imitate.” (Apostolic Letter, *Neminem fugit*, January 14, 1882.)

50. But in a more special manner it is fitting that those mothers of this our age, who being weary, whether of offspring or of the marriage bond, have the office they have undertaken degraded and neglected, may look up to Mary and meditate intently on her who has raised this grave duty of motherhood to such high nobility. For in this way there is hope that they may be led, by the help of grace of the heavenly Queen, to feel shame for the dishonour done to the great sacrament of matrimony, and may happily be stirred up to follow after the wondrous praise of her virtues, by every effort in their power.

51. If all these things prosper according to Our purpose, that is to say if the life of the family, the beginning and the foundation of all human society, is recalled to this most worthy model of

holiness, without doubt We shall at length be able to meet the formidable crisis of evils confronting Us, with an effective remedy. In this way, it will come to pass that “the peace of God which passeth all understanding” may “keep the hearts and minds” of all (Phil. iv. 7), and that the much desired Kingdom of Christ, minds and forces being joined together, may be everywhere established.

52. We will not close this Encyclical Letter, Venerable Brethren, without mentioning a matter which will surely be pleasing to you all. Desiring that there may be a liturgical monument of this commemoration, which may help to nourish the piety of clergy and people towards the great Mother of God, We have commanded Our supreme council presiding over Sacred Rites to publish an Office and Mass of the Divine Maternity, which is to be celebrated by the universal Church. And, meanwhile, as an earnest of heavenly gifts, and a pledge of Our paternal affection, We impart the Apostolic Benediction, very lovingly in the Lord, to you, Venerable Brethren, one and all, and to your clergy and people.

Given at Rome, at St. Peter’s, December 25, the Feast of the Nativity of Our Lord Jesus Christ, in the year 1931, the tenth of Our Pontificate.

Maximam Gravissimamque. On French Diocesan Association. Pope Pius XI - 1924

To the eminent Cardinals: Louis Henri Luçon, Archbishop of Reims, Paul Pierre Andrieu, Archbishop of Bordeaux, Louis Joseph Maurin, Archbishop of Lyon, Alexius Charost, Archbishop of Rennes, Arthur Stanislaus Touchet, Bishop of Orleans, and the other Archbishops and Bishops and the clergy and people of France.

The moment has finally arrived for Us to announce the solution which We have arrived at on the important and very grave problem of Diocesan Associations. In laying bare before you, as We now do, the processes We have followed in arriving at this conclusion, We deem it Our duty to recall to memory and to place before your very eyes, as if they were pictures, the different steps in the negotiations which were taken with reference to this particular subject. We shall be able to do this quite briefly since We deal with a matter, the history of which is in great part already perfectly known to you.

2. We recall, but with sorrow, those sad days when in your country the evil project of separating the interests of the Republic from those of the Church was conceived and how, what is more unfortunate, steps were taken to put the project into execution. We cannot forget either how, at one fell stroke, the relations which existed between the Holy See and France were brusquely and unjustly broken off, how on December 9, 1905, the law of separation was passed by which the Concordat which had been in force over a long period of time was abrogated by but one party to the contract in direct violation of all the formalities demanded by law, how also, without the slightest regard either for the hierarchy of the Church or for the authority of the Holy See, unjust and arbitrary laws were enacted concerning the rights and possessions of the Church, as well as on the subject of divine worship. Neither can We forget how Our Predecessor of saintly memory, Pius X, in his encyclical *Vehementer* of February 11, 1906, and in the allocution which he made at the Consistory of February 21, the same year, condemned in no uncertain terms and with all possible solemnity this very law; nor how he condemned, at the same time, the so called “Associations Cultuelles” which were to be established in the spirit of that law, Associations which in another encyclical *Gravissimo* of August 10, of that year, the same Pope rejected once more and condemned.

3. The “Associations Cultuelles” did not come into existence, and therefore several persons-We use the words of Our Predecessor- thought it opportune to try, if possible, to create in their place another type of organization which would conform at one and the same time with the laws of France and the canons of the Church, and which would, considering the sad times which seemed to loom up in the near distance, be able to preserve intact, at least in substance, the sacrosanct rights of Holy Church. But as such a result seemed impossible of achievement at that time, Pope Pius, after consultation with the bishops of France, forbade any attempt to form this new type of Association, at least as long as the law of separation remained on the statute books, and until it could be established legally and beyond all doubt that in these same Associations the divine constitution of the Church, the inalienable rights of the Roman Pontiff and of the hierarchy, as well as the Church’s authority over her property and, particularly over church buildings, would be both respected and safeguarded.

4. You know only too well what followed upon this decision. The entire Catholic world looked on and was filled with admiration at the course of events. For precisely that which the Supreme Pontiff, Pius X, in the letter which We have referred to had asked of you, had with confidence recommended, and had even, if We may say so, foreseen, yes, that very course of action which you preached both by word and by example as the only solution of the problem, that finally and happily came to pass. Mankind witnessed the glorious spectacle of the clergy and the faithful of France rivaling each other day by day in fervor, in generosity, in devoted sacrifice. On the one hand, the faithful gave most generously and in abundance their offerings for the decorous upkeep of divine worship and for the adequate maintenance of their priests. On their side, the clergy willingly and even gladly submitted to the hard conditions of life which came into existence as a result of the law of separation.

5. It must also be added here that the sacred ministry, which is more closely united with the public welfare than any other vocation, was, because of that law, hampered in its activities and made still less efficient in its work through the expulsion of many of its needed helpers and coadjutors. The clergy, too, were deprived of all income from property, a fact which exposed them to a condition in which they were oftentimes in dire need of even the bare necessities of life.

6. The devoted and noble-minded rivalry between the clergy and laity, which existed under these trying circumstances, was of such a character that We in all justice may call it heroic, and We Ourselves, years ago, followed its course with the liveliest interest. From the beginning of Our Pontificate We have appreciated the remarkable economic advance which has been made and have noted, too, that the spirit of union has not been diminished, neither has it been in danger of being weakened. As a matter of fact, the economic condition of the Church of France, according to the views of several bishops, is such that it does not appear to be in need of an immediate remedy. On the other hand, both the organization and administration of the patrimony of the Church, despite the fact that it is often beset with difficulties and hampered by obstacles and, because of this unjust law, exposed to many dangers, has not been completely deprived of a support which has its base in the common law.

7. In spite of such facts, the lack of a sound juridical foundation for these rights carries along in its wake a certain instability as far as these rights themselves and all other matters of the Church are concerned, which together with the almost universal troubles of the present times and the widespread confusion have become to Us a source of great anxiety and of mental preoccupation. For these reasons it appeared opportune to try every possible means which might help to relieve or remedy the existing situation.

8. This consciousness of Our duty grew all the more pressing as the belief gradually became more and more general that intervention on Our part would assist greatly in bringing about a more general peace among men, a peace which, like yourselves, We now desire, as We have always desired it, even from the first day when We, not by reason of any merits on Our part but because of a hidden decree of Divine Providence itself, were raised to the sublime office of the Common Father of all the faithful.

9. The ending of the terrible War through which the world has passed and the story of the glorious deeds of the clergy, both regular and secular, forgetting the insults they had received and remembering only their love of country, which was made known to all, caused to grow from day to day a profound desire for the re-establishment of religious peace broken by the law of separation, the result of which peace would be that the status of the Catholic Church in France would be made more conformable to the dictates of justice, should it be able to function under the sanction of law.

10. Out of this desire for peace has come the problem of Diocesan Associations. The statutes of these Associations, drawn up by competent scholars, who did not act without the consent of the heads of the French Government, were first sent to the Holy See by Our Nunzio in France. They were then forwarded to you, as well as to Our Venerable Brothers, the Cardinals of the Holy Roman Church, who are members of the Congregation of Extraordinary Ecclesiastical Affairs. The views of both these parties were asked for more than once. Finally, these questions were examined by Us personally.

11. One can readily understand that it was not easy for Us to pass judgment on this question. In the first place, We could not and We did not even wish it to be made to appear that We were willing to accept a different solution from that which had been outlined by Pius X. Both the memory and the position taken by the great Pontiff who was Our Predecessor made such a course impossible; the violation of the rights of this Apostolic See and of the hierarchy, rights which are the rights of God and of souls, simply forbade such a course. What We did do was to ask for the prayers of many of the faithful, and We too lifted Our heart to God in prayer, and then after considering at great length the matter in the Divine Presence, We confirmed the condemnation which had been made of the iniquitous law of separation, but at the same time concluded that, due to the change in public opinion, and, due also to the different circumstances and relations between the Holy See and the French Republic which had toward the end of 1922 been so profoundly changed, We did not see any difficulty which would keep Us from allowing the Diocesan Associations to come into existence, at least as an experiment, but only on the following condition. First, the statutes would have to be corrected in such a way that they would conform, both in their general tenor and in their essential nature, with the divine constitution and laws of the Church. Secondly, We must be given certain guaranties, protected by law, which would remove as far as possible all danger that in case men hostile to the Church should come into power in the Republic, they might be able to refuse to recognize the legal existence and the legal rights of these Associations, and thus expose them to the possibility of losing their property which they held under the law.

12. These statutes have been discussed at length and with great care by both parties. The outcome of these discussions is that the Diocesan Associations which are contemplated by this plan are quite different from those which Pius X condemned and had refused permission to organize. This conclusion takes on added certainty due to the facts that these statutes do not depend, either necessarily or directly, upon the law condemned by Pius X, and that the functioning of these Associations must always be in conformity with Canon Law. In case of difficulties or conflicts, those in charge of the Associations have the right and the duty of informing this Apostolic See.

13. With reference to the guaranties sought by Us, they are not as a matter of fact precisely those which We asked for at the beginning of the negotiations and to which the heads of the French Government gave their consent. However, the guaranties actually offered are of such character and are based on such reasons and such explicit declarations that We have thought it possible to accept them in the interests of a more general peace. We have done this, too, because it did not appear possible to obtain better guaranties and because those which we proposed can, all things considered, be accepted as possessing both the legality and the security which Pius X himself would have demanded of such guaranties in the circumstances.

14. finally, there is this to be said, that We have in favor of the new statutes not only the opinion of men versed in law and of unquestionable reputation but also the unanimous opinion of the Council of State, a body made up of the members of both Chambers, which is, according to French law, the supreme and only competent court empowered to express a view on the interpretation of French law. Their view which is shared with them by the heads of the Republic comes in the last analysis to this, that these statutes contain nothing which is against the laws of France. This, of course, means that the Diocesan Associations have nothing to fear from the laws of the Republic.

15. Such being the situation, We wished in conformity with Our Apostolic duty, to omit nothing, short of sacrificing the sacred rights and honor of God and of His Church, which would in any way possible assist the Church of France in securing for itself an unquestionable basis in law. This, Our action, will contribute or at least We hope it will, to the establishment of complete peace in your country, a country very dear to Our heart. Therefore, We decree and declare that Diocesan Associations may be permitted at least as an experiment, provided always they are governed by the statutes which are hereto subjoined.

16. It is scarcely necessary, dearly Beloved Sons and Venerable Brothers, that We employ a great number of words in order to explain and make clear to you why We use an expression which is so prudently and carefully chosen. In the present circumstances it is a case of merely applying a remedy to conditions which contain the possibilities of still greater evils than those at present existing. We have always been convinced, We are still convinced, that if Heaven should grant Us the happiness of bringing about certain definite results in this important affair that both We and you, as well as the clergy and faithful of France, ought to look on such results as merely, on one hand, an installment of that full and entire liberty which the Church must possess, not only in your country but the world over, a liberty which belongs to her and is enjoyed by divine right and which, because of her office and nature, she cannot allow to be either suppressed or diminished. On the other hand, we ought to view these results as a starting point from which we shall be able to go forward to the legitimate and peaceful conquest of a full and entire freedom for the Church.

17. At any rate, let no one distort the meaning of Our present decision in a way which is quite foreign to Our thoughts to the effect that by it We desire to nullify the condemnation of Associations made by Our Predecessor of saintly memory, Pius X, or that We have become reconciled to the so-called “Lay Laws.” Whatever Pius X condemned, We condemn; wherever and as often as the term “lay” is understood in the sense of a feeling or ideal inimical or foreign to God and to religion, We absolutely condemn such a thing and declare moreover to the whole world that such “laicism” must be condemned. Nor let anyone say that the permission to exist, which We accord to the Diocesan Associations, is in itself an overturning of the orders of Pius X, for the simple reason that the orders of Pius X referred to entirely different matters existing in circumstances altogether different from the present.

18. There now remains nothing further for Us to write about except to proffer, from the depths of Our fatherly affection, to you, to your clergy, and to your flocks, the following very important piece of advice. In the first place, We wish you to

recall a certain fact to your priests and to the faithful confided to your care, a fact which you know already and which you yourselves will explain to them somewhat more in detail. The fact is this. If the new Associations and the statutes which are to govern them contribute to making the juridical position of the Church in your country somewhat more stable and by consequence more satisfactory than it has been, this should not be accepted as a reason for permitting that noble and generous rivalry between them, and which We have already praised in this very letter, to go out of existence. Otherwise the property which was lost to the Church by reason of the law of separation could never be recovered; which if it should be recovered or paid for, that would be only an act of restitution dictated by justice.

19. We, therefore, exhort you, dearest Sons and Venerable Brothers, as well as your priests, who are co-workers with you, to continue as you have in the past to feed with loving and watchful care the flock which God has confided to you. (I Peter v, 2) Feed them by your words, feed them by your example; feed them by your good works, feed them by your sufferings in much the same way as Our Lord Jesus Christ who redeemed us by His sufferings, to the end that you, too, may gather in joy abundant fruits.

We exhort the faithful entrusted to your care in the words of the Apostle: “Remember your prelates who have spoken the word of God to you” (Hebrews xiii, 7); continue to “love the beauty of the Lord’s house” (Psalms xxv, 8); furnish the “temporal means to those who have sown among you spiritual things” (I Cor. ix, 11); “obey your prelates, and be subject to them. For they watch as being to render an account of your souls; that they may do this with joy, and not with grief.” (Hebrews xiii, 17)

20. In declaring, dearly Beloved Sons and Venerable Brothers, that the existence of Diocesan Associations can only be permitted by Us, We must frankly avow that by this statement We have wished to abstain from commanding you in a formal manner to create and to establish them. However, We desire their existence, and We pray you in Jesus Christ, inspired by that feeling of filial love which you have for Us and by the ardent desire which consumes you to protect the discipline, unity, and peace of the Church, to give a trial to these Diocesan Associations. In doing this, you will demonstrate that you are filled with the selfsame spirit of generosity and of filial deference for us that you had for Our Predecessor of saintly memory, Pius X. For God will have mercy on all “who have done all this together, and have craved mercy of the Lord” (II Machabees xiii, 12); “and God is faithful, who will not suffer you to be tempted above that which you are able; but will make also with temptation issue, that you may be able to bear it.” (1 Cor. x, 13)

21. That all things may work out for the glory of God, for the salvation of souls, for the increase of peace which all so ardently look forward to—an intention for which We pray to the Sacred Heart and to the Immaculate Virgin with great instancy—We bestow from the depths of Our heart upon you, dearly Beloved Sons and Venerable Brothers, upon your clergy, upon your faithful people, and upon France herself the Apostolic Blessing.

Given at Rome, at St. Peter’s, on the feast of the Chair of St. Peter in Rome, the eighteenth day of January, in the year 1924, the second of Our Pontificate.

Mens Nostra. Promotion of the Spiritual Exercises. Pope Pius XI - 1929

To the Patriarchs, Primate, Archbishops, Bishops, and other Local Ordinaries in Peace and Communion with the Apostolic See.

Venerable Brethren, Health and the Apostolic Benediction.

You all of you know, assuredly, Venerable Brethren, what was Our mind and Our purpose when, at the beginning of the year, We proclaimed to the whole Catholic world an extraordinary Jubilee to commemorate the anniversary of the day on which, having received the consecration of the priesthood, We offered the divine Sacrifice for the first time, fifty years ago.

For as We solemnly declared in the Apostolic Constitution “Auspicantibus Nobis,” published on January 6th, 1929,[1] we were moved to this partly by the purpose of calling Our beloved children, the great Christian household entrusted to Our heart by the Heart of the most merciful God, to share in the joy of their common father and to join with us in rendering thanks to the Supreme Giver of all good. But, besides this, we were moved by the sweet hope, which pleased us greatly, that when with fatherly liberality we unlocked the treasures of heavenly graces entrusted to our dispensation, the Christian people would make use of this happy opportunity to the strengthening of faith, to the increase of piety and perfection, and the faithful reformation of private and public morals in the most joyful fruit of peace and pardon obtained from God, the peace of all severally and of the whole society might be confidently expected. And these hopes have not been falsified. For the pious enthusiasm with which the Christian people welcomed the promulgation of the Jubilee did not grow cold as time went on. On the contrary, we saw it daily waxing stronger, by the help of God, who brought such things to pass as will make this year, a veritable year of salvation, memorable in days to come. We, for our part, have had abundant cause for rejoicing, since we have seen, on many sides, such noble advance in faith and piety; and we have enjoyed the sight of such a multitude of our most dear children whom we have been enabled to receive, right willingly, into our home, and to press, most lovingly, to our heart. And now, while we strive very earnestly to express our heartfelt gratitude to the Father of mercies for the many and rich fruits which He has vouchsafed to bring forth in the course of this year of expiation, our pastoral solicitude moves us and impels us to draw from these auspicious beginnings greater and abiding advantages, to provide for the happiness and well-being of each and all, and the good estate of society. Now, while we were considering how, or in what way, such fruits can be best secured, we thought how Our predecessor Leo XIII, of happy memory, proclaiming a Holy Year on another occasion, exhorted all the faithful in very weighty words, which we ourselves repeated in the aforesaid Constitution *Auspicantibus Nobis*, urging them “to recollect themselves a little and to run their thoughts, now immersed in the earth, to better things.”[2]

2. In like manner we recalled Our Predecessor Pius X of holy memory, who, after ceaselessly promoting sacerdotal sanctity both by word and by example when he was keeping the fiftieth year from ordination to the priesthood, addressed a most pious “Exhortation to the Catholic Clergy,”[3] replete with precious and most choice lessons by which the edifice of the spiritual life is raised to no mean altitude.

3. Accordingly following in the footsteps of these Pontiffs, We have deemed it fitting to do somewhat in like manner Ourselves, and establish something most excellent, which will, we trust, prove a source of many rare advantages to the Christian people, We are speaking of the practice of the “Spiritual Exercises”, which we earnestly desire to see daily extended more widely, not only among the clergy both secular and regular, but also among the multitudes of the Catholic laity; and it is Our pleasure to bequeath this to our beloved children as a memorial of this Holy Year. And we do this the more gladly at the end of the fiftieth year since Our first offering of the Divine Sacrifice. For nothing can be more pleasing to us than the recollection of the heavenly graces and the unutterable consolations which we have often experienced when occupied in the “Spiritual Exercises”; and of the diligence we devoted to the sacred retreats, marking our priestly course, as it were, by so many stages; of the light and the impulse that we drew from them, enabling us to know the divine will and to fulfil it; and lastly of the labour therein bestowed, in the whole course of our priestly life, on instructing our neighbours in heavenly things, and that so fruitfully and successfully, that we may rightly conclude that a singular resource for the eternal salvation of souls is set in the “Spiritual Exercises”.

4. And, in very deed, Venerable Brethren, the importance for more than one reason; the utility and the opportuneness of Sacred Retreats, will be readily recognised by any one who considers, however lightly, the times in which we now live. The most grave disease by which our age is oppressed, and at the same time the fruitful source of all the evils deplored by every man of good heart, is that levity and thoughtlessness which carry men hither and thither through devious ways. Hence comes the constant and passionate absorption in external things; hence, the insatiable thirst for riches and pleasures that gradually weakens and extinguishes in the minds of men the desire for more excellent goods, and so entangles them in outward and fleeting things that it forbids them to think of eternal truths, and of the Divine laws, and of God Himself, the one beginning and end of all created things, Who, nevertheless, for his boundless goodness and mercy, even in these our days, though moral corruption may spread apace, ceases not to draw men to himself by a bounteous abundance of graces. Now, if we

would cure this sickness from which human society suffers so sorely, what healing remedy could we devise more appropriate for our purpose than that of calling these enervated souls, so neglectful of eternal things, to the recollection of the “Spiritual Exercises”? And, indeed, if the “Spiritual Exercises” were nothing more than a brief retirement for a few days, wherein a man removed from the common society of mortals and from the crowd of cares, was given, not empty silence, but the opportunity of examining those most grave and penetrating questions concerning the origin and the destiny of man: “Whence he comes; and whither he is going”; surely, no one can deny that great benefits may be derived from these sacred exercises. But pious retreats of this kind do much greater things than this, for since they compel the mind of a man to examine more diligently and intently into all the things that he has thought, or said, or done; they assist the human faculties in a marvellous manner; so that the mind becomes accustomed, in this spiritual arena, to weigh things maturely and with even balance, the will acquires strength and firmness, the passions are restrained by the rule of counsel; the activities of human life, being in unison with the thought of the mind, are effectively conformed to the fixed standard of reason; and, lastly, the soul attains its native nobility and altitude, as the holy Pontiff St. Gregory declares in his “Pastoral,” by a concise similitude: “The human mind, like water, when shut up around, is gathered up to higher things; because it seeks that from which it descended; but when it is left loose, it perishes; because it spreads itself uselessly on lowly things.”[4] Moreover, as St. Eucharius Bishop of Lyons wisely observes; when exercising itself in these spiritual meditations; “the mind rejoicing in the Lord is stirred up by a certain stimulus of silence; and grows by unutterable increments.”[5] And not only so, but it also acquires that “heavenly nourishment,” concerning which Lactantius says “for no food is sweeter to the mind than the knowledge of truth”[6] and according to an ancient author, who long passed as St. Basil, it is admitted to “the school of heavenly doctrine and the discipline of the divine arts”[7] wherein “God is all that is learnt, the way by which we are directed, all that whereby the knowledge of the supreme truth is attained.”[8] From all this it clearly appears that the “Spiritual Exercises” avail both to perfect the natural powers of man; and further, and more specially, to form the supernatural or Christian man. Now, certainly in these days when so many impediments and obstacles are raised against the true sense of Christ, and the supernatural spirit, wherein alone our holy religion consists; when Naturalism, which weakens the firmness of faith, and quenches the flames of Christian charity, holds dominion far and wide; it is of the greatest importance that a man should withdraw himself from that bewitching of vanity which obscureth good things[9] and hide himself in that blessed secrecy, where, cultured by heavenly teaching, he may form a just estimate, and understand the value of human life devoted to the service of God alone; he may abhor the turpitude of sin; he may conceive the holy fear of God; he may clearly see unveiled the vanity of earthly things; and, stirred up by the precepts and the example of Him who is “the way, the truth and the life,”[10] he may put off the old man[11] may deny himself, and with humility, obedience, and voluntary chastisement of self, may put on Christ and strive to attain to the “perfect man,” and to that absolute “measure of the age of the fulness of Christ,”[12] whereof the Apostle speaks; nay, more, may endeavour, with all his soul, to be able to say himself, with the same Apostle: “I live now not I; but Christ liveth in me.”[13] By these degrees, indeed, the soul goes upward to consummate perfection, and is most sweetly united to God by the help of divine grace, which is obtained in greater abundance, during these days, by more fervent prayers, and more frequent reception of the sacred mysteries. These things, assuredly, Venerable Brethren, are singular and most excellent, and far surpassing nature; and in obtaining them alone are to be found the quiet, and happiness, and true peace for which the human mind longingly thirsts; and which the society of today, carried away by the heat of temptations, vainly seeks in the hungry quest of uncertain and fleeting goods, and in the tumult of a perturbed life. On the other hand, we are clearly taught that in the “Spiritual Exercises” there is a wonderful power of bringing peace to men and of carrying them upwards to holiness of life; which has been proved by daily experience in former ages, and perhaps yet more clearly in our own: for we can hardly number those who, being duly exercised in a sacred retreat, come forth from it “rooted and built up”[14] in Christ; filled with light, heaped up with joy, and flooded with that “peace which surpasseth all understanding.”[15] Moreover, from this perfection of life, which is manifestly obtained from the “Spiritual Exercises”; besides that inward peace of the soul, there springs forth spontaneously another most choice fruit, which redounds to the great advantage of the social life: namely that desire of gaining souls to Christ which is known as the Apostolic Spirit. For it is the genuine effect of charity that the just soul, in whom God dwells by grace, burns in a wondrous way to call others to share in the knowledge and love of that Infinite Good, which she has attained and possesses And, now, in this our age, when human society is in so much need of spiritual graces; when the foreign Mission fields, which “are white already to harvest”[16] demand, more and more, the care of apostles adequate to their need; and our own regions,

likewise, require elect bands of men, of the secular and regular clergy, as faithful dispensers of the mysteries of God; and compact companies of pious laymen, who, united to the Apostolic Hierarchy by close bonds of charity, may help it with active industry, by manifold works and labours devoting themselves to the Catholic Action. And We, Venerable Brethren, being taught by history, regard these sacred retreats for exercises as upper chambers raised by God, wherein any one of generous mind, supported by the help of divine grace, illuminated by eternal truths, and exhorted by the example of Christ, may not only see clearly the value of souls, and be inflamed with the desire of helping them, in whatsoever state of life, he sees, on careful examination, he is called to serve his Creator; but many likewise, learn the ardent spirit of the apostolate, its diligence, its labours, its deeds of daring.

5. Furthermore, our Lord often made use of this method in forming the preachers of the Gospel. For the Divine Master Himself, not content with having spent long years in the domestic retreat of Nazareth, before he shone forth in full light before the nations, and taught them heavenly things by his word, chose to spend full forty days in desert wilderness. Nay more, in the midst of his evangelical labours, he was wont to invite his Apostles to the friendly silence of retreat: “Come apart into a desert place, and rest a little,”[17] and when he left this earth of sorrows to go to heaven, he willed that these same Apostles and his disciples should be polished and perfected in the upper chamber at Jerusalem, where for the space of ten days “persevering with one mind in prayer”[18] they were made worthy to receive the Holy Spirit: surely a memorable retreat, which first foreshadowed the “Spiritual Exercises”; from which the church came forth endowed with virtue and perpetual strength; and in which, in the presence of the Virgin Mary Mother of God, and aided by her patronage, those also were instituted whom we may rightly call precursors of the Catholic Action.

6. From that day, the use of the “Spiritual Exercises” if not under the same name and in the modern manner, at least in substance, “became familiar among the primitive Christians,”[19] as St. Francis of Sales taught, and as appears from clear indications in the writings of the holy Fathers. For it is thus St. Jerome exhorts the noble lady Celantia “Choose to thyself a suitable place, remote from the noise of the household, whither thou mayst betake thyself as a haven. Let there be there so much care in divine readings, such frequent turns of prayers, such steadfast thought of things to come, that thou mayest redeem the occupations of other hours by this vacation. We do not say this to withdraw thee from thine own: nay, rather we say it that thou mayst learn there and meditate how thou shouldst show thyself to thine own: nay, rather we say it that thou mayst learn there and meditate how thou shouldst show thyself to thine own.”[20] And St. Peter Chrysologus Bishop of Ravenna, in the same age as St. Jerome urges the faithful with this famous invitation: “We have given a year to the body, let us give days to the soul...Let us live to God a little who have lived the whole time to the world. Let the divine voice sound in our ears: let not the noise of the household confuse our hearing...Being thus armed brethren and thus instructed let us declare war on sins...secure of victory.”[21] But as time went on men were still held by the desire of placid solitude wherein away from witnesses the soul might give attention; nay more, it is found that in the most turbulent ages of human society men athirst for justice and truth were the more vehemently urged by the Divine Spirit seek the solitude “in order being free from bodily desire they might more often be intent on the divine wisdom in the court of the mind where all the tumult of earthly cares being silent, they may rejoice in holy meditations and eternal delights.”[22] Now after God in his supreme providence had raised up many men in his Church, abundantly endowed with supernal gifts and conspicuous as masters of the supernatural life who set forth wise rules, approved ascetical methods, whether from divine revelation, or from their own practice, or from the experience of former times; by the disposition of Divine Providence like manner, the “Spiritual Exercises”, properly so called were given to the world by the work of the illustrious servant of God St. Ignatius of Loyola — “a treasure,” as is called by that venerable man of the Order of St. Benedict, Louis of Blois, whose opinion is cited by St. Alphonsus Liguori in a very beautiful letter “On making the “Exercises” in solitude” — “A treasure which God has set open for his Church in these last ages, and for which abundant thanksgiving should be rendered to Him.”[23]

7. From these “Spiritual Exercises”, whose fame spread very rapidly in the Church, many drew a stimulus to make them run with more alacrity in the paths of sanctity. And among these was one most dear to Us on many grounds, the Venerable St. Charles Borromeo, who as we have mentioned on another occasion, spread their use among the clergy and the people;[24] and by this care and authority enriched them with appropriated rules and directions; and what is more, established a house for the special purpose of cultivating the Ignatian meditations. This house, which he called the “Asceterium”, was, so far as

we know, the first among the many houses of this kind, which, by happy imitation have flourished everywhere. For as the estimation of the “Exercises” grew continually greater in the Church, there was a marvellous multiplication of these houses, which may be called most opportune places of entertainment, set in the arid desert of the world, wherein the faithful of both sexes are separately recreated and refreshed with spiritual nourishment. And, indeed, after the cruel carnage of the war, which has so bitterly troubled the human family, after so many wounds inflicted on the spiritual and civil prosperity of the peoples, who can count the vast number of those who having seen the fallacious hopes they cherished fail and fade away, clearly understood that earthly things must give place to those of heaven, and, by the most present aid of the Divine Spirit, fled to seek true peace of mind in holy retreats? Let all those remain as a manifest proof, how, whether drawn by the beauty of a more holy and more perfect life, or tossed by the turbid tempests of the time, or moved by the solitudes of life, or beset by the frauds and fallacies of the world, or fighting against the deadly plague of Rationalism, or allured by the fascination of the senses, withdrawing themselves into those holy houses, have tasted again the peace of solitude, all the sweeter to them because of the heavy labours they have borne, and meditating on heavenly things, have ordered their life in accordance with supernatural lessons.

8. We, therefore, Venerable Brethren, rejoicing in these happy beginnings of a noble piety, and seeing in its further extension a powerful help against the evils that assail us; must, at the same time, endeavour, as far as in us lies, to second the most sweet counsel of the Divine Goodness; so that this secret calling, breathed by the Holy Spirit into the minds of men, may not be deprived of the much-desired abundance of heavenly graces. Moreover, We do this the more willingly because We see what has already been done by Our Predecessors. For, long since, this Apostolic See, which had often commended the “Spiritual Exercises” by word, taught the faithful by its own example and authority, converting the august Vatican temple into a Cenacle for meditation and prayers; which custom We have willingly received, with no small joy and consolation to Ourselves. And in order that we may secure this joy and consolation, both for ourselves and for others who are near us, We have already had arrangements made for holding the “Spiritual Exercises” every year in the Vatican.

9. We know well, Venerable Brethren, how much store you also set by the “Spiritual Exercises”; for you gave yourselves to them before you were adorned with the fulness of the Priesthood; and often afterwards, in company with your Priests you have sought them anew in order to refresh your souls with the contemplation of heavenly things. This excellent practice, assuredly, is deserving of our solemn and public commendation. And we commend, likewise, no less warmly those bishops, whether of the Eastern or of the Western Church, who, as we know, have sometimes come together, with their own Patriarch or Metropolitan, to make a pious retreat adapted to their offices and duties. We hope that this luminous example, so far as circumstances allow, may be followed with sedulous emulation. And perchance there would be no great difficulty in this if a retreat of this kind were instituted on the occasion of one of those synods which all the Prelates of an ecclesiastical province celebrate “ex officio”, whether to provide for the common salvation of souls, or to deliberate on those things which the conditions of the time seem to require. And, indeed We ourselves had determined to do this, with all the Bishops of Lombardy, during the brief space of our rule over the Metropolitan Church of Milan; and, without doubt, we should have accomplished it, in that first year of office, if the inscrutable decrees of Divine Providence had not disposed otherwise of our lowliness. Wherefore, We are well assured that those priests and religious men who, anticipating the law of the Church, in this matter, already frequented the “Spiritual Exercises” will, hereafter, use this means of acquiring sanctity with yet greater diligence, now that they are more gravely bound to it by the authority of the sacred Canons.

10. For this reason We earnestly exhort all priests of the secular clergy to let the faithful see them following the “Spiritual Exercises”, at least in that modest measure which the Code of Canon Law prescribes for them:[25] and let them approach and fulfil the exercises with an ardent desire of their own perfection, so that they may obtain that abundance of the supernatural spirit, which is very necessary for them, if they would secure the spiritual advantage of their flock, and win a multitude of souls to Christ. For this was the path trodden by all those priests who, burning with zeal for the salvation of souls, were foremost in guiding their neighbours on the way to holiness, and in educating the clergy; as may be seen, to take a recent example, in B. Joseph Cafasso, to whom We ourselves decreed the honours of the blessed in Heaven. For it was the constant custom of this most holy man to labour assiduously in the “Spiritual Exercises”, in order that, by this means, he might better nourish his own sanctity, and that of other ministers of Christ, and might know the heavenly counsels. And

once, when he came forth from a sacred retreat, gifted with divine light, he clearly showed this same path to a younger priest, whose confessor he was; and he followed it up to the highest summit of sanctity. This was the blessed John Bosco, whose name is beyond all praise. As for those who, under whatever title, serve within the bounds of religious discipline; since they are commanded by law to make the sacred exercises every year[26] there can be no doubt that they will bring from these sacred retreats an abundance of heavenly goods for which, as each one needs, they may draw draughts of greater perfection, and all the graces enabling them to run the way of the evangelical counsels with alacrity. For the annual “Exercises” are the mystical “tree of life”[27] by which both individuals and communities may live in that fame of sanctity, in which every religious family must needs flourish. Nor should the priests of the Clergy, secular and regular, think that the time spent on the “Spiritual Exercises” tends to the detriment of the apostolic ministry. On this matter, let them hear St. Bernard, who did not hesitate to write thus to the Supreme Pontiff, Blessed Eugene II, whose master he had been: “If thou wouldst belong wholly to all, after the manner of him who became all things to all men; I praise thy humanity, provided it be full. But, how is it full when thou art excluded? Thou also art a man: therefore, that the humanity may be whole and full, let it gather thee also into the bosom which receives all: else, what will it profit, if thou gain all, and lost thyself? Wherefore, when all have thee, be thyself one of them that have. Remember, I say not always, I say not often, but at least sometimes, to render thyself to thyself.”[28]

11. With no less care, Venerable Brethren, would we have manifold cohorts of the Catholic Action polished or cultivated fitly by the “Spiritual Exercises”. With all our power, we desire to promote this Action; and we cease not, and will never cease, to commend it; because the co-operation of the laity with the apostolic hierarchy is exceedingly useful, not to say necessary. And, indeed, we can hardly find words to express the joy we experienced, when we learnt that special series of sacred meditations were established almost everywhere, for the cultivation of these pacific and strenuous soldiers of Christ and in particular for bands of young recruits. For while they crowd to this course, in order that they may be found more ready and more prompt to fight the battles of the Lord, they will find there not only the helps enabling them to express the form of the Christian life more perfectly in themselves, but may also, not rarely, receive in their hearts the secret voice of God, calling them to the sacred offices, and to work for the salvation of souls, and urging them on to the full exercise of the apostolate. This is, indeed, the glowing dawn of heavenly goods, and in a short time it will be followed and completed by a perfect day; if only the practice of the “Spiritual Exercises” is yet more widely extended and is propagated with prudence and wisdom among the various associations of Catholics and chiefly those of younger members.[29]

12. Now, even as in this age of ours, temporal goods and the various advantages flowing from them, together with a certain measure of wealth, have been extended somewhat freely to workmen and others hiring out their labour, thereby raising them to a happier condition of life, it must be ascribed to the bounty of the provident and merciful God, that this treasure of the “Spiritual Exercises” also has been scattered abroad among the common mass of the faithful so as to serve as a counterpoise to hold men back, lest borne down by the weight of fleeting things and immersed in pleasures and delights of life, they fall into the tenets and morals of Materialism. For this reason we cordially commend the works of the “Exercises” which have spring up already in certain regions, and the exceedingly fruitful and opportune “Retreats for Workmen,” together with the associated sodalities of Perseverance; all which, Venerable Brethren, We recommend to your care and solicitude.

13. Now in order that the joyful fruits we have mentioned may flow forth from these sacred “Exercises”, these must needs be made with due care and diligence. For if the exercises are performed merely for the sake of custom, or tardily, and with hesitation, little or no advantage will be derived from them; wherefore before all things it is necessary that the mind, assisted by solitude should devote itself to the sacred meditations, leaving aside all the cares and solitudes of daily life. For as that golden book, the “Imitation of Christ”, clearly teaches: The devout soul makes progress in silence and in peace.”[30] For this reason, although we regard those meditations as worthy of praise and pastoral approval in which many make the exercises together in public — for these have received many blessings from God — still we most strongly recommend those “Spiritual Exercises” which are made in private, and are called “closed.” For in these a man is more easily separated from intercourse with creatures and concentrates the dissipated powers of his soul on God himself and on the contemplation of eternal truths.

14. Moreover, “Spiritual Exercises”, truly so-called, require a certain space of time for their fulfilment. And though, by reason of circumstances and persons, this may be reduced to a few days, or extended to a whole month; nevertheless it should not be curtailed too much if one wishes to obtain the benefits promised by the “Exercises”. For even as the salubrity of a place can only contribute to the health of the body of one who stays there for awhile, so the salutary art of sacred meditations cannot effectively benefit the spirit unless it spends some time in the “Exercises”.

15. Lastly it is of great moment for making the “Spiritual Exercises” properly and deriving fruit from them that they should be conducted in a wise and appropriate method.

16. Now it is recognised that among all the methods of “Spiritual Exercises” which very laudably adhere to the principles of sound Catholic asceticism one has ever held the foremost place and adorned by the full and repeated approbation of the Holy See and honoured by the praises of men, distinguished for spiritual doctrine and sanctity, has borne abundant fruits of holiness during the space of well nigh four hundred years; we mean the method introduced by St. Ignatius of Loyola, whom we are pleased to call the chief and peculiar Master of “Spiritual Exercises” whose “admirable book of “Exercises”[31] ever since it was solemnly approved, praised, and commended by our predecessor Paul III of happy memory,[32] already to repeat some words we once used, before our elevation to the Chair of Peter, already we say “stood forth and conspicuous as a most wise and universal code of laws for the direction of souls in the way of salvation and perfection; an unexhausted fountain of most excellent and most solid piety; as a most keen stimulus, and a well instructed guide showing the way to secure the amendment of morals and attain the summit of the spiritual life.”[33] And when at the beginning of Our pontificate satisfying the most ardent desires and vows of sacred Prelates of almost the whole Catholic world from both Rites in the Apostolic Constitution “*Summorum Pontificum*”, given on July 22, 1922, We declared and constituted St. Ignatius of Loyola “the heavenly Patron of all “Spiritual Exercises”, and, therefore, of institutes, sodalities and bodies of every kind assisting those who are making the “Spiritual Exercises”,”[34] we did little else but sanction by our supreme authority what was already proclaimed by the common feeling of Pastors and of the faithful; and what together with the aforesaid Paul III, our illustrious Predecessors Alexander VII,[35] Benedict XIV,[36] Leo XIII,[37] had often said implicitly, when praising the Ignatian meditations, and what all those who, in the words of Leo XIII, had been most conspicuous “in the discipline of ascetic, or in sanctity or morals,” during the last four hundred years[38] had said by their praises and yet more by the example of the virtues which they had acquired in this arena. And in very deed, the excellence of spiritual doctrine altogether free from the perils and errors of false mysticism, the admirable facility of adapting the exercises to any order or state of man, whether they devote themselves to contemplation in the cloisters, or lead an active life in the affairs of the world, the apt co-ordination of the various parts, the wonderful and lucid order in the meditation of truths that seem to follow naturally one from another; and lastly the spiritual lessons which after casting off the yoke of sin and washing away the diseases inherent in his morals lead a man through the safe paths of abnegation and the removal of evil habits[39] up to the supreme heights of prayer and divine love; without doubt all these are things which sufficiently show the efficacious nature of the Ignatian method and abundantly commend the Ignatian meditations.

17. It remains, Venerable Brethren, in order to guard and preserve the fruit of the “Spiritual Exercises” which we have been praising and to revive its salutary memory that we should earnestly recommend a pious custom which may be called a brief repetition of the “Exercises” namely a monthly or trimestrial recollection. This custom which, to borrow the words of Our Predecessor of holy memory, Pius X, “We gladly see introduced in many places”[40] and flourishing especially in religious communities and among pious priests of the secular clergy we earnestly desire to see adopted by the laity also. For it would prove a real benefit more especially for those who are prevented by the cares of their family from using the “Spiritual Exercises”. For these recollections might supply in some measure the advantages to be derived from the “Spiritual Exercises”. In this manner, Venerable Brethren, may these “Spiritual Exercises” be extended everywhere through all the orders of Christian society and if they are diligently performed a spiritual regeneration will follow. Piety will be enkindled, the forces of religious will be nourished, the apostolic office will unfold its fruit bearing branches, and peace will reign in society and in the hearts of all.

18. When the heavens were serene and earth was silent and night lay on the world, in secret, far from the crowd of men, the Eternal Word of the Father, having assumed the nature of man, appeared to mortals, and the heavenly regions echoed the

heavenly hymn, “Glory to God in the highest and on earth peace to men of good will.”[41] This praise of Christian peace — the Peace of Christ in the Kingdom of Christ — setting forth the supreme desire of Our Apostolic heart to which all our aims and our labours are directed, nearly touches the minds of Christians who withdrawn from the tumult and the vanities of the world in deep and hidden solitude have pondered on the truth of faith and the example of Him who brought peace to the world and left it as a heritage: “My peace I give to you.”[42]

19. This peace truly so called We wish for you from our heart, Venerable Brethren, on this very day on which by the Divine bounty the fiftieth year of Our Priesthood is completed, and as the sweet festival of the Nativity of Our Lord Jesus Christ approaches, which may be called the mystery of peace approaches, we with fervent prayer supplicate for that gift for him who is hailed as the Prince of Peace.

And with our mind raised by these thoughts a joyful and firm hope as an omen of divine gifts, and as a pledge of Our affection to you, Venerable Brethren, and to your clergy and people — that is, to all our most beloved Catholic family — We impart the Apostolic Benediction most loving in the Lord.

Given at St. Peter’s Rome, on the twentieth day of December, 1929, the eighth year of Our Pontificate .

ENDNOTES

1. *Acta Apost. Sedis*, vol. XXI, (1929), page 6.
2. *Litt. Encycl.* “*Quod auctoritate*”, 22 Dec., 1885; *Acta Leonis XIII*, vol. II, pp. 175 ss.
3. *Exhortatio ad clerum catholicum*: “*Haerent animo*”, 4 Aug., 1903; “*Acta Sanctae Sedis*”, vol. XLI, pp. 555-577.
4. *S. Greg. M. Pastor L. 3 adm. 15.* (Migne P. L. tom. 77, col. 73)
5. *S. Eucher.* “*De laud. eremi.*” 37. (Migne P. L. tom. 50, col. 709)
6. *Lactant.* “*De falsa relig.*” L. 1, c. 1. (Migne P. L. tom. 6, col. 118).
7. *S. Basil M.* “*De laude solitariae vitae,*” initio. (“*Opera omnia. Venetiis,*” 1751, tom. 2, p. 379).
8. *Ibid.*
9. *Wisdom IV*, 12.
10. *John XIV*, 6.
11. *Romans XIII*, 14.
12. *Ephesians IV*, 13.
13. *Galatians II*, 20.
14. *Colossians II*, 7.
15. *Philippians IV*, 7.
16. *John IV*, 35.
17. *Mark VI*, 31.
18. *Acts I*, 14.
19. *S. Franc. Sal. Traite de l’Amour de Dieu*, L. 12, c. 8.
20. *S. Hieronym, Ep. 148, ad Celant.* 24. (Migne P. L. tom. col. 1, 216.)
21. *S. Petr. Chrysolog. serm. 12.* (Migne P. L. tom. col. 186).
22. *S. Leo Magn. serm. 19.* (Migne P. L. tom. 54, col. 18.)
23. *S. Alf. M. de Liguori*, “*Lettera sull’ utilita degli Esercizi in solitudine.*” *Opere ascet.* (Marrietti, 1847), vol. 3, pag. 616.
24. *Const. Apost.* “*Summorum Pontificum*”, 25 Juillet, 1922; *Acta Apost. Sedis*. vol. XIV (1922), p. 421.
25. *Cod. Iur. Can. can.* 126.
26. *Cod. Iur. Can. can.* 595, pr. 1.
27. *Genesis II.*, 9. 28. *S. Bern.* “*De consider.*” L. 1. c. 5. (Migne P. L. tom. 182, col 734.)
29. *Cfr.* “*Ordine del giornodi Mons. Radini-Tedeschi,*” nel *Congr. Cattol. Ital. an. 1895.*
30. “*De Imit.*” *Chr., L.I., c. 206.*
31. *Brev. Rom.* “*in festo S. Ign.*” (31 Iul.), lect. 4.
32. *Litt. Apost.*, “*Pastoralis officii,*” 31 Iul., 1548.
33. “*S. Carlo egli Esercizi spirituali di S. Ignazio*” in “*S. Carlo Borromeo nel 3 Centenario della Canonizzazione,*” 23 Sett., 1910, pag. 488.

34. *Const. Apost.*, “*Summorum Pontificum*,” 25 Jul., 1922; “*Acta Apost. Sedis*,” vol. XIV (1922), pag. 420.
 35. *Litt. Apost.* “*Cum sicut*,” 12 Oct., 1647.
 36. *Litt. Apost.*, “*Quantum secussus*,” 20 Mart., 1753; *Litt. Apost.*, “*Dedimus sane*,” 18 Maii, 1753.
 37. *Epist.*, “*Ignatianae commentationes*,” 8 Febr., 1900; *Acta Leonis XIII*, vol. CII, pag. 373.
 38. *Ibid.*
 39. *Epist. Apost. Pii PP. XI*, “*Nous avons appris*,” 28 Maii 1929, ad Card. Dubois.
 40. *Exhort. ad Cler. Cathol.*, “*Haerent animo*,” 4 Aug., 1908, “*Acta Sanctae Sedis*,” vol. XLI, pag. 575.
 41. *Luc. II*, 14.
 42. *Io XIV*, 27.
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Miserentissimus Redemptor. Reparation to the Sacred Heart. Pope Pius XI - 1928

To Our Venerable Brethren the Patriarchs, Primate, Archbishops, and other Local Ordinaries in Peace and Communion with the Apostolic See.

Venerable Brethren, Health and the Apostolic Blessing.

1.

Our Most Merciful Redeemer, after He had wrought salvation for mankind on the tree of the Cross and before He ascended from out this world to the Father, said to his Apostles and Disciples, to console them in their anxiety, “*Behold I am with you all days, even to the consummation of the world.*” (Matt. xxviii, 20). These words, which are indeed most pleasing, are a cause of all hope and security, and they bring us, Venerable Brethren, ready succor, whenever we look round from this watch-tower raised on high and see all human society laboring amid so many evils and miseries, and the Church herself beset without ceasing by attacks and machinations. For as in the beginning this Divine promise lifted up the despondent spirit of the Apostles and enkindled and inflamed them so that they might cast the seeds of the Gospel teaching throughout the whole world; so ever since it has strengthened the Church unto her victory over the gates of hell. In sooth, Our Lord Jesus Christ has been with his Church in every age, but He has been with her with more present aid and protection whenever she has been assailed by graver perils and difficulties. For the remedies adapted to the condition of time and circumstances, are always supplied by Divine Wisdom, who reacheth from end to end mightily, and ordereth all things sweetly (Wisdom viii, 1). But in this latter age also, “the hand of the Lord is not shortened” (Isaias lix, 1), more especially since error has crept in and has spread far and wide, so that it might well be feared that the fountains of Christian life might be in a manner dried up, where men are cut off from the love and knowledge of God. Now, since it may be that some of the people do not know, and others do not heed, those complaints which the most loving Jesus made when He manifested Himself to Margaret Mary Alacoque, and those things likewise which at the same time He asked and expected of men, for their own ultimate profit, it is our pleasure, Venerable Brethren, to speak to you for a little while concerning the duty of honorable satisfaction which we all owe to the Most Sacred Heart of Jesus, with the intent that you may, each of you, carefully teach your own flocks those things which we set before you, and stir them up to put the same in practice.

2.

Among the many proofs of the boundless benignity of our Redeemer, there is one that stands out conspicuously, to wit the fact that when the charity of Christian people was growing cold, the Divine Charity itself was set forth to be honored by a special worship, and the riches of its bounty was made widely manifest by that form of devotion wherein worship is given to the Most Sacred Heart of Jesus, “*In whom are hid all the treasures of wisdom and knowledge*” (Coloss. ii, 3). For as in olden time when mankind came forth from Noe’s ark, God set His “*bow in the clouds*” (Genesis ix, 13), shining as the sign of a friendly covenant; so in the most turbulent times of a more recent age, when the **Jansenist heresy**, the most crafty of them all, hostile to love and piety towards God, was creeping in and preaching that God was not to be loved as a father but rather to be feared as an implacable judge; then the most benign Jesus showed his own most Sacred Heart to the nations

lifted up as a standard of peace and charity portending no doubtful victory in the combat. And indeed Our Predecessor of happy memory, Leo XIII, admiring the timely opportuneness of the devotion to the Most Sacred Heart of Jesus, said very aptly in his Encyclical Letter, "[Annum Sacrum](#)," "*When in the days near her origin, the Church was oppressed under the yoke of the Caesars the Cross shown on high to the youthful Emperor was at once an omen and a cause of the victory that speedily followed. And here today another most auspicious and most divine sign is offered to our sight, to wit the most Sacred Heart of Jesus, with a Cross set above it shining with most resplendent brightness in the midst of flames. Herein must all hopes be set, from hence must the salvation of men be sought and expected.*"

3.

And rightly indeed is that said, Venerable Brethren. For is not the sum of all religion and therefore the pattern of more perfect life, contained in that most auspicious sign and in the form of piety that follows from it inasmuch as it more readily leads the minds of men to an intimate knowledge of Christ Our Lord, and more efficaciously moves their hearts to love Him more vehemently and to imitate Him more closely? It is no wonder, therefore, that Our Predecessors have constantly defended this most approved form of devotion from the censures of calumniators, and have extolled it with high praise and promoted it very zealously, as the needs of time and circumstance demanded. Moreover, by the inspiration of God's grace, it has come to pass that the pious devotion of the faithful towards the Most Sacred Heart of Jesus has made great increase in the course of time; hence pious confraternities to promote the worship of the Divine Heart are everywhere erected, hence too the custom of receiving Holy Communion on the first Friday of every month at the desire of Christ Jesus, a custom which now prevails everywhere.

4.

But assuredly among those things which properly pertain to the worship of the Most Sacred Heart, a special place must be given to that Consecration, whereby we devote ourselves and all things that are ours to the Divine Heart of Jesus, acknowledging that we have received all things from the everlasting love of God. When Our Savior had taught Margaret Mary, the most innocent disciple of His Heart, how much He desired that this duty of devotion should be rendered to him by men, moved in this not so much by His own right as by His immense charity for us; she herself, with her spiritual father, Claude de la Colombiere, rendered it the first of all. Thereafter followed, in the course of time, individual men, then private families and associations, and lastly civil magistrates, cities and kingdoms. But since in the last century, and in this present century, things have come to such a pass, that by the machinations of wicked men the sovereignty of Christ Our Lord has been denied and war is publicly waged against the Church, by passing laws and promoting plebiscites repugnant to Divine and natural law, nay more by holding assemblies of them that cry out, "*We will not have this man to reign over us*" (Luke xix, 14): from the aforesaid Consecration there burst forth over against them in keenest opposition the voice of all the clients of the Most Sacred Heart, as it were one voice, to vindicate His glory and to assert His rights: "*Christ must reign*" (1 Corinthians xv, 25); "*Thy kingdom come*" (Matth. vi, 10). From this at length it happily came to pass that at the beginning of this century the whole human race which Christ, in whom all things are re-established (Ephes. i, 10), possesses by native right as His own, was dedicated to the same Most Sacred Heart, with the applause of the whole Christian world, by Our Predecessor of happy memory, Leo XIII.

5.

Now these things so auspiciously and happily begun as we taught in Our Encyclical Letter "[Quas primas](#)," we Ourselves, consenting to very many long-continued desires and prayers of Bishops and people, brought to completion and perfected, by God's grace, when at the close of the Jubilee Year, We instituted the Feast of Christ the King of All, to be solemnly celebrated throughout the whole Christian world. Now when we did this, not only did we set in a clear light that supreme sovereignty which Christ holds over the whole universe, over civil and domestic society, and over individual men, but at the same time we anticipated the joys of that most auspicious day, whereon the whole world will gladly and willingly render obedience to the most sweet lordship of Christ the King. For this reason, We decreed at the same time that this same Consecration should be renewed every year on the occasion of that appointed festal day, so that the fruit of this same

Consecration might be obtained more certainly and more abundantly, and all peoples might be joined together in Christian charity and in the reconciliation of peace, in the Heart of the King of kings and Lord of lords.

6.

But to all these duties, more especially to that fruitful Consecration which was in a manner confirmed by the sacred solemnity of Christ the King, something else must needs be added, and it is concerning this that it is our pleasure to speak with you more at length, Venerable Brethren, on the present occasion: we mean that duty of honorable satisfaction or reparation which must be rendered to the Most Sacred Heart of Jesus. For if the first and foremost thing in Consecration is this, that the creature's love should be given in return for the love of the Creator, another thing follows from this at once, namely that to the same uncreated Love, if so be it has been neglected by forgetfulness or violated by offense, some sort of compensation must be rendered for the injury, and this debt is commonly called by the name of reparation.

7.

Now though in both these matters we are impelled by quite the same motives, none the less we are holden to the duty of reparation and expiation by a certain more valid title of justice and of love, of justice indeed, in order that the offense offered to God by our sins may be expiated and that the violated order may be repaired by penance: and of love too so that we may suffer together with Christ suffering and "*filled with reproaches*" (Lam. iii, 30), and for all our poverty may offer Him some little solace. For since we are all sinners and laden with many faults, our God must be honored by us not only by that worship wherewith we adore His infinite Majesty with due homage, or acknowledge His supreme dominion by praying, or praise His boundless bounty by thanksgiving; but besides this we must need make satisfaction to God the just avenger, "*for our numberless sins and offenses and negligences.*" To Consecration, therefore, whereby we are devoted to God and are called holy to God, by that holiness and stability which, as the Angelic Doctor teaches, is proper to consecration (2a. 2ae. qu. 81, a. 8. c.), there must be added expiation, whereby sins are wholly blotted out, lest the holiness of the supreme justice may punish our shameless unworthiness, and reject our offering as hateful rather than accept it as pleasing.

8.

Moreover this duty of expiation is laid upon the whole race of men since, as we are taught by the Christian faith, after Adam's miserable fall, infected by hereditary stain, subject to concupiscences and most wretchedly depraved, it would have been thrust down into eternal destruction. This indeed is denied by the wise men of this age of ours, who following the ancient error of **Pelagius**, ascribe to human nature a certain native virtue by which of its own force it can go onward to higher things; but the Apostle rejects these false opinions of human pride, admonishing us that we "*were by nature children of wrath*" (Ephesians ii, 3). And indeed, even from the beginning, men in a manner acknowledged this common debt of expiation and, led by a certain natural instinct, they endeavored to appease God by public sacrifices.

9.

But no created power was sufficient to expiate the sins of men, if the Son of God had not assumed man's nature in order to redeem it. This, indeed, the Savior of men Himself declared by the mouth of the sacred Psalmist: "*Sacrifice and oblation thou wouldest not: but a body thou hast fitted to me: Holocausts for sin did not please thee: then said I: Behold I come*" (Hebrews x, 5-7). And in very deed, "*Surely He hath borne our infirmities, and carried our sorrows. . . He was wounded for our iniquities* (Isaiah liii, 4-5), and *He His own self bore our sins in His body upon the tree . . .* (1 Peter ii, 24), "*Blotting out the handwriting of the decree that was against us, which was contrary to us. And He has taken the same out of the way, fastening it to the cross . . .*" (Colossians ii, 14) "*that we being dead to sins, should live to justice*" (1 Peter ii, 24). Yet, though the copious redemption of Christ has abundantly forgiven us all offenses (Cf. Colossians ii, 13), nevertheless, because of that wondrous divine dispensation whereby those things that are wanting of the sufferings of Christ are to be filled up in our flesh for His body which is the Church (Cf. Colossians i, 24), to the praises and satisfactions, "*which Christ in the name of sinners rendered unto God*" we can also add our praises and satisfactions, and indeed it behoves us so to do. But we must ever remember that the whole virtue of the expiation depends on the one bloody sacrifice of Christ, which

without intermission of time is renewed on our altars in an unbloody manner, “*For the victim is one and the same, the same now offering by the ministry of priests, who then offered Himself on the cross, the manner alone of offering being different*” (Council of Trent, Session XXIII, Chapter 2). Wherefore with this most august Eucharistic Sacrifice there ought to be joined an oblation both of the ministers and of all the faithful, so that they also may “*present themselves living sacrifices, holy, pleasing unto God*” (Romans xii, 1). Nay more, St. Cyprian does not hesitate to affirm that “*the Lord’s sacrifice is not celebrated with legitimate sanctification, unless our oblation and sacrifice correspond to His passion*” (Ephesians 63). For this reason, the Apostle admonishes us that “*bearing about in our body the mortification of Jesus*” (2 Corinthians iv, 10), and buried together with Christ, and planted together in the likeness of His death (Cf. Romans vi, 4-5), we must not only crucify our flesh with the vices and concupiscences (Cf. Galatians v, 24), “*flying the corruption of that concupiscence which is in the world*” (2 Peter i, 4), but “*that the life also of Jesus may be made manifest in our bodies*” (2 Corinthians iv, 10) and being made partakers of His eternal priesthood we are to offer up “*gifts and sacrifices for sins*” (Hebrews v, 1). Nor do those only enjoy a participation in this mystic priesthood and in the office of satisfying and sacrificing, whom our Pontiff Christ Jesus uses as His ministers to offer up the clean oblation to God’s Name in every place from the rising of the sun to the going down (Malachias i, 11), but the whole Christian people rightly called by the Prince of the Apostles “*a chosen generation, a kingly priesthood*” (1 Peter ii, 9), ought to offer for sins both for itself and for all mankind (Cf. Hebrews v, 3), in much the same manner as every priest and pontiff “*taken from among men, is ordained for men in the things that appertain to God*” (Hebrews v, 1).

10.

But the more perfectly that our oblation and sacrifice corresponds to the sacrifice of Our Lord, that is to say, the more perfectly we have immolated our love and our desires and have crucified our flesh by that mystic crucifixion of which the Apostle speaks, the more abundant fruits of that propitiation and expiation shall we receive for ourselves and for others. For there is a wondrous and close union of all the faithful with Christ, such as that which prevails between the head and the other members; moreover by that mystic Communion of Saints which we profess in the Catholic creed, both individual men and peoples are joined together not only with one another but also with him, “*who is the head, Christ; from whom the whole body, being compacted and fitly joined together, by what every joint supplieth, according to the operation in the measure of every part, maketh increase of the body unto the edifying of itself in charity*” (Ephesians iv, 15-16). It was this indeed that the Mediator of God and men, Christ Jesus, when He was near to death, asked of His Father: “*I in them, and thou in me: that they may be made perfect in one*” (John xvii, 23).

11.

Wherefore, even as consecration proclaims and confirms this union with Christ, so does expiation begin that same union by washing away faults, and perfect it by participating in the sufferings of Christ, and consummate it by offering victims for the brethren. And this indeed was the purpose of the merciful Jesus, when He showed His Heart to us bearing about it the symbols of the passion and displaying the flames of love, that from the one we might know the infinite malice of sin, and in the other we might admire the infinite charity of Our Redeemer, and so might have a more vehement hatred of sin, and make a more ardent return of love for His love.

12.

And truly the spirit of expiation or reparation has always had the first and foremost place in the worship given to the Most Sacred Heart of Jesus, and nothing is more in keeping with the origin, the character, the power, and the distinctive practices of this form of devotion, as appears from the record of history and custom, as well as from the sacred liturgy and the acts of the Sovereign Pontiffs. For when Christ manifested Himself to Margaret Mary, and declared to her the infinitude of His love, at the same time, in the manner of a mourner, He complained that so many and such great injuries were done to Him by ungrateful men — and we would that these words in which He made this complaint were fixed in the minds of the faithful, and were never blotted out by oblivion: “*Behold this Heart*” — He said — “*which has loved men so much and has loaded them with all benefits, and for this boundless love has had no return but neglect, and contumely, and this often from*

those who were bound by a debt and duty of a more special love.” In order that these faults might be washed away, He then recommended several things to be done, and in particular the following as most pleasing to Himself, namely that men should approach the Altar with this purpose of expiating sin, making what is called a Communion of Reparation, — and that they should likewise make expiatory supplications and prayers, prolonged for a whole hour, —which is rightly called the “Holy Hour.” These pious exercises have been approved by the Church and have also been enriched with copious indulgences.

13.

But how can these rites of expiation bring solace now, when Christ is already reigning in the beatitude of Heaven? To this we may answer in some words of St. Augustine which are very apposite here, —“*Give me one who loves, and he will understand what I say*” (In Johannis evangelium, tract. XXVI, 4). For any one who has great love of God, if he will look back through the tract of past time may dwell in meditation on Christ, and see Him laboring for man, sorrowing, suffering the greatest hardships, “*for us men and for our salvation,*” well-nigh worn out with sadness, with anguish, nay “*bruised for our sins*” (Isaias liii, 5), and healing us by His bruises. And the minds of the pious meditate on all these things the more truly, because the sins of men and their crimes committed in every age were the cause why Christ was delivered up to death, and now also they would of themselves bring death to Christ, joined with the same griefs and sorrows, since each several sin in its own way is held to renew the passion of Our Lord: “*Crucifying again to themselves the Son of God, and making him a mockery*” (Hebrews vi, 6). Now if, because of our sins also which were as yet in the future, but were foreseen, the soul of Christ became sorrowful unto death, it cannot be doubted that then, too, already He derived somewhat of solace from our reparation, which was likewise foreseen, when “*there appeared to Him an angel from heaven*” (Luke xxii, 43), in order that His Heart, oppressed with weariness and anguish, might find consolation. And so even now, in a wondrous yet true manner, we can and ought to console that Most Sacred Heart which is continually wounded by the sins of thankless men, since —as we also read in the sacred liturgy — Christ Himself, by the mouth of the Psalmist complains that He is forsaken by His friends: “*My Heart hath expected reproach and misery, and I looked for one that would grieve together with me, but there was none: and for one that would comfort me, and I found none*” (Psalm Ixviii, 21).

14.

To this it may be added that the expiatory passion of Christ is renewed and in a manner continued and fulfilled in His mystical body, which is the Church. For, to use once more the words of St. Augustine, “*Christ suffered whatever it behoved Him to suffer; now nothing is wanting of the measure of the sufferings. Therefore the sufferings were fulfilled, but in the head; there were yet remaining the sufferings of Christ in His body*” (In Psalm Ixxxvi). This, indeed, Our Lord Jesus Himself vouchsafed to explain when, speaking to Saul, “*as yet breathing out threatenings and slaughter*” (Acts ix, 1), He said, “*I am Jesus whom thou persecutest*” (Acts ix, 5), clearly signifying that when persecutions are stirred up against the Church, the Divine Head of the Church is Himself attacked and troubled. Rightly, therefore, does Christ, still suffering in His mystical body, desire to have us partakers of His expiation, and this is also demanded by our intimate union with Him, for since we are “*the body of Christ and members of member*” (1 Corinthians xii, 27), whatever the head suffers, all the members must suffer with it (Cf. 1 Corinthians xii, 26).

15.

Now, how great is the necessity of this expiation or reparation, more especially in this our age, will be manifest to every one who, as we said at the outset, will examine the world, “*seated in wickedness*” (1 John v, 19), with his eyes and with his mind. For from all sides the cry of the peoples who are mourning comes up to us, and their princes or rulers have indeed stood up and met together in one against the Lord and against His Church (Cf. Psalm ii, 2). Throughout those regions indeed, we see that all rights both human and Divine are confounded. Churches are thrown down and overturned, religious men and sacred virgins are torn from their homes and are afflicted with abuse, with barbarities, with hunger and imprisonment; bands of boys and girls are snatched from the bosom of their mother the Church, and are induced to renounce Christ, to blaspheme and to attempt the worst crimes of lust; the whole Christian people, sadly disheartened and disrupted, are continually in danger of falling away from the faith, or of suffering the most cruel death. These things in truth are so sad that you might

say that such events foreshadow and portend the “*beginning of sorrows*,” that is to say of those that shall be brought by **the man of sin**, “*who is lifted up above all that is called God or is worshipped*” (2 Thessalonians ii, 4).

16.

But it is yet more to be lamented, Venerable Brethren, that among the faithful themselves, washed in Baptism with the blood of the immaculate Lamb, and enriched with grace, there are found so many men of every class, who laboring under an incredible ignorance of Divine things and infected with false doctrines, far from their Father’s home, lead a life involved in vices, a life which is not brightened by the light of true faith, nor gladdened by the hope of future beatitude, nor refreshed and cherished by the fire of charity; so that they truly seem to sit in darkness and in the shadow of death. Moreover, among the faithful there is a greatly increasing carelessness of ecclesiastical discipline, and of those ancient institutions on which all Christian life rests, by which domestic society is governed, and the sanctity of marriage is safeguarded; the education of children is altogether neglected, or else it is depraved by too indulgent blandishments, and the Church is even robbed of the power of giving the young a Christian education; there is a sad forgetfulness of Christian modesty especially in the life and the dress of women; there is an unbridled cupidity of transitory things, a want of moderation in civic affairs, an unbounded ambition of popular favor, a depreciation of legitimate authority, and lastly a contempt for the word of God, whereby faith itself is injured, or is brought into proximate peril.

17.

But all these evils as it were culminate in the cowardice and the sloth of those who, after the manner of the sleeping and fleeing disciples, wavering in their faith, miserably forsake Christ when He is oppressed by anguish or surrounded by the satellites of Satan, and in the perfidy of those others who following the example of the traitor Judas, either partake of the holy table rashly and sacrilegiously, or go over to the camp of the enemy. And thus, even against our will, the thought rises in the mind that now those days draw near of which Our Lord prophesied: “*And because iniquity hath abounded, the charity of many shall grow cold*” (Matth. xxiv, 12).

18.

Now, whosoever of the faithful have piously pondered on all these things must need be inflamed with the charity of Christ in His agony and make a more vehement endeavor to expiate their own faults and those of others, to repair the honor of Christ, and to promote the eternal salvation of souls. And indeed that saying of the Apostle: “Where sin abounded, grace did more abound” (Romans v, 20) may be used in a manner to describe this present age; for while the wickedness of men has been greatly increased, at the same time, by the inspiration of the Holy Ghost, a marvelous increase has been made in the number of the faithful of both sexes who with eager mind endeavor to make satisfaction for the many injuries offered to the Divine Heart, nay more they do not hesitate to offer themselves to Christ as victims. For indeed if any one will lovingly dwell on those things of which we have been speaking, and will have them deeply fixed in his mind, it cannot be but he will shrink with horror from all sin as from the greatest evil, and more than this he will yield himself wholly to the will of God, and will strive to repair the injured honor of the Divine Majesty, as well by constantly praying, as by voluntary mortifications, by patiently bearing the afflictions that befall him, and lastly by spending his whole life in this exercise of expiation.

19.

And for this reason also there have been established many religious families of men and women whose purpose it is by earnest service, both by day and by night, in some manner to fulfill the office of the Angel consoling Jesus in the garden; hence come certain associations of pious men, approved by the Apostolic See and enriched with indulgences, who take upon themselves this same duty of making expiation, a duty which is to be fulfilled by fitting exercises of devotion and of the virtues; hence lastly, to omit other things, come the devotions and solemn demonstrations for the purpose of making reparation to the offended Divine honor, which are inaugurated everywhere, not only by pious members of the faithful, but by parishes, dioceses and cities.

20.

These things being so, Venerable Brethren, just as the rite of consecration, starting from humble beginnings, and afterwards more widely propagated, was at length crowned with success by Our confirmation; so in like manner, we earnestly desire that this custom of expiation or pious reparation, long since devoutly introduced and devoutly propagated, may also be more firmly sanctioned by Our Apostolic authority and more solemnly celebrated by the whole Catholic name. Wherefore, we decree and command that every year on the Feast of the Most Sacred Heart of Jesus, — which feast indeed on this occasion we have ordered to be raised to the degree of a double of the first class with an octave — in all churches throughout the whole world, the same expiatory prayer or protestation as it is called, to Our most loving Savior, set forth in the same words according to the copy subjoined to this letter shall be solemnly recited, so that all our faults may be washed away with tears, and reparation may be made for the violated rights of Christ the supreme King and Our most loving Lord.

21.

There is surely no reason for doubting, Venerable Brethren, that from this devotion piously established and commanded to the whole Church, many excellent benefits will flow forth not only to individual men but also to society, sacred, civil, and domestic, seeing that our Redeemer Himself promised to Margaret Mary that “*all those who rendered this honor to His Heart would be endowed with an abundance of heavenly graces.*” Sinners indeed, looking on Him whom they pierced (John xix, 37), moved by the sighs and tears of the whole Church, by grieving for the injuries offered to the supreme King, will return to the heart (Isaias xlvi, 8), lest perchance being hardened in their faults, when they see Him whom they pierced “*coming in the clouds of heaven*” (Matth. xxvi, 64), too late and in vain they shall bewail themselves because of Him (Cf. Apoc. i, 7). But the just shall be justified and shall be sanctified still (Cf. Apoc. xxii, 11) and they will devote themselves wholly and with new ardor to the service of their King, when they see Him contemned and attacked and assailed with so many and such great insults, but more than all will they burn with zeal for the eternal salvation of souls when they have pondered on the complaint of the Divine Victim: “*What profit is there in my blood?*” (Psalm xxix, 10), and likewise on the joy that will be felt by the same Most Sacred Heart of Jesus “*upon one sinner doing penance*” (Luke xv, 10). And this indeed we more especially and vehemently desire and confidently expect, that the just and merciful God who would have spared Sodom for the sake of ten just men, will much more be ready to spare the whole race of men, when He is moved by the humble petitions and happily appeased by the prayers of the community of the faithful praying together in union with Christ their Mediator and Head, in the name of all. And now lastly may the most benign Virgin Mother of God smile on this purpose and on these desires of ours; for since she brought forth for us Jesus our Redeemer, and nourished Him, and offered Him as a victim by the Cross, by her mystic union with Christ and His very special grace she likewise became and is piously called a reparatress. Trusting in her intercession with Christ, who whereas He is the “*one mediator of God and men*” (1 Timothy ii, 5), chose to make His Mother the advocate of sinners, and the minister and mediatrix of grace, as an earnest of heavenly gifts and as a token of Our paternal affection we most lovingly impart the Apostolic Blessing to you, Venerable Brethren, and to all the flock committed to your care.

Given at Rome, at St. Peter’s, on the eighth day of May, 1928, in the seventh year of Our Pontificate.

Prayer of Reparation

O sweetest Jesus, whose overflowing charity towards men is most ungratefully repaid by such great forgetfulness, neglect and contempt, see, prostrate before Thy altars, we strive by special honor to make amends for the wicked coldness of men and the contumely with which Thy most loving Heart is everywhere treated.

At the same time, mindful of the fact that we too have sometimes not been free from unworthiness, and moved therefore with most vehement sorrow, in the first place we implore Thy mercy on us, being prepared by voluntary expiation to make amends for the sins we have ourselves committed, and also for the sins of those who wander far from the way of salvation, whether because, being obstinate in their unbelief, they refuse to follow Thee as their shepherd and leader, or because,

spurning the promises of their Baptism, they have cast off the most sweet yoke of Thy law. We now endeavor to expiate all these lamentable crimes together, and it is also our purpose to make amends for each one of them severally: for the want of modesty in life and dress, for impurities, for so many snares set for the minds of the innocent, for the violation of feast days, for the horrid blasphemies against Thee and Thy saints, for the insults offered to Thy Vicar and to the priestly order, for the neglect of the Sacrament of Divine love or its profanation by horrible sacrileges, and lastly for the public sins of nations which resist the rights and the teaching authority of the Church which Thou hast instituted. Would that we could wash away these crimes with our own blood! And now, to make amends for the outrage offered to the Divine honor, we offer to Thee the same satisfaction which Thou didst once offer to Thy Father on the Cross and which Thou dost continually renew on our altars, we offer this conjoined with the expiations of the Virgin Mother and of all the Saints, and of all pious Christians, promising from our heart that so far as in us lies, with the help of Thy grace, we will make amends for our own past sins, and for the sins of others, and for the neglect of Thy boundless love, by firm faith, by a pure way of life, and by a perfect observance of the Gospel law, especially that of charity; we will also strive with all our strength to prevent injuries being offered to Thee, and gather as many as we can to become Thy followers. Receive, we beseech Thee, O most benign Jesus, by the intercession of the Blessed Virgin Mary, the Reparatrix, the voluntary homage of this expiation, and vouchsafe, by that great gift of final perseverance, to keep us most faithful until death in our duty and in Thy service, so that at length we may all come to that fatherland, where Thou with the Father and the Holy Ghost livest and reignest God for ever and ever. Amen.

Mit Brennender Sorge. On the Church and the German Reich. Pope Pius XI - 1937

To the Venerable Brethren the Archbishops and Bishops of Germany and other Ordinaries in Peace and Communion with the Apostolic See.

Venerable Brethren, Greetings, and Apostolic Blessing.

It is with deep anxiety and growing surprise that We have long been following the painful trials of the Church and the increasing vexations which afflict those who have remained loyal in heart and action in the midst of a people that once received from St. Boniface the bright message and the Gospel of Christ and God's Kingdom.

2. And what the representatives of the venerable episcopate, who visited Us in Our sick room, had to tell Us, in truth and duty bound, has not modified Our feelings. To consoling and edifying information on the stand the Faithful are making for their Faith, they considered themselves bound, in spite of efforts to judge with moderation and in spite of their own patriotic love, to add reports of things hard and unpleasant. After hearing their account, We could, in grateful acknowledgment to God, exclaim with the Apostle of love: "I have no greater grace than this, to hear that my children walk in truth" (John iii. 4). But the frankness indifferent in Our Apostolic charge and the determination to place before the Christian world the truth in all its reality, prompt Us to add: "Our pastoral heart knows no deeper pain, no disappointment more bitter, than to learn that many are straying from the path of truth."

3. When, in 1933, We consented, Venerable Brethren, to open negotiations for a concordat, which the Reich Government proposed on the basis of a scheme of several years' standing; and when, to your unanimous satisfaction, We concluded the negotiations by a solemn treaty, We were prompted by the desire, as it behooved Us, to secure for Germany the freedom of the Church's beneficent mission and the salvation of the souls in her care, as well as by the sincere wish to render the German people a service essential for its peaceful development and prosperity. Hence, despite many and grave misgivings, We then decided not to withhold Our consent for We wished to spare the Faithful of Germany, as far as it was humanly possible, the trials and difficulties they would have had to face, given the circumstances, had the negotiations fallen through. It was by acts that We wished to make it plain, Christ's interests being Our sole object, that the pacific and maternal hand of the Church would be extended to anyone who did not actually refuse it.

4. If, then, the tree of peace, which we planted on German soil with the purest intention, has not brought forth the fruit, which in the interest of your people, We had fondly hoped, no one in the world who has eyes to see and ears to hear will be able to lay the blame on the Church and on her Head. The experiences of these last years have fixed responsibilities and laid bare intrigues, which from the outset only aimed at a war of extermination. In the furrows, where We tried to sow the seed of a sincere peace, other men — the “enemy” of Holy Scripture — oversowed the cockle of distrust, unrest, hatred, defamation, of a determined hostility overt or veiled, fed from many sources and wielding many tools, against Christ and His Church. They, and they alone with their accomplices, silent or vociferous, are today responsible, should the storm of religious war, instead of the rainbow of peace, blacken the German skies.

5. We have never ceased, Venerable Brethren, to represent to the responsible rulers of your country’s destiny, the consequences which would inevitably follow the protection and even the favor, extended to such a policy. We have done everything in Our power to defend the sacred pledge of the given word of honor against theories and practices, which it officially endorsed, would wreck every faith in treaties and make every signature worthless. Should the day ever come to place before the world the account of Our efforts, every honest mind will see on which side are to be found the promoters of peace, and on which side its disturbers. Whoever had left in his soul an atom of love for truth, and in his heart a shadow of a sense of justice, must admit that, in the course of these anxious and trying years following upon the conclusion of the concordat, every one of Our words, every one of Our acts, has been inspired by the binding law of treaties. At the same time, anyone must acknowledge, not without surprise and reprobation, how the other contracting party emasculated the terms of the treaty, distorted their meaning, and eventually considered its more or less official violation as a normal policy. The moderation We showed in spite of all this was not inspired by motives of worldly interest, still less by unwarranted weakness, but merely by Our anxiety not to draw out the wheat with the cockle; not to pronounce open judgment, before the public was ready to see its force; not to impeach other people’s honesty, before the evidence of events should have torn the mask off the systematic hostility leveled at the Church. Even now that a campaign against the confessional schools, which are guaranteed by the concordat, and the destruction of free election, where Catholics have a right to their children’s Catholic education, afford evidence, in a matter so essential to the life of the Church, of the extreme gravity of the situation and the anxiety of every Christian conscience; even now Our responsibility for Christian souls induces Us not to overlook the last possibilities, however slight, of a return to fidelity to treaties, and to any arrangement that may be acceptable to the episcopate. We shall continue without failing, to stand before the rulers of your people as the defender of violated rights, and in obedience to Our Conscience and Our pastoral mission, whether We be successful or not, to oppose the policy which seeks, by open or secret means, to strangle rights guaranteed by a treaty.

6. Different, however, Venerable Brethren, is the purpose of this letter. As you affectionately visited Us in Our illness, so also We turn to you, and through you, the German Catholics, who, like all suffering and afflicted children, are nearer to their Father’s heart. At a time when your faith, like gold, is being tested in the fire of tribulation and persecution, when your religious freedom is beset on all sides, when the lack of religious teaching and of normal defense is heavily weighing on you, you have every right to words of truth and spiritual comfort from him whose first predecessor heard these words from the Lord: “I have prayed for thee that thy faith fail not: and thou being once converted, confirm thy brethren” (Luke xxii. 32).

7. Take care, Venerable Brethren, that above all, faith in God, the first and irreplaceable foundation of all religion, be preserved in Germany pure and unstained. The believer in God is not he who utters the name in his speech, but he for whom this sacred word stands for a true and worthy concept of the Divinity. Whoever identifies, by pantheistic confusion, God and the universe, by either lowering God to the dimensions of the world, or raising the world to the dimensions of God, is not a believer in God. Whoever follows that so-called pre-Christian Germanic conception of substituting a dark and impersonal destiny for the personal God, denies thereby the Wisdom and Providence of God who “Reacheth from end to end mightily, and ordereth all things sweetly” (Wisdom viii. 1). Neither is he a believer in God.

8. Whoever exalts race, or the people, or the State, or a particular form of State, or the depositories of power, or any other fundamental value of the human community — however necessary and honorable be their function in worldly things — whoever raises these notions above their standard value and divinizes them to an idolatrous level, distorts and perverts an

order of the world planned and created by God; he is far from the true faith in God and from the concept of life which that faith upholds.

9. Beware, Venerable Brethren, of that growing abuse, in speech as in writing, of the name of God as though it were a meaningless label, to be affixed to any creation, more or less arbitrary, of human speculation. Use your influence on the Faithful, that they refuse to yield to this aberration. Our God is the Personal God, supernatural, omnipotent, infinitely perfect, one in the Trinity of Persons, tri-personal in the unity of divine essence, the Creator of all existence. Lord, King and ultimate Consummator of the history of the world, who will not, and cannot, tolerate a rival God by His side.

10. This God, this Sovereign Master, has issued commandments whose value is independent of time and space, country and race. As God's sun shines on every human face so His law knows neither privilege nor exception. Rulers and subjects, crowned and uncrowned, rich and poor are equally subject to His word. From the fullness of the Creators' right there naturally arises the fullness of His right to be obeyed by individuals and communities, whoever they are. This obedience permeates all branches of activity in which moral values claim harmony with the law of God, and pervades all integration of the ever-changing laws of man into the immutable laws of God.

11. None but superficial minds could stumble into concepts of a national God, of a national religion; or attempt to lock within the frontiers of a single people, within the narrow limits of a single race, God, the Creator of the universe, King and Legislator of all nations before whose immensity they are "as a drop of a bucket" (Isaiah xI, 15).

12. The Bishops of the Church of Christ, "ordained in the things that appertain to God (Heb. v, 1) must watch that pernicious errors of this sort, and consequent practices more pernicious still, shall not gain a footing among their flock. It is part of their sacred obligations to do whatever is in their power to enforce respect for, and obedience to, the commandments of God, as these are the necessary foundation of all private life and public morality; to see that the rights of His Divine Majesty, His name and His word be not profaned; to put a stop to the blasphemies, which, in words and pictures, are multiplying like the sands of the desert; to encounter the obstinacy and provocations of those who deny, despise and hate God, by the never-failing reparatory prayers of the Faithful, hourly rising like incense to the All-Highest and staying His vengeance.

13. We thank you, Venerable Brethren, your priests and Faithful, who have persisted in their Christian duty and in the defense of God's rights in the teeth of an aggressive paganism. Our gratitude, warmer still and admiring, goes out to those who, in fulfillment of their duty, have been deemed worthy of sacrifice and suffering for the love of God.

14. No faith in God can for long survive pure and unalloyed without the support of faith in Christ. "No one knoweth who the Son is, but the Father: and who the Father is, but the Son and to whom the Son will reveal Him" (Luke x. 22). "Now this is eternal life: That they may know thee, the only true God, and Jesus Christ whom thou has sent" (John xvii. 3). Nobody, therefore, can say: "I believe in God, and that is enough religion for me," for the Savior's words brook no evasion: "Whosoever denieth the Son, the same hath not the Father. He that confesseth the Son hath the Father also" (1 John ii. 23).

15. In Jesus Christ, Son of God made Man, there shone the plenitude of divine revelation. "God, who at sundry times and in divers manners, spoke in times past to the fathers by the prophets last of all, in these days hath spoken to us by His Son" (Heb. i. 1). The sacred books of the Old Testament are exclusively the word of God, and constitute a substantial part of his revelation; they are penetrated by a subdued light, harmonizing with the slow development of revelation, the dawn of the bright day of the redemption. As should be expected in historical and didactic books, they reflect in many particulars the imperfection, the weakness and sinfulness of man. But side by side with innumerable touches of greatness and nobleness, they also record the story of the chosen people, bearers of the Revelation and the Promise, repeatedly straying from God and turning to the world. Eyes not blinded by prejudice or passion will see in this prevarication, as reported by the Biblical history, the luminous splendor of the divine light revealing the saving plan which finally triumphs over every fault and sin. It is precisely in the twilight of this background that one perceives the striking perspective of the divine tutorship of salvation, as it warms, admonishes, strikes, raises and beautifies its elect. Nothing but ignorance and pride could blind one to the treasures hoarded in the Old Testament.

16. Whoever wishes to see banished from church and school the Biblical history and the wise doctrines of the Old Testament, blasphemes the name of God, blasphemes the Almighty's plan of salvation, and makes limited and narrow human thought the judge of God's designs over the history of the world: he denies his faith in the true Christ, such as He appeared in the flesh, the Christ who took His human nature from a people that was to crucify Him; and he understands nothing of that universal tragedy of the Son of God who to His torturer's sacrilege opposed the divine and priestly sacrifice of His redeeming death, and made the new alliance the goal of the old alliance, its realization and its crown.

17. The peak of the revelation as reached in the Gospel of Christ is final and permanent. It knows no retouches by human hand; it admits no substitutes or arbitrary alternatives such as certain leaders pretend to draw from the so-called myth of race and blood. Since Christ, the Lord's Anointed, finished the task of Redemption, and by breaking up the reign of sin deserved for us the grace of being the children God, since that day no other name under heaven has been given to men, whereby we must be saved (Acts iv. 12). No man, were every science, power and worldly strength incarnated in him, can lay any other foundation but that which is laid: which is Christ Jesus (1 Cor. iii 11). Should any man dare, in sacrilegious disregard of the essential differences between God and His creature, between the God-man and the children of man, to place a mortal, were he the greatest of all times, by the side of, or over, or against, Christ, he would deserve to be called prophet of nothingness, to whom the terrifying words of Scripture would be applicable: "He that dwelleth in heaven shall laugh at them" (Psalms ii. 3).

18. Faith in Christ cannot maintain itself pure and unalloyed without the support of faith in the Church, "the pillar and ground of the truth" (1 Tim. iii. 15); for Christ Himself, God eternally blessed, raised this pillar of the Faith. His command to hear the Church (Matt. xviii. 15), to welcome in the words and commands of the Church His own words and His own commands (Luke x. 16), is addressed to all men, of all times and of all countries. The Church founded by the Redeemer is one, the same for all races and all nations. Beneath her dome, as beneath the vault of heaven, there is but one country for all nations and tongues; there is room for the development of every quality, advantage, task and vocation which God the Creator and Savior has allotted to individuals as well as to ethnical communities. The Church's maternal heart is big enough to see in the God-appointed development of individual characteristics and gifts, more than a mere danger of divergency. She rejoices at the spiritual superiorities among individuals and nations. In their successes she sees with maternal joy and pride fruits of education and progress, which she can only bless and encourage, whenever she can conscientiously do so. But she also knows that to this freedom limits have been set by the majesty of the divine command, which founded that Church one and indivisible. Whoever tampers with that unity and that indivisibility wrenches from the Spouse of Christ one of the diadems with which God Himself crowned her; he subjects a divine structure, which stands on eternal foundations, to criticism and transformation by architects whom the Father of Heaven never authorized to interfere.

19. The Church, whose work lies among men and operates through men, may see her divine mission obscured by human, too human, combination, persistently growing and developing like the cockle among the wheat of the Kingdom of God. Those who know the Savior's words on scandal and the giver of scandals, know, too, the judgment which the Church and all her sons must pronounce on what was and what is sin. But if, besides these reprehensible discrepancies be between faith and life, acts and words, exterior conduct and interior feelings, however numerous they be, anyone overlooks the overwhelming sum of authentic virtues, of spirit of sacrifice, fraternal love, heroic efforts of sanctity, he gives evidence of deplorable blindness and injustice. If later he forgets to apply the standard of severity, by which he measures the Church he hates, to other organizations in which he happens to be interested, then his appeal to an offended sense of purity identifies him with those who, for seeing the mote in their brother's eye, according to the Savior's incisive words, cannot see the beam in their own. But however suspicious the intention of those who make it their task, nay their vile profession, to scrutinize what is human in the Church, and although the priestly powers conferred by God are independent of the priest's human value, it yet remains true that at no moment of history, no individual, in no organization can dispense himself from the duty of loyally examining his conscience, of mercilessly purifying himself, and energetically renewing himself in spirit and in action. In Our Encyclical on the priesthood We have urged attention to the sacred duty of all those who belong to the Church, chiefly the members of the priestly and religious profession and of the lay apostolate, to square their faith and their conduct with the claims of the law of God and of the Church. And today we again repeat with all the insistency We can command:

it is not enough to be a member of the Church of Christ, one needs to be a living member, in spirit and in truth, i.e., living in the state of grace and in the presence of God, either in innocence or in sincere repentance. If the Apostle of the nations, the vase of election, chastised his body and brought it into subjection: lest perhaps, when he had preached to others, he himself should become a castaway (1 Cor. ix. 27), could anybody responsible for the extension of the Kingdom of God claim any other method but personal sanctification? Only thus can we show to the present generation, and to the critics of the Church that “the salt of the earth,” the leaven of Christianity has not decayed, but is ready to give the men of today — prisoners of doubt and error, victims of indifference, tired of their Faith and straying from God — the spiritual renewal they so much need. A Christianity which keeps a grip on itself, refuses every compromise with the world, takes the commands of God and the Church seriously, preserves its love of God and of men in all its freshness, such a Christianity can be, and will be, a model and a guide to a world which is sick to death and clamors for directions, unless it be condemned to a catastrophe that would baffle the imagination.

20. Every true and lasting reform has ultimately sprung from the sanctity of men who were driven by the love of God and of men. Generous, ready to stand to attention to any call from God, yet confident in themselves because confident in their vocation, they grew to the size of beacons and reformers. On the other hand, any reformatory zeal, which instead of springing from personal purity, flashes out of passion, has produced unrest instead of light, destruction instead of construction, and more than once set up evils worse than those it was out to remedy. No doubt “the Spirit breatheth where he will” (John iii. 8): “of stones He is able to raise men to prepare the way to his designs” (Matt. iii. 9). He chooses the instruments of His will according to His own plans, not those of men. But the Founder of the Church, who breathed her into existence at Pentecost, cannot disown the foundations as He laid them. Whoever is moved by the spirit of God, spontaneously adopts both outwardly and inwardly, the true attitude toward the Church, this sacred fruit from the tree of the cross, this gift from the Spirit of God, bestowed on Pentecost day to an erratic world.

21. In your country, Venerable Brethren, voices are swelling into a chorus urging people to leave the Church, and among the leaders there is more than one whose official position is intended to create the impression that this infidelity to Christ the King constitutes a signal and meritorious act of loyalty to the modern State. Secret and open measures of intimidation, the threat of economic and civic disabilities, bear on the loyalty of certain classes of Catholic functionaries, a pressure which violates every human right and dignity. Our wholehearted paternal sympathy goes out to those who must pay so dearly for their loyalty to Christ and the Church; but directly the highest interests are at stake, with the alternative of spiritual loss, there is but one alternative left, that of heroism. If the oppressor offers one the Judas bargain of apostasy he can only, at the cost of every worldly sacrifice, answer with Our Lord: “Begone, Satan! For it is written: The Lord thy God shalt thou adore, and Him only shalt thou serve” (Matt. iv. 10). And turning to the Church, he shall say: “Thou, my mother since my infancy, the solace of my life and advocate at my death, may my tongue cleave to my palate if, yielding to worldly promises or threats, I betray the vows of my baptism.” As to those who imagine that they can reconcile exterior infidelity to one and the same Church, let them hear Our Lord’s warning: — “He that shall deny me before men shall be denied before the angels of God” (Luke xii. 9).

22. Faith in the Church cannot stand pure and true without the support of faith in the primacy of the Bishop of Rome. The same moment when Peter, in the presence of all the Apostles and disciples, confesses his faith in Christ, Son of the Living God, the answer he received in reward for his faith and his confession was the word that built the Church, the only Church of Christ, on the rock of Peter (Matt. xvi. 18). Thus was sealed the connection between the faith in Christ, the Church and the Primacy. True and lawful authority is invariably a bond of unity, a source of strength, a guarantee against division and ruin, a pledge for the future: and this is verified in the deepest and sublimest sense, when that authority, as in the case of the Church, and the Church alone, is sealed by the promise and the guidance of the Holy Ghost and His irresistible support. Should men, who are not even united by faith in Christ, come and offer you the seduction of a national German Church, be convinced that it is nothing but a denial of the one Church of Christ and the evident betrayal of that universal evangelical mission, for which a world Church alone is qualified and competent. The live history of other national churches with their paralysis, their domestication and subjection to worldly powers, is sufficient evidence of the sterility to which is condemned every branch that is severed from the trunk of the living Church. Whoever counters these erroneous developments with an

uncompromising No from the very outset, not only serves the purity of his faith in Christ, but also the welfare and the vitality of his own people.

23. You will need to watch carefully, Venerable Brethren, that religious fundamental concepts be not emptied of their content and distorted to profane use. "Revelation" in its Christian sense, means the word of God addressed to man. The use of this word for the "suggestions" of race and blood, for the irradiations of a people's history, is mere equivocation. False coins of this sort do not deserve Christian currency. "Faith" consists in holding as true what God has revealed and proposes through His Church to man's acceptance. It is "the evidence of things that appear not" (Heb. ii. 1). The joyful and proud confidence in the future of one's people, instinct in every heart, is quite a different thing from faith in a religious sense. To substitute the one for the other, and demand on the strength of this, to be numbered among the faithful followers of Christ, is a senseless play on words, if it does not conceal a confusion of concepts, or worse.

24. "Immortality" in a Christian sense means the survival of man after his terrestrial death, for the purpose of eternal reward or punishment. Whoever only means by the term, the collective survival here on earth of his people for an indefinite length of time, distorts one of the fundamental notions of the Christian Faith and tampers with the very foundations of the religious concept of the universe, which requires a moral order.

25. "Original sin" is the hereditary but impersonal fault of Adam's descendants, who have sinned in him (Rom. v. 12). It is the loss of grace, and therefore of eternal life, together with a propensity to evil, which everybody must, with the assistance of grace, penance, resistance and moral effort, repress and conquer. The passion and death of the Son of God has redeemed the world from the hereditary curse of sin and death. Faith in these truths, which in your country are today the butt of the cheap derision of Christ's enemies, belongs to the inalienable treasury of Christian revelation.

26. The cross of Christ, though it has become to many a stumbling block and foolishness (1 Cor. i. 23) remains for the believer the holy sign of his redemption, the emblem of moral strength and greatness. We live in its shadow and die in its embrace. It will stand on our grave as a pledge of our faith and our hope in the eternal light.

27. Humility in the spirit of the Gospel and prayer for the assistance of grace are perfectly compatible with self-confidence and heroism. The Church of Christ, which throughout the ages and to the present day numbers more confessors and voluntary martyrs than any other moral collectivity, needs lessons from no one in heroism of feeling and action. The odious pride of reformers only covers itself with ridicule when it rails at Christian humility as though it were but a cowardly pose of self-degradation.

28. "Grace," in a wide sense, may stand for any of the Creator's gifts to His creature; but in its Christian designation, it means all the supernatural tokens of God's love; God's intervention which raises man to that intimate communion of life with Himself, called by the Gospel "adoption of the children of God." "Behold what manner of charity the Father hath bestowed on us, that we should be called and should be the sons of God" (1 John iii. 1). To discard this gratuitous and free elevation in the name of a so-called German type amounts to repudiating openly a fundamental truth of Christianity. It would be an abuse of our religious vocabulary to place on the same level supernatural grace and natural gifts. Pastors and guardians of the people of God will do well to resist this plunder of sacred things and this confusion of ideas.

29. It is on faith in God, preserved pure and stainless, that man's morality is based. All efforts to remove from under morality and the moral order the granite foundation of faith and to substitute for it the shifting sands of human regulations, sooner or later lead these individuals or societies to moral degradation. The fool who has said in his heart "there is no God" goes straight to moral corruption (Psalms xiii. 1), and the number of these fools who today are out to sever morality from religion, is legion. They either do not see or refuse to see that the banishment of confessional Christianity, i.e., the clear and precise notion of Christianity, from teaching and education, from the organization of social and political life, spells spiritual spoliation and degradation. No coercive power of the State, no purely human ideal, however noble and lofty it be, will ever be able to make shift of the supreme and decisive impulses generated by faith in God and Christ. If the man, who is called to the hard sacrifice of his own ego to the common good, loses the support of the eternal and the divine, that comforting and

consoling faith in a God who rewards all good and punishes all evil, then the result of the majority will be, not the acceptance, but the refusal of their duty. The conscientious observation of the ten commandments of God and the precepts of the Church (which are nothing but practical specifications of rules of the Gospels) is for every one an unrivaled school of personal discipline, moral education and formation of character, a school that is exacting, but not to excess. A merciful God, who as Legislator, says — Thou must! — also gives by His grace the power to will and to do. To let forces of moral formation of such efficacy lie fallow, or to exclude them positively from public education, would spell religious under-feeding of a nation. To hand over the moral law to man's subjective opinion, which changes with the times, instead of anchoring it in the holy will of the eternal God and His commandments, is to open wide every door to the forces of destruction. The resulting dereliction of the eternal principles of an objective morality, which educates conscience and ennobles every department and organization of life, is a sin against the destiny of a nation, a sin whose bitter fruit will poison future generations.

30. Such is the rush of present-day life that it severs from the divine foundation of Revelation, not only morality, but also the theoretical and practical rights. We are especially referring to what is called the natural law, written by the Creator's hand on the tablet of the heart (Rom. ii. 14) and which reason, not blinded by sin or passion, can easily read. It is in the light of the commands of this natural law, that all positive law, whoever be the lawgiver, can be gauged in its moral content, and hence, in the authority it wields over conscience. Human laws in flagrant contradiction with the natural law are vitiated with a taint which no force, no power can mend. In the light of this principle one must judge the axiom, that "right is common utility," a proposition which may be given a correct significance, it means that what is morally indefensible, can never contribute to the good of the people. But ancient paganism acknowledged that the axiom, to be entirely true, must be reversed and be made to say: "Nothing can be useful, if it is not at the same time morally good" (Cicero, *De Off.* ii. 30). Emancipated from this oral rule, the principle would in international law carry a perpetual state of war between nations; for it ignores in national life, by confusion of right and utility, the basic fact that man as a person possesses rights he holds from God, and which any collectivity must protect against denial, suppression or neglect. To overlook this truth is to forget that the real common good ultimately takes its measure from man's nature, which balances personal rights and social obligations, and from the purpose of society, established for the benefit of human nature. Society, was intended by the Creator for the full development of individual possibilities, and for the social benefits, which by a give and take process, every one can claim for his own sake and that of others. Higher and more general values, which collectivity alone can provide, also derive from the Creator for the good of man, and for the full development, natural and supernatural, and the realization of his perfection. To neglect this order is to shake the pillars on which society rests, and to compromise social tranquillity, security and existence.

31. The believer has an absolute right to profess his Faith and live according to its dictates. Laws which impede this profession and practice of Faith are against natural law.

Parents who are earnest and conscious of their educative duties, have a primary right to the education of the children God has given them in the spirit of their Faith, and according to its prescriptions. Laws and measures which in school questions fail to respect this freedom of the parents go against natural law, and are immoral. The Church, whose mission it is to preserve and explain the natural law, as it is divine in its origin, cannot but declare that the recent enrollment into schools organized without a semblance of freedom, is the result of unjust pressure, and is a violation of every common right.

32. As the Vicar of Him who said to the young man of the Gospel: "If thou wilt enter into life, keep the commandments" (Matt. xix. 17), We address a few paternal words to the young.

33. Thousands of voices ring into your ears a Gospel which has not been revealed by the Father of Heaven. Thousands of pens are wielded in the service of a Christianity, which is not of Christ. Press and wireless daily force on you productions hostile to the Faith and to the Church, impudently aggressive against whatever you should hold venerable and sacred. Many of you, clinging to your Faith and to your Church, as a result of your affiliation with religious associations guaranteed by the concordat, have often to face the tragic trial of seeing your loyalty to your country misunderstood, suspected, or even denied, and of being hurt in your professional and social life. We are well aware that there is many a humble soldier of

Christ in your ranks, who with torn feelings, but a determined heart, accepts his fate, finding his one consolation in the thought of suffering insults for the name of Jesus (Acts v. 41). Today,

as We see you threatened with new dangers and new molestations, We say to you: If any one should preach to you a Gospel other than the one you received on the knees of a pious mother, from the lips of a believing father, or through teaching faithful to God and His Church, “let him be anathema” (Gal. i. 9). If the State organizes a national youth, and makes this organization obligatory to all, then, without prejudice to rights of religious associations, it is the absolute right of youths as well as of parents to see to it that this organization is purged of all manifestations hostile to the Church and Christianity. These manifestations are even today placing Christian parents in a painful alternative, as they cannot give to the State what they owe to God alone.

34. No one would think of preventing young Germans establishing a true ethnical community in a noble love of freedom and loyalty to their country. What We object to is the voluntary and systematic antagonism raised between national education and religious duty. That is why we tell the young: Sing your hymns to freedom, but do not forget the freedom of the children of God. Do not drag the nobility of that freedom in the mud of sin and sensuality. He who sings hymns of loyalty to this terrestrial country should not, for that reason, become unfaithful to God and His Church, or a deserter and traitor to His heavenly country. You are often told about heroic greatness, in Iying opposition to evangelical humility and patience. Why conceal the fact that there are heroisms in moral life? That the preservation of baptismal innocence is an act of heroism which deserves credit? You are often told about the human deficiencies which mar the history of the Church: why ignore the exploits which fill her history, the saints she begot, the blessing that came upon Western civilization from the union between that Church and your people? You are told about sports. Indulged in with moderation and within limits, physical education is a boon for youth. But so much time is now devoted to sporting activities, that the harmonious development of body and mind is disregarded, that duties to one’s family, and the observation of the Lord’s Day are neglected. With an indifference bordering on contempt the day of the Lord is divested of its sacred character, against the best of German traditions. But We expect the Catholic youth, in the more favorable organizations of the State, to uphold its right tO a Christian sanctification of the Sunday, not tO exercise the body at the expense of the immortal soul, not to be overcome by evil, but to aim at the triumph of good over evil (Rom. xii. 21) as its highest achievement will be the gaining of the crown in the stadium of eternal life (1 Cor. ix. 24).

35. We address a special word of congratulation, encouragement and exhortation to the priests of Germany, who, in difficult times and delicate situations, have, under the direction of their Bishops, to guide the flocks of Christ along the straight road, by word and example, by their daily devotion and apostolic patience. Beloved sons, who participate with Us in the sacred mysteries, never tire of exercising, after the Sovereign and eternal Priest, Jesus Christ, the charity and solicitude of the Good Samaritan. Let your daily conduct remain stainless before God and the incessant pursuit of your perfection and sanctification, in merciful charity towards all those who are confided to your care, especially those who are more exposed, who are weak and stumbling. Be the guides of the faithful, the support of those who fail, the doctors of the doubting, the consolers of the afflicted, the disinterested counselors and assistants of all. The trials and sufferings which your people have undergone in post-War days have not passed over its soul without leaving painful marks. They have left bitterness and anxiety which are slow to cure, except by charity. This charity is the apostle’s indispensable weapon, in a world torn by hatred. It will make you forget, or at least forgive, many an undeserved insult now more frequent than ever.

36. This charity, intelligent and sympathetic towards those even who offend you, does by no means imply a renunciation of the right of proclaiming, vindicating and defending the truth and its implications. The priest’s first loving gift to his neighbors is to serve truth and refute error in any of its forms. Failure on this score would be not only a betrayal of God and your vocation, but also an offense against the real welfare of your people and country. To all those who have kept their promised fidelity to their Bishops on the day of their ordination; to all those who in the exercise of their priestly function are called upon to suffer persecution; to all those imprisoned in jail and concentration camps, the Father of the Christian world sends his words of gratitude and commendation.

37. Our paternal gratitude also goes out to Religious and nuns, as well as Our sympathy for so many who, as a result of administrative measures hostile to Religious Orders, have been wrenched from the work of their vocation. If some have fallen and shown themselves unworthy of their vocation, their fault, which the Church punishes, in no way detracts from the merit of the immense majority, who, in voluntary abnegation and poverty, have tried to serve their God and their country. By their zeal, their fidelity, their virtue, their active charity, their devotion, the Orders devoted to the care of souls, the service of the sick and education, are greatly contributing to private and public welfare. No doubt better days will come to do them better justice than the present troublous times have done. We trust that the heads of religious communities will profit by their trials and difficulties to renew their zeal, their spirit of prayer, the austerity of their lives and their perfect discipline, in order to draw down God's blessing upon their difficult work.

38. We visualize the immense multitudes of Our faithful children, Our sons and daughters, for whom the sufferings of the Church in Germany and their own have left intact their devotion to the cause of God, their tender love for the Father of Christendom, their obedience to their pastors, their joyous resolution to remain ever faithful, happen what may, to the sacred inheritance of their ancestors. To all of them We send Our paternal greetings. And first to the members of those religious associations which, bravely and at the cost of untold sacrifices, have remained faithful to Christ, and have stood by the rights which a solemn treaty had guaranteed to the Church and to themselves according to the rules of loyalty and good faith.

39. We address Our special greetings to the Catholic parents. Their rights and duties as educators, conferred on them by God, are at present the stake of a campaign pregnant with consequences. The Church cannot wait to deplore the devastation of its altars, the destruction of its temples, if an education, hostile to Christ, is to profane the temple of the child's soul consecrated by baptism, and extinguish the eternal light of the faith in Christ for the sake of counterfeit light alien to the Cross. Then the violation of temples is nigh, and it will be every one's duty to sever his responsibility from the opposite camp, and free his conscience from guilty cooperation with such corruption. The more the enemies attempt to disguise their designs, the more a distrustful vigilance will be needed, in the light of bitter experience. Religious lessons maintained for the sake of appearances, controlled by unauthorized men, within the frame of an educational system which systematically works against religion, do not justify a vote in favor of non-confessional schools. We know, dear Catholic parents, that your vote was not free, for a free and secret vote would have meant the triumph of the Catholic schools. Therefore, we shall never cease frankly to represent to the responsible authorities the iniquity of the pressure brought to bear on you and the duty of respecting the freedom of education. Yet do not forget this: none can free you from the responsibility God has placed on you over your children. None of your oppressors, who pretend to relieve you of your duties can answer for you to the eternal Judge, when he will ask: "Where are those I confided to you?" May every one of you be able to answer: "Of them whom thou hast given me, I have not lost any one" (John xviii. 9).

40. Venerable Brethren, We are convinced that the words which in this solemn moment We address to you, and to the Catholics of the German Empire, will find in the hearts and in the acts of Our Faithful, the echo responding to the solicitude of the common Father. If there is one thing We implore the Lord to grant, it is this, that Our words may reach the ears and the hearts of those who have begun to yield to the threats and enticements of the enemies of Christ and His Church.

41. We have weighed every word of this letter in the balance of truth and love. We wished neither to be an accomplice to equivocation by an untimely silence, nor by excessive severity to harden the hearts of those who live under Our pastoral responsibility; for Our pastoral love pursues them none the less for all their infidelity. Should those who are trying to adapt their mentality to their new surroundings, have for the paternal home they have left and for the Father Himself, nothing but words of distrust, in gratitude or insult, should they even forget whatever they forsook, the day will come when their anguish will fall on the children they have lost, when nostalgia will bring them back to "God

who was the joy of their youth," to the Church whose paternal hand has directed them on the road that leads to the Father of Heaven.

42. Like other periods of the history of the Church, the present has ushered in a new ascension of interior purification, on the sole condition that the faithful show themselves proud enough in the confession of their faith in Christ, generous enough

in suffering to face the oppressors of the Church with the strength of their faith and charity. May the holy time of Lent and Easter, which preaches interior renovation and penance, turn Christian eyes towards the Cross and the risen Christ; be for all of you the joyful occasion that will fill your souls with heroism, patience and victory. Then We are sure, the enemies of the Church, who think that their time has come, will see that their joy was premature, and that they may close the grave they had dug. The day will come when the Te Deum of liberation will succeed to the premature hymns of the enemies of Christ: Te Deum of triumph and joy and gratitude, as the German people return to religion, bend the knee before Christ, and arming themselves against the enemies of God, again resume the task God has laid upon them.

43. He who searches the hearts and reins (Psalm vii. 10) is Our witness that We have no greater desire than to see in Germany the restoration of a true peace between Church and State. But if, without any fault of Ours, this peace is not to come, then the Church of God will defend her rights and her freedom in the name of the Almighty whose arm has not shortened. Trusting in Him, “We cease not to pray and to beg” (Col. i. 9) for you, children of the Church, that the days of tribulation may end and that you may be found faithful in the day of judgment; for the persecutors and oppressors, that the Father of light and mercy may enlighten them as He enlightened Saul on the road of Damascus. With this prayer in Our heart and on Our lips We grant to you, as a pledge of Divine help, as a support in your difficult resolutions, as a comfort in the struggle, as a consolation in all trials, to You, Bishops and Pastors of the Faithful, priests, Religious, lay apostles of Catholic Action, to all your diocesans, and specially to the sick and the prisoners, in paternal love, Our Apostolic Benediction.

Given at the Vatican on Passion Sunday, March 14, 1937.

Mortalium Animos

On Religious Unity

Pope Pius XI - 1928

To Our Venerable Brethren the Patriarchs, Primate, Archbishops, Bishops, and other Local Ordinaries in Peace and Communion with the Apostolic See.

Venerable Brethren, Health and Apostolic Benediction.

Never perhaps in the past have we seen, as we see in these our own times, the minds of men so occupied by the desire both of strengthening and of extending to the common welfare of human society that fraternal relationship which binds and unites us together, and which is a consequence of our common origin and nature. For since the nations do not yet fully enjoy the fruits of peace — indeed rather do old and new disagreements in various places break forth into sedition and civic strife — and since on the other hand many disputes which concern the tranquillity and prosperity of nations cannot be settled without the active concurrence and help of those who rule the States and promote their interests, it is easily understood, and the more so because none now dispute the unity of the human race, why many desire that the various nations, inspired by this universal kinship, should daily be more closely united one to another.

2. A similar object is aimed at by some, in those matters which concern the New Law promulgated by Christ our Lord. For since they hold it for certain that men destitute of all religious sense are very rarely to be found, they seem to have founded on that belief a hope that the nations, although they differ among themselves in certain religious matters, will without much difficulty come to agree as brethren in professing certain doctrines, which form as it were a common basis of the spiritual life. For which reason conventions, meetings and addresses are frequently arranged by these persons, at which a large number of listeners are present, and at which all without distinction are invited to join in the discussion, both infidels of every kind, and Christians, even those who have unhappily fallen away from Christ or who with obstinacy and pertinacity deny His divine nature and mission. Certainly such attempts can nowise be approved by Catholics, founded as they are on that false opinion which considers all religions to be more or less good and praiseworthy, since they all in different ways

manifest and signify that sense which is inborn in us all, and by which we are led to God and to the obedient acknowledgment of His rule. Not only are those who hold this opinion in error and deceived, but also in distorting the idea of true religion they reject it, and little by little, turn aside to naturalism and atheism, as it is called; from which it clearly follows that one who supports those who hold these theories and attempt to realize them, is altogether abandoning the divinely revealed religion.

3. But some are more easily deceived by the outward appearance of good when there is question of fostering unity among all Christians.

4. Is it not right, it is often repeated, indeed, even consonant with duty, that all who invoke the name of Christ should abstain from mutual reproaches and at long last be united in mutual charity? Who would dare to say that he loved Christ, unless he worked with all his might to carry out the desires of Him, Who asked His Father that His disciples might be “one.”[1] And did not the same Christ will that His disciples should be marked out and distinguished from others by this characteristic, namely that they loved one another: “By this shall all men know that you are my disciples, if you have love one for another”?[2] All Christians, they add, should be as “one”: for then they would be much more powerful in driving out the pest of irreligion, which like a serpent daily creeps further and becomes more widely spread, and prepares to rob the Gospel of its strength. These things and others that class of men who are known as pan-Christians continually repeat and amplify; and these men, so far from being quite few and scattered, have increased to the dimensions of an entire class, and have grouped themselves into widely spread societies, most of which are directed by non-Catholics, although they are imbued with varying doctrines concerning the things of faith. This undertaking is so actively promoted as in many places to win for itself the adhesion of a number of citizens, and it even takes possession of the minds of very many Catholics and allures them with the hope of bringing about such a union as would be agreeable to the desires of Holy Mother Church, who has indeed nothing more at heart than to recall her erring sons and to lead them back to her bosom. But in reality beneath these enticing words and blandishments lies hid a most grave error, by which the foundations of the Catholic faith are completely destroyed.

5. Admonished, therefore, by the consciousness of Our Apostolic office that We should not permit the flock of the Lord to be cheated by dangerous fallacies, We invoke, Venerable Brethren, your zeal in avoiding this evil; for We are confident that by the writings and words of each one of you the people will more easily get to know and understand those principles and arguments which We are about to set forth, and from which Catholics will learn how they are to think and act when there is question of those undertakings which have for their end the union in one body, whatsoever be the manner, of all who call themselves Christians.

6. We were created by God, the Creator of the universe, in order that we might know Him and serve Him; our Author therefore has a perfect right to our service. God might, indeed, have prescribed for man’s government only the natural law, which, in His creation, He imprinted on his soul, and have regulated the progress of that same law by His ordinary providence; but He preferred rather to impose precepts, which we were to obey, and in the course of time, namely from the beginnings of the human race until the coming and preaching of Jesus Christ, He Himself taught man the duties which a rational creature owes to its Creator: “God, who at sundry times and in divers manners, spoke in times past to the fathers by the prophets, last of all, in these days, hath spoken to us by his Son.”[3] From which it follows that there can be no true religion other than that which is founded on the revealed word of God: which revelation, begun from the beginning and continued under the Old Law, Christ Jesus Himself under the New Law perfected. Now, if God has spoken (and it is historically certain that He has truly spoken), all must see that it is man’s duty to believe absolutely God’s revelation and to obey implicitly His commands; that we might rightly do both, for the glory of God and our own salvation, the Only-begotten Son of God founded His Church on earth. Further, We believe that those who call themselves Christians can do no other than believe that a Church, and that Church one, was established by Christ; but if it is further inquired of what nature according to the will of its Author it must be, then all do not agree. A good number of them, for example, deny that the Church of Christ must be visible and apparent, at least to such a degree that it appears as one body of faithful, agreeing in one and the same doctrine under one teaching authority and government; but, on the contrary, they understand a visible Church as nothing else than a Federation, composed of various communities of Christians, even though they adhere to

different doctrines, which may even be incompatible one with another. Instead, Christ our Lord instituted His Church as a perfect society, external of its nature and perceptible to the senses, which should carry on in the future the work of the salvation of the human race, under the leadership of one head,[4] with an authority teaching by word of mouth,[5] and by the ministry of the sacraments, the founts of heavenly grace;[6] for which reason He attested by comparison the similarity of the Church to a kingdom,[7] to a house,[8] to a sheepfold,[9] and to a flock.[10] This Church, after being so wonderfully instituted, could not, on the removal by death of its Founder and of the Apostles who were the pioneers in propagating it, be entirely extinguished and cease to be, for to it was given the commandment to lead all men, without distinction of time or place, to eternal salvation: “Going therefore, teach ye all nations.”[11] In the continual carrying out of this task, will any element of strength and efficiency be wanting to the Church, when Christ Himself is perpetually present to it, according to His solemn promise: “Behold I am with you all days, even to the consummation of the world?”[12] It follows then that the Church of Christ not only exists to-day and always, but is also exactly the same as it was in the time of the Apostles, unless we were to say, which God forbid, either that Christ our Lord could not effect His purpose, or that He erred when He asserted that the gates of hell should never prevail against it.[13]

7. And here it seems opportune to expound and to refute a certain false opinion, on which this whole question, as well as that complex movement by which non-Catholics seek to bring about the union of the Christian churches depends. For authors who favor this view are accustomed, times almost without number, to bring forward these words of Christ: “That they all may be one. . . . And there shall be one fold and one shepherd,”[14] with this signification however: that Christ Jesus merely expressed a desire and prayer, which still lacks its fulfillment. For they are of the opinion that the unity of faith and government, which is a note of the one true Church of Christ, has hardly up to the present time existed, and does not to-day exist. They consider that this unity may indeed be desired and that it may even be one day attained through the instrumentality of wills directed to a common end, but that meanwhile it can only be regarded as mere ideal. They add that the Church in itself, or of its nature, is divided into sections; that is to say, that it is made up of several churches or distinct communities, which still remain separate, and although having certain articles of doctrine in common, nevertheless disagree concerning the remainder; that these all enjoy the same rights; and that the Church was one and unique from, at the most, the apostolic age until the first Ecumenical Councils. Controversies therefore, they say, and longstanding differences of opinion which keep asunder till the present day the members of the Christian family, must be entirely put aside, and from the remaining doctrines a common form of faith drawn up and proposed for belief, and in the profession of which all may not only know but feel that they are brothers. The manifold churches or communities, if united in some kind of universal federation, would then be in a position to oppose strongly and with success the progress of irreligion. This, Venerable Brethren, is what is commonly said. There are some, indeed, who recognize and affirm that Protestantism, as they call it, has rejected, with a great lack of consideration, certain articles of faith and some external ceremonies, which are, in fact, pleasing and useful, and which the Roman Church still retains. They soon, however, go on to say that that Church also has erred, and corrupted the original religion by adding and proposing for belief certain doctrines which are not only alien to the Gospel, but even repugnant to it. Among the chief of these they number that which concerns the primacy of jurisdiction, which was granted to Peter and to his successors in the See of Rome. Among them there indeed are some, though few, who grant to the Roman Pontiff a primacy of honor or even a certain jurisdiction or power, but this, however, they consider not to arise from the divine law but from the consent of the faithful. Others again, even go so far as to wish the Pontiff Himself to preside over their motley, so to say, assemblies. But, all the same, although many non-Catholics may be found who loudly preach fraternal communion in Christ Jesus, yet you will find none at all to whom it ever occurs to submit to and obey the Vicar of Jesus Christ either in His capacity as a teacher or as a governor. Meanwhile they affirm that they would willingly treat with the Church of Rome, but on equal terms, that is as equals with an equal: but even if they could so act. it does not seem open to doubt that any pact into which they might enter would not compel them to turn from those opinions which are still the reason why they err and stray from the one fold of Christ.

8. This being so, it is clear that the Apostolic See cannot on any terms take part in their assemblies, nor is it anyway lawful for Catholics either to support or to work for such enterprises; for if they do so they will be giving countenance to a false Christianity, quite alien to the one Church of Christ. Shall We suffer, what would indeed be iniquitous, the truth, and a truth divinely revealed, to be made a subject for compromise? For here there is question of defending revealed truth. Jesus Christ

sent His Apostles into the whole world in order that they might permeate all nations with the Gospel faith, and, lest they should err, He willed beforehand that they should be taught by the Holy Ghost:[15] has then this doctrine of the Apostles completely vanished away, or sometimes been obscured, in the Church, whose ruler and defense is God Himself? If our Redeemer plainly said that His Gospel was to continue not only during the times of the Apostles, but also till future ages, is it possible that the object of faith should in the process of time become so obscure and uncertain, that it would be necessary to-day to tolerate opinions which are even incompatible one with another? If this were true, we should have to confess that the coming of the Holy Ghost on the Apostles, and the perpetual indwelling of the same Spirit in the Church, and the very preaching of Jesus Christ, have several centuries ago, lost all their efficacy and use, to affirm which would be blasphemy. But the Only-begotten Son of God, when He commanded His representatives to teach all nations, obliged all men to give credence to whatever was made known to them by “witnesses preordained by God,”[16] and also confirmed His command with this sanction: “He that believeth and is baptized shall be saved; but he that believeth not shall be condemned.”[17] These two commands of Christ, which must be fulfilled, the one, namely, to teach, and the other to believe, cannot even be understood, unless the Church proposes a complete and easily understood teaching, and is immune when it thus teaches from all danger of erring. In this matter, those also turn aside from the right path, who think that the deposit of truth such laborious trouble, and with such lengthy study and discussion, that a man’s life would hardly suffice to find and take possession of it; as if the most merciful God had spoken through the prophets and His Only-begotten Son merely in order that a few, and those stricken in years, should learn what He had revealed through them, and not that He might inculcate a doctrine of faith and morals, by which man should be guided through the whole course of his moral life.

9. These pan-Christians who turn their minds to uniting the churches seem, indeed, to pursue the noblest of ideas in promoting charity among all Christians: nevertheless how does it happen that this charity tends to injure faith? Everyone knows that John himself, the Apostle of love, who seems to reveal in his Gospel the secrets of the Sacred Heart of Jesus, and who never ceased to impress on the memories of his followers the new commandment “Love one another,” altogether forbade any intercourse with those who professed a mutilated and corrupt version of Christ’s teaching: “If any man come to you and bring not this doctrine, receive him not into the house nor say to him: God speed you.”[18] For which reason, since charity is based on a complete and sincere faith, the disciples of Christ must be united principally by the bond of one faith. Who then can conceive a Christian Federation, the members of which retain each his own opinions and private judgment, even in matters which concern the object of faith, even though they be repugnant to the opinions of the rest? And in what manner, We ask, can men who follow contrary opinions, belong to one and the same Federation of the faithful? For example, those who affirm, and those who deny that sacred Tradition is a true fount of divine Revelation; those who hold that an ecclesiastical hierarchy, made up of bishops, priests and ministers, has been divinely constituted, and those who assert that it has been brought in little by little in accordance with the conditions of the time; those who adore Christ really present in the Most Holy Eucharist through that marvelous conversion of the bread and wine, which is called transubstantiation, and those who affirm that Christ is present only by faith or by the signification and virtue of the Sacrament; those who in the Eucharist recognize the nature both of a sacrament and of a sacrifice, and those who say that it is nothing more than the memorial or commemoration of the Lord’s Supper; those who believe it to be good and useful to invoke by prayer the Saints reigning with Christ, especially Mary the Mother of God, and to venerate their images, and those who urge that such a veneration is not to be made use of, for it is contrary to the honor due to Jesus Christ, “the one mediator of God and men.”[19] How so great a variety of opinions can make the way clear to effect the unity of the Church We know not; that unity can only arise from one teaching authority, one law of belief and one faith of Christians. But We do know that from this it is an easy step to the neglect of religion or indifferentism and to modernism, as they call it. Those, who are unhappily infected with these errors, hold that dogmatic truth is not absolute but relative, that is, it agrees with the varying necessities of time and place and with the varying tendencies of the mind, since it is not contained in immutable revelation, but is capable of being accommodated to human life. Besides this, in connection with things which must be believed, it is nowise licit to use that distinction which some have seen fit to introduce between those articles of faith which are fundamental and those which are not fundamental, as they say, as if the former are to be accepted by all, while the latter may be left to the free assent of the faithful: for the supernatural virtue of faith has a formal cause, namely the authority of God revealing, and this is patient of no such distinction. For this reason it is that all who are truly Christ’s believe, for example, the Conception of the Mother of God without stain of original sin with the same faith as they believe the mystery

of the August Trinity, and the Incarnation of our Lord just as they do the infallible teaching authority of the Roman Pontiff, according to the sense in which it was defined by the Ecumenical Council of the Vatican. Are these truths not equally certain, or not equally to be believed, because the Church has solemnly sanctioned and defined them, some in one age and some in another, even in those times immediately before our own? Has not God revealed them all? For the teaching authority of the Church, which in the divine wisdom was constituted on earth in order that revealed doctrines might remain intact for ever, and that they might be brought with ease and security to the knowledge of men, and which is daily exercised through the Roman Pontiff and the Bishops who are in communion with him, has also the office of defining, when it sees fit, any truth with solemn rites and decrees, whenever this is necessary either to oppose the errors or the attacks of heretics, or more clearly and in greater detail to stamp the minds of the faithful with the articles of sacred doctrine which have been explained. But in the use of this extraordinary teaching authority no newly invented matter is brought in, nor is anything new added to the number of those truths which are at least implicitly contained in the deposit of Revelation, divinely handed down to the Church: only those which are made clear which perhaps may still seem obscure to some, or that which some have previously called into question is declared to be of faith.

10. So, Venerable Brethren, it is clear why this Apostolic See has never allowed its subjects to take part in the assemblies of non-Catholics: for the union of Christians can only be promoted by promoting the return to the one true Church of Christ of those who are separated from it, for in the past they have unhappily left it. To the one true Church of Christ, we say, which is visible to all, and which is to remain, according to the will of its Author, exactly the same as He instituted it. During the lapse of centuries, the mystical Spouse of Christ has never been contaminated, nor can she ever in the future be contaminated, as Cyprian bears witness: “The Bride of Christ cannot be made false to her Spouse: she is incorrupt and modest. She knows but one dwelling, she guards the sanctity of the nuptial chamber chastely and modestly.”[20] The same holy Martyr with good reason marveled exceedingly that anyone could believe that “this unity in the Church which arises from a divine foundation, and which is knit together by heavenly sacraments, could be rent and torn asunder by the force of contrary wills.”[21] For since the mystical body of Christ, in the same manner as His physical body, is one,[22] compacted and fitly joined together,[23] it were foolish and out of place to say that the mystical body is made up of members which are disunited and scattered abroad: whosoever therefore is not united with the body is no member of it, neither is he in communion with Christ its head.[24]

11. Furthermore, in this one Church of Christ no man can be or remain who does not accept, recognize and obey the authority and supremacy of Peter and his legitimate successors. Did not the ancestors of those who are now entangled in the errors of Photius and the reformers, obey the Bishop of Rome, the chief shepherd of souls? Alas their children left the home of their fathers, but it did not fall to the ground and perish for ever, for it was supported by God. Let them therefore return to their common Father, who, forgetting the insults previously heaped on the Apostolic See, will receive them in the most loving fashion. For if, as they continually state, they long to be united with Us and ours, why do they not hasten to enter the Church, “the Mother and mistress of all Christ’s faithful”?[25] Let them hear Lactantius crying out: “The Catholic Church is alone in keeping the true worship. This is the fount of truth, this the house of Faith, this the temple of God: if any man enter not here, or if any man go forth from it, he is a stranger to the hope of life and salvation. Let none delude himself with obstinate wrangling. For life and salvation are here concerned, which will be lost and entirely destroyed, unless their interests are carefully and assiduously kept in mind.”[26]

12. Let, therefore, the separated children draw nigh to the Apostolic See, set up in the City which Peter and Paul, the Princes of the Apostles, consecrated by their blood; to that See, We repeat, which is “the root and womb whence the Church of God springs,”[27] not with the intention and the hope that “the Church of the living God, the pillar and ground of the truth”[28] will cast aside the integrity of the faith and tolerate their errors, but, on the contrary, that they themselves submit to its teaching and government. Would that it were Our happy lot to do that which so many of Our predecessors could not, to embrace with fatherly affection those children, whose unhappy separation from Us We now bewail. Would that God our Savior, “Who will have all men to be saved and to come to the knowledge of the truth,”[29] would hear us when We humbly beg that He would deign to recall all who stray to the unity of the Church! In this most important undertaking We ask and wish that others should ask the prayers of Blessed Mary the Virgin, Mother of divine grace, victorious over all heresies and

Help of Christians, that She may implore for Us the speedy coming of the much hoped-for day, when all men shall hear the voice of Her divine Son, and shall be “careful to keep the unity of the Spirit in the bond of peace.”[30]

13. You, Venerable Brethren, understand how much this question is in Our mind, and We desire that Our children should also know, not only those who belong to the Catholic community, but also those who are separated from Us: if these latter humbly beg light from heaven, there is no doubt but that they will recognize the one true Church of Jesus Christ and will, at last, enter it, being united with us in perfect charity. While awaiting this event, and as a pledge of Our paternal good will, We impart most lovingly to you, Venerable Brethren, and to your clergy and people, the apostolic benediction.

Given at Rome, at Saint Peter’s, on the 6th day of January, on the Feast of the Epiphany of Jesus Christ, our Lord, in the year 1928, and the sixth year of Our Pontificate.

REFERENCES:

1. *John xvii, 21.*
 2. *John xiii, 35.*
 3. *Heb. i, 1 seq.*
 4. *Matt. xvi, 18 seq; Luke xxii, 32; John xxi, 15-17.*
 5. *Mark xvi, 15.*
 6. *John iii, 5; vi, 48-59; xx, 22 seq; cf. Matt. xviii, 18, etc.*
 7. *Matt. xiii.*
 8. *cf. Matt. xvi, 18.*
 9. *John x, 16.*
 10. *John xxi, 15-17.*
 11. *Matt. xxviii, 19.*
 12. *Matt. xxviii, 20.*
 13. *Matt. xvi, 18.*
 14. *John xvii, 21; x, 16.*
 15. *John xvi, 13.*
 16. *Acts x, 41.*
 17. *Mark xvi, 16.*
 18. *11 John 10.*
 19. *Cf. I Tim. ii, 15.*
 20. *De Cath. Ecclesiae unitate, 6.*
 21. *Ibid.*
 22. *I Cor. xii, 12.*
 23. *Eph. Iv, 16.*
 24. *Cf. Eph. v, 30; 1, 22.*
 25. *Conc. Lateran IV, c. 5.*
 26. *Divin. Instit. Iv, 30. 11-12.*
 27. *S. Cypr. Ep. 48 ad Cornelium, 3.*
 28. *I Tim. iii, 15.*
 29. *I Tim. ii, 4.*
 30. *Eph. iv, 3.*
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Non Abbiamo Bisogno. Catholic Action in Italy. Pope Pius XI - 1931

To Our Venerable Brethren the Patriarchs, Primate, Archbishops, Bishops, and other Ordinaries in Peace and Communion with the Apostolic See.

Venerable Brethren, Health and Apostolic Benediction.

We do not need to acquaint you, Venerable Brethren, with the events which have recently occurred in this Our Episcopal city of Rome, and throughout Italy, that is to say, in the very territory of which We are Primate—events which have had such a wide and deep repercussion especially in all the dioceses of Italy and throughout the Catholic world. These occurrences can be summarized in very few and very sad words. An attempt has been made to strike a mortal blow at that which was and always will be dearest to Our heart as Father and as Shepherd of Souls; and We can — indeed We must — add that “the way in which it has been done offends Us still more.” (“E al modo ancor m’offende.”)

2. In the presence and under the pressure of these events; We feel the need and the duty of turning to you, Venerable Brethren, and of, so to speak, visiting each one of you in spirit; first, to discharge Our urgent duty of fraternal gratitude, and, second, to satisfy another duty equally grave and urgent. We mean the duty of defending truth and justice in a matter which, inasmuch as it affects vital interests and rights of Holy Mother Church, concerns all and every one of you, Venerable Brethren, whom the Holy Ghost has called to govern the Church in union with Ourselves. In the third place We wish to tell you of Our anxieties for the future. Fourth, We would lay before you the conclusions and reflections forced upon Us by these events; and, finally, We invite you to share Our hopes and to pray with Us and with the Catholic world that they may be fulfilled.

3. Interior peace, that peace which comes from the full and clear consciousness that one is arrayed on the side of truth and justice and is striving and suffering for them: that peace, which only God can give and which the world can neither give nor take away: that blessed and beneficent peace, thanks to the divine goodness and mercy, has never left Us; and we have full trust that it never will leave Us, come what may. Yet this peace leaves the way open to the most bitter trials. During the Passion, it was so with the Heart of Jesus, and it is so in the hearts of His faithful servants, as well you know, Venerable Brethren; and We also have experienced the truth of those mysterious words: “Behold in peace is my bitterness most bitter” (Isaias xxxviii, 17).

4. Your prompt, generous and affectionate intervention which does not cease, Venerable Brethren, the fraternal and filial devotion which you have expressed and, above all else, that sentiment of high supernatural solidarity, that intimate union of thoughts and of feelings, of intellects and wills, which your loving messages breathe forth, have filled Our soul with inexpressible consolations and have called forth from Our hearts to Our lips the words of the psalm (xciii, 19): “According to the multitude of sorrows in my heart, thy comforts have given joy to my soul.”

5. For all these consolations, after God, it is you We thank, Venerable Brethren, you to whom We can say, as Jesus Christ said to your predecessors, the Apostles: “And you are they who have continued with Me in My temptations” (Luke xxii, 28). And in expressing Our gratitude to you, we wish also to perform the duty, most sweet to Our paternal heart, of thanking those multitudes of good and worthy children, who separately and collectively, as individuals and as members of various organizations and associations (especially the Associations of Catholic Action and of Catholic Youth), have sent Us so many and such affectionate tributes of devotion and sympathy, and of generous and practical conformity with Our directions and Our desires. It has been for us an exquisite satisfaction to see the Catholic Action organizations of all countries, both near and far, united round the common Father, inspired by a single spirit of faith, of filial sorrow and of generous impulses, all expressing their astonishment and grief in seeing Catholic Action societies persecuted and assailed here, in the very centre of the Apostolic Hierarchy, where its “raison d’être” is strongest. Here in Italy, as in all parts of the world where Catholic Action exists, Catholic Action is true to its solemn and authentic definition. Obeying Our watchful and assiduous

instructions (which you, Venerable Brethren, have so largely seconded), it does not wish to be nor can be anything other than “the participation and the collaboration of the laity with the Apostolic Hierarchy.”

6. You will convey, Venerable Brethren, the expression of Our paternal appreciation to all your children in Christ — they are also Ours — who have shown themselves such good pupils of your schools and so good and pious towards their common Father as to inspire us to exclaim, “I abound exceedingly with joy in all our tribulation” (II Corinthians vii, 4).

7. And to you, Bishops of each and every diocese in this dear Italy, We owe gratitude for the consolations which you have nobly vied with one another in giving Us by your letters which you lavished upon us during the entire month just ended, and especially by your telegrams, so eloquent and so affectionate, on the feast-day of the Holy Apostles Peter and Paul. But We, in Our own turn, must send you condolences on account of what each one of you has suffered in seeing gardens of souls which the Holy Ghost has entrusted to your care and which you had tended with such loving zeal, suddenly swept by a devastating tempest. Your hearts, Venerable Brethren, immediately turned to Our own, to suffer with us in Our afflictions; because you perceived that Our heart was as a centre in which all your suffering hearts met and converged and joined. You have manifested this sentiment to Us in clear unmistakable and affectionate ways, for which We thank you all, from the depths of Our heart. Particularly appreciative are We of the unanimous and most satisfactory and convincing proofs which you have brought to Us that the Italian Catholic Action societies, especially the Catholic Youth Associations, have remained docile and faithful to Our instructions and yours in refraining absolutely from any and every kind of party-political activity. And together with you, We express Our thanks to all your priests, to the members of religious communities, and to your laity, who have united themselves with you in so fine a shewing of faith and filial piety. And in a special way We thank your Catholic Associations and chiefly the organizations of the young, down through all their groups, even to the smallest boys and girls. The smaller they are the dearer they are, and it is in their prayers that We confidently repose our trust.

8. You have understood well, Venerable Brethren, that Our heart was and is with you, with each one of you, with you and for you in sufferings, with you and for you in prayers, beseeching God in His infinite mercy to come to our assistance, and to draw new blessings and great blessings from this great evil which the ancient enemy of Good has unloosed.

9. Having thus satisfied the debt of gratitude for the consolations which We have received in Our affliction, We must now satisfy also that obligation which Our Apostolic Ministry imposes on Us as a debt to truth and justice.

10. Already on several occasions, Venerable Brethren, in the most solemn and explicit manner and assuming entire responsibility for what We were saying, We have protested against the campaign of false and unjust accusations which preceded the disbanding of the Associations of the young people and of the University students affiliated to Catholic Action. It was a disbanding which was carried out in such a way and by such methods as to give the impression that action was being taken against a vast and dangerous organization of criminals, although the young men and young women involved are certainly some of the best among the good, concerning whom We are happy and paternally proud to pay tribute still once more. It is noteworthy that even among the officers of the law charged to carry out these orders of suppression, there were many who were ill at ease and showed by their expressions and courtesies that they were almost asking pardon for obeying peremptory orders. We have appreciated the delicate feelings of these officers and We have reserved for them a special blessing.

11. But, in sad contrast with the manner of acting of these officials, how many acts of brutality and of violence there have been, even to the striking of blows and the drawing of blood! How many insults in the press, how many injurious words and acts against things and persons not excluding Ourselves, have preceded, accompanied and followed the carrying into effect of this lightning-like police-order which in many instances either through ignorance or malicious zeal, was extended to include associations and organizations not contemplated in the superior orders, such as the oratories of the little ones and the sodalities of the Children of Mary. And all this sad accompaniment of irreverences and of violences took place in the presence of and with the participation of members of a political party, some of whom were in uniform, and were carried into effect with such a unison of action throughout all Italy and with such a passive acquiescence on the part of the civil authorities and the police as to make one necessarily suspect that some supreme authority had issued an instruction. It is

easy to admit, and it was equally easy to have foreseen, that the limits of these directions could and would have, almost necessarily, been exceeded. We must needs refer to these painful and distasteful things, because there has been an attempt made to have the public and the world at large believe that the disbanding of the associations which are so dear to Us took place without incidents and almost as if it were a normal proceeding.

12. But there have been other attacks on truth and justice on a larger scale. The inventions, falsehoods and real calumnies diffused by the hostile press of the party, which is the only press which is free to say and to dare to say anything and is often ordered or almost ordered what it must say, were largely summarized in a message which was cautiously characterized as unofficial and yet was broadcast to the general public by the most powerful means of diffusion which exist at present.

13. The history of the documents prepared not in the service of truth, but in contempt of truth and of justice is a long and sad story. But we must affirm, with deep dismay, that in Our many years of active life as a librarian We have rarely seen an article so tendencious and so contrary to truth and justice in its references to this Holy See, to Italian Catholic Action, and particularly to the Associations which have been so harshly treated. If We should be silent and if We should not contradict these things — that is to say if We should permit them to be believed — We should be much more unworthy than We already are to occupy this august Apostolic chair; We should be unworthy of the filial and generous devotion which has always consoled Us and now more than ever consoles Us, that devotion of our dear children of Catholic Action, and especially of those dear sons and dear daughters — and, thanks be to God, they are numerous — who, because of religious loyalty to Our invitations and directions, have suffered so much and are still suffering, thereby the more greatly honouring the school in which they have been reared and honouring also their Divine Master and His unworthy Vicar. They have borne such glorious witness by their Christian conduct, even in the face of threats and of violences that there is no doubt on which side real dignity of character, true strength of mind, real courage, and education are displayed.

14. We shall try to be as brief as possible in correcting the facile assertions of the above mentioned [“wireless”] message, and We say “facile” in order not to be obliged to say impudent. Its authors imagined that the majority of the public would have no possibility of controlling its accuracy. We shall be brief also, because many times, especially of late, We have spoken on questions which now come up again, and Our words have reached you, Venerable Brethren, and through you they have reached also Our dear children in Jesus Christ, as We trust also Our words will reach them in this present letter.

15. Among other things, the above mentioned [“wireless”] message stated that the revelations of the hostile press of the party had been almost completely confirmed, at least in substance, by the “Osservatore Romano” itself. The truth is that the “Osservatore Romano” has, time after time, proved that the so-called revelations were either fabrications, or at least false in their interpretations of simple facts. It is sufficient to read without bad faith and with the modest capacity to understand.

16. The message further stated that it was ridiculous to try to make the Holy See appear as a victim in a country where thousands of travellers can testify to the respect shown towards priests, prelates, the Church and religious functions. Yes, Venerable Brethren, the attempt unfortunately would be ridiculous, just as it would be ridiculous to break through an open door; because unhappily thousands of visitors who always abound in Italy and in Rome have sadly observed the irreverences, oftentimes of an impious and blasphemous character, and the acts of violence and vandalism committed against places, things and persons throughout the country and in Our very episcopal city; acts which have been repeatedly deplored by Us after We had had sure and precise information about them.

17. The message denounces the “black ingratitude” of the priests, who are against the party which has been (so the message says) the guarantee of religious liberty throughout all Italy. The clergy, the Bishops, and this Holy See have never failed to acknowledge everything that has been done during all these years for the benefit and advantage of religion; indeed, they have on many occasions expressed their genuine and sincere appreciation. But We and the Bishops and the Clergy and all the faithful-in fact all citizens desirous of peace and order — have worried and suffered and are worrying and suffering in the presence of the systematic campaign all too quickly begun against the most reasonable and precious liberties of religion and of consciences such as were the attacks on Catholic Action, and its different associations, especially those of the young. These attacks had their culmination in the police measures taken against the organizations, and in the manner to which We

have already alluded. They were attacks and measures such as to lead one seriously to doubt whether the former benevolences and favours were indeed actuated by a sincere love and zeal for religion, or whether they were not rather due to pure calculation and to an ultimate goal of domination. And if the question of ingratitude is to be considered, it should be rather the ingratitude now shown towards the Holy See by a party and by a regime which, in the opinion of the whole world, from the fact of establishing friendly relations with the Holy See, both gained a prestige and a credit in the country and outside it, which some people, both in and out of Italy, considered excessive, inasmuch as they deemed the favours on Our part too great, and the trust and confidence which We reposed too full.

18. The police measures having been put into extreme effect with their accompaniments and consequences of acts of violence and of irreverence-acts which were unfortunately acquiesced in and connived at by the guardians of public order — We suspended the mission of Our Cardinal Legate to the centenary celebration in Padua as well as the festive processions in Rome and in Italy. Such a decision was clearly within Our competence, and We saw such grave and urgent reasons for it that it became a duty, although We were aware that this action would require heavy sacrifices on the part of the good people, and would cause perhaps a greater pain to Ourselves than to any other. How could the usual joyful and solemn festivals be held in the midst of such grief and sorrow as that which had struck the paternal heart of the common Father of all the faithful and the maternal heart of Holy Mother Church, in Rome, in Italy, and indeed in all the Catholic world, as became immediately plain from the truly worldwide manifestation, with you at its head, Venerable Brethren, of sadness and of sympathy? And how could We be otherwise than afraid for the respect and the safety of persons and of things most sacred when We were obliged to take into consideration the attitude of public authorities and officers of the law in the presence of so many irreverent and violent acts? Everywhere whither the news of Our decision went, the good priests and people displayed identical ideas and similar sentiments, and wherever they were not intimidated, or worse, they gave magnificent and for Us most consoling proofs of loyalty and grief substituting for the festive observances holy hours and prayer, adoration and of reparation in union with the sorrowing heart of the Holy Father. His intentions were prayed for in great gatherings of the people.

19. We know what happened in those places where Our instructions did not arrive in time. “With the participation of the authorities,” as the message reveals, some procession took place. But those “authorities” of the Government and of the party were the selfsame persons who had already assisted or were about to assist, silently and inactively, at definitely anti-Catholic and decidedly anti-religious acts — which is something the message does not say. The message, on the contrary, asserts that there were local ecclesiastical authorities who considered themselves in a position “to pay no heed” to Our prohibition. We do not know of any single local ecclesiastical authority who deserves the insult and the affront implied in those words. We do know, however, and we strongly deplored the impositions, the threats, and the acts of force used or allowed to be used against local ecclesiastical authorities. We know of impious parodies of sacred processions, all of which were permitted to take place to the profound sorrow of the faithful and to the great amazement of those citizens who, desiring peace and order, were obliged to behold both peace and order undefended and even worse than undefended by those very persons who have both the solemn duty of defending them and a vital interest in doing so.

20. The message reiterates the argument which has been so often used in drawing a contrast between the situation in Italy and in other countries where the Church is really persecuted — “countries against which there have never been heard words spoken so strong as the words pronounced against Italy where religion has been restored.” We have already said that We conserve, and shall still conserve a remembrance and an enduring gratitude for what has been done in Italy for the welfare of religion, a gratitude not lessened by the fact that contemporaneously, a not less and perhaps greater benefit has occurred therefrom the party and to the regime We have stated and have repeated that it is not necessary (and would indeed oftentimes be decidedly injurious to the ends desired) that everything should be heard and known which We and this Holy See through Our representatives and through Our brothers in the episcopate, have to say and have to remonstrate wherever the interests of religion demand it, and in the measure which, in our judgment, the situation indicates, especially in those places where the Church is really persecuted.

21. And it was with a grief inexpressible that We saw a real and a true persecution break out in this Our Italy and in this very city of Rome against that which the Church and its head have characterized as most precious and dear to them from

the standpoint of liberty and of right. Liberty and right are the heritage of souls and especially of the souls of the young, entrusted to the Church in a particular way by the Divine Creator and Redeemer.

22. As is well known, We have repeatedly and solemnly affirmed and protested that Catholic Action, both from its very nature and essence (“the participation and the collaboration of the laity with the Apostolic Hierarchy”) and by our precise and categorical directions and orders is outside and above all party politics. We have also affirmed and protested Our conviction that in Italy Our directions and orders have been faithfully obeyed and followed. The message says: “The assertion that Catholic Action has not had a true political character is absolutely false.” On the discourtesy of these words We will not enlarge: and, if the case were not so lamentable We should treat as ridiculous the untruthfulness and flippancy of what follows. Catholic Action, says the message, is a political party because it has banners, badges, identification cards and all the other external forms of a political party. But banners, badges, identification cards and other similar external appurtenances are today the most common things in every country of the world for the most varied kind of associations and activities which have nothing, and wish to have nothing, in common with politics, such as sports and professional organizations, civil and military clubs, commercial and industrial groups, and even school children, such as those organized exclusively in a religious way like the little ones who belong to the Crusaders of the Blessed Sacrament.

23. The message itself betrays a consciousness of its own weakness and futility; and, hastening to save its argument, it adds three other reasons. The first reason is that the heads of Catholic Action were almost to a man members or heads of the Popular Party, which was one of the strongest opponents of Fascismo. This accusation has been launched many times against Catholic Action, but always in a general way and without specifying any names. Whenever We have asked for precise data and for names, it has been in vain. Only a short time before police measures were taken against Catholic Action, and in evident preparation for them, the hostile press, having no less evidently, access to police reports, had published a series of alleged facts and names which are the pretended revelations referred to in the beginning of the message. These the “Osservatore Romano” duly denied and corrected, instead of “confirming” them, as the message asserts, in an attempt to mystify and deceive the public.

24. As for Ourselves, we already possessed, Venerable Brethren, information gathered long ago, as well as the results of a personal enquiry. Still, We felt it was Our new investigations. Here are the positive results. First of all, we have found out that while the Popular Party was still in existence and before the new [Fascist] party had asserted itself, it was decreed in 1919 that no one who had occupied a position of responsibility in the Popular Party could at the same time hold any directive office in Catholic Action. We have also found out, Venerable Brethren, that the cases of local ex-directors in the Popular Party who had subsequently become local directors in Catholic Action consist of four. We say four; and this infinitesimal number must be considered in the light of the fact that there are 250 diocesan committees, 4,000 sections of Catholic men, and more than 5,000 circles of Catholic youth. And we must add that in the four above cited instances the individuals concerned have never given any occasion for objection. Some of them are now sympathisers with the regime and the [Fascist] party, and are favourably regarded thereby.

25. And We do not wish to omit mentioning another guarantee that Catholic Action abstains from politics, a reason well known to the Bishops of Italy. Catholic Action has been, is, and will always be, dependent upon the episcopate, under your direction, under you who have always assigned ecclesiastical assistants and have nominated the presidents of the diocesan committees. Whence it is clear that in trusting and recommending to you, Venerable Bishops, these Associations which have been assailed, We have not ordered and disposed anything substantially new. When the Popular Party was dissolved and passed out of existence, those who formerly belonged to Catholic Action continued to belong to Catholic Action, and they submitted themselves with perfect discipline to the fundamental law of Catholic Action, that is, abstention from every political activity. So did all those who on that occasion asked to be received as members. And with what justice and charity could all these people have been expelled or not admitted to Catholic Action when they possessed the necessary qualifications required by the Constitutions? The regime and the party which seem to attribute such a fearful and feared strength to those who belong to the Popular Party for political reasons, should show themselves grateful to Catholic Action, which removed them precisely from that sphere and required them to make a formal pledge not to carry out any political activities, but to limit themselves to religious action.

26. We, Church, religion, faithful Catholics (and not We alone), We cannot be grateful to him who, after putting out of existence Socialism and antireligious organizations (Our enemies, but not Ours only), has permitted them to be so largely re-introduced that the whole world sees and deplors them. They have been made even more strong and dangerous than before, inasmuch as they are now dissembled and also protected by their new uniform.

The message asserts that Catholic Action was organized in a political way, and that it had nothing to do with “religious education and propaganda of the faith.” Leaving aside the incompetent and confused manner in which the purposes of Catholic Action are thus described, all those who know and live the life of today will grant that there is no sort of initiative or activity, from the more spiritual and scientific bodies to the more material and mechanical ones, which does not find the necessity of organization and of organized action. And the fact that an organization exists does not mean from that very fact that the end and purpose of the organization is political.

27. “However,” continues the message, “the strongest argument that can be used as justification for the destruction of the Catholic circles of Youth is the defence of the State, which is no more than the simple duty of every Government.” There is no doubt of the solemnity and the vital importance of such a duty and of such a right. The first right is to do one’s duty. But the receivers and readers of the message would have smiled with incredulity or wondered greatly if the message had added what is also true: that of the Catholic circles of youth which were the objects of the police-measure, 10,000 were, or rather actually are, composed of girls and young women, with a total membership of about 500,000. Who can find a serious danger and a real threat to the security of the State in this? And it must be added that only 220,000 are inscribed as “effective members,” More than 100,000 are little “aspirants,” and more than 150,000 still smaller children, called “Benjamins.”

28. There still remain the circles of the Catholic young men, that same Catholic Youth which in the publications of the youth of the [Fascist] party are represented and held up to ridicule and scorn (with what sense of pedagogical responsibility, to say only this, anyone may see) as a swarm of “rabbits,” only fit to carry candles and to recite rosaries in sacred processions. This perhaps explains why they have been in these recent days so many times, and with such ignobility on the part of their assailants, attacked and maltreated even to the shedding of blood, and left undefended by those who could and should protect them. If it were not for the harmlessness and peaceableness for which they have been sneered at, would their persecutors (sometimes armed) have dared to fall upon them?

29. If here is the strongest argument for the attempted “destruction” (the word does not leave any doubt about the intentions) of the heroic and noble associations of young men of Catholic Action, you will see, Venerable Brethren, that We could and should congratulate Ourselves on Our position, since the incredible absurdity of this argument is very clear. But unfortunately We are obliged to repeat that “iniquity hath lied to itself” (Psalms xxvi, 12), and that the strongest argument for the desired destruction must be sought in another field, for the battle which now is waging is not political, but moral and religious — essentially moral and religious.

30. It is necessary to close one’s eyes to this truth and to set going the imagination in order to find politics where there is nothing but religion and morals, and to conclude, as does the message, that the absurd situation has been created of a strong organization at the orders of a “Foreign Power, the Vatican, a thing which no Government in this world would have permitted.”

31. The documents of all the centres of Catholic Action have been sequestered “en masse.” Correspondence that could be suspected to have some relation to the Associations affected, or even with those not affected, such as the oratories, continues to be intercepted and sequestered. Tell Us, therefore, tell the country, tell the world, what document and how many of them there are, which treat of politics woven and directed by Catholic Action with all this peril to the State! We venture to say that none such will be found, unless they are read and interpreted in accordance with preconceived and unfair ideas, which are contradicted fully by facts and by evidence and by numberless proofs and witnesses. If and when there are any genuine documents found that are worthy of consideration, We shall be the first to take them seriously. But what fair-minded man will wish, for example, to charge a person with political activities and political actions dangerous to the State merely for

making some complaint or deploring the harsh treatment inflicted so many times and in so many places on the Catholic Action Associations even previous to the time of these latest outbreaks?

32. On the contrary, there will be found among the sequestered documents proofs and evidences literally numberless of the profound and consistent religious character and of religious activity of all Catholic Action, and particularly so of the Associations of Youth and of University students. It will be sufficient to know and to read as We ourselves have done countless times the programmes, the reports, the proceedings of Congresses or “weeks” of religious study and of prayer, of spiritual exercises, and the frequenting of the Sacraments practised and promoted, of conferences in explanation of religion, of studies, of catechetical and apologetical activities, of cooperation in true and pure Christian charity, in conferences of St. Vincent de Paul, and in many other ways, such as zealous work for the missionaries abroad.

33. In the presence of such facts and of such a documentation, with an eye and a hand on the reality of things, We say, as We have always said, that to accuse Italian Catholic Action of engaging in politics is a real and true calumny. The facts have demonstrated what was the real target aimed at when Catholic Action was struck, and what was the thing that was being prepared. Rarely has the fable of the wolf and the lamb been exemplified so strikingly; and history will recall it.

34. We, certain on the point of being concerned with and restricting Ourselves to the field of religion, have never been able to believe that We could be considered as a “foreign power,” especially by Catholics and by Italian Catholics. And thanks to this apostolic power which is now, unworthy though We be, entrusted by God to Us, the good Catholics of all the world consider Rome as the second country of each and every one of them. It is not so long ago that a statesman, who will remain certainly among the world’s most celebrated men, a man neither a Catholic nor a friend of Catholicism, in a full political assembly said that he could not consider as a foreign power that authority which twenty million Germans revered, honoured and obeyed. To say then that “no Government of the world would have permitted the continuance of the situation created in Italy by the existence of Catholic Action” it is necessary absolutely to ignore and to forget that in all other States of the world, as far as China, Catholic Action exists and lives, and the organizations frequently resemble even to the smallest details the Italian Catholic Action. In some countries the organization is even more highly developed than in Italy. In no State of the world has Catholic Action been so hatefully treated, so truly persecuted (We do not see what other word conforms to the reality of the truth of the situation) as in this, Our Italy, and in this, Our episcopal seat of Rome. An “absurd situation” indeed exists, but it has been created against Us, not by Us.

35. We have assumed a heavy and tedious task. But it has seemed to Us a definite duty of charity and of paternal justice. In this spirit We have fulfilled our purpose of putting in their true light various facts and truths, which some children of Ours (perhaps through incomplete knowledge) had distorted and placed in a false light, causing harm to Our other children.

36. There is one first consideration and conclusion. From all which We have explained and still more from the events themselves as they have been evolving, it results that the so-called political activity of Catholic Action, the alleged manifest or disguised hostility of some of its partisans against the regime and the party, as well as its being also “the eventual refuge and haven of those refugees who, up to the present, have been spared” by the regime because they have sheltered under the banner of Catholic Action itself is only a pretext. That which was desired and that which has been attempted is to tear away from Catholic Action and, through this process, to tear away from the Church the young — all the young. So true is this, that after all the talk about Catholic Action, aim was taken only at the Associations of the young. Nor were these attacks limited to Associations of the young affiliated to Catholic Action. Rough hands were laid upon Associations of a simply devotional character, upon works of pure piety and of primary catechetical nature, such as sodalities of the children of Mary and patronages. So far did this go that in many cases the grossness of the acts was recognized by the perpetrators themselves as a blunder.

37. This essential point is abundantly confirmed from various sources. It is confirmed first of all by many antecedent statements made by personalities more or less responsible and also by persons representative of the regime and of the party and which have had their complete commentary and definite confirmation in the latest events.

38. This confirmation is made all the more explicit and categorical, We were almost about to say solemn and violent, by the individual who not only represents all, but who can do all, and who confirms it in official or quasi-official publications dedicated to the young, in interviews and in articles to be published abroad before they are published in Italy, and also, up to this very moment, by messages and by communications to representatives of the press.

39. Another reflection immediately and inevitably present itself. No attention has been paid to Our oft-repeated assurances and Our protests. There has been no attention paid to your protests and assurances, Venerable Brethren, concerning the true nature of Catholic Action and its work, and concerning the sacred inviolable rights of souls and of the Church.

40. We say “the sacred and inviolable rights of souls and of the Church,” and this is the reflection which concerns Us more than any other, being the more grave. Again and again, as is well known, We have expressed Our thought — or rather the thought of Holy Church — on these important and essential matters, and it is not to you, Venerable Brothers and faithful masters in Israel that it is necessary to say more. But we must add something for the benefit of those dear people committed to your care whom, as shepherds of souls you nourish and govern by divine mandate and who would hardly ever be able in these days, save for you, to know the thoughts of the common Father of their souls. We repeat: “The sacred and inviolable rights of souls are of the Church”; because this matter concerns the right of souls to procure for themselves the greatest spiritual work of the Church, the divinely appointed and so mandatory of this teaching and of this work in that supernatural order which is established in the blood of the Redeemer and is necessary and obligatory for all of us if we are to share in the divine redemption. It concerns the right of souls so formed to share the treasures of the redemption with other souls, thus participating in the activities of the Apostolic Hierarchy.

41. It was in consideration of this double right of souls that We lately declared Ourselves happy and proud to wage the good fight for the liberty of consciences. No indeed (as someone, perhaps inadvertently, has represented Us as saying) for “the liberty of conscience, which is an equivocal expression too often distorted to mean the absolute independence of conscience and therefore an absurdity in reference to a soul created and redeemed by God.

42. Besides, there is involved another right of the Church equally inviolable — the right to fulfil the imperative Divine Commission entrusted to her by her Divine Founder, to bring to souls, to bring to every soul, and the treasures of truth and of good, doctrinal and practical, which He Himself brought to the world. “Going therefore teach ye all nations . . . teaching them to observe all things whatsoever I have commanded you” (Matthew xxviii, 19, 20).

43. How great is the importance of childhood and adolescence in this absolute universality and totality of the divine mandate to the Church, has been shown by the Divine Master Himself, the Creator and Redeemer of souls, by His example and particularly by those memorable words which are also so formidable: “Suffer the little children and forbid them not to come to Me . . . who believe in Me, for theirs is the Kingdom of Heaven. . . whose angels always behold the face of the Father who is in Heaven. Woe to that man who shall scandalize one of these little ones!” (Math. xix, 13; xviii, 1, et seq).

44. And here We find Ourselves confronted by a mass of authentic affirmations and no less authentic facts which reveal beyond the slightest possibility of doubt the resolve (already in great measure actually put into effect) to monopolize completely the young, from their tenderest years up to manhood and womanhood, for the exclusive advantage of a party and of a regime based on an ideology which clearly resolves itself into a true, a real pagan worship of the State — the “Statolatry” which is no less in contrast with the natural rights of the family than it is in contradiction with the supernatural rights of the Church. To propose and to promote such a monopoly to persecute for this reason Catholic Action, as has been done for some time more or less openly or under cover to reach this end by striking at the Catholic Association of Youth as has lately been done; all this is truly and literally to “forbid the little children to go to Jesus Christ,” since it impedes their access to His Church and where His Church is, there is Jesus Christ. This usurpation goes so far as to snatch the young from Christ and His Church even with violence.

45. The Church of Jesus Christ has never contested the rights and the duties of the State concerning the education of its citizens; indeed, We Ourselves have recalled and proclaimed them in Our recent Encyclical Letter on the “Christian

Education of Youth.” Such rights and duties are unchallengeable as long as they remain within the limits of the State’s proper competency, a competence which in its turn is clearly indicated and determined by the role of the State, a role which, though certainly not only bodily and material, is by its very nature limited to the natural, the terrestrial and the temporal.

46. The universal and divine mandate with which the Church of Jesus Christ has been incommunicably and exclusively commissioned by Jesus Christ Himself, extends to the supernatural, the celestial, the eternal and to that order of things which on the one hand is of the strictest obligation for every rational creature and which, on the other hand, must, by the very nature of things, subordinate, co-ordinate to itself all else.

47. The Church of Jesus Christ is certainly acting within her mandate, not only when She puts into souls the first indispensable beginnings and elements of supernatural life, but also when She watches over the growth of this supernatural life according to the opportunities and the capacities, and in the way and by the means, which She deems suitable, even to the extent of preparing capable and efficient collaboration with the Apostolic Hierarchy. It was Jesus Christ Himself who made the solemn declaration that He came in order that souls might have not only some beginning or some element of supernatural life, but that they might have it in abundance. “I am come that they may have life, and may have it more abundantly” John x. 10).

48. It was Jesus Christ Himself who laid the first foundations of Catholic Action, by choosing and educating the apostles and disciples as fellow workers in His Divine Apostolate. And His example was at once followed by the first Holy Apostles as the sacred text itself proves.

49. Therefore it is an unjustifiable pretention and is, indeed, irreconcilable with the name and the profession of being a Catholic, to come to teach the Church and her Head what is sufficient and what must be sufficient for the education and Christian formation of souls and for promoting, especially among the young, the application of the principles of the Faith in social life. To this unjustifiable presumption is added very clear evidence of the absolute incompetence of the pretenders and their complete ignorance of the matters under discussion. Recent events must have opened the public eyes, since they have shown beyond dispute that instead of saving true religion and saving Christian and civil education, their work has ended rather in disruption and destruction.

50. You know, Venerable Brethren, Bishops of Italy, from your pastoral experience that it is a grave and disastrous error to believe and to make believe that the work of the Church done by Catholic Action and through Catholic Action is superseded and made superfluous by the religious instruction given in the schools and by the presence of chaplains in the Associations of Youth of the [Fascist] party and of the regime. Both are certainly necessary. Without them the schools and the Associations would inevitably and quickly become, by logical and psychological necessity, pagan things. Necessary therefore they are; but they are not sufficient. As a matter of fact, by such religious instruction and such ecclesiastical assistance from the chaplains, the Church of Jesus Christ can develop only a minimum of her spiritual and supernatural effectiveness, and even this minimum is attained amid surroundings and in an environment which do not depend on the Church but are preoccupied by many other kinds of teaching matters and by many other exercises in obedience to immediate superiors who are often little or not at all favourably disposed to religion, and who sometimes exercise a directly contrary influence both by their words and by the example of their lives.

51. We have said that recent events have proved beyond the shadow of doubt that a few years have been sufficient to cause the loss and the destruction of the true religious sentiment and of education. We do not say of Christian, but simply of moral and of civil education. We have seen in action a species of religion which rebels against the directions of higher religious authorities and enjoins or encourages the nonobservance of these directions; an attitude towards religion which becomes persecution and which tries to destroy all that the supreme Head of the religion is known to prize and cherish most; a feeling which permits itself and provokes others to speak insulting words and do injurious things against the person of the Father of all the faithful, even to the extent of shouting, “Down with the Pope!” and “Death to Him!” which is an apprenticeship to parricide. Such a sham of religion cannot in any way be reconciled with Catholic doctrine and practice, but is something which must be considered contrary to both. The contradiction is most grave in itself and most destructive when it not only

consists of external actions perpetrated and carried into effect, but when it also proclaims its principles and its maxims as the fundamentals of a social system.

52. A conception of the State which makes the rising generations belong to it entirely, without any exception, from the tenderest years up to adult life, cannot be reconciled by a Catholic either with Catholic doctrine or with the natural rights of the family. It is not possible for a Catholic to accept the claim that the Church and the Pope must limit themselves to the external practices of religion (such as Mass and the Sacraments), and that all the rest of education belongs to the State.

53. The erroneous and false doctrines and maxims that We have just pointed out and deplored have cropped up many times during these last few years, and it is well known that We have never, with God's help, done any less than Our apostolic duty in exposing them and in confronting them with the just claims of true Catholic doctrine, and with the inviolable rights of the Church of Jesus Christ and of the souls redeemed by His precious Blood.

54. But notwithstanding the opinions and forecasts and suggestions which have come to Us from many sources worthy of the greatest consideration, We have always refrained from formal and explicit condemnations, and have even gone so far as to believe possible and to favour compatibilities and cooperations which, to others, seemed inadmissible. We have done this because We thought, or rather We hoped, in the possibility that We had to deal only with exaggerated assertions and actions which were sporadic and with elements which were not sufficiently representative — in other words, with assertions and actions which called for no more than the censure of their individual authors, or which had come out of exceptional circumstances. We did not conclude that they were the expression of a programme properly so called.

55. The latest events and the assertions which preceded these events, accompanied them, and interpreted them, take away from Us this fondly held supposition. Therefore We must say, and do hereby say, that he is a Catholic only in name and by baptism (in contradiction to the obligations of that name and to the baptismal promises) who adopts and develops a programme with doctrines and maxims so opposed to the rights of the Church of Jesus Christ and of souls, and who also misrepresents, combats and persecutes Catholic Action which, as is universally known, the Church and its Head regard as very dear and precious.

56. You ask us, Venerable Brethren, in view of what has taken place, what is to be thought about the formula of the oath, which even little boys and girls are obliged to take, that they will execute orders without discussion from an authority which, as we have seen and experienced, can give orders against all truth and justice and in disregard of the rights of the Church and its souls, which are already by their very nature sacred and inviolable. Takers of this oath must swear to serve with all their strength, even to the shedding of blood, the cause of a revolution which snatches the young from the Church and from Jesus Christ, and which inculcates in its own young people hatred, violence and irreverence without respecting (as recent occurrences have superabundantly proved) even the person of the Pope.

57. When the question is posed in such terms, the answer from the Catholic point of view, as well as from a simply human point of view, is inevitably only one, and We, Venerable Brethren, do not wish to do otherwise than confirm the answer already given. Such an oath, as it stands, is unlawful.

58. Faced as We are by grave anxieties, which We know are also yours, Venerable Brethren, especially those of you who are Bishops in Italy, We are preoccupied first of all by the fact that so many of our children, young boys and girls, are inscribed and have taken membership with that oath. We deeply pity so many consciences tortured by doubts (torments and doubts concerning which We have incontrovertible evidence) precisely because of that oath as it has been interpreted, especially after the recent occurrences.

59. Realizing the many difficulties of the present hour and knowing that membership in the party and the oath are for countless persons a necessary condition of their career, of their daily bread, and even of their life itself, We have sought to find a way which would restore tranquillity to these consciences, reducing to a minimum the external difficulties of the situation. It seems to Us that such a means for those who have already received the membership card would be to make for themselves before God, in their own consciences, a reservation such as "Saving the laws of God and of the Church" or "In

accordance with the duties of a good Christian,” with the firm proposal to declare also externally such a reservation if the need of it arose.

60. We would desire that Our prayer may move those chiefs of the party who decide its policy and give the orders. It is the prayer of a Father who is jealous for the consciences of so many of his children. Let the reservation just mentioned be included in the oath-formula. Better still, let the oath be dropped, seeing that an oath is an act of religion and that it is out of place on the membership-cards of a political party.

61. We have tried to speak with calm and with serenity and also with all clarity. However, We cannot be otherwise than concerned that We be well understood — We do not say by you, Venerable Brethren, who are always and now more than ever so united to Us in thoughts and in sentiments — but by everyone.

62. In everything that We have said up to the present, We have not said that We wished to condemn the [Fascist] party as such. Our aim has been to point out and to condemn all those things in the programme and in the activities of the party which have been found to be contrary to Catholic doctrine and Catholic practice, and therefore irreconcilable with the Catholic name and profession. And in doing this We have fulfilled a precise duty of Our episcopal ministry towards Our dear sons who are members of the party, so that their conscience may be at peace.

63. We believe then that We have thus, at the same time, accomplished a good work for the party itself. What interest and success can the party gain, in a Catholic country like Italy, through retaining in its programme ideas, maxims, and practices which cannot be reconciled with a Catholic conscience? The consciences of peoples, as of individuals, come home again in the long run and seek the paths which, for a short time or a long, have been lost from sight or have been abandoned.

64. And lest it be alleged that “Italy is Catholic but anti-clerical,” We will say something on this point. You, Venerable Brethren, who in the great and small Italian dioceses live in continuous contact with the good folk of all the country, you know and you see every day how (except when somebody deceives or misleads them) they are far removed from all anticlericalism.

65. It is known by all who are familiar with the history of the country that anti-clericalism has had in Italy the importance and the strength conferred upon it by Masonry and Liberalism when these were the powers ruling Italy. But in our own day, on the occasion of the Lateran Treaties, the unparalleled enthusiasm which united and overjoyed Italians would have left no room for anti-clericalism if it had not been evoked and encouraged on the very morrow of the Treaty. During the recent occurrences, orders from high personages have switched anticlericalism on or off, and this has been plain to all. There can be no doubt that a mere hundredth or even a thousandth part of the force used against Catholic Action will suffice to keep anticlericalism in its place.

66. But other and very serious fears for the future concern Us. At a meeting which was most official and most solemn, a meeting which was held immediately after these last acts, which were for Us and for the Catholics of all Italy and of all the world so sad and depressing, it was declared that “respect for the Catholic religion, and for its supreme Head, is unchanged.” But the respect which is “unchanged” is that same respect which We have already experienced. It is the respect which has had its expression in vastly extended and hateful police-measures, prepared in the deep silence of a conspiracy, and executed with lightning-like suddenness, on the very vigil of Our birthday, which was the occasion of many acts of kindness and of courtesy towards Us on the part of the Catholic world, and of the non-Catholic world also. It is the respect which has expressed itself in violences and in irreverences permitted to be perpetrated without let or hindrance. For what, therefore, can We hope? What things must We not expect? Many are asking if this strange method of speaking and of writing in such circumstances and so soon after such occurrences is not to be explained as irony. For Our own part We wish to exclude that hypothesis.

67. In the same context and in immediate relation with the “unchanged respect,” there is an allusion of “refuges and protections” given to the still remaining opponents of the [Fascist] party, and “the directors of the 9,000 groups of Fascists in Italy” are ordered to direct their attention to this situation. More than one of you, Venerable Brethren, has already had

experience and has given Us sad information about the effect of these remarks, these insinuations and these orders, which have induced a new outbreak of hateful surveillance, of denunciations, and of intimidations. How, therefore, can We prepare for the future? What can We and must We not expect?

We do not fear; because the fear of God expels the fear of man. But what is to be done if, as We have reason to believe, it has been decided that Our Catholic young people must not meet, ever silently, save at the cost of bitter punishment for their leaders? What new thing, therefore, We ask Ourselves does the future prepare and threaten?

68. It is precisely in this extreme of doubt and of foreboding to which men have reduced Us that Our every care vanishes, and that Our spirit opens to the most confident and consoling hopes, because the future is in the hands of God. God is with us; and “if God be for us who is against us?”

69. A sign and a sensible proof of the divine aid and favour We already see and taste in your helpfulness and co-operation, Venerable Brethren. If We have been well informed, it has been said recently that Catholic Action is now in the hands of the Bishops, and that there is nothing more to fear. And up to this point the statement is good, very good, except for that phrase “nothing more,” which seems to imply that hitherto then was indeed something to fear, and except also that word “now,” as if before and from the beginning Catholic Action was not always essentially diocesan and dependent on the Bishops (as We have above pointed out); and also for this, principally for this, We have always nourished the most certain confidence that Our directions were observed. For this reason, next to the promised unfailing divine assistance, We remain, and We shall remain, in the most serene confidence, even if tribulation — let Us rather say the exact word—even if persecution shall continue and intensify. We know that you are and you know yourselves that you are, our Brethren in the episcopate and in the apostolate. We know, and you know, too, Venerable Brethren, that you are the successor of those Apostles whom St. Paul called with words of towering sublimity, the “Glory of Christ” (II Corinthians VIII, 23.) You know that no mortal man, such as the head of a State or of a Government, but the Holy Ghost Himself has set you in the places which Peter has assigned to you to rule in the Church of God. These and so many other holy and sublime things that concern you, Venerable Brethren, are evidently ignored or forgotten by him who thinks of you and calls you, Bishops of Italy, “the officials of the State,” from which the very formula of the oath which it is necessary for you to make to the Sovereign clearly distinguishes and separates you, for the oath especially states: “as is proper for a Catholic Bishop.”

70. Great, also, and truly a measureless reason for hoping for the best is the immense chorus of prayers that the Church of Jesus Christ has offered up from all parts of the world to the divine Founder of the Church and to His blessed Mother for the Church’s visible Head, the successor of Peter, just in the same way as was done twenty centuries ago, when persecution assailed Peter himself — the prayers of pastors and of flocks, of clergy and of faithful, of members of religious orders, of adult and of youths, and of children, prayers in the most exquisite and efficacious forms; of the Holy Sacrifice of the Mass and eucharistic communions; of supplications and of acts of adoration and reparation; of spontaneous immolations and of sufferings endured in a Christian manner; prayers of which the echo reached Us during all those days immediately following the sad events, and which brought Us great consolation, never so strong and so consoling as on this sacred and solemn day dedicated to the memory of the Princes of the Apostles, and on which day divine providence has disposed that We have been able to finish this encyclical letter.

71. In answer to prayer everything is definitely promised; and if the answer will not be the re-establishment of serene and tranquil relations, it will have its answer at any rate in Christian patience, in holy courage, in the infallible joy of suffering something with Jesus and for Jesus, with the youth and for the youth so dear to Him, until the Hour hidden in the mystery of the Divine Heart, which will infallibly be the most opportune for the cause of truth and of good.

72. And since from so many prayers We must hope for everything, and since everything is possible to that God who has promised everything in answer to prayer, We have confident hope that He will illumine men’s minds with truth and will turn their wills to good, so that the Church of God, which wishes to take nothing from the State of that which belongs to the competence of the State, will cease to be asked for that which is of the Church’s competence — the education and the Christian formation of youth, as this is Hers, not through human favour, but by divine mandate. She must always claim it

with an insistence and an intransigence which cannot cease or waver, because it does not come from human desire or design or from human ideas changeable in different times and places and circumstances, but from the divine and inviolable decree. And we are inspired also by faith and confidence to believe that good will undoubtedly come from the recognition of such a truth and of such a right.

73. Father of all the redeemed, and Vicar of that Redeemer who, after having taught and commanded all to love their enemies, died pardoning those who were crucifying Him, We are not and never will be the enemy of anyone; nor will Our true sons, those who wish to remain worthy of the name of Catholic. Yet Catholics will never be able to agree to adopt or to favour maxims or ways of thinking and of acting contrary to the right of the Church and to the welfare of souls, and therefore contrary to the rights of Almighty God. How preferable to this obstinate clash of minds and of wills would be a peaceful and tranquil union of thoughts and of sentiments! Such a union could not fail to translate itself into a fruitful co-operation of all for the true good and for the common good, and it would be rewarded by the sympathetic applause of the Catholics of all the world, instead of meeting, as at present, with universal blame and discontent.

74. We pray the God of all mercies, through the intercession of His Blessed Mother (who so recently smiled on Us from the splendours of her pluricentenary celebration), and of the Holy Apostles Peter and Paul, that He will make us all to see what we ought all to do, and that He will give us the strength to put it into effect. May Our apostolic benediction, the augury and pledge of divine blessings, descend upon you, Venerable Brethren, on your clergy and on your people, and remain with you for ever.

Rome, from the Vatican, on the Solemnity of the Holy Apostles Peter and Paul, June 29, 1931.

Nos Es Muy Conocida. On the Religious Situation in Mexico. Pope Pius XI - 1937

To the Venerable Brethren the Archbishops, Bishops, and other Ordinaries of Mexico in Peace and Communion with the Apostolic See.

Venerable Brethren, Health and Apostolic Benediction.

There is well known to Us, Venerable Brethren-and it is a great cause of consolation for Our paternal heart-your constancy, that of your priests and of the great part of the Mexican faithful, in ardently professing the Catholic Faith and in opposing the impositions of those who, ignoring the divine excellence of the religion of Jesus Christ and knowing it only through the calumnies of its enemies, delude themselves that they are not able to accomplish reforms for the good of the people except by combating the religion of the great majority. But unfortunately, the enemies of God and Christ have succeeded in overcoming many lukewarm and timid souls who, although they adore God in the intimacy of their consciences, nevertheless, either through human respect or through fear of earthly evils, have become, at least materially, cooperators in the dechristianization of a people that owes to religion its greatest glories.

2. In contrast to these apostasies and weaknesses, which afflict Us profoundly, there appears to Us all the more praiseworthy and meritorious the resistance to evil, the practice of Christian life and the frank profession of faith by those most numerous Faithful whom you, Venerable Brethren, and with you your clergy, illuminate and guide with pastoral strength no less than with the splendid example of your life. This consoles Us in the midst of Our sorrow, and engenders in Us the hope for better days for the Mexican Church, which, re-animated by so much heroism and sustained by the prayers and sacrifices of so many elect souls, cannot perish, even more, it must flourish again more vigorously and more luxuriously.

3. And precisely to revive your confidence in Divine Aid, and to encourage you to continue in the practice of a fervent Christian life, We address this letter to you, and We avail ourselves of this occasion to remind you how, under the present difficult circumstances, the most efficacious means for a Christian restoration are-and also among you-above all the holiness

of priests, and in the second place the correct formation of the laity in order that they may be capable of cooperating fruitfully in the Apostolate of the Hierarchy, so much more necessary in Mexico both because of the vastness of the territory and because of other circumstances known to all.

4. Our thought, therefore, is fixed in the first place on those who must be the light that illuminates, the salt which conserves, the good leaven which penetrates the entire mass of the Faithful: We mean your priests. In truth, We know how tenaciously and at the cost of how many sacrifices you care for the selection and increase of sacerdotal vocations, in the midst of all sorts of difficulties, well persuaded as you are thus to provide the solution of a vital problem, truly the most vital of all the problems relating to the future of the Church. In view of the almost absolute impossibility of having in your own country wellordered and tranquil seminaries, you have found in this city an ample and gracious refuge in the South American Pio Latino College, which has formed and continues to form in science and virtue so many worthy priests and which, for its precious work, is particularly dear to Us. But since in many cases it has been impossible to send your students to Rome, you have worked solicitously to find an asylum in the hospitality of a great neighboring nation.

Expression of Gratitude

5. In congratulating you on this praiseworthy initiative which is already becoming a consoling reality, We again express Our gratitude to all those who have so generously tendered you hospitality and assistance. And with paternal instinct We remind you again on this occasion of Our precise wish that you make known and explain suitably, not only to the clerics, but to all your priests, Our Encyclical *Ad Catholici Sacerdotii*, which explains Our thoughts on this the gravest and most important among the grave and important subjects treated by Us.

6. The Mexican priests thus formed according to the Heart of Jesus Christ will feel that in the actual conditions of their country (of which We spoke in Our Apostolic Letter *Paterna Sane Solicitududo* of February 2, 1926)-which are so similar to those of the early times of the Church, when the Apostles appealed for the collaboration of the laity-it would be very difficult to reconquer for Christ so many misguided souls without the providential assistance which the laity give by means of Catholic Action. More so since at times grace prepares among them generous souls ready to develop most fruitful activity if they encounter a learned and holy clergy capable of understanding and guiding them.

7. Therefore, to the Mexican priests, who have dedicated their lives to the service of Jesus Christ, of the Church and of souls-to these We direct Our first and warmest appeal, that they will generously second Our and your solicitude for the progress of Catholic-Action, dedicating to it their best efforts and most opportune diligence. The methods of an effective collaboration of the laity with your action will never be lacking if the priests will devote themselves with careful attention to cultivating the Christian people by means of wise spiritual direction and careful religious instructions, not diluted in vain discourses, but nourished with sound doctrine taken from Holy Scripture and full of unction and of force.

Holy Apostolate

8. It is true that not all understand fully the necessity of this holy apostolate of the laity, although from Our first Encyclical, *Ubi Arcano Dei*, We declared that this appertains undeniably to the pastoral ministry and to Christian life. But since, as We have already indicated, We are addressing Ourselves to pastors who must regain a sorely tried and to a certain extent dispersed flock, today more than ever before We recommend that you make use of those secular people to whom, as living stones of the Holy House of God, St. Peter attributes a profound dignity which makes them in a certain manner participants in a holy and regal priesthood (1 Peter ii.9).

In fact, every Christian conscious of his dignity and his responsibility as a son of the Church and a member of the Mystical Body of Christ- *Multi Unum Corpus Sumus in Christo Singuli Autem Alter Alterius Membra* (So we being many, are one body in Christ, and every one members one of another) (Romans xii. 5)-cannot do less than recognize that between the members of this body there must exist a reciprocal communication of life and solidarity of interests. Hence the duty of each in the order of life and the increase of the whole organism in *aedificationem Corporis Chris*: hence the efficacious contribution of each member toward the glorification of the Head and of His Mystical Body (Ephesians iv. 12-16).

From these clear and simple principles, what consoling deductions, what luminous directives arise for many souls still uncertain and diffident, but desirous of orientating their ardor! What incitements to contribute to the spread of the Kingdom of Christ and to the salvation of souls!

Fruit of Organization

9. Nevertheless, it is evident that the apostolate thus understood does not come from a purely natural impulse to action, but is the fruit of a solid interior formation: it is the necessary expansion of an intense love of Jesus Christ and of souls redeemed by His Precious Blood, which is actuated by studying to imitate His life of prayer, of sacrifice, of inextinguishable zeal. This imitation of Christ will excite multiple forms of apostolate in every field, wherever souls are in danger or the rights of the Divine King compromised; it will extend to all the works of the apostolate, which in any manner enter into the divine mission of the Church, and consequently will penetrate not only the soul of each individual, but also into the sanctuary of the family, the school and even public life.

10. But the magnitude of the work must not cause you to preoccupy yourselves more than the number of collaborators than with the quality. Following the example of the Divine Master, who wished to precede the few years of His apostolic work with a long preparation, and limited Himself to forming in the Apostolic College not many but select instruments for the future conquest of the world, so you also, Venerable Brethren, should care first of all for the supernatural formation of your directors and propagandists, without being too much preoccupied or grieved because at the beginning they form but a pusillus grex (Luke xii. 32).

11. And since We know that you are already working in this direction, We express to you Our satisfaction that you have already scrupulously selected and carefully formed good collaborators, who with word and example will bring the fervor of the Christian life and the Christian apostolate into the dioceses and the parishes. This, your work, will certainly succeed in being solid and deep, averse to publicity, tumult, noisy forms, working in silence, even without very apparent or immediate fruit; after the manner of the seed, which, in the apparent repose beneath the soil, prepares the new vigorous plant.

Spiritual Formation

12. On the other hand, the spiritual formation and the interior life fostered in these your collaborators, will put them on their guard against dangers and possible deviations. Keeping in mind the ultimate aim of Catholic Action, which is the sanctification of souls, according to the Gospel precept: See ye first the Kingdom of God (Luke xii. 31), you will not run the risk of sacrificing principles for immediate and secondary ends, and that supreme end will never be forgotten to which must be subordinated even social and economic works and charitable undertakings.

Our Lord Jesus Christ taught us this with example; because when in the ineffable tenderness of His Divine Heart which makes Him exclaim: I have compassion on the multitude . . . And if I shall send them away fasting to their home, they will faint in the way (Mark viii. 2 to 3), He healed the infirmities of the body and came to the assistance of temporal needs, He had the supreme end of His mission always in view, that is, the glory of His Father and the eternal salvation of souls.

13. The so-called social works, in the meantime, are not to escape the activities of Catholic Action, inasmuch as they aim at putting into practice the principles of justice and charity, and inasmuch as they are means of approaching the multitudes; since often souls are not reached except through the relief of corporal miseries and economic needs. And this We, Ourselves, as did Our predecessor of blessed memory, Leo XIII, recommended several times. But it is also true that, if Catholic Action has the duty of preparing men fit to direct such works, and of pointing out the principles which must guide them, with norms and directions drawn from the genuine sources of Our Encyclicals, it must not nevertheless assume the responsibility in that part which is purely technical, financial, economic, which is outside its competency and outside its purpose.

14. Facing the frequent accusations made against the Church, that it is indifferent to social problems, or incapable of solving them, do not desist from proclaiming that only the teaching and the work of the Church, assisted as it is by its Divine Founder, can furnish a remedy for the very grave ills which burden humanity. It is for you then (as you have already shown

your wish to do) to draw from these fruitful principles the certain norms to solve the grave social questions with which your country is struggling today, which are, for example, the agrarian problem, the reduction of the latifundia (large landed estates), the improvement of the living conditions of the working men and their families.

Social Justice

15. Thus, while saving the essence of the primary and fundamental rights, such as the right of ownership, remember that at times the common good imposes restrictions on such rights as a recourse more frequent than in the past to the applications of social justice. As a protection for the dignity of the human being, it may be necessary at times to denounce and to blame boldly unjust and unworthy living conditions; at the same time, however, care must be taken to guard against either making violence legitimate with the pretext of applying a remedy to the ills of the people, or admitting and favoring those rapid and violent changes of temporal conditions of society which may lead to effects that are more harmful than the evil itself which is intended to be corrected.

16. This intervention in the social question will bring you likewise to occupy yourselves with the lot of so many poor workingmen who too easily become the prey of de-Christianizing propaganda, with the mirage of economic advantages presented to them as a reward for their apostasy from God and from His Church. If you truly love the laborer (and you must love him because his conditions of life approach nearer to those of the Divine Master), you must assist him materially and religiously. Materially, bringing about in his favor the practice not only of commutative justice but also of social justice, that is, all those provisions which aim at relieving the condition of the proletarian; and then, religiously, giving him again the religious comforts without which he will struggle in a materialism that brutalizes him and degrades him.

Duty Toward Peasants

17. No less grave and no less urgent is another duty: that of the religious and economic assistance of the campesinos (peasants), and in general of that not small portion of your sons forming the population, mostly agricultural, of the Indians. There are millions of souls, they too redeemed by Christ, entrusted by Him to your care and for whom He will some day ask you to render an account; there are millions of individual men often in such sad and miserable living conditions that they have not even that minimum of well-being indispensable to protect their very dignity as men. We conjure you, Venerable Brethren, in the bosom of the charity of Christ to have particular care for these children, to encourage your clergy to devote themselves with ever-increasing zeal to their assistance, and to interest the whole Mexican Catholic Action in this work of moral and material redemption.

18. Nor can We fail to mention a duty which in these recent times is ever increasing in importance: the assistance for Mexicans who have emigrated to other countries, who, torn away from their country and their traditions, more easily become prey to the insidious propaganda of the emissaries seeking to induce them to apostatize from their Faith. An arrangement with your zealous confreres of the United States of America will bring about a more diligent and organized care on the part of the local clergy and will assure for the Mexican emigrants those social and economic provisions which are so well developed in the Church in the United States.

Tasks of Catholic Action

19. If Catholic Action cannot neglect the most humble and the most needy classes, of the laborers, of the peasants, of the emigrants, it has in other fields no less grave and inescapable duties; among other things it must occupy itself solicitously with the students who some day will have, as professional men and women, a great influence in society and will perhaps hold public offices. To the practice of the Christian religion, to the formation of character and the Christian conscience, which are fundamental elements for all the Faithful, you must associate a special and correct education and intellectual preparation, supported by Christian philosophy—that is, that philosophy which was truthfully called perennial philosophy. Today, in fact, a solid and adequate religious instruction seems still more necessary in view of the tendency, always more generalized, of modern life toward externals, the repugnance toward and difficulty of reflection and recollection, and the propensity, even in the spiritual life, to allow sentiment rather than reason to be guide.

20. We ardently desire that you carry out among yourselves, at least to the degree possible and adapting the instruction to particular conditions, to the necessities and possibilities of your country, that which Catholic Action is so well doing in other countries for cultural formation and to assure that religious instruction should hold an intellectual primacy among students and educated Catholics.

21. The university students who are actively engaged in Catholic Action give Us great hope for a better future for Mexico, and We do not doubt that they will fulfil Our hopes. It is evident that they are a part, and an important part, of this Catholic Action which is so close to Our heart, whatever be the forms of its organization, since these depend in great part on local conditions and circumstances which vary from region to region. These university students not only afford, as We have said, the most valid hopes for a better tomorrow, but even today can render effective service to the Church and to the country, by the apostolate which they carry on among their companions as well as by supplying the various branches and various organizations of Catholic Action with capable and enlightened directors.

Care of Children

22. The special conditions of your country oblige Us to recall the necessary, obligatory, inescapable, care of the children, whose innocence is ensnared, whose education and Christian formation is thus so sorely tried. Two grave precepts are imposed on all Catholic Mexicans: the one negative, that is, to keep the children as far away as possible from the impious and corruptive school; the other positive, to give them complete and accurate religious instruction and the necessary assistance to maintain their spiritual life. Regarding the first point, a grave and delicate one, We recently took occasion to manifest Our thoughts. As regards religious instruction, although We know with what insistence you yourselves have recommended it to your priests and to your Faithful, yet We repeat that, this being one of the most important and capital problems of the Mexican Church today, it is necessary that what is so laudably practiced in some dioceses today should be extended to all the others, in such a manner that the priests and members of Catholic Action apply themselves with all ardor and at cost of any sacrifice to conserve for God and the Church these little ones, for whom the Divine Saviour has shown such predilection.

23. The future of these younger generations

(We repeat it with all the anguish of Our paternal heart) awakens in Us the most urgent solicitude and the most lively anxiety. We know to how many perils the children and youth are exposed, today more than ever, everywhere, but particularly in Mexico, where an immoral and antireligious press implants in their hearts the seeds of apostasy from Jesus Christ. To remedy such grave evil and defend your youth from these perils, it is necessary that every legal means be taken and every form of organization be put in motion, as for example, the Leagues of Fathers of Families and the morality and vigilance committees for publications and censorship of the cinema.

24. Regarding the individual defense of children and youths, We know, from reports which reach Us from all over the world, that activity in the ranks of Catholic Action constitutes the best protection against the stratagems of evil, the most efficacious training ground in Christian strength. These youths, enraptured with the beauty of the Christian ideal, sustained by the Divine Help which is assured by prayer and the Sacraments, will dedicate themselves with ardor and joy to the conquest of the souls of their companions, gathering consoling harvests of good.

Salvation of Mexico

25. In this We have another proof that in view of the grave problems of Mexico, it must not be said that Catholic Action holds a place of secondary importance. If ever this institution, which is the educator of consciences and the former of moral qualities, were set aside in favor of another extrinsic work of whatsoever species, even if it were a case of defending necessary religious and civil liberty, it would be a sad mistake; because the salvation of Mexico, as of all human society, lies above all in the eternal and immutable evangelical doctrine and in the sincere practice of Christian morals.

26. For the rest, once this gradation of values and activities is established, it must be admitted that for Christian life to develop itself it must have recourse to external and sensible means; that the Church, being a society of men, cannot exist or develop if it does not enjoy liberty of action, and that its members have the right to find in civil society the possibility of living according to the dictates of their consciences. Consequently, it is quite natural that when the most elementary religious and civil liberties are attacked, Catholic citizens do not resign themselves passively to renouncing those liberties. Notwithstanding, the revindication of these rights and liberties can be, according to the circumstances, more or less opportune, more or less energetic.

Church Protects Peace

27. You have more than once recalled to your Faithful that the Church protects peace and order, even at the cost of grave sacrifices, and that it condemns every unjust insurrection or violence against constituted powers. On the other hand, among you it has also been said that, whenever these powers arise against justice and truth even to destroying the very foundations of authority, it is not to be seen how those citizens are to be condemned who united to defend themselves and the nation, by licit and appropriate means, against those who make use of public power to bring it to ruin.

General Principles

28. If the practical solution depends on concrete circumstances, We must, however, on Our part recall to you some general principles, always to be kept in mind, and they are:

- 1) That these revindications have reason [the ratio] of means, or of relative end, not of ultimate and absolute end;
- 2) That, in reason [ratio] of means, they must be licit actions and not intrinsically evil;
- 3) That, if they are to be means proportionate to the end, they must be used only in the measure in which they serve to obtain or render possible, in whole or in part, the end, and in such manner that they do not cause to the community greater damages than those they seek to repair;
- 4) That the use of such means and the exercise of civic and political rights in their fulness, embracing also problems of order purely material and technical, or any violent defense, does not enter in any manner in the task of the clergy or of Catholic Action as such, although to both appertains the preparation of Catholics to make just use of their rights, and to defend them with all legitimate means according as the common good requires;
- 5) The clergy and Catholic Action, being, by their mission of peace and love, consecrated to uniting all men in vinculo pacis (Ephesians iv. 3), must contribute to the prosperity of the nation, especially encouraging the union of those social initiatives which are not opposed to dogma or to the laws of Christian morals.

Furthermore, this very civil activity of the Mexican Catholics, carried out with such a noble and elevated spirit, will obtain results that are the more efficacious the more the Catholics themselves shall have the supernatural vision of life, that religious and moral education and that burning zeal for the spread of the Kingdom of Our Lord Jesus Christ which Catholic Action intends to give.

Union of Consciences

29. In the presence of a happy coalition of consciences which do not intend to renounce the liberty vindicated for them by Christ (Galatians iv. 31), what power or human force could yoke them to sin? What dangers, what persecutions, what trials could separate souls thus tempered by the charity of Christ? (Romans viii. 35)

30. This right formation of the perfect Christian and citizen, in which the supernatural ennobles all the talents and actions and exalts them, contains also, as is natural, the fulfilment of civil and social duties. Facing the adversaries of the Church, St. Augustine proclaimed in praise of his faith: Give me such fathers of families, such children, such masters, such subjects,

such husbands, such spouses, such men of government, such citizens, as those which Christian Doctrine forms, and if you cannot give them, confess that this Christian Doctrine, if practiced, is the salvation of the State (Epistle cxxxviii. 2).

31. Thus a Catholic will take care not to pass over his right to vote when the good of the Church or of the country requires it. Thus there will be avoided the danger of seeing Catholics, in the exercise of their civil and political activities, organizing in particular groups, at times disputing among themselves or also contrary to the directions of the ecclesiastical authorities. That would be increasing the confusion and scattering the forces, to the complete detriment both of the development of Catholic Action and of the very cause that they wish to defend.

32. We have already mentioned activities which, although not conflicting with, are certainly outside the scope of Catholic Action, such as would be those of a political party or those which are purely economic and social. But there exist many other beneficent activities—such as the Leagues of Fathers of Families, for the defense of scholastic liberty and religious instruction, the union of citizens for the defense of the family and the sanctity of matrimony, and of public morality, which can be reorganized about the central nucleus of Catholic Action. In fact, it does not hold itself rigidly to fixed plans, but rather coordinates, as if about a radial center of light and heat, other initiatives and auxiliary institutions; which, enjoying always a just autonomy and a fitting liberty of action necessary for the accomplishment of their specific aims, feel the need of following the directions of its program.

Different Methods

33. That holds above all for your nation which is so extensive, where the variety of the needs and of local conditions may demand that, though on the basis of common principles, different methods of organization be used and different but equally just practical solutions be reached for the one same problem.

34. It will be for you, Venerable Brethren, placed by the Holy Spirit to rule the Church of God, to give the final practical decision in these cases, to which the Faithful will give their obedience and fidelity according to your instructions. And this is extremely close to Our heart, because the right intention and obedience are always and everywhere the indispensable conditions to draw down the Divine blessings upon the pastoral ministry and upon Catholic Action and to determine that unity of address and that fusion of energies which are an indispensable presupposition for the fruitfulness of the apostolate. With all Our spirit, therefore, We conjure the good Mexican Catholics to hold Obedience and Discipline dear. “Obey your prelates, and be subject to them. For they watch as being to render an account of your souls.” And let this obedience be full of joy and a stimulus to greater energies: “That they may do this with joy, and not with grief” (Hebrews xiii. 17). He who obeys unwillingly and only through force, venting his interior resentment in bitter criticism of his superiors and companions in work, of all that which is not according to his own way of viewing things, drives away the Divine benedictions, destroys the strength of discipline, and destroys where he ought to construct.

35. Together with obedience and discipline, We are pleased to recall those other duties of universal charity which are suggested to us by St. Paul in that same chapter iv. of the Letter to the

Ephesians, which We have already quoted and which ought to be the fundamental norm of all those who work in Catholic Action: “I, therefore, a prisoner in the Lord, beseech you that you walk worthy . . . with all humility and mildness, with patience, supporting one another in charity, careful to keep the unity of the Spirit in the bond of peace, one body and one Spirit” (Ephesians iv. 1 to 4).

Appeal to Unity

36. To Our dearest Mexican children, who are such a part of the cares and of the affectionate solitudes of Our Pontificate, We renew the appeal to unity, to charity, to peace, in the apostolic labor of Catholic Action, which must give back Christ to Mexico and restore there peace and also temporal prosperity.

37. We deposit Our wishes and Our prayers at the feet of your heavenly Patroness, invoked under the title of Our Lady of Guadalupe, who, in her sanctuary, still excites the love and the veneration of every Mexican.

38. Of her, who under this title is venerated and blessed also in this city where We, Ourselves, have erected a parish dedicated in her honor, We earnestly ask that she hear Our prayers and yours for the prosperous future of Mexico, for the Peace of Christ in the Reign of Christ. With these wishes and with these sentiments, We impart with all Our heart to you, to your priests, to the Mexican Catholic Action, to all the beloved children of Mexico, to the whole noble Mexican nation, a very special Apostolic Benediction.

39. May this, Our letter, be a pledge of spiritual resurrection for your country, as We have wished to date it on the Feast of the Resurrection as a paternal auspice that, since you have been so vividly participating in the sufferings of Christ, so you may likewise be participants in His resurrection.

Given at St. Peter's in Rome on the Feast of the Resurrection, March 28, 1937, the fifteenth year of Our Pontificate.

Nova Impendet. On the Economic Crisis. Pope Pius XI - 1931

To the Venerable Brothers the Patriarchs, Primate, Archbishops, Bishops and other Ordinaries, in Peace and Communion with the Apostolic See.

Health, Venerable Brethren, and the Apostolic Blessing.

A new scourge threatens-indeed, it has already in large measure smitten-the flock entrusted to Us. It strikes most heavily at those who are the most tender and are Our most dearly beloved; upon the children, the proletariat, the artisans and the "have-nots." [1] We are speaking of the grave financial crisis which weighs down the peoples and is accelerating in every land the frightful increase of Unemployment. We behold multitudes of honest workers condemned to idleness and want, when all they desire is opportunity to earn for themselves and their families that daily bread which the divine command bids them ask of their Father Who is in heaven. Their cry is in Our ears; and it moves Us to repeat, with the same tenderness and pity, those words which broke from the most loving Heart of the Divine Master when He beheld the crowd fainting with hunger: "I have compassion on the multitude" (Mark viii, 2).

2. More vehement still becomes Our commiseration as we gaze at the multitude of little children who "ask for bread when there is no one to break it for them" (Jer. Thren. iv, 4). These little ones, in their innocence, are bearing the worst of the burden. Squalid and wretched, [2] they are condemned to watch the vanishing of the joys proper to their age, and to have their rightful laughter hushed upon their young lips as they gaze with bewilderment around them.

The Approach of Winter

3. Winter draws on apace, with all its train of those sufferings and privations which cold weather inflicts upon the poor, and especially upon their young children. There is every reason to fear that the plague of Unemployment, which We have already mentioned, will worsen, to such an extent that poverty may push-though God forbid it!-many a misery-stricken household to exasperation.

4. These things Our fatherly heart cannot behold without anxiety. Therefore, as Our predecessors have done in like circumstances, especially Our immediate predecessor, Benedict XV, of holy memory, We raise Our voice and direct Our appeal to all those in whom Faith and Christian charity are lively. Our call is to a Crusade of charity and of succour which, by caring for bodies and comforting souls, will bring to pass a re-birth of quiet confidence, will put to flight the deadly [3] counsels which misery engenders, and will quench the flames of hate and passion putting in their place the ardours of love

and of concern to the end that the peoples, linked in the noble bond of peace, may move forward towards individual and collective prosperity.

5. It is then to a Crusade of piety and of love-and no doubt, of sacrifices also-that We rally all the sons of the one Father, all the members of the one great family, which is the family of God Himself. It belongs to the sons and to those members of the one family to share not only in the common joys, but also in the common sorrows.

6. To this Crusade We summon all, as to a sacred duty. For Charity is a formal commandment of the evangelical law which Jesus Himself proclaimed as the first and greatest commandment, including and summing up all the others. In days of War and of implacable hatreds, Our immediate predecessor so strongly and so often inculcated Charity that it became the mark of his pontificate. And now We also would put all men in mind of the same most gentle precept: not only because it is the supreme duty, embodying all other precepts of the New Law, but also because it is the highest ideal which can be set before generous souls, desirous of attaining to Christian perfection.

7. We believe, without many words, that only this generosity from the heart, only this fervour of Christian souls eagerly expressing itself in self-sacrificing devotion to the brethren (especially to those most in need, such as the multitude of innocent children) will succeed, by a grand and unanimous effort, in overcoming the grave difficulties of the present hour.

Disarmament

8. As an effect of rivalry between peoples there is an insensate competition in armaments which, in its turn, becomes the cause of enormous expenditure, diverting large sums of money from the public welfare; and this makes the present crisis more acute. Therefore We cannot refrain from renewing and from making Our own the solemn warnings of Our predecessor (*Adhortatio Des le. debut*, 1 Aug., 1917) which have, alas! not been heeded, as well as Our own words (*Alloc. die 24, Dec.*, 1930: *Litt. Aut. Con vivo piacere*, 7 Apr., 1922), We exhort you all, Venerable Brethren, to busy yourselves with the work of enlightening public opinion in this matter, by all the means at your disposal, including both pulpit and press, so that the hearts of men may be turned towards the dictates of right reason, and, still more, to the laws of Christ.

Methods of the Crusade

9. It rejoices Us to think that each of you will become a confluence of the charity and generosity flowing in from your faithful children, and that you will become also the centres from which the alms offered to you will be distributed. In dioceses where this will be more convenient We see no objection to your joining forces with your respective Metropolitans, or even with some charitable organization which has given proof of its efficiency and enjoys your confidence.

Prayer

10. But, seeing that mere human effort is insufficient without the aid of divine grace, let all of us send up fervent prayers to the Author of All Good, so that He, in His infinite pity, may shorten this time of tribulation. And especially let us pray for those of our brethren who are in distress, and let us repeat with more earnestness than ever before the prayer which Jesus Himself has taught us: "Give us this day our daily bread."

11. Let all of us remember, as a spur and as a consolation, that the Divine Redeemer will cherish what we do for His poor as if we have done it for Himself (*Matt. xxv. 40*), and that, according to another of His comforting words, to receive a little child for the love of Jesus is the same as receiving Jesus Himself (*Matt. xviii, 5*).

12. The Feast[4] which the Church keeps today recalls to Us, as a fitting end to these Our exhortations, those moving words of Jesus Who, after having (as St. John Chrysostom expresses it) built up impregnable ramparts around the souls of the little ones, added: "See that you despise not one of these little ones, for I say to you that their angels in heaven behold always the face of my Father Who is in heaven" (*Matt. xviii, 10*). Assuredly, those will be the selfsame angels who, in heaven, will present to the Lord all the acts of charity wrought by generous hearts on behalf of little children, and they, in their turn, will obtain abundant blessings for those who have spent themselves in so holy a cause.

Christus Rex

13. Soon will be celebrated the annual solemnities of Christ the King, Whose reign and Whose peace We have heralded and prayed for[5] from the outset of Our pontificate. It seems to Us that it will be timely to prepare for the Feast by solemn tridua in the parish churches, whereby to implore from the God of Mercies celestial counsels and the gifts of peace. In pledge thereof We send to you, Venerable Brethren, as well as to all who shall respond to Our appeal, the Apostolic Blessing.

Given at Rome, by St. Peter's, on the second day of October (Feast of the Holy Guardian Angels) in the year MDCCCXXXI, being the tenth of Our pontificate.

REFERENCES:

1. *Proletariam plebem opifices eosque omnes qui rei familiaris copia non affluunt.*
 2. *Miseria squalentes.*
 3. *Funestissima.*
 4. *The Feast of the Holy Guardian Angels.*
 5. *Ominati ac comprecati sumus.*
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Quadragesimo Anno. Reconstruction of the Social Order. Pope Pius XI - 1931

To Our Venerable Brethren, the Patriarchs, Primate, Archbishops, Bishops and other Ordinaries in Peace and Communion with the Holy See, and Likewise to All the Faithful of the Catholic World.

Venerable Brethren and Beloved Children, Health and Apostolic Benediction.

Forty years have passed since Leo XIII's peerless Encyclical, *On the Condition of Workers*, first saw the light, and the whole Catholic world, filled with grateful recollection, is undertaking to commemorate it with befitting solemnity.

2. Other Encyclicals of Our Predecessor had in a way prepared the path for that outstanding document and proof of pastoral care: namely, those on the family and the Holy Sacrament of Matrimony as the source of human society,[1] on the origin of civil authority[2] and its proper relations with the Church,[3] on the chief duties of Christian citizens,[4] against the tenets of Socialism[5] against false teachings on human liberty,[6] and others of the same nature fully expressing the mind of Leo XIII. Yet the Encyclical, *On the Condition of Workers*, compared with the rest had this special distinction that at a time when it was most opportune and actually necessary to do so, it laid down for all mankind the surest rules to solve aright that difficult problem of human relations called "the social question."

3. For toward the close of the nineteenth century, the new kind of economic life that had arisen and the new developments of industry had gone to the point in most countries that human society was clearly becoming divided more and more into two classes. One class, very small in number, was enjoying almost all the advantages which modern inventions so abundantly provided; the other, embracing the huge multitude of working people, oppressed by wretched poverty, was vainly seeking escape from the straits wherein it stood.

4. Quite agreeable, of course, was this state of things to those who thought it in their abundant riches the result of inevitable economic laws and accordingly, as if it were for charity to veil the violation of justice which lawmakers not only tolerated but at times sanctioned, wanted the whole care of supporting the poor committed to charity alone. The workers, on the other hand, crushed by their hard lot, were barely enduring it and were refusing longer to bend their necks beneath so galling a yoke; and some of them, carried away by the heat of evil counsel, were seeking the overturn of everything, while others, whom Christian training restrained from such evil designs, stood firm in the judgment that much in this had to be wholly and speedily changed.

5. The same feeling those many Catholics, both priests and laymen, shared, whom a truly wonderful charity had long spurred on to relieve the unmerited poverty of the non-owning workers, and who could in no way convince themselves that so enormous and unjust an inequality in the distribution of this world's goods truly conforms to the designs of the all-wise Creator.

6. Those men were without question sincerely seeking an immediate remedy for this lamentable disorganization of States and a secure safeguard against worse dangers. Yet such is the weakness of even the best of human minds that, now rejected as dangerous innovators, now hindered in the good work by their very associates advocating other courses of action, and, uncertain in the face of various opinions, they were at a loss which way to turn.

7. In such a sharp conflict of mind, therefore, while the question at issue was being argued this way and that, nor always with calmness, all eyes as often before turned to the Chair of Peter, to that sacred depository of all truth whence words of salvation pour forth to all the world. And to the feet of Christ's Vicar on earth were flocking in unaccustomed numbers, men well versed in social questions, employers, and workers themselves, begging him with one voice to point out, finally, the safe road to them.

8. The wise Pontiff long weighed all this in his mind before God; he summoned the most experienced and learned to counsel; he pondered the issues carefully and from every angle. At last, admonished "by the consciousness of His Apostolic Office"[7] lest silence on his part might be regarded as failure in his duty[8] he decided, in virtue of the Divine Teaching Office entrusted to him, to address not only the whole Church of Christ but all mankind.

9. Therefore on the fifteenth day of May, 1891, that long awaited voice thundered forth; neither daunted by the arduousness of the problem nor weakened by age but with vigorous energy, it taught the whole human family to strike out in the social question upon new paths.

10. You know, Venerable Brethren and Beloved Children, and understand full well the wonderful teaching which has made the Encyclical, *On the Condition of Workers*, illustrious forever. The Supreme Pastor in this Letter, grieving that so large a portion of mankind should "live undeservedly in miserable and wretched conditions,"[9] took it upon himself with great courage to defend "the cause of the workers whom the present age had handed over, each alone and defenseless, to the inhumanity of employers and the unbridled greed of competitors." [10] He sought no help from either Liberalism or Socialism, for the one had proved that it was utterly unable to solve the social problem aright, and the other, proposing a remedy far worse than the evil itself, would have plunged human society into great dangers.

11. Since a problem was being treated "for which no satisfactory solution" is found "unless religion and the Church have been called upon to aid,"[11] the Pope, clearly exercising his right and correctly holding that the guardianship of religion and the stewardship over those things that are closely bound up with it had been entrusted especially to him and relying solely upon the unchangeable principles drawn from the treasury of right reason and Divine Revelation, confidently and as one having authority,[12] declared and proclaimed "the rights and duties within which the rich and the proletariat — those who furnish material things and those who furnish work — ought to be restricted in relation to each other,"[13] and what the Church, heads of States and the people themselves directly concerned ought to do.

12. The Apostolic voice did not thunder forth in vain. On the contrary, not only did the obedient children of the Church hearken to it with marveling admiration and hail it with the greatest applause, but many also who were wandering far from the truth, from the unity of the faith, and nearly all who since then either in private study or in enacting legislation have concerned themselves with the social and economic question.

13. Feeling themselves vindicated and defended by the Supreme Authority on earth, Christian workers received this Encyclical with special joy. So, too, did all those noble-hearted men who, long solicitous for the improvement of the condition of the workers, had up to that time encountered almost nothing but indifference from many, and even rankling suspicion, if not open hostility, from some. Rightly, therefore, have all these groups constantly held the Apostolic Encyclical

from that time in such high honor that to signify their gratitude they are wont, in various places and in various ways, to commemorate it every year.

14. However, in spite of such great agreement, there were some who were not a little disturbed; and so it happened that the teaching of Leo XIII, so noble and lofty and so utterly new to worldly ears, was held suspect by some, even among Catholics, and to certain ones it even gave offense. For it boldly attacked and overturned the idols of Liberalism, ignored long-standing prejudices, and was in advance of its time beyond all expectation, so that the slow of heart disdained to study this new social philosophy and the timid feared to scale so lofty a height. There were some also who stood, indeed, in awe at its splendor, but regarded it as a kind of imaginary ideal of perfection more desirable than attainable.

15. Venerable Brethren and Beloved Children, as all everywhere and especially Catholic workers who are pouring from all sides into this Holy City, are celebrating with such enthusiasm the solemn commemoration of the fortieth anniversary of the Encyclical On the Condition of Workers, We deem it fitting on this occasion to recall the great benefits this Encyclical has brought to the Catholic Church and to all human society; to defend the illustrious Master's doctrine on the social and economic question against certain doubts and to develop it more fully as to some points; and lastly, summoning to court the contemporary economic regime and passing judgment on Socialism, to lay bare the root of the existing social confusion and at the same time point the only way to sound restoration: namely, the Christian reform of morals. All these matters which we undertake to treat will fall under three main headings, and this entire Encyclical will be devoted to their development.

16. To begin with the topic which we have proposed first to discuss, We cannot refrain, following the counsel of St. Ambrose[14] who says that "no duty is more important than that of returning thanks," from offering our fullest gratitude to Almighty God for the immense benefits that have come through Leo's Encyclical to the Church and to human society. If indeed We should wish to review these benefits even cursorily, almost the whole history of the social question during the last forty years would have to be recalled to mind. These benefits can be reduced conveniently, however, to three main points, corresponding to the three kinds of help which Our Predecessor ardently desired for the accomplishment of his great work of restoration.

17. In the first place Leo himself clearly stated what ought to be expected from the Church:[15] "Manifestly it is the Church which draws from the Gospel the teachings through which the struggle can be composed entirely, or, after its bitterness is removed, can certainly become more tempered. It is the Church, again, that strives not only to instruct the mind, but to regulate by her precepts the life and morals of individuals, and that ameliorates the condition of the workers through her numerous and beneficent institutions "

18. The Church did not let these rich fountains lie quiescent in her bosom, but from them drew copiously for the common good of the longed-for peace. Leo himself and his Successors, showing paternal charity and pastoral constancy always, in defense especially of the poor and the weak,[16] proclaimed and urged without ceasing again and again by voice and pen the teaching on the social and economic question which On the Condition of Workers presented, and adapted it fittingly to the needs of time and of circumstance. And many bishops have done the same, who in their continual and able interpretation of this same teaching have illustrated it with commentaries and in accordance with the mind and instructions of the Holy See provided for its application to the conditions and institutions of diverse regions.[17]

19. It is not surprising, therefore, that many scholars, both priests and laymen, led especially by the desire that the unchanged and unchangeable teaching of the Church should meet new demands and needs more effectively, have zealously undertaken to develop, with the Church as their guide and teacher, a social and economic science in accord with the conditions of our time.

20. And so, with Leo's Encyclical pointing the way and furnishing the light, a true Catholic social science has arisen, which is daily fostered and enriched by the tireless efforts of those chosen men whom We have termed auxiliaries of the Church. They do not, indeed, allow their science to lie hidden behind learned walls. As the useful and well attended courses instituted in Catholic universities, colleges, and seminaries, the social congresses and "weeks" that are held at frequent intervals with

most successful results, the study groups that are promoted, and finally the timely and sound publications that are disseminated everywhere and in every possible way, clearly show, these men bring their science out into the full light and stress of life.

21. Nor is the benefit that has poured forth from Leo's Encyclical confined within these bounds; for the teaching which *On the Condition of Workers* contains has gradually and imperceptibly worked its way into the minds of those outside Catholic unity who do not recognize the authority of the Church. Catholic principles on the social question have as a result, passed little by little into the patrimony of all human society, and We rejoice that the eternal truths which Our Predecessor of glorious memory proclaimed so impressively have been frequently invoked and defended not only in non-Catholic books and journals but in legislative halls also courts of justice.

22. Furthermore, after the terrible war, when the statesmen of the leading nations were attempting to restore peace on the basis of a thorough reform of social conditions, did not they, among the norms agreed upon to regulate in accordance with justice and equity the labor of the workers, give sanction to many points that so remarkably coincide with Leo's principles and instructions as to seem consciously taken therefrom? The Encyclical *On the Condition of Workers*, without question, has become a memorable document and rightly to it may be applied the words of Isaias: "He shall set up a standard to the nations." [18]

23. Meanwhile, as Leo's teachings were being widely diffused in the minds of men, with learned investigations leading the way, they have come to be put into practice. In the first place, zealous efforts have been made, with active good will, to lift up that class which on account of the modern expansion of industry had increased to enormous numbers but not yet had obtained its rightful place or rank in human society and was, for that reason, all but neglected and despised — the workers, We mean — to whose improvement, to the great advantage of souls, the diocesan and regular clergy, though burdened with other pastoral duties, have under the leadership of the Bishops devoted themselves. This constant work, undertaken to fill the workers' souls with the Christian spirit, helped much also to make them conscious of their true dignity and render them capable, by placing clearly before them the rights and duties of their class, of legitimately and happily advancing and even of becoming leaders of their fellows.

24. From that time on, fuller means of livelihood have been more securely obtained; for not only did works of beneficence and charity begin to multiply at the urging of the Pontiff, but there have also been established everywhere new and continuously expanding organizations in which workers, draftsmen, farmers and employees of every kind, with the counsel of the Church and frequently under the leadership of her priests, give and receive mutual help and support.

25. With regard to civil authority, Leo XIII, boldly breaking through the confines imposed by Liberalism, fearlessly taught that government must not be thought a mere guardian of law and of good order, but rather must put forth every effort so that "through the entire scheme of laws and institutions . . . both public and individual well-being may develop spontaneously out of the very structure and administration of the State." [19] Just freedom of action must, of course, be left both to individual citizens and to families, yet only on condition that the common good be preserved and wrong to any individual be abolished. The function of the rulers of the State, moreover, is to watch over the community and its parts; but in protecting private individuals in their rights, chief consideration ought to be given to the weak and the poor. "For the nation, as it were, of the rich is guarded by its own defenses and is in less need of governmental protection, whereas the suffering multitude, without the means to protect itself relies especially on the protection of the State. Wherefore, since wageworkers are numbered among the great mass of the needy, the State must include them under its special care and foresight." [20]

26. We, of course, do not deny that even before the Encyclical of Leo, some rulers of peoples have provided for certain of the more urgent needs of the workers and curbed more flagrant acts of injustice inflicted upon them. But after the Apostolic voice had sounded from the Chair of Peter throughout the world, rulers of nations, more fully alive at last to their duty, devoted their minds and attention to the task of promoting a more comprehensive and fruitful social policy.

27. And while the principles of Liberalism were tottering, which had long prevented effective action by those governing the State, the Encyclical *On the Condition of Workers* in truth impelled peoples themselves to promote a social policy on truer grounds and with greater intensity, and so strongly encouraged good Catholics to furnish valuable help to heads of States in this field that they often stood forth as illustrious champions of this new policy even in legislatures. Sacred ministers of the Church, thoroughly imbued with Leo's teaching, have, in fact, often proposed to the votes of the peoples' representatives the very social legislation that has been enacted in recent years and have resolutely demanded and promoted its enforcement.

28. A new branch of law, wholly unknown to the earlier time, has arisen from this continuous and unwearied labor to protect vigorously the sacred rights of the workers that flow from their dignity as men and as Christians. These laws undertake the protection of life, health, strength, family, homes, workshops, wages and labor hazards, in fine, everything which pertains to the condition of wage workers, with special concern for women and children. Even though these laws do not conform exactly everywhere and in all respects to Leo's recommendations, still it is undeniable that much in them savors of the Encyclical, *On the Condition of Workers*, to which great credit must be given for whatever improvement has been achieved in the workers' condition.

29. Finally, the wise Pontiff showed that "employers and workers themselves can accomplish much in this matter, manifestly through those institutions by the help of which the poor are opportunely assisted and the two classes of society are brought closer to each other." [21] First place among these institutions, he declares, must be assigned to associations that embrace either workers alone or workers and employers together. He goes into considerable detail in explaining and commending these associations and expounds with a truly wonderful wisdom their nature, purpose, timeliness, rights, duties, and regulations.

30. These teachings were issued indeed most opportunely. For at that time in many nations those at the helm of State, plainly imbued with Liberalism, were showing little favor to workers' associations of this type; nay, rather they openly opposed them, and while going out of their way to recognize similar organizations of other classes and show favor to them, they were with criminal injustice denying the natural right to form associations to those who needed it most to defend themselves from ill treatment at the hands of the powerful. There were even some Catholics who looked askance at the efforts of workers to form associations of this type as if they smacked of a socialistic or revolutionary spirit.

31. The rules, therefore, which Leo XIII issued in virtue of his authority, deserve the greatest praise in that they have been able to break down this hostility and dispel these suspicions; but they have even a higher claim to distinction in that they encouraged Christian workers to found mutual associations according to their various occupations, taught them how to do so, and resolutely confirmed in the path of duty a goodly number of those whom socialist organizations strongly attracted by claiming to be the sole defenders and champions of the lowly and oppressed.

32. With respect to the founding of these societies, the Encyclical *On the Condition of Workers* most fittingly declared that "workers' associations ought to be so constituted and so governed as to furnish the most suitable and most convenient means to attain the object proposed, which consists in this, that the individual members of the association secure, so far as is possible, an increase in the goods of body, of soul, and of property," yet it is clear that "moral and religious perfection ought to be regarded as their principal goal, and that their social organization as such ought above all to be directed completely by this goal." [22] For "when the regulations of associations are founded upon religion, the way is easy toward establishing the mutual relations of the members, so that peaceful living together and prosperity will result." [23]

33. To the founding of these associations the clergy and many of the laity devoted themselves everywhere with truly praiseworthy zeal, eager to bring Leo's program to full realization. Thus associations of this kind have molded truly Christian workers who, in combining harmoniously the diligent practice of their occupation with the salutary precepts of religion, protect effectively and resolutely their own temporal interests and rights, keeping a due respect for justice and a genuine desire to work together with other classes of society for the Christian renewal of all social life.

34. These counsels and instructions of Leo XIII were put into effect differently in different places according to varied local conditions. In some places one and the same association undertook to attain all the ends laid down by the Pontiff; in others, because circumstances suggested or required it, a division of work developed and separate associations were formed. Of these, some devoted themselves to the defense of the rights and legitimate interests of their members in the labor market; others took over the work of providing mutual economic aid; finally still others gave all their attention to the fulfillment of religious and moral duties and other obligations of like nature.

35. This second method has especially been adopted where either the laws of a country, or certain special economic institutions, or that deplorable dissension of minds and hearts so widespread in contemporary society and an urgent necessity of combating with united purpose and strength the massed ranks of revolutionaries, have prevented Catholics from founding purely Catholic labor unions. Under these conditions, Catholics seem almost forced to join secular labor unions. These unions, however, should always profess justice and equity and give Catholic members full freedom to care for their own conscience and obey the laws of the Church. It is clearly the office of bishops, when they know that these associations are on account of circumstances necessary and are not dangerous to religion, to approve of Catholic workers joining them, keeping before their eyes, however, the principles and precautions laid down by Our Predecessor, Pius X of holy memory.[24] Among these precautions the first and chief is this: Side by side with these unions there should always be associations zealously engaged in imbuing and forming their members in the teaching of religion and morality so that they in turn may be able to permeate the unions with that good spirit which should direct them in all their activity. As a result, the religious associations will bear good fruit even beyond the circle of their own membership.

36. To the Encyclical of Leo, therefore, must be given this credit, that these associations of workers have so flourished everywhere that while, alas, still surpassed in numbers by socialist and communist organizations, they already embrace a vast multitude of workers and are able, within the confines of each nation as well as in wider assemblies, to maintain vigorously the rights and legitimate demands of Catholic workers and insist also on the salutary Christian principles of society.

37. Leo's learned treatment and vigorous defense of the natural right to form associations began, furthermore, to find ready application to other associations also and not alone to those of the workers. Hence no small part of the credit must, it seems, be given to this same Encyclical of Leo for the fact that among farmers and others of the middle class most useful associations of this kind are seen flourishing to a notable degree and increasing day by day, as well as other institutions of a similar nature in which spiritual development and economic benefit are happily combined.

38. But if this cannot be said of organizations which Our same Predecessor intensely desired established among employers and managers of industry — and We certainly regret that they are so few — the condition is not wholly due to the will of men but to far graver difficulties that hinder associations of this kind which We know well and estimate at their full value. There is, however, strong hope that these obstacles also will be removed soon, and even now We greet with the deepest joy of Our soul, certain by no means insignificant attempts in this direction, the rich fruits of which promise a still richer harvest in the future.[25]

39. All these benefits of Leo's Encyclical, Venerable Brethren and Beloved Children, which We have outlined rather than fully described, are so numerous and of such import as to show plainly that this immortal document does not exhibit a merely fanciful, even if beautiful, ideal of human society. Rather did our Predecessor draw from the Gospel and, therefore, from an ever-living and life-giving fountain, teachings capable of greatly mitigating, if not immediately terminating that deadly internal struggle which is rending the family of mankind. The rich fruits which the Church of Christ and the whole human race have, by God's favor, reaped therefrom unto salvation prove that some of this good seed, so lavishly sown forty years ago, fell on good ground. On the basis of the long period of experience, it cannot be rash to say that Leo's Encyclical has proved itself the Magna Charta upon which all Christian activity in the social field ought to be based, as on a foundation. And those who would seem to hold in little esteem this Papal Encyclical and its commemoration either blaspheme what they know not, or understand nothing of what they are only superficially acquainted with, or if they do understand convict themselves formally of injustice and ingratitude.

40. Yet since in the course of these same years, certain doubts have arisen concerning either the correct meaning of some parts of Leo's Encyclical or conclusions to be deduced therefrom, which doubts in turn have even among Catholics given rise to controversies that are not always peaceful; and since, furthermore, new needs and changed conditions of our age have made necessary a more precise application of Leo's teaching or even certain additions thereto, We most gladly seize this fitting occasion, in accord with Our Apostolic Office through which We are debtors to all,[26] to answer, so far as in Us lies, these doubts and these demands of the present day.

41. Yet before proceeding to explain these matters, that principle which Leo XIII so clearly established must be laid down at the outset here, namely, that there resides in Us the right and duty to pronounce with supreme authority upon social and economic matters.[27] Certainly the Church was not given the commission to guide men to an only fleeting and perishable happiness but to that which is eternal. Indeed" the Church holds that it is unlawful for her to mix without cause in these temporal concerns"[28]; however, she can in no wise renounce the duty God entrusted to her to interpose her authority, not of course in matters of technique for which she is neither suitably equipped nor endowed by office, but in all things that are connected with the moral law. For as to these, the deposit of truth that God committed to Us and the grave duty of disseminating and interpreting the whole moral law, and of urging it in season and out of season, bring under and subject to Our supreme jurisdiction not only social order but economic activities themselves.

42. Even though economics and moral science employs each its own principles in its own sphere, it is, nevertheless, an error to say that the economic and moral orders are so distinct from and alien to each other that the former depends in no way on the latter. Certainly the laws of economics, as they are termed, being based on the very nature of material things and on the capacities of the human body and mind, determine the limits of what productive human effort cannot, and of what it can attain in the economic field and by what means. Yet it is reason itself that clearly shows, on the basis of the individual and social nature of things and of men, the purpose which God ordained for all economic life.

43. But it is only the moral law which, just as it commands us to seek our supreme and last end in the whole scheme of our activity, so likewise commands us to seek directly in each kind of activity those purposes which we know that nature, or rather God the Author of nature, established for that kind of action, and in orderly relationship to subordinate such immediate purposes to our supreme and last end. If we faithfully observe this law, then it will follow that the particular purposes, both individual and social, that are sought in the economic field will fall in their proper place in the universal order of purposes, and We, in ascending through them, as it were by steps, shall attain the final end of all things, that is God, to Himself and to us, the supreme and inexhaustible Good.

44. But to come down to particular points, We shall begin with ownership or the right of property. Venerable Brethren and Beloved Children, you know that Our Predecessor of happy memory strongly defended the right of property against the tenets of the Socialists of his time by showing that its abolition would result, not to the advantage of the working class, but to their extreme harm. Yet since there are some who calumniate the Supreme Pontiff, and the Church herself, as if she had taken and were still taking the part of the rich against the non-owning workers — certainly no accusation is more unjust than that — and since Catholics are at variance with one another concerning the true and exact mind of Leo, it has seemed best to vindicate this, that is, the Catholic teaching on this matter from calumnies and safeguard it from false interpretations.

45. First, then, let it be considered as certain and established that neither Leo nor those theologians who have taught under the guidance and authority of the Church have ever denied or questioned the twofold character of ownership, called usually individual or social according as it regards either separate persons or the common good. For they have always unanimously maintained that nature, rather the Creator Himself, has given man the right of private ownership not only that individuals may be able to provide for themselves and their families but also that the goods which the Creator destined for the entire family of mankind may through this institution truly serve this purpose. All this can be achieved in no wise except through the maintenance of a certain and definite order.

46. Accordingly, twin rocks of shipwreck must be carefully avoided. For, as one is wrecked upon, or comes close to, what is known as "individualism" by denying or minimizing the social and public character of the right of property, so by rejecting

or minimizing the private and individual character of this same right, one inevitably runs into “collectivism” or at least closely approaches its tenets. Unless this is kept in mind, one is swept from his course upon the shoals of that moral, juridical, and social modernism which We denounced in the Encyclical issued at the beginning of Our Pontificate.[29] And, in particular, let those realize this who, in their desire for innovation, do not scruple to reproach the Church with infamous calumnies, as if she had allowed to creep into the teachings of her theologians a pagan concept of ownership which must be completely replaced by another that they with amazing ignorance call “Christian.”

47. In order to place definite limits on the controversies that have arisen over ownership and its inherent duties there must be first laid down as foundation a principle established by Leo XIII: The right of property is distinct from its use.[30] That justice called commutative commands sacred respect for the division of possessions and forbids invasion of others’ rights through the exceeding of the limits of one’s own property; but the duty of owners to use their property only in a right way does not come under this type of justice, but under other virtues, obligations of which “cannot be enforced by legal action.”[31] Therefore, they are in error who assert that ownership and its right use are limited by the same boundaries; and it is much farther still from the truth to hold that a right to property is destroyed or lost by reason of abuse or non-use.

48. Those, therefore, are doing a work that is truly salutary and worthy of all praise who, while preserving harmony among themselves and the integrity of the traditional teaching of the Church, seek to define the inner nature of these duties and their limits whereby either the right of property itself or its use, that is, the exercise of ownership, is circumscribed by the necessities of social living. On the other hand, those who seek to restrict the individual character of ownership to such a degree that in fact they destroy it are mistaken and in error.

49. It follows from what We have termed the individual and at the same time social character of ownership, that men must consider in this matter not only their own advantage but also the common good. To define these duties in detail when necessity requires and the natural law has not done so, is the function of those in charge of the State. Therefore, public authority, under the guiding light always of the natural and divine law, can determine more accurately upon consideration of the true requirements of the common good, what is permitted and what is not permitted to owners in the use of their property. Moreover, Leo XIII wisely taught “that God has left the limits of private possessions to be fixed by the industry of men and institutions of peoples.”[32] That history proves ownership, like other elements of social life, to be not absolutely unchanging, We once declared as follows: “What divers forms has property had, from that primitive form among rude and savage peoples, which may be observed in some places even in our time, to the form of possession in the patriarchal age; and so further to the various forms under tyranny (We are using the word tyranny in its classical sense); and then through the feudal and monarchial forms down to the various types which are to be found in more recent times.”[33] That the State is not permitted to discharge its duty arbitrarily is, however, clear. The natural right itself both of owning goods privately and of passing them on by inheritance ought always to remain intact and inviolate, since this indeed is a right that the State cannot take away: “For man is older than the State,”[34] and also “domestic living together is prior both in thought and in fact to uniting into a polity.”[35] Wherefore the wise Pontiff declared that it is grossly unjust for a State to exhaust private wealth through the weight of imposts and taxes. “For since the right of possessing goods privately has been conferred not by man’s law, but by nature, public authority cannot abolish it, but can only control its exercise and bring it into conformity with the common weal.”[36] Yet when the State brings private ownership into harmony with the needs of the common good, it does not commit a hostile act against private owners but rather does them a friendly service; for it thereby effectively prevents the private possession of goods, which the Author of nature in His most wise providence ordained for the support of human life, from causing intolerable evils and thus rushing to its own destruction; it does not destroy private possessions, but safeguards them; and it does not weaken private property rights, but strengthens them.

50. Furthermore, a person’s superfluous income, that is, income which he does not need to sustain life fittingly and with dignity, is not left wholly to his own free determination. Rather the Sacred Scriptures and the Fathers of the Church constantly declare in the most explicit language that the rich are bound by a very grave precept to practice almsgiving, beneficence, and munificence.

51. Expending larger incomes so that opportunity for gainful work may be abundant, provided, however, that this work is applied to producing really useful goods, ought to be considered, as We deduce from the principles of the Angelic Doctor,[37] an outstanding exemplification of the virtue of munificence and one particularly suited to the needs of the times.

52. That ownership is originally acquired both by occupancy of a thing not owned by any one and by labor, or, as is said, by specification, the tradition of all ages as well as the teaching of Our Predecessor Leo clearly testifies. For, whatever some idly say to the contrary, no injury is done to any person when a thing is occupied that is available to all but belongs to no one; however, only that labor which a man performs in his own name and by virtue of which a new form or increase has been given to a thing grants him title to these fruits.

53. Far different is the nature of work that is hired out to others and expended on the property of others. To this indeed especially applies what Leo XIII says is “incontestible,” namely, that “the wealth of nations originates from no other source than from the labor of workers.”[38] For is it not plain that the enormous volume of goods that makes up human wealth is produced by and issues from the hands of the workers that either toil unaided or have their efficiency marvelously increased by being equipped with tools or machines? Every one knows, too, that no nation has ever risen out of want and poverty to a better and nobler condition save by the enormous and combined toil of all the people, both those who manage work and those who carry out directions. But it is no less evident that, had not God the Creator of all things, in keeping with His goodness, first generously bestowed natural riches and resources — the wealth and forces of nature — such supreme efforts would have been idle and vain, indeed could never even have begun. For what else is work but to use or exercise the energies of mind and body on or through these very things? And in the application of natural resources to human use the law of nature, or rather God’s will promulgated by it, demands that right order be observed. This order consists in this: that each thing have its proper owner. Hence it follows that unless a man is expending labor on his own property, the labor of one person and the property of another must be associated, for neither can produce anything without the other. Leo XIII certainly had this in mind when he wrote: “Neither capital can do without labor, nor labor without capital.”[39] Wherefore it is wholly false to ascribe to property alone or to labor alone whatever has been obtained through the combined effort of both, and it is wholly unjust for either, denying the efficacy of the other, to arrogate to itself whatever has been produced.

54. Property, that is, “capital,” has undoubtedly long been able to appropriate too much to itself. Whatever was produced, whatever returns accrued, capital claimed for itself, hardly leaving to the worker enough to restore and renew his strength. For the doctrine was preached that all accumulation of capital falls by an absolutely insuperable economic law to the rich, and that by the same law the workers are given over and bound to perpetual want, to the scantiest of livelihoods. It is true, indeed, that things have not always and everywhere corresponded with this sort of teaching of the so-called Manchesterian Liberals; yet it cannot be denied that economic social institutions have moved steadily in that direction. That these false ideas, these erroneous suppositions, have been vigorously assailed, and not by those alone who through them were being deprived of their innate right to obtain better conditions, will surprise no one.

55. And therefore, to the harassed workers there have come “intellectuals,” as they are called, setting up in opposition to a fictitious law the equally fictitious moral principle that all products and profits, save only enough to repair and renew capital, belong by very right to the workers. This error, much more specious than that of certain of the Socialists who hold that whatever serves to produce goods ought to be transferred to the State, or, as they say “socialized,” is consequently all the more dangerous and the more apt to deceive the unwary. It is an alluring poison which many have eagerly drunk whom open Socialism had not been able to deceive.

56. Unquestionably, so as not to close against themselves the road to justice and peace through these false tenets, both parties ought to have been forewarned by the wise words of Our Predecessor: “However the earth may be apportioned among private owners, it does not cease to serve the common interests of all.”[40] This same doctrine We ourselves also taught above in declaring that the division of goods which results from private ownership was established by nature itself in order that created things may serve the needs of mankind in fixed and stable order. Lest one wander from the straight path of truth, this is something that must be continually kept in mind.

57. But not every distribution among human beings of property and wealth is of a character to attain either completely or to a satisfactory degree of perfection the end which God intends. Therefore, the riches that economic-social developments constantly increase ought to be so distributed among individual persons and classes that the common advantage of all, which Leo XIII had praised, will be safeguarded; in other words, that the common good of all society will be kept inviolate. By this law of social justice, one class is forbidden to exclude the other from sharing in the benefits. Hence the class of the wealthy violates this law no less, when, as if free from care on account of its wealth, it thinks it the right order of things for it to get everything and the worker nothing, than does the non-owning working class when, angered deeply at outraged justice and too ready to assert wrongly the one right it is conscious of, it demands for itself everything as if produced by its own hands, and attacks and seeks to abolish, therefore, all property and returns or incomes, of whatever kind they are or whatever the function they perform in human society, that have not been obtained by labor, and for no other reason save that they are of such a nature. And in this connection We must not pass over the unwarranted and unmerited appeal made by some to the Apostle when he said: “If any man will not work neither let him eat.”[41] For the Apostle is passing judgment on those who are unwilling to work, although they can and ought to, and he admonishes us that we ought diligently to use our time and energies of body, and mind and not be a burden to others when we can provide for ourselves. But the Apostle in no wise teaches that labor is the sole title to a living or an income.[42]

58. To each, therefore, must be given his own share of goods, and the distribution of created goods, which, as every discerning person knows, is laboring today under the gravest evils due to the huge disparity between the few exceedingly rich and the unnumbered propertyless, must be effectively called back to and brought into conformity with the norms of the common good, that is, social justice.

59. The redemption of the non-owning workers — this is the goal that Our Predecessor declared must necessarily be sought. And the point is the more emphatically to be asserted and more insistently repeated because the commands of the Pontiff, salutary as they are, have not infrequently been consigned to oblivion either because they were deliberately suppressed by silence or thought impracticable although they both can and ought to be put into effect. And these commands have not lost their force and wisdom for our time because that “pauperism” which Leo XIII beheld in all its horror is less widespread. Certainly the condition of the workers has been improved and made more equitable especially in the more civilized and wealthy countries where the workers can no longer be considered universally overwhelmed with misery and lacking the necessities of life. But since manufacturing and industry have so rapidly pervaded and occupied countless regions, not only in the countries called new, but also in the realms of the Far East that have been civilized from antiquity, the number of the non-owning working poor has increased enormously and their groans cry to God from the earth. Added to them is the huge army of rural wage workers, pushed to the lowest level of existence and deprived of all hope of ever acquiring “some property in land,”[43] and, therefore, permanently bound to the status of non-owning worker unless suitable and effective remedies are applied.

60. Yet while it is true that the status of non-owning worker is to be carefully distinguished from pauperism, nevertheless the immense multitude of the non-owning workers on the one hand and the enormous riches of certain very wealthy men on the other establish an unanswerable argument that the riches which are so abundantly produced in our age of “industrialism,” as it is called, are not rightly distributed and equitably made available to the various classes of the people.

61. Therefore, with all our strength and effort we must strive that at least in the future the abundant fruits of production will accrue equitably to those who are rich and will be distributed in ample sufficiency among the workers — not that these may become remiss in work, for man is born to labor as the bird to fly — but that they may increase their property by thrift, that they may bear, by wise management of this increase in property, the burdens of family life with greater ease and security, and that, emerging from the insecure lot in life in whose uncertainties non-owning workers are cast, they may be able not only to endure the vicissitudes of earthly existence but have also assurance that when their lives are ended they will provide in some measure for those they leave after them.

62. All these things which Our Predecessor has not only suggested but clearly and openly proclaimed, We emphasize with renewed insistence in our present Encyclical; and unless utmost efforts are made without delay to put them into effect, let

no one persuade himself that public order, peace, and the tranquillity of human society can be effectively defended against agitators of revolution.

63. As We have already indicated, following in the footsteps of Our Predecessor, it will be impossible to put these principles into practice unless the non-owning workers through industry and thrift advance to the state of possessing some little property. But except from pay for work, from what source can a man who has nothing else but work from which to obtain food and the necessities of life set anything aside for himself through practicing frugality? Let us, therefore, explaining and developing wherever necessary Leo XIII's teachings and precepts, take up this question of wages and salaries which he called one "of very great importance." [44]

64. First of all, those who declare that a contract of hiring and being hired is unjust of its own nature, and hence a partnership-contract must take its place, are certainly in error and gravely misrepresent Our Predecessor whose Encyclical not only accepts working for wages or salaries but deals at some length with its regulation in accordance with the rules of justice.

65. We consider it more advisable, however, in the present condition of human society that, so far as is possible, the work-contract be somewhat modified by a partnership-contract, as is already being done in various ways and with no small advantage to workers and owners. Workers and other employees thus become sharers in ownership or management or participate in some fashion in the profits received.

66. The just amount of pay, however, must be calculated not on a single basis but on several, as Leo XIII already wisely declared in these words: "To establish a rule of pay in accord with justice, many factors must be taken into account." [45]

67. By this statement he plainly condemned the shallowness of those who think that this most difficult matter is easily solved by the application of a single rule or measure — and one quite false.

68. For they are greatly in error who do not hesitate to spread the principle that labor is worth and must be paid as much as its products are worth, and that consequently the one who hires out his labor has the right to demand all that is produced through his labor. How far this is from the truth is evident from that We have already explained in treating of property and labor.

69. It is obvious that, as in the case of ownership, so in the case of work, especially work hired out to others, there is a social aspect also to be considered in addition to the personal or individual aspect. For man's productive effort cannot yield its fruits unless a truly social and organic body exists, unless a social and juridical order watches over the exercise of work, unless the various occupations, being interdependent, cooperate with and mutually complete one another, and, what is still more important, unless mind, material things, and work combine and form as it were a single whole. Therefore, where the social and individual nature of work is neglected, it will be impossible to evaluate work justly and pay it according to justice.

70. Conclusions of the greatest importance follow from this twofold character which nature has impressed on human work, and it is in accordance with these that wages ought to be regulated and established.

71. In the first place, the worker must be paid a wage sufficient to support him and his family. [46] That the rest of the family should also contribute to the common support, according to the capacity of each, is certainly right, as can be observed especially in the families of farmers, but also in the families of many craftsmen and small shopkeepers. But to abuse the years of childhood and the limited strength of women is grossly wrong. Mothers, concentrating on household duties, should work primarily in the home or in its immediate vicinity. It is an intolerable abuse, and to be abolished at all cost, for mothers on account of the father's low wage to be forced to engage in gainful occupations outside the home to the neglect of their proper cares and duties, especially the training of children. Every effort must therefore be made that fathers of families receive a wage large enough to meet ordinary family needs adequately. But if this cannot always be done under existing circumstances, social justice demands that changes be introduced as soon as possible whereby such a wage will be assured to every adult workingman. It will not be out of place here to render merited praise to all, who with a wise and useful

purpose, have tried and tested various ways of adjusting the pay for work to family burdens in such a way that, as these increase, the former may be raised and indeed, if the contingency arises, there may be enough to meet extraordinary needs.

72. In determining the amount of the wage, the condition of a business and of the one carrying it on must also be taken into account; for it would be unjust to demand excessive wages which a business cannot stand without its ruin and consequent calamity to the workers. If, however, a business makes too little money, because of lack of energy or lack of initiative or because of indifference to technical and economic progress, that must not be regarded a just reason for reducing the compensation of the workers. But if the business in question is not making enough money to pay the workers an equitable wage because it is being crushed by unjust burdens or forced to sell its product at less than a just price, those who are thus the cause of the injury are guilty of grave wrong, for they deprive workers of their just wage and force them under the pinch of necessity to accept a wage less than fair.

73. Let, then, both workers and employers strive with united strength and counsel to overcome the difficulties and obstacles and let a wise provision on the part of public authority aid them in so salutary a work. If, however, matters come to an extreme crisis, it must be finally considered whether the business can continue or the workers are to be cared for in some other way. In such a situation, certainly most serious, a feeling of close relationship and a Christian concord of minds ought to prevail and function effectively among employers and workers.

74. Lastly, the amount of the pay must be adjusted to the public economic good. We have shown above how much it helps the common good for workers and other employees, by setting aside some part of their income which remains after necessary expenditures, to attain gradually to the possession of a moderate amount of wealth. But another point, scarcely less important, and especially vital in our times, must not be overlooked: namely, that the opportunity to work be provided to those who are able and willing to work. This opportunity depends largely on the wage and salary rate, which can help as long as it is kept within proper limits, but which on the other hand can be an obstacle if it exceeds these limits. For everyone knows that an excessive lowering of wages, or their increase beyond due measure, causes unemployment. This evil, indeed, especially as we see it prolonged and injuring so many during the years of Our Pontificate, has plunged workers into misery and temptations, ruined the prosperity of nations, and put in jeopardy the public order, peace, and tranquillity of the whole world. Hence it is contrary to social justice when, for the sake of personal gain and without regard for the common good, wages and salaries are excessively lowered or raised; and this same social justice demands that wages and salaries be so managed, through agreement of plans and wills, in so far as can be done, as to offer to the greatest possible number the opportunity of getting work and obtaining suitable means of livelihood.

75. A right proportion among wages and salaries also contributes directly to the same result; and with this is closely connected a right proportion in the prices at which the goods are sold that are produced by the various occupations, such as agriculture, manufacturing, and others. If all these relations are properly maintained, the various occupations will combine and coalesce into, as it were, a single body and like members of the body mutually aid and complete one another. For then only will the social economy be rightly established and attain its purposes when all and each are supplied with all the goods that the wealth and resources of nature, technical achievement, and the social organization of economic life can furnish. And these goods ought indeed to be enough both to meet the demands of necessity and decent comfort and to advance people to that happier and fuller condition of life which, when it is wisely cared for, is not only no hindrance to virtue but helps it greatly.[47]

76. What We have thus far stated regarding an equitable distribution of property and regarding just wages concerns individual persons and only indirectly touches social order, to the restoration of which according to the principles of sound philosophy and to its perfection according to the sublime precepts of the law of the Gospel, Our Predecessor, Leo XIII, devoted all his thought and care.

77. Still, in order that what he so happily initiated may be solidly established, that what remains to be done may be accomplished, and that even more copious and richer benefits may accrue to the family of mankind, two things are especially necessary: reform of institutions and correction of morals.

78. When we speak of the reform of institutions, the State comes chiefly to mind, not as if universal well-being were to be expected from its activity, but because things have come to such a pass through the evil of what we have termed “individualism” that, following upon the overthrow and near extinction of that rich social life which was once highly developed through associations of various kinds, there remain virtually only individuals and the State. This is to the great harm of the State itself; for, with a structure of social governance lost, and with the taking over of all the burdens which the wrecked associations once bore, the State has been overwhelmed and crushed by almost infinite tasks and duties.

79. As history abundantly proves, it is true that on account of changed conditions many things which were done by small associations in former times cannot be done now save by large associations. Still, that most weighty principle, which cannot be set aside or changed, remains fixed and unshaken in social philosophy: Just as it is gravely wrong to take from individuals what they can accomplish by their own initiative and industry and give it to the community, so also it is an injustice and at the same time a grave evil and disturbance of right order to assign to a greater and higher association what lesser and subordinate organizations can do. For every social activity ought of its very nature to furnish help to the members of the body social, and never destroy and absorb them.

80. The supreme authority of the State ought, therefore, to let subordinate groups handle matters and concerns of lesser importance, which would otherwise dissipate its efforts greatly. Thereby the State will more freely, powerfully, and effectively do all those things that belong to it alone because it alone can do them: directing, watching, urging, restraining, as occasion requires and necessity demands. Therefore, those in power should be sure that the more perfectly a graduated order is kept among the various associations, in observance of the principle of “subsidiary function,” the stronger social authority and effectiveness will be the happier and more prosperous the condition of the State.

81. First and foremost, the State and every good citizen ought to look to and strive toward this end: that the conflict between the hostile classes be abolished and harmonious cooperation of the Industries and Professions be encouraged and promoted.

82. The social policy of the State, therefore, must devote itself to the re-establishment of the Industries and Professions. In actual fact, human society now, for the reason that it is founded on classes with divergent aims and hence opposed to one another and therefore inclined to enmity and strife, continues to be in a violent condition and is unstable and uncertain.

83. Labor, as Our Predecessor explained well in his Encyclical,[48] is not a mere commodity. On the contrary, the worker’s human dignity in it must be recognized. It therefore cannot be bought and sold like a commodity. Nevertheless, as the situation now stands, hiring and offering for hire in the so-called labor market separate men into two divisions, as into battle lines, and the contest between these divisions turns the labor market itself almost into a battlefield where, face to face, the opposing lines struggle bitterly. Everyone understands that this grave evil which is plunging all human society to destruction must be remedied as soon as possible. But complete cure will not come until this opposition has been abolished and well-ordered members of the social body — Industries and Professions — are constituted in which men may have their place, not according to the position each has in the labor market but according to the respective social functions which each performs. For under nature’s guidance it comes to pass that just as those who are joined together by nearness of habitation establish towns, so those who follow the same industry or profession — whether in the economic or other field — form guilds or associations, so that many are wont to consider these self-governing organizations, if not essential, at least natural to civil society.

84. Because order, as St. Thomas well explains,[49] is unity arising from the harmonious arrangement of many objects, a true, genuine social order demands that the various members of a society be united together by some strong bond. This unifying force is present not only in the producing of goods or the rendering of services — in which the employers and employees of an identical Industry or Profession collaborate jointly — but also in that common good, to achieve which all Industries and Professions together ought, each to the best of its ability, to cooperate amicably. And this unity will be the stronger and more effective, the more faithfully individuals and the Industries and Professions themselves strive to do their work and excel in it.

85. It is easily deduced from what has been said that the interests common to the whole Industry or Profession should hold first place in these guilds. The most important among these interests is to promote the cooperation in the highest degree of each industry and profession for the sake of the common good of the country. Concerning matters, however, in which particular points, involving advantage or detriment to employers or workers, may require special care and protection, the two parties, when these cases arise, can deliberate separately or as the situation requires reach a decision separately.

86. The teaching of Leo XIII on the form of political government, namely, that men are free to choose whatever form they please, provided that proper regard is had for the requirements of justice and of the common good, is equally applicable in due proportion, it is hardly necessary to say, to the guilds of the various industries and professions.[50]

87. Moreover, just as inhabitants of a town are wont to found associations with the widest diversity of purposes, which each is quite free to join or not, so those engaged in the same industry or profession will combine with one another into associations equally free for purposes connected in some manner with the pursuit of the calling itself. Since these free associations are clearly and lucidly explained by Our Predecessor of illustrious memory, We consider it enough to emphasize this one point: People are quite free not only to found such associations, which are a matter of private order and private right, but also in respect to them “freely to adopt the organization and the rules which they judge most appropriate to achieve their purpose.”[51] The same freedom must be asserted for founding associations that go beyond the boundaries of individual callings. And may these free organizations, now flourishing and rejoicing in their salutary fruits, set before themselves the task of preparing the way, in conformity with the mind of Christian social teaching, for those larger and more important guilds, Industries and Professions, which We mentioned before, and make every possible effort to bring them to realization.

88. Attention must be given also to another matter that is closely connected with the foregoing. Just as the unity of human society cannot be founded on an opposition of classes, so also the right ordering of economic life cannot be left to a free competition of forces. For from this source, as from a poisoned spring, have originated and spread all the errors of individualist economic teaching. Destroying through forgetfulness or ignorance the social and moral character of economic life, it held that economic life must be considered and treated as altogether free from and independent of public authority, because in the market, i.e., in the free struggle of competitors, it would have a principle of self direction which governs it much more perfectly than would the intervention of any created intellect. But free competition, while justified and certainly useful provided it is kept within certain limits, clearly cannot direct economic life — a truth which the outcome of the application in practice of the tenets of this evil individualistic spirit has more than sufficiently demonstrated. Therefore, it is most necessary that economic life be again subjected to and governed by a true and effective directing principle. This function is one that the economic dictatorship which has recently displaced free competition can still less perform, since it is a headstrong power and a violent energy that, to benefit people, needs to be strongly curbed and wisely ruled. But it cannot curb and rule itself. Loftier and nobler principles — social justice and social charity — must, therefore, be sought whereby this dictatorship may be governed firmly and fully. Hence, the institutions themselves of peoples and, particularly those of all social life, ought to be penetrated with this justice, and it is most necessary that it be truly effective, that is, establish a juridical and social order which will, as it were, give form and shape to all economic life. Social charity, moreover, ought to be as the soul of this order, an order which public authority ought to be ever ready effectively to protect and defend. It will be able to do this the more easily as it rids itself of those burdens which, as We have stated above, are not properly its own.

89. Furthermore, since the various nations largely depend on one another in economic matters and need one another’s help, they should strive with a united purpose and effort to promote by wisely conceived pacts and institutions a prosperous and happy international cooperation in economic life.

90. If the members of the body social are, as was said, reconstituted, and if the directing principle of economic-social life is restored, it will be possible to say in a certain sense even of this body what the Apostle says of the mystical body of Christ: “The whole body (being closely joined and knit together through every joint of the system according to the functioning in due measure of each single part) derives its increase to the building up of itself in love.”[52]

91. Recently, as all know, there has been inaugurated a special system of syndicates and corporations of the various callings which in view of the theme of this Encyclical it would seem necessary to describe here briefly and comment upon appropriately.

92. The civil authority itself constitutes the syndicate as a juridical personality in such a manner as to confer on it simultaneously a certain monopoly-privilege, since only such a syndicate, when thus approved, can maintain the rights (according to the type of syndicate) of workers or employers, and since it alone can arrange for the placement of labor and conclude so-termed labor agreements. Anyone is free to join a syndicate or not, and only within these limits can this kind of syndicate be called free; for syndical dues and special assessments are exacted of absolutely all members of every specified calling or profession, whether they are workers or employers; likewise all are bound by the labor agreements made by the legally recognized syndicate. Nevertheless, it has been officially stated that this legally recognized syndicate does not prevent the existence, without legal status, however, of other associations made up of persons following the same calling.

93. The associations, or corporations, are composed of delegates from the two syndicates (that is, of workers and employers) respectively of the same industry or profession and, as true and proper organs and institutions of the State, they direct the syndicates and coordinate their activities in matters of common interest toward one and the same end.

94. Strikes and lock-outs are forbidden; if the parties cannot settle their dispute, public authority intervenes.

95. Anyone who gives even slight attention to the matter will easily see what are the obvious advantages in the system We have thus summarily described: The various classes work together peacefully, socialist organizations and their activities are repressed, and a special magistracy exercises a governing authority. Yet lest We neglect anything in a matter of such great importance and that all points treated may be properly connected with the more general principles which We mentioned above and with those which We intend shortly to add, We are compelled to say that to Our certain knowledge there are not wanting some who fear that the State, instead of confining itself as it ought to the furnishing of necessary and adequate assistance, is substituting itself for free activity; that the new syndical and corporative order savors too much of an involved and political system of administration; and that (in spite of those more general advantages mentioned above, which are of course fully admitted) it rather serves particular political ends than leads to the reconstruction and promotion of a better social order.

96. To achieve this latter lofty aim, and in particular to promote the common good truly and permanently, We hold it is first and above everything wholly necessary that God bless it and, secondly, that all men of good will work with united effort toward that end. We are further convinced, as a necessary consequence, that this end will be attained the more certainly the larger the number of those ready to contribute toward it their technical, occupational, and social knowledge and experience; and also, what is more important, the greater the contribution made thereto of Catholic principles and their application, not indeed by Catholic Action (which excludes strictly syndical or political activities from its scope) but by those sons of Ours whom Catholic Action imbues with Catholic principles and trains for carrying on an apostolate under the leadership and teaching guidance of the Church — of that Church which in this field also that We have described, as in every other field where moral questions are involved and discussed, can never forget or neglect through indifference its divinely imposed mandate to be vigilant and to teach.

97. What We have taught about the reconstruction and perfection of social order can surely in no wise be brought to realization without reform of morality, the very record of history clearly shows. For there was a social order once which, although indeed not perfect or in all respects ideal, nevertheless, met in a certain measure the requirements of right reason, considering the conditions and needs of the time. If that order has long since perished, that surely did not happen because the order could not have accommodated itself to changed conditions and needs by development and by a certain expansion, but rather because men, hardened by too much love of self, refused to open the order to the increasing masses as they should have done, or because, deceived by allurements of a false freedom and other errors, they became impatient of every authority and sought to reject every form of control.

98. There remains to Us, after again calling to judgment the economic system now in force and its most bitter accuser, Socialism, and passing explicit and just sentence upon them, to search out more thoroughly the root of these many evils and to point out that the first and most necessary remedy is a reform of morals.

99. Important indeed have the changes been which both the economic system and Socialism have undergone since Leo XIII's time.

100. That, in the first place, the whole aspect of economic life is vastly altered, is plain to all. You know, Venerable Brethren and Beloved Children, that the Encyclical of Our Predecessor of happy memory had in view chiefly that economic system, wherein, generally, some provide capital while others provide labor for a joint economic activity. And in a happy phrase he described it thus: "Neither capital can do without labor, nor labor without capital." [53]

101. With all his energy Leo XIII sought to adjust this economic system according to the norms of right order; hence, it is evident that this system is not to be condemned in itself. And surely it is not of its own nature vicious. But it does violate right order when capital hires workers, that is, the non-owning working class, with a view to and under such terms that it directs business and even the whole economic system according to its own will and advantage, scorning the human dignity of the workers, the social character of economic activity and social justice itself, and the common good.

102. Even today this is not, it is true, the only economic system in force everywhere; for there is another system also, which still embraces a huge mass of humanity, significant in numbers and importance, as for example, agriculture wherein the greater portion of mankind honorably and honestly procures its livelihood. This group, too, is being crushed with hardships and with difficulties, to which Our Predecessor devotes attention in several places in his Encyclical and which We Ourselves have touched upon more than once in Our present Letter.

103. But, with the diffusion of modern industry throughout the whole world, the "capitalist" economic regime has spread everywhere to such a degree, particularly since the publication of Leo XIII's Encyclical, that it has invaded and pervaded the economic and social life of even those outside its orbit and is unquestionably impressing on it its advantages, disadvantages and vices, and, in a sense, is giving it its own shape and form.

104. Accordingly, when directing Our special attention to the changes which the capitalist economic system has undergone since Leo's time, We have in mind the good not only of those who dwell in regions given over to "capital" and industry, but of all mankind.

105. In the first place, it is obvious that not only is wealth concentrated in our times but an immense power and despotic economic dictatorship is consolidated in the hands of a few, who often are not owners but only the trustees and managing directors of invested funds which they administer according to their own arbitrary will and pleasure.

106. This dictatorship is being most forcibly exercised by those who, since they hold the money and completely control it, control credit also and rule the lending of money. Hence they regulate the flow, so to speak, of the life-blood whereby the entire economic system lives, and have so firmly in their grasp the soul, as it were, of economic life that no one can breathe against their will.

107. This concentration of power and might, the characteristic mark, as it were, of contemporary economic life, is the fruit that the unlimited freedom of struggle among competitors has of its own nature produced, and which lets only the strongest survive; and this is often the same as saying, those who fight the most violently, those who give least heed to their conscience.

108. This accumulation of might and of power generates in turn three kinds of conflict. First, there is the struggle for economic supremacy itself; then there is the bitter fight to gain supremacy over the State in order to use in economic struggles its resources and authority; finally there is conflict between States themselves, not only because countries employ

their power and shape their policies to promote every economic advantage of their citizens, but also because they seek to decide political controversies that arise among nations through the use of their economic supremacy and strength.

109. The ultimate consequences of the individualist spirit in economic life are those which you yourselves, Venerable Brethren and Beloved Children, see and deplore: Free competition has destroyed itself; economic dictatorship has supplanted the free market; unbridled ambition for power has likewise succeeded greed for gain; all economic life has become tragically hard, inexorable, and cruel. To these are to be added the grave evils that have resulted from an intermingling and shameful confusion of the functions and duties of public authority with those of the economic sphere — such as, one of the worst, the virtual degradation of the majesty of the State, which although it ought to sit on high like a queen and supreme arbitress, free from all partiality and intent upon the one common good and justice, is become a slave, surrendered and delivered to the passions and greed of men. And as to international relations, two different streams have issued from the one fountain-head: On the one hand, economic nationalism or even economic imperialism; on the other, a no less deadly and accursed internationalism of finance or international imperialism whose country is where profit is.

110. In the second part of this Encyclical where We have presented Our teaching, We have described the remedies for these great evils so explicitly that We consider it sufficient at this point to recall them briefly. Since the present system of economy is founded chiefly upon ownership and labor, the principles of right reason, that is, of Christian social philosophy, must be kept in mind regarding ownership and labor and their association together, and must be put into actual practice. First, so as to avoid the reefs of individualism and collectivism. the twofold character, that is individual and social, both of capital or ownership and of work or labor must be given due and rightful weight. Relations of one to the other must be made to conform to the laws of strictest justice — commutative justice, as it is called — with the support, however, of Christian charity. Free competition, kept within definite and due limits, and still more economic dictatorship, must be effectively brought under public authority in these matters which pertain to the latter's function. The public institutions themselves, of peoples, moreover, ought to make all human society conform to the needs of the common good; that is, to the norm of social justice. If this is done, that most important division of social life, namely, economic activity, cannot fail likewise to return to right and sound order.

111. Socialism, against which Our Predecessor, Leo XIII, had especially to inveigh, has since his time changed no less profoundly than the form of economic life. For Socialism, which could then be termed almost a single system and which maintained definite teachings reduced into one body of doctrine, has since then split chiefly into two sections, often opposing each other and even bitterly hostile, without either one however abandoning a position fundamentally contrary to Christian truth that was characteristic of Socialism.

112. One section of Socialism has undergone almost the same change that the capitalistic economic system, as We have explained above, has undergone. It has sunk into Communism. Communism teaches and seeks two objectives: Unrelenting class warfare and absolute extermination of private ownership. Not secretly or by hidden methods does it do this, but publicly, openly, and by employing every and all means, even the most violent. To achieve these objectives there is nothing which it does not dare, nothing for which it has respect or reverence; and when it has come to power, it is incredible and portentlike in its cruelty and inhumanity. The horrible slaughter and destruction through which it has laid waste vast regions of eastern Europe and Asia are the evidence; how much an enemy and how openly hostile it is to Holy Church and to God Himself is, alas, too well proved by facts and fully known to all. Although We, therefore, deem it superfluous to warn upright and faithful children of the Church regarding the impious and iniquitous character of Communism, yet We cannot without deep sorrow contemplate the heedlessness of those who apparently make light of these impending dangers, and with sluggish inertia allow the widespread propagation of doctrine which seeks by violence and slaughter to destroy society altogether. All the more gravely to be condemned is the folly of those who neglect to remove or change the conditions that inflame the minds of peoples, and pave the way for the overthrow and destruction of society.

113. The other section, which has kept the name Socialism, is surely more moderate. It not only professes the rejection of violence but modifies and tempers to some degree, if it does not reject entirely, the class struggle and the abolition of private ownership. One might say that, terrified by its own principles and by the conclusions drawn therefrom by Communism,

Socialism inclines toward and in a certain measure approaches the truths which Christian tradition has always held sacred; for it cannot be denied that its demands at times come very near those that Christian reformers of society justly insist upon.

114. For if the class struggle abstains from enmities and mutual hatred, it gradually changes into an honest discussion of differences founded on a desire for justice, and if this is not that blessed social peace which we all seek, it can and ought to be the point of departure from which to move forward to the mutual cooperation of the Industries and Professions. So also the war declared on private ownership, more and more abated, is being so restricted that now, finally, not the possession itself of the means of production is attacked but rather a kind of sovereignty over society which ownership has, contrary to all right, seized and usurped. For such sovereignty belongs in reality not to owners but to the public authority. If the foregoing happens, it can come even to the point that imperceptibly these ideas of the more moderate socialism will no longer differ from the desires and demands of those who are striving to remold human society on the basis of Christian principles. For certain kinds of property, it is rightly contended, ought to be reserved to the State since they carry with them a dominating power so great that cannot without danger to the general welfare be entrusted to private individuals.

115. Such just demands and desire have nothing in them now which is inconsistent with Christian truth, and much less are they special to Socialism. Those who work solely toward such ends have, therefore, no reason to become socialists.

116. Yet let no one think that all the socialist groups or factions that are not communist have, without exception, recovered their senses to this extent either in fact or in name. For the most part they do not reject the class struggle or the abolition of ownership, but only in some degree modify them. Now if these false principles are modified and to some extent erased from the program, the question arises, or rather is raised without warrant by some, whether the principles of Christian truth cannot perhaps be also modified to some degree and be tempered so as to meet Socialism half-way and, as it were, by a middle course, come to agreement with it. There are some allured by the foolish hope that socialists in this way will be drawn to us. A vain hope! Those who want to be apostles among socialists ought to profess Christian truth whole and entire, openly and sincerely, and not connive at error in any way. If they truly wish to be heralds of the Gospel, let them above all strive to show to socialists that socialist claims, so far as they are just, are far more strongly supported by the principles of Christian faith and much more effectively promoted through the power of Christian charity.

117. But what if Socialism has really been so tempered and modified as to the class struggle and private ownership that there is in it no longer anything to be censured on these points? Has it thereby renounced its contradictory nature to the Christian religion? This is the question that holds many minds in suspense. And numerous are the Catholics who, although they clearly understand that Christian principles can never be abandoned or diminished seem to turn their eyes to the Holy See and earnestly beseech Us to decide whether this form of Socialism has so far recovered from false doctrines that it can be accepted without the sacrifice of any Christian principle and in a certain sense be baptized. That We, in keeping with Our fatherly solicitude, may answer their petitions, We make this pronouncement: Whether considered as a doctrine, or an historical fact, or a movement, Socialism, if it remains truly Socialism, even after it has yielded to truth and justice on the points which we have mentioned, cannot be reconciled with the teachings of the Catholic Church because its concept of society itself is utterly foreign to Christian truth.

118. For, according to Christian teaching, man, endowed with a social nature, is placed on this earth so that by leading a life in society and under an authority ordained of God[54] he may fully cultivate and develop all his faculties unto the praise and glory of his Creator; and that by faithfully fulfilling the duties of his craft or other calling he may obtain for himself temporal and at the same time eternal happiness. Socialism, on the other hand, wholly ignoring and indifferent to this sublime end of both man and society, affirms that human association has been instituted for the sake of material advantage alone.

119. Because of the fact that goods are produced more efficiently by a suitable division of labor than by the scattered efforts of individuals, socialists infer that economic activity, only the material ends of which enter into their thinking, ought of necessity to be carried on socially. Because of this necessity, they hold that men are obliged, with respect to the producing of goods, to surrender and subject themselves entirely to society. Indeed, possession of the greatest possible supply of things

that serve the advantages of this life is considered of such great importance that the higher goods of man, liberty not excepted, must take a secondary place and even be sacrificed to the demands of the most efficient production of goods. This damage to human dignity, undergone in the “socialized” process of production, will be easily offset, they say, by the abundance of socially produced goods which will pour out in profusion to individuals to be used freely at their pleasure for comforts and cultural development. Society, therefore, as Socialism conceives it, can on the one hand neither exist nor be thought of without an obviously excessive use of force; on the other hand, it fosters a liberty no less false, since there is no place in it for true social authority, which rests not on temporal and material advantages but descends from God alone, the Creator and last end of all things.[55]

120. If Socialism, like all errors, contains some truth (which, moreover, the Supreme Pontiffs have never denied), it is based nevertheless on a theory of human society peculiar to itself and irreconcilable with true Christianity. Religious socialism, Christian socialism, are contradictory terms; no one can be at the same time a good Catholic and a true socialist.

121. All these admonitions which have been renewed and confirmed by Our solemn authority must likewise be applied to a certain new kind of socialist activity, hitherto little known but now carried on among many socialist groups. It devotes itself above all to the training of the mind and character. Under the guise of affection it tries in particular to attract children of tender age and win them to itself, although it also embraces the whole population in its scope in order finally to produce true socialists who would shape human society to the tenets of Socialism.

122. Since in Our Encyclical, *The Christian Education of Youth*,[56] We have fully taught the principles that Christian education insists on and the ends it pursues, the contradiction between these principles and ends and the activities and aims of this socialism that is pervading morality and culture is so clear and evident that no demonstration is required here. But they seem to ignore or underestimate the grave dangers that it carries with it who think it of no importance courageously and zealously to resist them according to the gravity of the situation. It belongs to Our Pastoral Office to warn these persons of the grave and imminent evil: let all remember that Liberalism is the father of this Socialism that is pervading morality and culture and that Bolshevism will be its heir.

123. Accordingly, Venerable Brethren, you can well understand with what great sorrow We observe that not a few of Our sons, in certain regions especially, although We cannot be convinced that they have given up the true faith and right will, have deserted the camp of the Church and gone over to the ranks of Socialism, some to glory openly in the name of socialist and to profess socialist doctrines, others through thoughtlessness or even, almost against their wills to join associations which are socialist by profession or in fact.

124. In the anxiety of Our paternal solicitude, We give Ourselves to reflection and try to discover how it could happen that they should go so far astray and We seem to hear what many of them answer and plead in excuse: The Church and those proclaiming attachment to the Church favor the rich, neglect the workers and have no concern for them; therefore, to look after themselves they had to join the ranks of socialism .

125. It is certainly most lamentable, Venerable Brethren, that there have been, nay, that even now there are men who, although professing to be Catholics, are almost completely unmindful of that sublime law of justice and charity that binds us not only to render to everyone what is his but to succor brothers in need as Christ the Lord Himself,[57] and — what is worse — out of greed for gain do not scruple to exploit the workers. Even more, there are men who abuse religion itself, and under its name try to hide their unjust exactions in order to protect themselves from the manifestly just demands of the workers. The conduct of such We shall never cease to censure gravely. For they are the reason why the Church could, even though undeservedly, have the appearance of and be charged with taking the part of the rich and with being quite unmoved by the necessities and hardships of those who have been deprived, as it were, of their natural inheritance. The whole history of the Church plainly demonstrates that such appearances are unfounded and such charges unjust. The Encyclical itself, whose anniversary we are celebrating, is clearest proof that it is the height of injustice to hurl these calumnies and reproaches at the Church and her teaching.

126. Although pained by the injustice and downcast in fatherly sorrow, it is so far from Our thought to repulse or to disown children who have been miserably deceived and have strayed so far from the truth and salvation that We cannot but invite them with all possible solicitude to return to the maternal bosom of the Church. May they lend ready ears to Our voice, may they return whence they have left, to the home that is truly their Father's, and may they stand firm there where their own place is, in the ranks of those who, zealously following the admonitions which Leo promulgated and We have solemnly repeated, are striving to restore society according to the mind of the Church on the firmly established basis of social justice and social charity. And let them be convinced that nowhere, even on earth, can they find full happiness save with Him who, being rich, became poor for our sakes that through His poverty we might become rich,[58] Who was poor and in labors from His youth, Who invited to Himself all that labor and are heavily burdened that He might refresh them fully in the love of His heart,[59] and Who, lastly, without any respect for persons will require more of them to whom more has been given[60] and "will render to everyone according to his conduct." [61]

127. Yet, if we look into the matter more carefully and more thoroughly, we shall clearly perceive that, preceding this ardently desired social restoration, there must be a renewal of the Christian spirit, from which so many immersed in economic life have, far and wide, unhappily fallen away, lest all our efforts be wasted and our house be builded not on a rock but on shifting sand.[62]

128. And so, Venerable Brethren and Beloved Sons, having surveyed the present economic system, We have found it laboring under the gravest of evils. We have also summoned Communism and Socialism again to judgment and have found all their forms, even the most modified, to wander far from the precepts of the Gospel.

129. "Wherefore," to use the words of Our Predecessor, "if human society is to be healed, only a return to Christian life and institutions will heal it." [63] For this alone can provide effective remedy for that excessive care for passing things that is the origin of all vices; and this alone can draw away men's eyes, fascinated by and wholly fixed on the changing things of the world, and raise them toward Heaven. Who would deny that human society is in most urgent need of this cure now?

130. Minds of all, it is true, are affected almost solely by temporal upheavals, disasters, and calamities. But if we examine things critically with Christian eyes, as we should, what are all these compared with the loss of souls? Yet it is not rash by any means to say that the whole scheme of social and economic life is now such as to put in the way of vast numbers of mankind most serious obstacles which prevent them from caring for the one thing necessary; namely, their eternal salvation

131. We, made Shepherd and Protector by the Prince of Shepherds, Who Redeemed them by His Blood, of a truly innumerable flock, cannot hold back Our tears when contemplating this greatest of their dangers. Nay rather, fully mindful of Our pastoral office and with paternal solicitude, We are continually meditating on how We can help them; and We have summoned to Our aid the untiring zeal of others who are concerned on grounds of justice or charity. For what will it profit men to become expert in more wisely using their wealth, even to gaining the whole world, if thereby they suffer the loss of their souls? [64] What will it profit to teach them sound principles of economic life if in unbridled and sordid greed they let themselves be swept away by their passion for property, so that "hearing the commandments of the Lord they do all things contrary." [65]

132. The root and font of this defection in economic and social life from the Christian law, and of the consequent apostasy of great numbers of workers from the Catholic faith, are the disordered passions of the soul, the sad result of original sin which has so destroyed the wonderful harmony of man's faculties that, easily led astray by his evil desires, he is strongly incited to prefer the passing goods of this world to the lasting goods of Heaven. Hence arises that unquenchable thirst for riches and temporal goods, which has at all times impelled men to break God's laws and trample upon the rights of their neighbors, but which, on account of the present system of economic life, is laying far more numerous snares for human frailty. Since the instability of economic life, and especially of its structure, exacts of those engaged in it most intense and unceasing effort, some have become so hardened to the stings of conscience as to hold that they are allowed, in any manner whatsoever, to increase their profits and use means, fair or foul, to protect their hard-won wealth against sudden changes of

fortune. The easy gains that a market unrestricted by any law opens to everybody attracts large numbers to buying and selling goods, and they, their one aim being to make quick profits with the least expenditure of work, raise or lower prices by their uncontrolled business dealings so rapidly according to their own caprice and greed that they nullify the wisest forecasts of producers. The laws passed to promote corporate business, while dividing and limiting the risk of business, have given occasion to the most sordid license. For We observe that consciences are little affected by this reduced obligation of accountability; that furthermore, by hiding under the shelter of a joint name, the worst of injustices and frauds are penetrated; and that, too, directors of business companies, forgetful of their trust, betray the rights of those whose savings they have undertaken to administer. Lastly, We must not omit to mention those crafty men who, wholly unconcerned about any honest usefulness of their work, do not scruple to stimulate the baser human desires and, when they are aroused, use them for their own profit.

133. Strict and watchful moral restraint enforced vigorously by governmental authority could have banished these enormous evils and even forestalled them; this restraint, however, has too often been sadly lacking. For since the seeds of a new form of economy were bursting forth just when the principles of rationalism had been implanted and rooted in many minds, there quickly developed a body of economic teaching far removed from the true moral law, and, as a result, completely free rein was given to human passions.

134. Thus it came to pass that many, much more than ever before, were solely concerned with increasing their wealth by any means whatsoever, and that in seeking their own selfish interests before everything else they had no conscience about committing even the gravest of crimes against others. Those first entering upon this broad way that leads to destruction[66] easily found numerous imitators of their iniquity by the example of their manifest success, by their insolent display of wealth, by their ridiculing the conscience of others, who, as they said, were troubled by silly scruples, or lastly by crushing more conscientious competitors.

135. With the rulers of economic life abandoning the right road, it was easy for the rank and file of workers everywhere to rush headlong also into the same chasm; and all the more so, because very many managements treated their workers like mere tools, with no concern at all for their souls, without indeed even the least thought of spiritual things. Truly the mind shudders at the thought of the grave dangers to which the morals of workers (particularly younger workers) and the modesty of girls and women are exposed in modern factories; when we recall how often the present economic scheme, and particularly the shameful housing conditions, create obstacles to the family bond and normal family life; when we remember how many obstacles are put in the way of the proper observance of Sundays and Holy Days; and when we reflect upon the universal weakening of that truly Christian sense through which even rude and unlettered men were wont to value higher things, and upon its substitution by the single preoccupation of getting in any way whatsoever one's daily bread. And thus bodily labor, which Divine Providence decreed to be performed, even after original sin, for the good at once of man's body and soul, is being everywhere changed into an instrument of perversion; for dead matter comes forth from the factory ennobled, while men there are corrupted and degraded.

136. No genuine cure can be furnished for this lamentable ruin of souls, which, so long as it continues, will frustrate all efforts to regenerate society, unless men return openly and sincerely to the teaching of the Gospel, to the precepts of Him Who alone has the words of everlasting life,[67] words which will never pass away, even if Heaven and earth will pass away.[68] All experts in social problems are seeking eagerly a structure so fashioned in accordance with the norms of reason that it can lead economic life back to sound and right order. But this order, which We Ourselves ardently long for and with all Our efforts promote, will be wholly defective and incomplete unless all the activities of men harmoniously unite to imitate and attain, in so far as it lies within human strength, the marvelous unity of the Divine plan. We mean that perfect order which the Church with great force and power preaches and which right human reason itself demands, that all things be directed to God as the first and supreme end of all created activity, and that all created good under God be considered as mere instruments to be used only in so far as they conduce to the attainment of the supreme end. Nor is it to be thought that gainful occupations are thereby belittled or judged less consonant with human dignity; on the contrary, we are taught to recognize in them with reverence the manifest will of the Divine Creator Who placed man upon the earth to work it and use it in a multitude of ways for his needs. Those who are engaged in producing goods, therefore, are not forbidden to increase

their fortune in a just and lawful manner; for it is only fair that he who renders service to the community and makes it richer should also, through the increased wealth of the community, be made richer himself according to his position, provided that all these things be sought with due respect for the laws of God and without impairing the rights of others and that they be employed in accordance with faith and right reason. If these principles are observed by everyone, everywhere, and always, not only the production and acquisition of goods but also the use of wealth, which now is seen to be so often contrary to right order, will be brought back soon within the bounds of equity and just distribution. The sordid love of wealth, which is the shame and great sin of our age, will be opposed in actual fact by the gentle yet effective law of Christian moderation which commands man to seek first the Kingdom of God and His justice, with the assurance that, by virtue of God's kindness and unfailing promise, temporal goods also, in so far as he has need of them, shall be given him besides.[69]

137. But in effecting all this, the law of charity, "which is the bond of perfection,"[70] must always take a leading role. How completely deceived, therefore, are those rash reformers who concern themselves with the enforcement of justice alone — and this, commutative justice — and in their pride reject the assistance of charity! Admittedly, no vicarious charity can substitute for justice which is due as an obligation and is wrongfully denied. Yet even supposing that everyone should finally receive all that is due him, the widest field for charity will always remain open. For justice alone can, if faithfully observed, remove the causes of social conflict but can never bring about union of minds and hearts. Indeed all the institutions for the establishment of peace and the promotion of mutual help among men, however perfect these may seem, have the principal foundation of their stability in the mutual bond of minds and hearts whereby the members are united with one another. If this bond is lacking, the best of regulations come to naught, as we have learned by too frequent experience. And so, then only will true cooperation be possible for a single common good when the constituent parts of society deeply feel themselves members of one great family and children of the same Heavenly Father; nay, that they are one body in Christ, "but severally members one of another,"[71] so that "if one member suffers anything, all the members suffer with it." [72] For then the rich and others in positions of power will change their former indifference toward their poorer brothers into a solicitous and active love, listen with kindness to their just demands, and freely forgive their possible mistakes and faults. And the workers, sincerely putting aside every feeling of hatred or envy which the promoters of social conflict so cunningly exploit, will not only accept without rancor the place in human society assigned them by Divine Providence, but rather will hold it in esteem, knowing well that everyone according to his function and duty is toiling usefully and honorably for the common good and is following closely in the footsteps of Him Who, being in the form of God, willed to be a carpenter among men and be known as the son of a carpenter.

138. Therefore, out of this new diffusion throughout the world of the spirit of the Gospel, which is the spirit of Christian moderation and universal charity, We are confident there will come that longed-for and full restoration of human society in Christ, and that "Peace of Christ in the Kingdom of Christ," to accomplish which, from the very beginning of Our Pontificate, We firmly determined and resolved within Our heart to devote all Our care and all Our pastoral solicitude,[73] and toward this same highly important and most necessary end now, you also, Venerable Brethren, who with Vs rule the Church of God under the mandate of the Holy Ghost,[74] are earnestly toiling with wholly praiseworthy zeal in all parts of the world, even in the regions of the holy missions to the infidels. Let well-merited acclamations of praise be bestowed upon you and at the same time upon all those, both clergy and laity, who We rejoice to see, are daily participating and valiantly helping in this same great work, Our beloved sons engaged in Catholic Action, who with a singular zeal are undertaking with Us the solution of the social problems in so far as by virtue of her divine institution this is proper to and devolves upon the Church. All these We urge in the Lord, again and again, to spare no labors and let no difficulties conquer them, but rather to become day by day more courageous and more valiant.[75] Arduous indeed is the task which We propose to them, for We know well that on both sides, both among the upper and the lower classes of society, there are many obstacles and barriers to be overcome. Let them not, however, lose heart; to face bitter combats is a mark of Christians, and to endure grave labors to the end is a mark of them who, as good soldiers of Christ,[76] follow Him closely.

139. Relying therefore solely on the all-powerful aid of Him "Who wishes all men to be saved,"[77] let us strive with all our strength to help those unhappy souls who have turned from God and, drawing them away from the temporal cares in which they are too deeply immersed, let us teach them to aspire with confidence to the things that are eternal. Sometimes

this will be achieved much more easily than seems possible at first sight to expect. For if wonderful spiritual forces lie hidden, like sparks beneath ashes, within the secret recesses of even the most abandoned man — certain proof that his soul is naturally Christian — how much the more in the hearts of those many upon many who have been led into error rather through ignorance or environment.

140. Moreover, the ranks of the workers themselves are already giving happy and promising signs of a social reconstruction. To Our soul's great joy, We see in these ranks also the massed companies of young workers, who are receiving the counsel of Divine Grace with willing ears and striving with marvelous zeal to gain their comrades for Christ. No less praise must be accorded to the leaders of workers' organizations who, disregarding their own personal advantage and concerned solely about the good of their fellow members, are striving prudently to harmonize the just demands of their members with the prosperity of their whole occupation and also to promote these demands, and who do not let themselves be deterred from so noble a service by any obstacle or suspicion. Also, as anyone may see, many young men, who by reason of their talent or wealth will soon occupy high places among the leaders of society, are studying social problems with deeper interest, and they arouse the joyful hope that they will dedicate themselves wholly to the restoration of society.

141. The present state of affairs, Venerable Brethren, clearly indicates the way in which We ought to proceed. For We are now confronted, as more than once before in the history of the Church, with a world that in large part has almost fallen back into paganism. That these whole classes of men may be brought back to Christ Whom they have denied, we must recruit and train from among them, themselves, auxiliary soldiers of the Church who know them well and their minds and wishes, and can reach their hearts with a tender brotherly love. The first and immediate apostles to the workers ought to be workers; the apostles to those who follow industry and trade ought to be from among them themselves.

142. It is chiefly your duty, Venerable Brethren, and of your clergy, to search diligently for these lay apostles both of workers and of employers, to select them with prudence, and to train and instruct them properly. A difficult task, certainly, is thus imposed on priests, and to meet it, all who are growing up as the hope of the Church, must be duly prepared by an intensive study of the social question. Especially is it necessary that those whom you intend to assign in particular to this work should demonstrate that they are men possessed of the keenest sense of justice, who will resist with true manly courage the dishonest demands or the unjust acts of anyone, who will excel in the prudence and judgment which avoids every extreme, and, above all, who will be deeply permeated by the charity of Christ, which alone has the power to subdue firmly but gently the hearts and wills of men to the laws of justice and equity. Upon this road so often tried by happy experience, there is no reason why we should hesitate to go forward with all speed.

143. These Our Beloved Sons who are chosen for so great a work, We earnestly exhort in the Lord to give themselves wholly to the training of the men committed to their care, and in the discharge of this eminently priestly and apostolic duty to make proper use of the resources of Christian education by teaching youth, forming Christian organizations, and founding study groups guided by principles in harmony with the Faith. But above all, let them hold in high esteem and assiduously employ for the good of their disciples that most valuable means of both personal and social restoration which, as We taught in Our Encyclical, *Mens Nostra*, [78] is to be found in the Spiritual Exercises. In that Letter We expressly mentioned and warmly recommended not only the Spiritual Exercises for all the laity, but also the highly beneficial Workers' Retreats. For in that school of the spirit, not only are the best of Christians developed but true apostles also are trained for every condition of life and are enkindled with the fire of the heart of Christ. From this school they will go forth as did the Apostles from the Upper Room of Jerusalem, strong in faith, endowed with an invincible steadfastness in persecution, burning with zeal, interested solely in spreading everywhere the Kingdom of Christ.

144. Certainly there is the greatest need now of such valiant soldiers of Christ who will work with all their strength to keep the human family safe from the dire ruin into which it would be plunged were the teachings of the Gospel to be flouted, and that order of things permitted to prevail which tramples underfoot no less the laws of nature than those of God. The Church of Christ, built upon an unshakable rock, has nothing to fear for herself, as she knows for a certainty that the gates of hell shall never prevail against her. [79] Rather, she knows full well, through the experience of many centuries, that she is wont to come forth from the most violent storms stronger than ever and adorned with new triumphs. Yet her maternal heart cannot

but be moved by the countless evils with which so many thousands would be afflicted during storms of this kind, and above all by the consequent enormous injury to spiritual life which would work eternal ruin to so many souls redeemed by the Blood of Jesus Christ.

145. To ward off such great evils from human society nothing, therefore, is to be left untried; to this end may all our labors turn, to this all our energies, to this our fervent and unremitting prayers to God! For with the assistance of Divine Grace the fate of the human family rests in our hands.

146. Venerable Brethren and Beloved Sons, let us not permit the children of this world to appear wiser in their generation than we who by the Divine Goodness are the children of the light.[80] We find them, indeed, selecting and training with the greatest shrewdness alert and resolute devotees who spread their errors ever wider day by day through all classes of men and in every part of the world. And whenever they undertake to attack the Church of Christ more violently, We see them put aside their internal quarrels, assembling in fully harmony in a single battle line with a completely united effort, and work to achieve their common purpose.

147. Surely there is not one that does not know how many and how great are the works that the tireless zeal of Catholics is striving everywhere to carry out, both for social and economic welfare as well as in the fields of education and religion. But this admirable and unremitting activity not infrequently shows less effectiveness because of the dispersion of its energies in too many different directions. Therefore, let all men of good will stand united, all who under the Shepherds of the Church wish to fight this good and peaceful battle of Christ; and under the leadership and teaching guidance of the Church let all strive according to the talent, powers, and position of each to contribute something to the Christian reconstruction of human society which Leo XIII inaugurated through his immortal Encyclical, *On the Condition of Workers*, seeking not themselves and their own interests, but those of Jesus Christ,[81] not trying to press at all costs their own counsels, but ready to sacrifice them, however excellent, if the greater common good should seem to require it, so that in all and above all Christ may reign, Christ may command to Whom be “honor and glory and dominion forever and ever.”[82]

148. That this may happily come to pass, to all of you, Venerable Brethren and Beloved Children, who are members of the vast Catholic family entrusted to Us, but with the especial affection of Our heart to workers and to all others engaged in manual occupations, committed to us more urgently by Divine Providence, and to Christian employers and managements, with paternal love We impart the Apostolic Benediction.

149. Given at Rome, at Saint Peter’s, the fifteenth day of May, in the year 1931, the tenth year of Our Pontificate.

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38. *Encyclical, On the Condition of Workers*, 51.

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42. Cf. *II Thess. 3:8-10*.

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46. Cf. *Encyclical, Casti Connubii*, Dec. 31, 1930.

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48. Cf. *Encyclical, On the Condition of Workers*, 31. Art. 2.

49. *St. Thomas, Contra Gentiles, III, 71*; cf. *Summa theologica*,

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Quas Primas. Introducing the Feast of Christ the King. Pope Pius XI – 1925

ON THE FEAST OF CHRIST THE KING

To Our Venerable Brethren the Patriarchs, Primate, Archbishops, Bishops, and other Ordinaries in Peace and Communion with the Apostolic See.

Venerable Brethren, Greeting and the Apostolic Benediction.

In the first Encyclical Letter which We addressed at the beginning of Our Pontificate to the Bishops of the universal Church, We referred to the chief causes of the difficulties under which mankind was laboring. And We remember saying that these manifold evils in the world were due to the fact that the majority of men had thrust Jesus Christ and his holy law out of their lives; that these had no place either in private affairs or in politics: and we said further, that as long as individuals and states refused to submit to the rule of our Savior, there would be no really hopeful prospect of a lasting peace among nations. Men must look for the peace of Christ in the Kingdom of Christ; and that We promised to do as far as lay in Our power. In the Kingdom of Christ, that is, it seemed to Us that peace could not be more effectually restored nor fixed upon a firmer basis than through the restoration of the Empire of Our Lord. We were led in the meantime to indulge the hope of a brighter future at the sight of a more widespread and keener interest evinced in Christ and his Church, the one Source of Salvation, a sign that men who had formerly spurned the rule of our Redeemer and had exiled themselves from his kingdom were preparing, and even hastening, to return to the duty of obedience.

2. The many notable and memorable events which have occurred during this Holy Year have given great honor and glory to Our Lord and King, the Founder of the Church.

3. At the Missionary Exhibition men have been deeply impressed in seeing the increasing zeal of the Church for the spread of the kingdom of her Spouse to the most far distant regions of the earth. They have seen how many countries have been won to the Catholic name through the unremitting labor and self-sacrifice of missionaries, and the vastness of the regions which have yet to be subjected to the sweet and saving yoke of our King. All those who in the course of the Holy Year have thronged to this city under the leadership of their Bishops or priests had but one aim — namely, to expiate their sins — and at the tombs of the Apostles and in Our Presence to promise loyalty to the rule of Christ.

4. A still further light of glory was shed upon his kingdom, when after due proof of their heroic virtue, We raised to the honors of the altar six confessors and virgins. It was a great joy, a great consolation, that filled Our heart when in the majestic basilica of St. Peter Our decree was acclaimed by an immense multitude with the hymn of thanksgiving, *Tu Rex gloriae Christe*. We saw men and nations cut off from God, stirring up strife and discord and hurrying along the road to ruin and death, while the Church of God carries on her work of providing food for the spiritual life of men, nurturing and fostering

generation after generation of men and women dedicated to Christ, faithful and subject to him in his earthly kingdom, called by him to eternal bliss in the kingdom of heaven.

5. Moreover, since this jubilee Year marks the sixteenth centenary of the Council of Nicaea, We commanded that event to be celebrated, and We have done so in the Vatican basilica. There is a special reason for this in that the Nicene Synod defined and proposed for Catholic belief the dogma of the Consubstantiality of the Onlybegotten with the Father, and added to the Creed the words “of whose kingdom there shall be no end,” thereby affirming the kingly dignity of Christ.

6. Since this Holy Year therefore has provided more than one opportunity to enhance the glory of the kingdom of Christ, we deem it in keeping with our Apostolic office to accede to the desire of many of the Cardinals, Bishops, and faithful, made known to Us both individually and collectively, by closing this Holy Year with the insertion into the Sacred Liturgy of a special feast of the Kingship of Our Lord Jesus Christ. This matter is so dear to Our heart, Venerable Brethren, that I would wish to address to you a few words concerning it. It will be for you later to explain in a manner suited to the understanding of the faithful what We are about to say concerning the Kingship of Christ, so that the annual feast which We shall decree may be attended with much fruit and produce beneficial results in the future.

7. It has long been a common custom to give to Christ the metaphorical title of “King,” because of the high degree of perfection whereby he excels all creatures. So he is said to reign “in the hearts of men,” both by reason of the keenness of his intellect and the extent of his knowledge, and also because he is very truth, and it is from him that truth must be obediently received by all mankind. He reigns, too, in the wills of men, for in him the human will was perfectly and entirely obedient to the Holy Will of God, and further by his grace and inspiration he so subjects our free-will as to incite us to the most noble endeavors. He is King of hearts, too, by reason of his “charity which exceedeth all knowledge.” And his mercy and kindness[1] which draw all men to him, for never has it been known, nor will it ever be, that man be loved so much and so universally as Jesus Christ. But if we ponder this matter more deeply, we cannot but see that the title and the power of King belongs to Christ as man in the strict and proper sense too. For it is only as man that he may be said to have received from the Father “power and glory and a kingdom,”[2] since the Word of God, as consubstantial with the Father, has all things in common with him, and therefore has necessarily supreme and absolute dominion over all things created.

8. Do we not read throughout the Scriptures that Christ is the King? He it is that shall come out of Jacob to rule,[3] who has been set by the Father as king over Sion, his holy mount, and shall have the Gentiles for his inheritance, and the utmost parts of the earth for his possession.[4] In the nuptial hymn, where the future King of Israel is hailed as a most rich and powerful monarch, we read: “Thy throne, O God, is for ever and ever; the scepter of thy kingdom is a scepter of righteousness.”[5] There are many similar passages, but there is one in which Christ is even more clearly indicated. Here it is foretold that his kingdom will have no limits, and will be enriched with justice and peace: “in his days shall justice spring up, and abundance of peace... And he shall rule from sea to sea, and from the river unto the ends of the earth.”[6]

9. The testimony of the Prophets is even more abundant. That of Isaias is well known: “For a child is born to us and a son is given to us, and the government is upon his shoulder, and his name shall be called Wonderful, Counselor, God the mighty, the Father of the world to come, the Prince of Peace. His empire shall be multiplied, and there shall be no end of peace. He shall sit upon the throne of David and upon his kingdom; to establish it and strengthen it with judgment and with justice, from henceforth and for ever.”[7] With Isaias the other Prophets are in agreement. So Jeremias foretells the “just seed” that shall rest from the house of David — the Son of David that shall reign as king, “and shall be wise, and shall execute judgment and justice in the earth.”[8] So, too, Daniel, who announces the kingdom that the God of heaven shall found, “that shall never be destroyed, and shall stand for ever.”[9] And again he says: “I beheld, therefore, in the vision of the night, and, lo! one like the son of man came with the clouds of heaven. And he came even to the Ancient of days: and they presented him before him. And he gave him power and glory and a kingdom: and all peoples, tribes, and tongues shall serve him. His power is an everlasting power that shall not be taken away, and his kingdom shall not be destroyed.”[10] The prophecy of Zachary concerning the merciful King “riding upon an ass and upon a colt the foal of an ass” entering Jerusalem as “the just and savior,” amid the acclamations of the multitude,[11] was recognized as fulfilled by the holy evangelists themselves.

10. This same doctrine of the Kingship of Christ which we have found in the Old Testament is even more clearly taught and confirmed in the New. The Archangel, announcing to the Virgin that she should bear a Son, says that “the Lord God shall give unto him the throne of David his father, and he shall reign in the house of Jacob for ever; and of his kingdom there shall be no end.”[12]

11. Moreover, Christ himself speaks of his own kingly authority: in his last discourse, speaking of the rewards and punishments that will be the eternal lot of the just and the damned; in his reply to the Roman magistrate, who asked him publicly whether he were a king or not; after his resurrection, when giving to his Apostles the mission of teaching and baptizing all nations, he took the opportunity to call himself king,[13] confirming the title publicly,[14] and solemnly proclaimed that all power was given him in heaven and on earth.[15] These words can only be taken to indicate the greatness of his power, the infinite extent of his kingdom. What wonder, then, that he whom St. John calls the “prince of the kings of the earth”[16] appears in the Apostle’s vision of the future as he who “hath on his garment and on his thigh written ‘King of kings and Lord of lords!’.”[17] It is Christ whom the Father “hath appointed heir of all things”:[18] “for he must reign until at the end of the world he hath put all his enemies under the feet of God and the Father.”[19]

12. It was surely right, then, in view of the common teaching of the sacred books, that the Catholic Church, which is the kingdom of Christ on earth, destined to be spread among all men and all nations, should with every token of veneration salute her Author and Founder in her annual liturgy as King and Lord, and as King of Kings. And, in fact, she used these titles, giving expression with wonderful variety of language to one and the same concept, both in ancient psalmody and in the Sacramentaries. She uses them daily now in the prayers publicly offered to God, and in offering the Immaculate Victim. The perfect harmony of the Eastern liturgies with our own in this continual praise of Christ the King shows once more the truth of the axiom: *Legem credendi lex statuit supplicandi*. The rule of faith is indicated by the law of our worship.

13. The foundation of this power and dignity of Our Lord is rightly indicated by Cyril of Alexandria. “Christ,” he says, “has dominion over all creatures, a dominion not seized by violence nor usurped, but his by essence and by nature.”[20] His kingship is founded upon the ineffable hypostatic union. From this it follows not only that Christ is to be adored by angels and men, but that to him as man angels and men are subject, and must recognize his empire; by reason of the hypostatic union Christ has power over all creatures. But a thought that must give us even greater joy and consolation is this; that Christ is our King by acquired, as well as by natural right, for he is our Redeemer. Would that they who forget what they have cost their Savior might recall the words: “You were not redeemed with corruptible things, but with the precious blood of Christ, as of a lamb unspotted and undefiled.”[21] We are no longer our own property, for Christ has purchased us “with a great price”:[22] our very bodies are the “members of Christ.”[23]

14. Let Us explain briefly the nature and meaning of this lordship of Christ. It consists, We need scarcely say, in a threefold power which is essential to lordship. This is sufficiently clear from the scriptural testimony already adduced concerning the universal dominion of our Redeemer, and moreover it is a dogma of faith that Jesus Christ was given to man, not only as our Redeemer, but also as a law-giver, to whom obedience is due.[24] Not only do the gospels tell us that he made laws, but they present him to us in the act of making them. Those who keep them show their love for their Divine Master, and he promises that they shall remain in his love.[25] He claimed judicial power as received from his Father, when the Jews accused him of breaking the Sabbath by the miraculous cure of a sick man. “For neither doth the Father judge any man; but hath given all judgment to the Son.”[26] In this power is included the right of rewarding and punishing all men living, for this right is inseparable from that of judging. Executive power, too, belongs to Christ, for all must obey his commands; none may escape them, nor the sanctions he has imposed.

15. This kingdom is spiritual and is concerned with spiritual things. That this is so the above quotations from Scripture amply prove, and Christ by his own action confirms it. On many occasions, when the Jews and even the Apostles wrongly supposed that the Messiah would restore the liberties and the kingdom of Israel, he repelled and denied such a suggestion. When the populace thronged around him in admiration and would have acclaimed him King, he shrank from the honor and sought safety in flight. Before the Roman magistrate he declared that his kingdom was not of this world. The gospels present this kingdom as one which men prepare to enter by penance, and cannot actually enter except by faith and by baptism,

which, though an external rite, signifies and produces an interior regeneration. This kingdom is opposed to none other than to that of Satan and to the power of darkness. It demands of its subjects a spirit of detachment from riches and earthly things, and a spirit of gentleness. They must hunger and thirst after justice, and more than this, they must deny themselves and carry the cross.

16. Christ as our Redeemer purchased the Church at the price of his own blood; as priest he offered himself, and continues to offer himself as a victim for our sins. Is it not evident, then, that his kingly dignity partakes in a manner of both these offices?

17. It would be a grave error, on the other hand, to say that Christ has no authority whatever in civil affairs, since, by virtue of the absolute empire over all creatures committed to him by the Father, all things are in his power. Nevertheless, during his life on earth he refrained from the exercise of such authority, and although he himself disdained to possess or to care for earthly goods, he did not, nor does he today, interfere with those who possess them. *Non eripit mortalia qui regna dat caelestia.*[27]

18. Thus the empire of our Redeemer embraces all men. To use the words of Our immortal predecessor, Pope Leo XIII: “His empire includes not only Catholic nations, not only baptized persons who, though of right belonging to the Church, have been led astray by error, or have been cut off from her by schism, but also all those who are outside the Christian faith; so that truly the whole of mankind is subject to the power of Jesus Christ.”[28] Nor is there any difference in this matter between the individual and the family or the State; for all men, whether collectively or individually, are under the dominion of Christ. In him is the salvation of the individual, in him is the salvation of society. “Neither is there salvation in any other, for there is no other name under heaven given to men whereby we must be saved.”[29] He is the author of happiness and true prosperity for every man and for every nation. “For a nation is happy when its citizens are happy. What else is a nation but a number of men living in concord?”[30] If, therefore, the rulers of nations wish to preserve their authority, to promote and increase the prosperity of their countries, they will not neglect the public duty of reverence and obedience to the rule of Christ. What We said at the beginning of Our Pontificate concerning the decline of public authority, and the lack of respect for the same, is equally true at the present day. “With God and Jesus Christ,” we said, “excluded from political life, with authority derived not from God but from man, the very basis of that authority has been taken away, because the chief reason of the distinction between ruler and subject has been eliminated. The result is that human society is tottering to its fall, because it has no longer a secure and solid foundation.”[31]

19. When once men recognize, both in private and in public life, that Christ is King, society will at last receive the great blessings of real liberty, well-ordered discipline, peace and harmony. Our Lord’s regal office invests the human authority of princes and rulers with a religious significance; it ennobles the citizen’s duty of obedience. It is for this reason that St. Paul, while bidding wives revere Christ in their husbands, and slaves respect Christ in their masters, warns them to give obedience to them not as men, but as the vicegerents of Christ; for it is not meet that men redeemed by Christ should serve their fellow-men. “You are bought with a price; be not made the bond-slaves of men.”[32] If princes and magistrates duly elected are filled with the persuasion that they rule, not by their own right, but by the mandate and in the place of the Divine King, they will exercise their authority piously and wisely, and they will make laws and administer them, having in view the common good and also the human dignity of their subjects. The result will be a stable peace and tranquillity, for there will be no longer any cause of discontent. Men will see in their king or in their rulers men like themselves, perhaps unworthy or open to criticism, but they will not on that account refuse obedience if they see reflected in them the authority of Christ God and Man. Peace and harmony, too, will result; for with the spread and the universal extent of the kingdom of Christ men will become more and more conscious of the link that binds them together, and thus many conflicts will be either prevented entirely or at least their bitterness will be diminished.

20. If the kingdom of Christ, then, receives, as it should, all nations under its way, there seems no reason why we should despair of seeing that peace which the King of Peace came to bring on earth — he who came to reconcile all things, who came not to be ministered unto but to minister, who, though Lord of all, gave himself to us as a model of humility, and with his principal law united the precept of charity; who said also: “My yoke is sweet and my burden light.” Oh, what happiness

would be Ours if all men, individuals, families, and nations, would but let themselves be governed by Christ! “Then at length,” to use the words addressed by our predecessor, Pope Leo XIII, twenty-five years ago to the bishops of the Universal Church, “then at length will many evils be cured; then will the law regain its former authority; peace with all its blessings be restored. Men will sheathe their swords and lay down their arms when all freely acknowledge and obey the authority of Christ, and every tongue confesses that the Lord Jesus Christ is in the glory of God the Father.”[33]

21. That these blessings may be abundant and lasting in Christian society, it is necessary that the kingship of our Savior should be as widely as possible recognized and understood, and to the end nothing would serve better than the institution of a special feast in honor of the Kingship of Christ. For people are instructed in the truths of faith, and brought to appreciate the inner joys of religion far more effectually by the annual celebration of our sacred mysteries than by any official pronouncement of the teaching of the Church. Such pronouncements usually reach only a few and the more learned among the faithful; feasts reach them all; the former speak but once, the latter speak every year — in fact, forever. The church’s teaching affects the mind primarily; her feasts affect both mind and heart, and have a salutary effect upon the whole of man’s nature. Man is composed of body and soul, and he needs these external festivities so that the sacred rites, in all their beauty and variety, may stimulate him to drink more deeply of the fountain of God’s teaching, that he may make it a part of himself, and use it with profit for his spiritual life.

22. History, in fact, tells us that in the course of ages these festivals have been instituted one after another according as the needs or the advantage of the people of Christ seemed to demand: as when they needed strength to face a common danger, when they were attacked by insidious heresies, when they needed to be urged to the pious consideration of some mystery of faith or of some divine blessing. Thus in the earliest days of the Christian era, when the people of Christ were suffering cruel persecution, the cult of the martyrs was begun in order, says St. Augustine, “that the feasts of the martyrs might incite men to martyrdom.”[34] The liturgical honors paid to confessors, virgins and widows produced wonderful results in an increased zest for virtue, necessary even in times of peace. But more fruitful still were the feasts instituted in honor of the Blessed Virgin. As a result of these men grew not only in their devotion to the Mother of God as an ever-present advocate, but also in their love of her as a mother bequeathed to them by their Redeemer. Not least among the blessings which have resulted from the public and legitimate honor paid to the Blessed Virgin and the saints is the perfect and perpetual immunity of the Church from error and heresy. We may well admire in this the admirable wisdom of the Providence of God, who, ever bringing good out of evil, has from time to time suffered the faith and piety of men to grow weak, and allowed Catholic truth to be attacked by false doctrines, but always with the result that truth has afterwards shone out with greater splendor, and that men’s faith, aroused from its lethargy, has shown itself more vigorous than before.

23. The festivals that have been introduced into the liturgy in more recent years have had a similar origin, and have been attended with similar results. When reverence and devotion to the Blessed Sacrament had grown cold, the feast of Corpus Christi was instituted, so that by means of solemn processions and prayer of eight days’ duration, men might be brought once more to render public homage to Christ. So, too, the feast of the Sacred Heart of Jesus was instituted at a time when men were oppressed by the sad and gloomy severity of Jansenism, which had made their hearts grow cold, and shut them out from the love of God and the hope of salvation.

24. If We ordain that the whole Catholic world shall revere Christ as King, We shall minister to the need of the present day, and at the same time provide an excellent remedy for the plague which now infects society. We refer to the plague of anti-clericalism, its errors and impious activities. This evil spirit, as you are well aware, Venerable Brethren, has not come into being in one day; it has long lurked beneath the surface. The empire of Christ over all nations was rejected. The right which the Church has from Christ himself, to teach mankind, to make laws, to govern peoples in all that pertains to their eternal salvation, that right was denied. Then gradually the religion of Christ came to be likened to false religions and to be placed ignominiously on the same level with them. It was then put under the power of the state and tolerated more or less at the whim of princes and rulers. Some men went even further, and wished to set up in the place of God’s religion a natural religion consisting in some instinctive affection of the heart. There were even some nations who thought they could dispense with God, and that their religion should consist in impiety and the neglect of God. The rebellion of individuals and states against the authority of Christ has produced deplorable consequences. We lamented these in the Encyclical *Ubi arcano*; we

lament them today: the seeds of discord sown far and wide; those bitter enmities and rivalries between nations, which still hinder so much the cause of peace; that insatiable greed which is so often hidden under a pretense of public spirit and patriotism, and gives rise to so many private quarrels; a blind and immoderate selfishness, making men seek nothing but their own comfort and advantage, and measure everything by these; no peace in the home, because men have forgotten or neglect their duty; the unity and stability of the family undermined; society in a word, shaken to its foundations and on the way to ruin. We firmly hope, however, that the feast of the Kingship of Christ, which in future will be yearly observed, may hasten the return of society to our loving Savior. It would be the duty of Catholics to do all they can to bring about this happy result. Many of these, however, have neither the station in society nor the authority which should belong to those who bear the torch of truth. This state of things may perhaps be attributed to a certain slowness and timidity in good people, who are reluctant to engage in conflict or oppose but a weak resistance; thus the enemies of the Church become bolder in their attacks. But if the faithful were generally to understand that it behooves them ever to fight courageously under the banner of Christ their King, then, fired with apostolic zeal, they would strive to win over to their Lord those hearts that are bitter and estranged from him, and would valiantly defend his rights.

25. Moreover, the annual and universal celebration of the feast of the Kingship of Christ will draw attention to the evils which anticlericalism has brought upon society in drawing men away from Christ, and will also do much to remedy them. While nations insult the beloved name of our Redeemer by suppressing all mention of it in their conferences and parliaments, we must all the more loudly proclaim his kingly dignity and power, all the more universally affirm his rights.

26. The way has been happily and providentially prepared for the celebration of this feast ever since the end of the last century. It is well known that this cult has been the subject of learned disquisitions in many books published in every part of the world, written in many different languages. The kingship and empire of Christ have been recognized in the pious custom, practiced by many families, of dedicating themselves to the Sacred Heart of Jesus; not only families have performed this act of dedication, but nations, too, and kingdoms. In fact, the whole of the human race was at the instance of Pope Leo XIII, in the Holy Year 1900, consecrated to the Divine Heart. It should be remarked also that much has been done for the recognition of Christ's authority over society by the frequent Eucharistic Congresses which are held in our age. These give an opportunity to the people of each diocese, district or nation, and to the whole world of coming together to venerate and adore Christ the King hidden under the Sacramental species. Thus by sermons preached at meetings and in churches, by public adoration of the Blessed Sacrament exposed and by solemn processions, men unite in paying homage to Christ, whom God has given them for their King. It is by a divine inspiration that the people of Christ bring forth Jesus from his silent hiding-place in the church, and carry him in triumph through the streets of the city, so that he whom men refused to receive when he came unto his own, may now receive in full his kingly rights.

27. For the fulfillment of the plan of which We have spoken, the Holy Year, which is now speeding to its close, offers the best possible opportunity. For during this year the God of mercy has raised the minds and hearts of the faithful to the consideration of heavenly blessings which are above all understanding, has either restored them once more to his grace, or inciting them anew to strive for higher gifts, has set their feet more firmly in the path of righteousness. Whether, therefore, We consider the many prayers that have been addressed to Us, or look to the events of the Jubilee Year, just past, We have every reason to think that the desired moment has at length arrived for enjoining that Christ be venerated by a special feast as King of all mankind. In this year, as We said at the beginning of this Letter, the Divine King, truly wonderful in all his works, has been gloriously magnified, for another company of his soldiers has been added to the list of saints. In this year men have looked upon strange things and strange labors, from which they have understood and admired the victories won by missionaries in the work of spreading his kingdom. In this year, by solemnly celebrating the centenary of the Council of Nicaea. We have commemorated the definition of the divinity of the word Incarnate, the foundation of Christ's empire over all men.

28. Therefore by Our Apostolic Authority We institute the Feast of the Kingship of Our Lord Jesus Christ to be observed yearly throughout the whole world on the last Sunday of the month of October — the Sunday, that is, which immediately precedes the Feast of All Saints. We further ordain that the dedication of mankind to the Sacred Heart of Jesus, which Our predecessor of saintly memory, Pope Pius X, commanded to be renewed yearly, be made annually on that day. This year,

however, We desire that it be observed on the thirty-first day of the month on which day We Ourselves shall celebrate pontifically in honor of the kingship of Christ, and shall command that the same dedication be performed in Our presence. It seems to Us that We cannot in a more fitting manner close this Holy Year, nor better signify Our gratitude and that of the whole of the Catholic world to Christ the immortal King of ages, for the blessings showered upon Us, upon the Church, and upon the Catholic world during this holy period.

29. It is not necessary, Venerable Brethren, that We should explain to you at any length why We have decreed that this feast of the Kingship of Christ should be observed in addition to those other feasts in which his kingly dignity is already signified and celebrated. It will suffice to remark that although in all the feasts of our Lord the material object of worship is Christ, nevertheless their formal object is something quite distinct from his royal title and dignity. We have commanded its observance on a Sunday in order that not only the clergy may perform their duty by saying Mass and reciting the Office, but that the laity too, free from their daily tasks, may in a spirit of holy joy give ample testimony of their obedience and subjection to Christ. The last Sunday of October seemed the most convenient of all for this purpose, because it is at the end of the liturgical year, and thus the feast of the Kingship of Christ sets the crowning glory upon the mysteries of the life of Christ already commemorated during the year, and, before celebrating the triumph of all the Saints, we proclaim and extol the glory of him who triumphs in all the Saints and in all the Elect. Make it your duty and your task, Venerable Brethren, to see that sermons are preached to the people in every parish to teach them the meaning and the importance of this feast, that they may so order their lives as to be worthy of faithful and obedient subjects of the Divine King.

30. We would now, Venerable Brethren, in closing this letter, briefly enumerate the blessings which We hope and pray may accrue to the Church, to society, and to each one of the faithful, as a result of the public veneration of the Kingship of Christ.

31. When we pay honor to the princely dignity of Christ, men will doubtless be reminded that the Church, founded by Christ as a perfect society, has a natural and inalienable right to perfect freedom and immunity from the power of the state; and that in fulfilling the task committed to her by God of teaching, ruling, and guiding to eternal bliss those who belong to the kingdom of Christ, she cannot be subject to any external power. The State is bound to extend similar freedom to the orders and communities of religious of either sex, who give most valuable help to the Bishops of the Church by laboring for the extension and the establishment of the kingdom of Christ. By their sacred vows they fight against the threefold concupiscence of the world; by making profession of a more perfect life they render the holiness which her divine Founder willed should be a mark and characteristic of his Church more striking and more conspicuous in the eyes of all.

32. Nations will be reminded by the annual celebration of this feast that not only private individuals but also rulers and princes are bound to give public honor and obedience to Christ. It will call to their minds the thought of the last judgment, wherein Christ, who has been cast out of public life, despised, neglected and ignored, will most severely avenge these insults; for his kingly dignity demands that the State should take account of the commandments of God and of Christian principles, both in making laws and in administering justice, and also in providing for the young a sound moral education.

33. The faithful, moreover, by meditating upon these truths, will gain much strength and courage, enabling them to form their lives after the true Christian ideal. If to Christ our Lord is given all power in heaven and on earth; if all men, purchased by his precious blood, are by a new right subjected to his dominion; if this power embraces all men, it must be clear that not one of our faculties is exempt from his empire. He must reign in our minds, which should assent with perfect submission and firm belief to revealed truths and to the doctrines of Christ. He must reign in our wills, which should obey the laws and precepts of God. He must reign in our hearts, which should spurn natural desires and love God above all things, and cleave to him alone. He must reign in our bodies and in our members, which should serve as instruments for the interior sanctification of our souls, or to use the words of the Apostle Paul, as instruments of justice unto God.[35] If all these truths are presented to the faithful for their consideration, they will prove a powerful incentive to perfection. It is Our fervent desire, Venerable Brethren, that those who are without the fold may seek after and accept the sweet yoke of Christ, and that we, who by the mercy of God are of the household of the faith, may bear that yoke, not as a burden but with joy, with love, with devotion; that having lived our lives in accordance with the laws of God's kingdom, we may receive full measure of

good fruit, and counted by Christ good and faithful servants, we may be rendered partakers of eternal bliss and glory with him in his heavenly kingdom.

34. Let this letter, Venerable Brethren, be a token to you of Our fatherly love as the Feast of the Nativity of Our Lord Jesus Christ draws near; and receive the Apostolic Benediction as a pledge of divine blessings, which with loving heart, We impart to you, Venerable Brethren, to your clergy, and to your people.

Given at St. Peter's Rome, on the eleventh day of the month of December, in the Holy Year 1925, the fourth of Our Pontificate.

REFERENCES:

1. *Eph. iii, 19.*
 2. *Dan. vii, 13-14.*
 3. *Num. xxiv, 19.*
 4. *Ps. ii.*
 5. *Ps. xlv.*
 6. *Ps. lxxi.*
 7. *Isa. ix, 6-7.*
 8. *Jer. xxiii, 5.*
 9. *Dan. ii, 44.*
 10. *Dan. vii, 13-14.*
 11. *Zach. ix, 9.*
 12. *Luc. i, 32-33.*
 13. *Matt. xxv, 31-40.*
 14. *Joan. xviii, 37.*
 15. *Matt. xxviii, 18.*
 16. *Apoc. 1, 5.*
 17. *Apoc. xix, 16.*
 18. *Heb. 1, 2.*
 19. *Cf. 1 Cor. xv, 25.*
 20. *In huc. x.*
 21. *1 Pet. i, 18-19.*
 22. *1 Cor. vi, 20.*
 23. *1 Cor. vi, 15.*
 24. *Conc. Trid. Sess. VI, can. 21.*
 25. *Joan. xiv, 15; xv, 10.*
 26. *Joan. v, 22.*
 27. *Hymn for the Epiphany.*
 28. *Enc. Annum Sacrum, May 25, 1899.*
 29. *Acts iv, 12.*
 30. *S. Aug. Ep. ad Macedonium, c. iii.*
 31. *Enc. Ubi Arcano.*
 32. *1 Cor. vii, 23.*
 33. *Enc. Annum Sanctum, May 25, 1899.*
 34. *Sermo 47 de Sanctis.*
 35. *Rom. vi, 13.*
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Quinquagesimo Ante. On his Sacred Jubilee. Pope Pius XI - 1929

To the Patriarchs, Primate, Archbishops, Bishops, and other Local Ordinaries in Peace and Communion with the Apostolic See, and to all Our Beloved Children, Faithful of Christ in the Catholic World.

Venerable Brethren and Beloved Children, Health and the Apostolic Benediction.

Fifty years ago, in the fulness of youth, We received the priesthood in that Lateran Church which is the Mother and Chief of all churches. The memory of that day still lives with Us, and at this time especially brings Us the greatest happiness. At that time no one, least of all Ourselves, could have suspected that the secret providence of God would so raise Our lowliness as to make that very church Our cathedral in the Roman Pontificate.

2. In this change We recognize and humbly marvel at the supreme condescension towards Us of Jesus Christ, the Prince of Pastors. We shall never be able sufficiently to proclaim the favors which He has allowed His unworthy Vicar to enjoy in the course of this Pontificate. The less shall We be able to do so, now that He has added to His other bounties a fiftieth year overflowing with consolation and happiness to Us and all. Desirous to bring down on the labors of the Church in this year the mercy of God; anxious that this year should not pass without its fruits, that the Faithful might be called to better and holier ways of life, and that all human society might come to value more the goods of the spirit-desirous of all this, at the very beginning of this year We established it as an extraordinary Holy Year or Year of Jubilee.

3. Today We can say that by God's grace the hopes We placed in this great communion of prayers were not deluded, but were most fully satisfied. When We think of the many proofs of piety and filial gratitude, of the happenings that have come about in the course of this single year, We can rightly say that our blessed God, from whom we derive "every best thing and every perfect gift," has willed this brief period to appear as a special manifestation of His providence. We take pleasure therefore today in casting, as it were, the balance of these twelve months and in recalling in detail the great benefits granted by God to His Christian people. Accordingly we invite you, Venerable Brethren and beloved children, to join us in thanking the Almighty, who moves the minds of mortals strongly and sweetly and directs time and events to the accomplishment of His own ends.

Settlement of Roman Question

4. Let Us begin with those things that seem more important because they have closer relation to the Holy See and to the government of the Church entrusted by Providence to the Supreme Pontiff. It seems especially opportune in this connection to recall some passages of Our first Encyclical, "Ubi Arcana." In this letter We made the following complaint: "It is scarcely necessary to say with how much pain and grief We see Italy outside this friendly harmony of so many States. For Italy is Our own country, the country in which the overruling hand of God placed and fixed the See of His Vicar on earth. He placed it here in Rome, which had been the capital of that marvelous, yet limited empire, thus making it capital of the entire world. For thus it became the seat of a sovereignty that surpasses all national and political boundaries, that embraces all men and all peoples, like the sovereignty of Christ Himself, whom it represents and whose office it fills. The origin and character of this sovereignty, no less than the inviolable rights of conscience of millions of the Faithful throughout the world, require that it should be, in fact and in appearance, independent and free from every human authority and law, even though it be a 'Law of Guarantees.'"

5. We thus renewed on Our part the protests which Our predecessors had made in turn after the occupation of the city, so as to protect and affirm the rights and dignity of the Holy See. Then, having proclaimed the impossibility of restoring peace without respecting the interests of justice, We added: "It is for God Almighty in His mercy to bring about the coming of that happy day, rich in so much good, whether for the restoration of the Kingdom of Christ, or for a juster regulation of the affairs of Italy and of the world. But it is the part of men of good will so to act that this day shall not dawn in vain."

6. Now this most happy day has indeed dawned, and it has come more quickly than was commonly hoped. For the many grave difficulties that stood in the way made almost everybody believe that it was still far off. This day, We say, arrived when the conventions between the Roman Pontiff and the King of Italy were arranged through the Ministers Plenipotentiary in the Lateran Palace, whence they took their name, and were ratified in the Vatican.

Character of the Settlement

7. Thus we have seen the end of that condition which the Holy See had suffered up to then.

It was a condition intolerable and unjust, for, in addition to the absolute denial of the necessity of civil sovereignty, its actual continuance was interrupted in such a way that the rightful independence of the Roman Pontiff was no longer apparent. This is not the place to discuss in detail the reasons We had for undertaking the grave enterprise, for conducting and completing the negotiations. More than once, indeed, and not obscurely-in fact, very clearly-We have made public the scope of Our plans and desires; what benefits We wished and hoped for during the time that We were uniting our fervent and persevering prayers to the Most High with the utmost efforts of Our soul in the solution of this difficult problem.

8. This much, however, We wish, though briefly, to indicate. Once the full sovereignty of the Roman Pontiff was assured, once his rights were recognized and solemnly sanctioned and the peace of Christ had been restored to Italy, on other points We showed our paternal benevolence and indulgence as far as duty permitted. Thus We gave proof, if there was need of such, that in claiming the sacred rights of the Apostolic See as We had done in the above-mentioned Encyclical, We had not been moved by the vain and selfish desire for an earthly kingdom, but had always entertained “thoughts of peace and not of affliction.”

9. Next, as regards the Concordat which at the same time We agreed to and ratified. As We expressly proclaimed at the time, We now reaffirm and proclaim that it is not to be considered as a sort of guarantee of the treaty by which the so-called Roman Question was ended, but that both Treaty and Concordat-on account of the identical fundamental principle from which they derive, form one indivisible and inseparable whole, so that either both hold good or both perish.

10. Therefore all the Catholics of the world, so desirous of the liberty of the Roman Pontiff, welcomed this memorable event with a universal hymn of praise to the Lord and with messages of congratulations to Ourselves. The joy of the Italians was especially great. Some, after the successful settlement of the ancient difference, laid aside their old prejudices against the Holy See, and reconciled their souls to God. Many others rejoiced because from now on no question could be made of their patriotism, as had been done in the past when the enemies of the Church would not believe in their love of country as long as they declared themselves devout children of the Roman Pontiff. And all Catholics, whether Italians or foreigners, realized that a new era and a new order were about to rise. For these conventions were concluded in the seventy-fifth year after the definition of the Immaculate Conception. They were signed on the exact day on which, a few years later, the Blessed Virgin appeared in the grotto at Lourdes. They seemed, therefore, to be taken under the special protection of the Mother of God. Having been, moreover, ratified on the Feast of the Sacred Heart of Jesus, they seemed to bear the countersign of His approval. And indeed, if all the points agreed upon are conscientiously and faithfully carried out-as there is reason to hope they will be-there is no doubt that the agreement will bring the best results to the Catholic cause, to Our Fatherland, and to all the human family.

Settlement of Other Questions

11. After having spoken more at large of this happy event on account of its unique importance, We think it fitting to add that by God’s providence We have also been able this year to settle and ratify other conventions and treaties which, while providing for the liberty of the Church, also confer no little benefit on the States themselves. Besides the convention contracted with the Republic of Portugal for establishing the confines and prerogatives of the Diocese of Meliapor, We also concluded a Concordat with Rumania, and another with Prussia. The result of these will be to avoid in the future every reason for conflict, and to bring the civil and religious authorities together in cooperation for the greater good of Christian people. Certainly in negotiating these Concordats many and grave difficulties were present. For it was a question of

determining by law the status of the Catholic Church among peoples mostly non-Catholic. Yet we gladly recognize that the public authorities of those nations cordially helped in overcoming these difficulties.

12. Arrived, then, at the end of the year and looking at the world around Us, We are greatly rejoiced to see that many nations have already, by public conventions, entered upon relations of friendship with the Holy See, or else are on the verge of making or renewing Concordats. It is true We are deeply saddened to think that in the vast regions of Eastern Europe a most terrible war is still being waged not only against the Christian religion but against all law, human and Divine. On the other hand, We are consoled that the horrible persecution of clergy and laity in Mexico seems now to have calmed down and to give place to hope that the wished-for peace is now not far away.

Eastern Church Draws Nearer

13. No less consolation and delight come from the fact that during this prosperous year the Eastern Church has demonstrated how close are its bonds with the Apostolic See. It has made this jubilee the occasion to give open and public testimony to its ardent love for the unity of the Church. In doing this, Our children of the Oriental Church have given Us a tribute of gratitude, inasmuch as We, like Our predecessors, have always entertained for the Oriental peoples great feelings of good will and tenderness. They have sent Us letters full of affection and veneration, and they have manifested in solemn and public fashion their joy and happiness.

14. The Patriarchs and Bishops of those churches have visited Us personally or through representatives, to bring out more clearly in the name of their flocks their love for the supreme Pastor of souls. In the past year the Armenian Bishops came to Rome to the Chair of St. Peter to discuss the remedies for the evils that afflict their nation. Following this example, the Ruthenian Bishops, who had never before been all together in Rome, chose a short time ago to hold their meeting near Our side, as though, by their choice of time and place, to show the fond attachment of the whole Ruthenian Church for the successor of the Prince of the Apostles. The result of their meetings was truly such as to satisfy Our hopes most fully. They discussed most important questions, submitting to Us, as was fitting, their deliberations: the course of studies for the young clergy, the establishment of junior seminaries, the development through a period of years of catechetical instructions for the people, the assistance in the codification of Oriental Canon Law, and the promotion among the Faithful of Catholic activities under Our direction. In all these things We recognize that they could not have arrived at decisions more valuable for their clergy and people.

15. The matters of which We have thus far treated may seem of greater importance and may draw more easily public attention and remark. Yet We think that the Church has profited no less by those works and institutions which the Lord has made it possible for Us to begin or complete this year. Such were the many parish houses erected to provide for a more becoming discharge of parochial duties; the International Colleges that the Servites and Minims have built for their young students and which have already opened and begun their scholastic courses; the colleges founded in Rome for the education of the clergy and which have been so numerous in this brief space of time that one should not have expected to see so many rise in a long period of years. Such were the new College of the Propaganda, the Lombard, Russian and Czechoslovak colleges, already finished and completely furnished. We must not omit the new site for the Ethiopian Seminary, which We had placed near the Vatican, nor the two which have laid their cornerstones, the Ruthenian and Brazilian, nor, finally, the new site for the Vatican Seminary of Rome which will shortly begin building.

Joy at Promise of More Priests

16. In regard to these numerous and increasing institutions which are so important for the salvation of the souls which our Divine Redeemer purchased with His blood, We have the greatest confidence that with the Divine help they will furnish many skilled levites for the evangelization of peoples. There is no doubt that these levites here in the center of the Catholic world will be brought up in the pure doctrine of Jesus Christ and will be trained in sacerdotal virtues. Going forth then as priests into their own countries, they will give strenuous effort to render yet more firm the bonds of union between their peoples and the Apostolic See; or, if their peoples are separated from the Roman Church, will recall them little by little to

the ancient unity; or, if they are still involved in “darkness and the shadow of death,” will try to bring them the light of the Gospel and to enlarge ever more the boundaries of the kingdom of Jesus Christ. Truly the hope of these precious results gives Us such comfort that We cannot sufficiently praise Him who has granted Us such consolation and who has permitted Us to accomplish these great contributions to the welfare of the Church.

17. We wish next, Venerable Brethren and beloved children, to recall with you other events that by the Divine will have rendered this year still further memorable. We say “by the Divine will,” since nothing happens by mere chance and all these things are regulated and ordained by God. It is in the nature of men that they should be more ready at certain periods of the year to pause in the recollection of past benefits granted by God to society, and that they should thence draw inspiration for persevering in their enterprises. So it has happened during these twelve months that the Faithful have seized every opportunity of this kind to express their gratitude and love to the Most High God and Father of all. And for Our part, in order to correspond as a father with this filial piety, We have been glad to take part in these solemnities and to render them more imposing by sending to them Our letters and Our legates.

Monte Cassino Fourteenth Centenary

18. Thus the Apostolic See could not but favor the famous family of the Father and Lawgiver St. Benedict, when it was preparing the celebration of the fourteenth centenary of the Archabbey of Monte Cassino, of that which was the “chief place of training in the monastic rule” and which has for so long deserved so well of the Holy See and of civilization generally. In saying and repeating this, We say something that is not only known by the learned, but which is familiar to the people, who have now formed a just concept of these merits. For it is the custom to repeat to the people, especially here in Italy, the maxim of the holy Patriarch, “Work and pray.” No one is ignorant of the fact that the monks of the Archabbey, and indeed the whole family of St. Benedict, promoted the fine arts; that they passed on to posterity the monuments of both Divine and human wisdom; that they sent preachers of the Gospel into distant regions. They did all this with such benefit to both the Faith and civilization that Our predecessor of happy memory, Pius X, wishing to express briefly and forcibly the just praise of Monte Cassino, could say with perfect truth that its annals are in great part the very history of the Church of Rome. There is thus no reason for surprise in the fact that on the occasion of the centenary such a multitude of travelers from every quarter rivaled each other in the desire to visit that holy mountain and to venerate the memory of the saintly father, Benedict, and to purify their souls with penance.

Sweden’s Great Celebration

19. Somewhat less distant in history is the event commemorated at Stockholm, the capital of Sweden, with a splendor unusual for a place where there is such a small number of Catholics. It was the celebration of the coming of St. Ansgar, who landed in Sweden eleven hundred years ago, after his unwearying zeal had already evangelized Denmark.

20. A solemn triduum was celebrated. There were present representatives, so to speak, of fourteen nations, two Cardinals, some bishops and abbots of the Benedictine Order, and more than a thousand of the Faithful. Addresses were made on the work of St. Ansgar and his marvelous apostolate according to the latest research. The letters which We had sent with Our blessing were received with great applause. The participants were welcomed with great honors in the City Hall were Stockholm. Messages of homage and good wishes were sent to Us and to the King of Sweden.

21. This centenary will not appear of slight importance when We reflect that seventy years ago things were so bad for the Catholic religion in Sweden that conversion to the Catholic Church was still punished with exile and forfeiture of the right of inheritance. With reference to the same subject, it is worthy of note that recently in those countries a number of the most cultivated men and women have embraced Catholicism. This very year, too, in Iceland, which is subject to Denmark, the Cardinal Prefect of Propaganda had the happiness of dedicating the new Cathedral. In consequence, We number among the Divine benefits of the year the consoling hopes that have come to Us that, under the patronage of St. Ansgar, from this time on, a much more abundant harvest will be reaped by the Vicars Apostolic, the priest, the Religious of both sexes who give their heavy toil in that great portion of the vineyard of the Lord.

French and Czechoslovak Fetes

22. Inasmuch as We had sent as our representative to Monte Cassino a Cardinal to assist at the celebrations there, We also sent a Legate a latere from the Sacred College to France for the fifth centenary of the entry into Orleans of the holy virgin so beloved by her nation, Joan of Arc. Assuredly Our own presence in the person of Our Legate must have helped to make the celebration of that triumph more pleasing to the citizens and more helpful to Catholics.

23. We thought it also Our duty to take part through Our Apostolic Nuncio with the citizens of the Czechoslovak Republic in the second centenary of the canonization of St. John Nepomucene, and especially in the thousandth anniversary of the death of St. Wenceslas, the famous Duke of Bohemia and the Patron of the Republic, who was slain by his brother's hand. As We recently stated in Consistorial Allocution, it gave Us great happiness to learn that a part was taken in these celebrations not only by very great numbers of citizens and strangers, but also by representatives and high officials of the Government. How could we have failed to be happy at witnessing such a common enthusiasm! After the terrible war, public disturbances had brought great danger to Catholic unity and to Catholic activity. But this was succeeded by such peace and by such conditions of public life as, at the arrival of the feast, We had prayed God and St. Wenceslas to bring about and to maintain. Oh, that the issue may correspond to Our desires! There is no one who can fail to see how much cooperation between Church and State would contribute to the true prosperity of that nation.

Emancipation Centenary

24. Most wonderful to Us was the manner in which Our fiftieth anniversary was honored by Our most beloved children of England, Scotland and Ireland, second to none in their fervent loyalty to their Faith and in their ardent piety. With magnificent display and an almost incredible attendance of people from all parts of the world, they too commemorated a centennial. It was the completion of a century since Catholics, in other times persecuted and cruelly outraged, and later excluded from civil rights, had finally through public recognition gotten back their rights and the freedom to profess their own religion. It was a great pleasure to see how English, Scotch and Irish conducted their celebration in such a way as not to reproach anyone for past injustices, but rather in the desire to use their recovered liberty more and more for the more faithful observance and the wider spread of the law of Christ, more and more for the public welfare in proper deference to the civil power.

25. There was more than one reason which made Us wish to take a large part in this centenary. It is always fitting that the Vicar of Jesus Christ should be associated in the joy of his children. Much more is this the case here when We commemorate emancipation from those penalties which the ancestors of these Catholics so nobly and generously bore in defense of their Faith and of their union with the Holy See. For by God's will We had the good fortune to be able to increase the happiness of these Catholics by solemnities corresponding to their own. Not long ago, after a rigorous and canonical investigation, We placed on the rolls of the Blessed that brave band of men who fought in those countries in the long age of persecution; who fought, not all at the same time, but all in the same cause of Christ and His Church; who incurred their glorious martyrdom in the defense of Papal authority. So Our fiftieth year, which earlier had been honored by the beatification of the Armenian martyr, Cosmas of Carbo gnano, who shed his blood for Catholic unity, arrived at its close made brighter still by the awarding to these numerous victims of persecution the martyr's crown and the honors of our altars.

Other Beatifications

26. From this victory of the martyrs it becomes evident that the undying power and strength of the Holy Spirit runs, so to speak, through the Church's veins. But was it not evident also in the month of June when We proposed still other heroes of holiness to the veneration and imitation of the Faithful?

27. It is enough merely to recall what a multitude of citizens and strangers came with Us to the Vatican Basilica to venerate the newly beatified: Claude de la Colombiere, that illustrious Jesuit who was called a "faithful servant" by Christ Himself, whom Christ gave as counselor to Margaret Mary Alacoque, and to whom He entrusted the charge of propagating the devotion to His Sacred Heart among the Faithful; Teresa Margaret Redi, the Florentine Carmelite, a flower of youth and

innocence; Francis Mary of Camporosso, the Capuchin, practically a contemporary, who for forty years went about begging for his Order, who by the example of his unblemished life, by his counsels full of a heavenly prudence, by his appealing exhortations to holiness, made on all classes of the people an impression so like that of St. Francis that the Genoese loved and honored him in life and gratefully remembered him and venerated him after death.

28. Again, how can We describe the joy We felt when We beatified John Bosco and paid him public veneration in the Vatican Basilica. In the dawning years of Our Priesthood We had the happiness of listening to that great man's conversation. Remembering this, We could not but admire the mercy of God who is so wonderful in His saints, the mercy of God who raised up this man to oppose so long and so well the bitterness and sectarian spirit of those who were bent on the destruction of the Christian religion and on the degradation of the supreme authority of the Roman Pontiff through accusation and calumny. From his youth he had been in the custom of gathering young men of his own age for common prayer and for instruction in the elements of Christian doctrine. After he became a priest, he turned all this thought and care to the salvation of youth from the deceits and evils to which it is exposed. He drew the young to himself so as to hold them far from danger, instructed them in the law of the Gospel, and trained them in upright character. He associated with himself companions to spread this work, and was so successful as to add to the Church a new and numerous band of soldiers of Christ. He founded colleges and workshops at home and abroad to instruct the young in study and in the crafts. And finally he sent out a great number of missionaries to propagate among the infidels the Kingdom of Christ.

29. We thought of all this during that visit to St. Peter's. We reflected how the Lord is accustomed in times of adversity to come to the aid of His Church and to strengthen her in fitting ways. And it impressed Us as a special providence of the Author of all good that the first one to whom We gave the honors of the altar after the conclusion of the peace with Italy was John Bosco. For he was one who deplored greatly the violation of the rights of the Holy See, and who tried several times to reestablish those rights and to put an end to the sad difference by which Italy had been wrested from the paternal embrace of the Pope.

Great Throngs of Pilgrims

30. And now, Venerable Brethren and beloved children, We must speak of the extraordinary number of Catholics who came to Rome as pilgrims during the past year. Perhaps it is not right to call them pilgrims or strangers, since no one can be considered a stranger in the house of the father of all. In this We witnessed something most delightful to Us for many reasons. For did not this harmony between nations otherwise so different, so divided in character, feelings and customs, did not this harmony in their Faith and their veneration for the Chief Shepherd of souls argue clearly to the unity and universality which the Divine Founder gave as the peculiar characteristics of His Church? At certain periods of the year. not a day passed without its crowds of Faithful visiting Rome's famous temples, after coming here from the dioceses of Italy, from the other nations of Europe and even from the distant lands beyond the sea. Nor must We forget that the citizens of Rome, who are nearer the Pope, their Bishop, rivaled the strangers and pilgrims in their frequent processions to the basilicas for the gaining of the indulgences. On the first of December such a great number of them came to the Basilica of St. Peter's for the jubilee indulgence that We have probably never seen that great temple so crowded.

31. We very willingly granted audience to the great crowds who sought it, and we were made very happy by their presence. The several thousand men, and especially the young ones that came listened to Our Words with such attention, and with the display of so much affectionate eagerness and love for Us burst into shouts of applause, that We felt certain of having attained the end proposed in the promulgation of a new Holy Year.

32. As We noted at the beginning of this letter, We had no other end in view than to lay open the way for a betterment of private and public morals by arousing to greater fervor the faith and piety of Christian people. For, as Our predecessor Leo XIII said: "The more individuals increase in perfection, so much the more will honesty and virtue be evident in public morals and in social life."

Examples of Piety and Virtue

33. What splendid examples of piety and virtue did We not see this year! There was a sort of holy rivalry to attain the everlasting riches from that treasury entrusted to Us and which We opened with paternal generosity. It stood in contrast with the worldliness and desire for earthly riches displayed in the world around. All those who made the jubilee, especially those who might have availed themselves of it at home and who yet preferred the inconveniences and expense of the journey, all of these proclaimed by their actions that there are goods superior to the vain and passing values of the world, goods more worthy of an immortal soul, into whose pursuit therefore we must put a more intense desire.

34. To this consolation was added the further one that, from Our daily interviews with so many of Our children, We became certain how generously they are working nowadays to strengthen the kingdom of Christ in Catholic countries and to introduce it among peoples alien to our religion and our culture. Hence there was an increase this year in Catholic activity aimed at helping and sustaining the clerical apostolate. More abundant contributions were made to the missions. And here We must thank also those who took occasion of the Jubilee to offer a great supply of vases, ornaments and other things useful for the missions.

35. Finally, We repeat the desire We expressed in the beginning of this letter, Venerable Brethren and beloved children; that is, that you join with Us in thanking God for giving Us this long term of priestly years, for granting Us such mighty aid, and for giving Us such consolation, more particularly during this year. Then, after having attributed to God, as is just, this great accumulation of goodness, let us cordially thank also those whom He has used, in His Divine providence, as His instruments in these benefits that He has heaped upon Us: the heads of States who showed their respectful good will in Our regard by their magnificent gifts and by facilitating the visits of their subjects; the great Catholic family that gained the indulgence, whether in their own countries or at Rome, thereby giving splendid evidence of their faith and piety to Us and to the Faithful. These fruits of virtue shall not diminish nor weaken with the passing of time—such is Our prayer to the Divine Founder and Ruler of the human race. On the contrary, it is Our hope that, when party passions have been softened everywhere by Christian charity, and when public and private morals have been regulated by the principals of the Gospel, citizens will preserve unbroken such peace among themselves and with the civil authority, and will show themselves to everyone adorned with such great virtues, as to complete most happily their pilgrimage to their heavenly country.

Indulgence Period Extended

36. From various quarters, and many times in the past months, We have been asked to prolong a little this happy period of special spiritual advantages. It is a request that it is not customary to allow. But through Our anxiety for the common good, and through Our desire to show Our gratitude more fully, We are driven to consent. Therefore, by Our Apostolic authority, We extend to the end of the month of June of the year 1930, everything to the contrary notwithstanding, that same plenary remission to be gained under the same conditions as those cited in the Apostolic Constitution “*Auspicantibus Nobis*” of January 6, in which We appointed a second extraordinary Holy Year.

Meanwhile, in pledge of that peace which Jesus Christ at His birth brought down to men, and as evidence of Our fatherly benevolence, We impart to you with all Our heart, Venerable Brethren and beloved children, Our Apostolic Benediction.

Given at Rome at St. Peter’s the twenty-third day of December, 1929, the eighth of Our Pontificate.

Rerum Condicio. On The Approbation Of The Rule Of The Third Order Regular Of The Seraphic Father St. Francis. Pope Pius XI – 1927

[Translated from the Latin text found in the *Acta Apostolicæ Sedis*, An. XIX — Vol. XIX, n. 11: November 3, 1927]

PIUS, BISHOP

SERVANT OF THE SERVANTS OF GOD

FOR A PERPETUAL REMEMBRANCE

THE CONDITION OF THINGS, especially in Italy, was, at the close of the twelfth century and for a little while so serious, that, although society stood firm universally in the Christian Faith, exceedingly many men, nevertheless, distracted by cupidity for fleeting things and elated by the pride of life, rushed forth into every moral depravity [*morum pravitatem*]; and, with the charity of Christ already growing weak, they fostered hatreds at all times and impelled city-states to calamitous internal wars. Nothing therefore could be more wished at that time than that a singular man be raised up by God, who, distinguished by the praise of all virtues, both brought opportune remedies to these evils and called the peoples back to a Christian spirit. Now, indeed, no one is ignorant that the duty of emending the society of those times had been divinely committed to Francis of Assisi, who countering [*opponens*] unbridled vices with the study of Christian humility and poverty, strove to conjoin all in mutual charity. And so when very many disciples flowed together from all sides towards such a man, there grew up an indeed immense Franciscan Family, since from the members [*sodalibus*] of the three Orders which Francis himself established, then successively from those tertiaries who, desirous of a more perfect life, (and) observing [*agents*] a common life, were named *members of the Third Order Regular*. Therefore deservedly [*merito*] these also have celebrated the memory of the Seraphic Father throughout this year, in the seventh centenary [*septimo exeunte saeculo*] of his most holy death [*obiti*], not only with the holding of pious supplications and sacred solemnities in public, but also with more active resolutions of piety in a glad spirit [*animo*]. For indeed all know how diligently, from the beginning of their institute, the tertiaries regular contended to put on the holy spirit of Francis, and accustomed themselves to the same (spirit) in displaying [*traducere*] many works of religion and charity. Wherefore it happened that Our Predecessor Pope Leo X, after having promulgated [*data*] the Constitution *Inter cetera*, fully approved their Rule. But in fact, as it happens in human affairs, very many things indeed, with the passing of time [*decursu temporum*], which had been decreed by Pope Leo X, either entirely became obsolete [*prorsus obsolevere*] or did not agree entirely [*omnino*] with the certain prescriptions of the Code of canon law. For which reason it was necessary that that law of Leo X be accommodated to these Our times and likewise to the more recent decrees of the Church, so that the Tertiaries Regular, and the many other religious families of simple vows which, since they have put on the spirit of Francis in the establishment of the same and use the franciscan name, have Francis as (their) Father in a certain manner, seizing from this [*inde*] a new increment, may proceed with alacrity or even better [*maiore optime*] to merit it from the Christian and civil republic. And since the task [*munus*] of emending this kind of law, having been placed before the business of the Sacred Congregation of Religious, had resulted in [*confecisset*] (a law) more fully imbued and congruent with the law of the Church today, it submitted the same to be approved by Us *pro officio*; of which Law indeed are these chapters which are here reported:

THE RULE OF THE THIRD ORDER REGULAR OF THE SERAPHIC FATHER ST. FRANCIS

CHAPTER I

A Summary of the Religious Life

1. The form of life of the Brothers and Sisters of the Third Order Regular of St. Francis is this: to observe the Holy Gospel of Our Lord Jesus Christ, by living in obedience, chastity, and poverty.

2. The Brothers and Sisters, in imitation of (their) Seraphic Father, promise obedience and reverence to the Lord Pope and to the Roman Church. They are also bound to obey their own Superiors canonically instituted, in all things which respect the general and special end of their own Institute (from the Rules of the I and II Orders, ch. I).

CHAPTER II

On the Novitiate and Profession

3. The Brothers and Sisters to be received into this Third Order ought to be faithful Catholics, not suspect of heresy, firm in obedience to the Roman Church, not bound in matrimony, free [*expediti*] of debts, healthy in body, prompt in spirit, stained by no vulgar infamy, reconciled with their neighbors. And concerning all these things, before they are received, by him who has the faculty of receiving, they are to be diligently examined (Rule of the III Order, approved by Leo X, ch. I), after having observed the sacred canons and their own Constitutions.

4. The year of novitiate ought to have this goal [*propositum*] under the discipline of a Teacher, that the soul of the pupil [*alumni*] be formed [*informetur*] by the study of the Rule and Constitutions, by pious meditations and assiduous prayer, by thoroughly learning those things which pertain to the vows and virtues, by opportune exercises to extirpate the seeds of vices by the root, to pasture together [*compescendos*] the movements of the spirit, to acquire the virtues. Moreover lay members [*conversi*] are to be diligently instructed [*instituantur*] in Christian Doctrine, with a special conference [*collatione*] held for them at least once a week (can. 565 § 1 and 2).

5. With the time of probation complete, let those who are found suitable, be admitted to profession.

CHAPTER III

On Charity towards God and neighbor

6. Having removed the obstacles, which impede sanctity [*sanctimoniam*] through the three sacred vows, let the Brothers and Sisters strive together [*contendant*] to fulfill the Divine Law, which wholly [*tota*] depends upon charity towards God and neighbor. Charity is the form of all virtues and the chain of perfection. To mortify vices, to advance in grace, to pursue [*consequendam*] the sum of all virtues, (there is) nothing better, nothing more able to prevail [*validius*] than charity.

7. A great sign of and assistance for the love [*dilectionis*] of Christ est the frequent, nay daily approach [*accessus*] to the Most Holy Eucharist, which is at the same time both a sacred banquet [*convivium*] and the memorial of His Passion. Let the religious souls also take care to frequently visit and devoutly venerate the Lord Jesus, remaining with us under (this) wonderful mystery: for This is the greatest Sacrament in the Church and an unexhausted fountain of all goods.

8. However the proof of the love of God [*dilectionis in Deum*] is the exercise of charity towards (one's) neighbor; for that reason, in the true disciple of Christ charity shines out the most upon (one's) neighbor; let all speech be orderly [*ordinata*], useful and honest: so that charity abounds in work, it is necessary that it abound beforehand in the heart.

CHAPTER IV

On the Divine Office, prayer and fasting

9. Let the Brothers and Sisters, just as their own Constitutions provide [*ferunt*], worthily [*digne*], attentively and devoutly perform [*persolvant*] the Divine Office. Let the lay brothers [*conversi*] and lay sisters [*conversae*] say twelve *Paters* for Matins and Lauds, (and) for whatever other canonical hour five.

10. Moreover every [*quolibet*] day, unless legitimately impeded, they ought to hear Mass, and to take care to have a pious priest approved by the Ordinary of the place, to propound the word of God to them on certain days and to induce them to penance and to virtues (Rule of the III Order. op. cit., cap. IV).

11. They ought also every [*quolibet*] day to consider within themselves and (before) God, what they have done, said and thought, or to accomplish [*peragere*] an examination of conscience; to humbly seek pardon [*veniam*] concerning their own faults and to offer and commend (their) proposals of amendment to God.

12. Let all take care to nurture and foster daily by means of frequent meditation on the Passion Christ the fervor of devotion; let them follow (their) Seraphic Patriarch and imitate (him), so that they may also be able to exclaim with St. Paul: "*With Christ I have been crucified to the Cross.*" "*Moreover, I live now not as I: Christ lives in me.*" (Gal. 2:19-20)

13. Besides the abstinences and fasts to which all the faithful are obliged [*adstringuntur*], let them observe those which are ordained in their own Constitutions, especially the vigils of the Solemnities of the Immaculate Conception and (their) Seraphic Father Francis.

CHAPTER V

On the interior and exterior manner of comportment

14. Since the Brothers and Sisters of this Fraternity are called *of Penance*, let them bear each day the cross of mortification, as truly befits [*congruit*] penitents.

15. It is proper [*oportet*] that above all they abstain from every curiosity, as much in clothing as in whatever other things. And according to the wholesome counsel of Blessed Peter, the Prince of the Apostles, having put aside the other vain ornaments of this generation [*saeculi*], they ought not carry any corporal ornament, except their own religious habit (Rule op. cit., ch. VI). They are bound also to observe the cloister according to the sacred canons and their own Constitutions.

16. They ought also to be sparing in words and speech [*locutionibus*], which are rarely multiplied without sin. Let the comportment [*conversatio*] of the Brothers and Sisters be such, that they edify all in word and example and remain [*sint*] mindful that the Lord has said: "*Let your light so shine in the sight of men: that they see your good works, and glorify your Father, who is in Heaven.*" (Mt. 5:16). Let them announce peace to all, using a humble and devout salutation: and let them always bear about [*secum deferant*] peace, not only upon their lips [*in ore*], but also in their heart. (Rule op. cit., ch. VI).

CHAPTER VI

On the care of the infirm

17. If any Brother or Sister has fallen into infirmity, let there be no one to deny a helping hand [*operam suam adiutricem*]; but it will be fitting [*congruum*] for the Superiors to arrange services [*servitium*] on behalf of the infirm. Let the rest, not assigned to such services, not be disgusted to visit the infirm, and to comfort (them) with consoling words. Let all with a glad spirit be responsible for [*praestent*] the offices of charity not only to the infirm, but also to the aged, or those indigent in another manner, just as befits [*decet*] the sons of the Seraphic Father.

18. Let the Superiors be bound to warn the infirm brother or sister concerning accepting the penance of infirmity, concerning the true conversion to God that must be made, and also propose (to them) the nearness of death and the breadth [*distinctionem*] of the Divine Judgment and at the same time the Divine Mercy (Rule op. cit., ch. VII).

19. After any Brother or Sister has passed from this life [*ab hac luce migraverit*], the Superiors will take care that his burial be celebrated with great piety (Rule op. cit., ch. IX). On behalf of the soul of the each departed, moreover, let them perform [*persolvantur*] the established suffrages faithfully.

CHAPTER VII

On work and the manner of working

20. Let those who sell themselves to the service of God, with the assistance of the grace of the Holy Spirit, flee idleness, and apply (themselves) faithfully and devoutly to the divine praises, or to the works of religion [*religiositatis*] or charity (cf. Reg. II Ord., cap. VII).

21. For this reason let the religious fulfill their own duties [*officia*] for the sake of God, and whatever the Superiors ask of them, according as they bear the strength, let them complete it devoutly and faithfully, as has been said. Let them not object to the more vile things, which must be done; rather let them accomplish [*peragant*] (these) as freely as the others, following the footsteps of (their) Seraphic Father.

22. Let all things be done in charity, and may the holy love [*amor*] of God impel the spirits of the religious to complete (their) works in such a manner [*ita*], that it happens that they work naught but on behalf of His honor and glory: let them fulfill the admonition [*monitum*] of Saint Paul, the Apostle: "Whether you eat, or drink, or do anything else: (do) all unto the glory of God" (1 Cor 10:31).

CHAPTER VIII

On the obligation of observing those things contained in the Rule.

23. Each and every thing contained in the present Rule is a counsel to save souls more easily from vice, and none are obligatory under pain of sin [*ad peccatum*], mortal and venial, except (where) one was obliged by human or divine law. (Rule op. cit., cap. X).

24. However, the Brothers and Sisters are obliged to do the penances imposed on them by (their) Superiors, when these are required concerning something [*super hoc*]. Also they are obliged to the essential three vows: to poverty, in accord with [*iuxta*] the terms of their own statutes; to chastity, by binding themselves to observe celibacy and in addition [*insuper*] by a new title, that is of this very vow, to abstain from whatever act, both external, as well as internal, opposed to chastity; to obedience, by assuming the obligation of obeying the mandate of a legitimate Superior according to [*ad*] the norm of their own Constitutions (cf. Rule op. cit., ch. X).

25. Let all, both Brothers and Sisters, undertake [*instituant*] and arrange (their) life according to the prescription of the religious state which they have professed and let them first of all faithfully observe those things which pertain to the perfection of their own vows. Let them especially do those greatest things, which induce them to follow the charity and poverty of (their) Seraphic Father: for it greatly befits a son to reproduce [*referre*] both the image and the virtues of his own Parent.

CONCLUSION

THE BLESSING OF HOLY FATHER FRANCIS

Let whoever has observed these things, be filled full in heaven with the blessing of the Most High, the heavenly Father, and on earth let them be filled full with the blessing of His Beloved [*dilecti*] Son, with the Most Holy Spirit and with all the

Virtues of Heaven and all the Saints. And I, Friar Francis, your little poor one and slave, as much as I am able, confirm for you inside and out this most holy blessing, which you have with all the Virtues of Heaven and all the Saints now and unto the ages of ages. Amen. (The Testament of St. Francis).

Indeed, wholly [*prorsus*] abrogating the ancient law of Leo X, We freely, with the passing of seventh century after the death of Francis, approve and confirm this *Rule of the Third Order Regular of the Seraphic Father Francis* with Our apostolic authority: on that account [*id*] We plainly will have complete trust that the Tertiaries Regular, and all those who, even if they do not have solemn vows by arrangement [*ex instituto*], will nevertheless conduct [*agunt*] a religious life, with Francis as (their) leader, strengthened by the spirit of (this) new Law, in that distinguished [*egregie*] manner (which) Our Predecessor Pope Benedict XV wrote about, *that for all the other Tertiary members, who remain involved with the business and cares of the world, they may be as an example unto the cultivation of Christian perfection, and may continue to go ahead of them as leaders in the quest for sempiternal life* [*ad sempiternam salutem quaerendam*].¹

We command these things, decreeing, that the present Letters and Statutes inserted and enclosed in them, be and remain [*exstare ac permanere*] firm, valid and always efficacious, and that they receive [*sortiri*] and obtain their own full and entire effect, and that they approve those thing to which they pertain [*spectant*] or could pertain afterwards, now and for the longest [*amplissime*] time; and so it must be rightly judged and defined, and becomes ineffectual [*irritum*] from now on and void [*inane*], if anything otherwise concerning these things, by whoever, with whatever authority, knowingly or unknowingly happened to attempt it. Not withstanding contraries of whatever kind, even those worthy of special and individual mention. Moreover We will, that these Letters, copied and excerpted, even printed, subscribed by the hand of any public Notary and fortified with the seal of a man constituted in ecclesiastical dignity, be shown wholly [*prorsus*] the same faith, (with) which these very present ones are regarded, if they were exhibited or shown.

Given in Rome at St. Peter's, on the 4th day of the month of October, on the feast of St. Francis of Assisi, in the year 1927, the sixth of Our Pontificate.

C. Card. Laurenti, *Prefect Of The Sacred Congregation Of Religious*

De Speciali Mandat Ss.Mi

Fr. Andreas Card. Frühwirth,

Chancellor of the Holy Roman Church

Joseph Wilpert, *Protonotary Apostolic, Deacon.*

Dominicus Jorio, *Protonotary Apostolic.*

(L + P.)

Registered in Canc. Apostolica, vol., XXXVI, n. 87.

¹ Cf. *Acta Apostolicae Sedis*, vol. XIII, p. 131 (N. M.).

Rerum Ecclesiae. On Catholic Missions. Pope Pius XI – 1926

To Our Venerable Brethren the Patriarchs, Primate, Archbishops, Bishops, and other Ordinaries in Peace and Communion with the Apostolic See.

In reviewing attentively the history of the Church, one cannot fail to notice how, from the first ages of Christianity, the especial care and solicitude of the Roman Pontiffs have been directed to the end that they, undeterred by difficulties and obstacles, might spread the light of the Gospel and the benefits of Christian culture and civilization to the peoples who “sat in darkness and in the shadow of death.” The Church has no other reason for existence than, by developing the Kingdom of Christ on earth, to make mankind participate in the effects of His saving Redemption. Whoever, by Divine Commission, takes the place on earth of Jesus Christ, becomes thereby the Chief Shepherd who, far from being able to rest content with simply guiding and protecting the Lord’s Flock which has been confided to him to rule, fails in his special duty and obligations if he does not strive by might and main to win over and to join to Christ all who are still without the Fold.

2. It is a well-known fact that Our Predecessors fulfilled at all times the Divine Commission wherewith they were charged of teaching and baptizing all nations, that the priests sent by them (many of whom the Church publicly venerates because of the holiness of their lives or because they so courageously suffered martyrdom) zealously strove with varying results to enlighten by the Faith first Europe, and, later on, even unknown lands, and this almost immediately after their discovery. We say “with varying results,” for it sometimes happened that the missionaries after laboring with little or no effect were either put to death or driven out of the country. As a result, the field which they had begun to cultivate, at times a mere wilderness but at other times already converted by them into a veritable garden of roses, when left to itself was once again overrun with thorns and briars. In spite of all this, it is a great consolation to see how in recent years the Congregations which are devoted to foreign missionary work have actually redoubled their labors and have gained such memorable fruits from their work, and how the faithful, on their part, have so generously responded to this increased missionary effort with a great increase in the amount of alms given for such holy purposes. There is no doubt that this renewed activity was greatly promoted by the Apostolic Letter of November 30, 1919, entitled, *On the Propagation of the Catholic Faith Throughout the World*, which Our Predecessor of happy memory directed to the episcopate of the whole world. In this letter, while the Pontiff on the one hand stimulated the diligence and zeal of all the bishops in the work of obtaining help for the missions, he did not fail to point out, and very wisely, to Apostolic Vicars and Prefects, the obstacles to be avoided and the methods to be followed by their clergy in order to render more fruitful the exercise of the sacred apostolate.

3. As for Ourselves, Venerable Brothers, you well know that, from the beginning of Our Pontificate, We determined to leave nothing undone which might, by means of apostolic preachers, extend farther and farther the light of the Gospel and make easy for heathen nations the way unto salvation. It seems to Us that two special objectives ought to be aimed at in all missionary work, both of which are not only timely but necessary and closely connected with each other; namely, that a much larger number than heretofore of missionaries, well trained in the different fields of knowledge, be sent into the vast regions which are still deprived of the civilizing influence of the Christian religion; and secondly, that the faithful be brought to understand with what zeal, constancy in prayer, and with what generosity they too must co-operate in a work which is so holy and fruitful. This is precisely the object We had in mind when We commanded that the Vatican Missionary Exhibition be held. We thank God that many young hearts (a fact which has been called to Our attention) at the sight of these proofs of divine grace and of the nobility and greatness of the missionaries, received there the first call to the missionary life. So unbounded, too, was the admiration for the missionaries on the part of those who visited the Exhibition that We have every reason to believe that it will not be without lasting fruits for religion. That the weighty lessons which this Exhibition in its silent eloquence preached may not be forgotten, We ordered, as you perhaps know already, that a permanent museum be established wherein there may be conserved and shown to the public the more noteworthy objects exhibited at the Vatican Missionary Exhibition. This Museum will be established in our Palace of the Lateran on the very spot where, after peace had been restored to the Church, so many apostolic men celebrated for holiness of life and zeal for religion were sent forth, century after century, by Our Predecessors into regions “already white for the harvest.”

4. It will also come about that all the officers in the mission army, and the privates too, if We may so speak, who shall visit this Museum, after having compared the conditions of their respective missions and their methods of work, will draw from it inspiration for even better and larger projects. The faithful who visit the Museum will, We believe, experience the self-same feelings as did those who attended the original Vatican Exhibition. Meanwhile, in order that the interest of the faithful in the missions, which has been aroused already, may be even further developed We make a special appeal for your assistance in this task, Venerable Brothers. If your assistance may rightly be employed in any undertaking, certainly the dignity of your station in life, to say nothing of your filial affection for Us, will impel you to tender such aid particularly in this work and that with all zeal and diligence. For Our part, so long as Divine Providence shall preserve Our life, this duty of Our Apostolic office will always be a special obligation to us, for when We ponder over the fact that the pagans number, even in our day, almost a billion, “We have no rest in our spirit” (II Cor. vii, 5) and seem to hear sounding in Our ears the words, “Cry, cease not, lift up thy voice like a trumpet.” (Isaias lviii, 1)

5. There is no need to insist how foreign it is to the virtue of charity, which embraces both God and men, for the members of Christ’s Church not to think of those unfortunate souls who live in error outside the Fold. Surely the obligation of charity, which binds us to God, demands not only that we strive to increase by every means within our power the number of those who adore Him “in spirit and in truth” (John iv, 24) but also that we try to bring under the rule of the gentle Christ as many other men as possible in order that “the profit in his blood” (Psalms xxix, 10) may be the more and more fruitful and that we may make ourselves the more acceptable to Him to Whom nothing can possibly be more pleasing than that “men should be saved and come to the knowledge of the truth.” (I Timothy ii, 4)

6. Since Jesus Christ has proclaimed that the special sign of discipleship with Him is that we “have love one for another” (John xiii, 35; xv, 12) can we give a mark of greater love for our neighbors than to assist them in putting behind themselves the darkness of error by instructing them in the true faith of Christ? As a matter of fact, this type of charity surpasses all other kinds of good works inspired by love just as the mind surpasses the body, heaven surpasses earth, eternity surpasses time. Every one that acts thus, inspired by love and according to the full measure of his ability, demonstrates that he esteems the gift of faith in the manner that one should esteem it. Moreover, he manifests his gratitude toward the goodness of God by thus sharing this same great gift, precious above every other gift, with the poor pagans. He also shares with them, at the same time, all the other graces which are intimately connected with the virtue of faith. If none of the faithful is exempt from the obligation of charity, can the clergy who, by their truly marvelous election and holy vocation, participate in the very priesthood and apostolate of Jesus Christ, claim such exemption? Or can you, Venerable Brothers, you who possess the plenitude of the priesthood and are, each in his own diocese, the divinely constituted pastors of the clergy and Christian people, claim to be exempt from the same law of love? We read that Christ commanded not only Peter, whose chair We occupy, but all the Apostles whose successors you are: “Go ye into the whole world, and preach the gospel to every creature.” (Mark xvi, 15) It evidently follows from this that the responsibility for spreading the faith falls upon Us, but on condition that you share with Us the burden and assist Us as much as your own pastoral duties permit. Therefore, Venerable Brothers, do not look upon compliance with this Our paternal exhortation, as an irksome duty, for you must know that God Himself shall one day ask of us a strict accounting of this tremendous obligation which He has laid upon Us.

7. In the first place, both in sermons and by your writings, strive to have introduced and gradually to extend the pious custom of praying “the Lord of the harvest, that he send forth laborers into his harvest” (Matt. ix, 38) and of asking for the heathen the light of the Holy Spirit and the grace of God. We say that these prayers should become habitual for it is evident that prayers said in this manner cannot but have more efficacy before the seat of Divine Mercy than prayers said but once or only occasionally. Even though the missionaries labor most zealously, though they work and toil and go so far as to lay down their very lives in order to bring to the pagans a knowledge of the Catholic religion, though they employ every means known to human ingenuity and spare themselves in nothing, all this will avail them nothing, all their efforts will go for naught, if God by His grace does not touch the hearts of the heathen in order to soften and attract them to Himself.

8. Everyone can pray, of this fact there can be no question. Everyone, therefore, has at hand and can make use of this all-important help, this daily nourishment of the missions. For these reasons you will act according to Our desires and will also do something in keeping with the religious spirit and feelings of the faithful, if you order that special prayers for the missions

and for the conversion of the heathen to the true Faith be added, for example, to the Rosary of the Blessed Virgin or to the other prayers which are customarily recited both in the parish and other churches. It would be well, Venerable Brothers, to make a special point of inviting and encouraging children and the religious orders of women to take up this holy practice. We are particularly desirous that in all institutions, orphan asylums, parochial schools, colleges, and convents of Sisters there should daily arise to heaven the prayer that the Divine Mercy may descend upon so many unhappy beings, inhabitants of the densely populated pagan countries. Can the Heavenly Father refuse anything to the innocent and chaste who ask it of Him? On the other hand, such a pious practice leads to the hope that these children, who have been trained to pray for the conversion of the heathen from the first moment when the flower of charity begins to bud in their young and tender hearts, may, with the help of God, themselves receive a vocation for the apostolate, a vocation which if it is nurtured with care may perhaps in time supply capable workers for the mission field.

9. At this point, Venerable Brothers, We wish to touch upon in passing a matter which is worthy of your most serious thought. All are acquainted, no doubt, with the grave damage which was done to the propagation of the faith as a result of the late War. Missionaries recalled to their own countries fell in the terrible conflict. Other missionaries were compelled to leave the field of their activities with the result that missionary work suffered greatly thereby. These damages and losses to the missions have to be made good if we hope to bring them back to the state in which they were before the War and to insure their further progress.

10. Moreover, when we stop to consider the vast territory which remains as yet unopened to the blessings of Christian culture, the immense number of those who are still deprived of the fruits of the Redemption, or the obstacles and difficulties which beset and impede the best efforts of the missionary, it is absolutely necessary that the bishops and faithful work together in order that the number of the ambassadors of Christ be increased and multiplied. If there should be in your dioceses, any young men, seminarians, or priests who seem called by God to this sublime apostolate, far from putting obstacles in their way, you should encourage them both by your favor and authority in their leanings and desires. Though you are surely permitted in regard to these vocations “to try the spirits if they be of God” (I John iv, 1) still if you are convinced that their holy resolution springs from and is fostered by the Spirit of God, then neither scarcity of priests, nor any special need of your own diocese ought to discourage you or keep you from giving your consent to the vocation of anyone, since your own faithful have at hand, if We may use the phrase, the means to salvation, and are less further removed from them than the heathens, especially those who are still savages or are only semicivilized. If, therefore, the occasion should arise, suffer patiently for the love of Christ and of souls, the loss of one of your clergy, if indeed it can rightly be called as loss.

11. If you deprive yourself of a co-laborer and sharer of your toils, the Divine Founder of the Church will surely supply every such deficiency by showering more abundant blessings on your diocese and by bringing into existence more and more new vocations to the sacred ministry.

12. In order that this particular work may be joined intimately to the other duties of your pastoral office, see to it that the Missionary Union of the Clergy be established in your diocese, and if this has already been done, encourage the organization by your counsels, your exhortations, and your authority to renewed activity. This Union, founded providentially eight years ago by Our immediate Predecessor, has been enriched by numerous indulgences and put under the special jurisdiction of the Sacred Congregation of the Propaganda. In these last years it has spread through many dioceses of the Catholic world. We Ourselves have bestowed upon the Union, and this more than once, testimonials of Our pontifical well-wishes. Great is the number of priests, as well as ecclesiastical students, who belong to the Missionary Union and who pray, each according to his particular state in life, especially at the Holy sacrifice of the Mass, and encourage likewise others to pray, that the gift of faith be bestowed upon the almost limitless number of pagans. On every possible occasion they preach to the people about the apostolate which is carried on among the heathen. They also see to it that at certain specified times conferences, which are of great and lasting value, are held on mission work. They distribute mission literature and wherever they discover some one who gives indications of possessing a vocation to the missionary life, they assist him in obtaining the preparation necessary for such work. They encourage and promote, too, in every possible way, each within the limits of his own diocese, both the work of the Society for the Propagation of the Faith and its two allied and subsidiary activities.

13. You are assuredly aware, Venerable Brothers, of the large amounts of money which the Missionary Union of the Clergy has already collected to help these good works, and what wonderful prospects they have in the future of collecting even more, due to the increased generosity of the faithful from year to year. Some of you have been patrons and sponsors of the Missionary Union in your dioceses. It is Our supreme desire that from now on it will be impossible to point to a cleric who is not literally burning with love for the missions.

14. All Christian people should assist, and generously, the work of the Society for the Propagation of the Faith, the principal mission organization of the Church. With due regard for the very pious woman who was its foundress, and the City of Lyons, its seat, We have transferred to Rome the Society for the Propagation of the Faith. We have also reorganized it, conferred upon it, as it were, Roman citizenship, and given it charge of meeting all the present needs of the missions, as well as those that will arise in the future. How many and how great these needs, how poor the great majority of missionaries was assuredly made plain by the Vatican Missionary Exhibition, despite the fact that many who visited the Exhibition, dazzled by the abundance, novelty, and attractiveness of what they saw, did not sufficiently appreciate this fact. Do not be ashamed, Venerable Brothers, to make yourselves even beggars for Christ and the salvation of souls. Both by your writings and the eloquence of your words, which come from the depths of your hearts, insist that your people by their renewed interest in and generosity toward the missions, increase and render more abundant the harvest which the Society for the Propagation of the Faith is gathering every year. Since no one can be thought so poor and naked, no one so infirm or hungry, as he who is deprived of the knowledge and grace of God, so there is no one who cannot understand that both the mercy and the rewards of God shall be given to him who, on his part, shows mercy to the neediest of his fellow-beings.

15. With the head organization, the Society for the Propagation of the Faith, there are affiliated, as We have written, two other societies—the Association of the Holy Childhood and the Society of St. Peter the Apostle. Since the Holy See has made these latter organizations in a peculiar manner its own, the faithful from all over the world ought to help and maintain them by their offerings, and this in preference to other pious works whose aims are more or less specialized.

16. The object of the Association of the Holy Childhood is, as is well known, to train children so that they will accustom themselves to set aside a certain amount of their money allowance in order to give the same for the redemption and Catholic education of heathen babies who have been abandoned by their parents or have been exposed to death as often happens in certain lands. The object of the Society of St. Peter the Apostle is, by means of prayers and free-will gifts, to make it possible for certain specially chosen native ecclesiastical students to receive the required seminary training preparatory to the taking of Holy Orders. Given these native priests, people of their own race will the more easily be converted to Christ or be confirmed in their Faith.

17. Recently, as you know, We assigned to the Society of St. Peter the Apostle as its heavenly patroness St. Teresa of the Child Jesus. This Saint who, during her life here below as a religious, made herself responsible for and adopted, if We may use the phrase, more than one missionary in order to assist him in his work as was her custom by her prayers, by voluntary and prescribed corporal penances, but, above all, by offering to her Divine Spouse the dreadful sufferings resulting on the disease with which she was afflicted. Under the protection of the Virgin of Lisieux We, too, look forward to more abundant fruits in this work. We, also, greatly rejoice that many bishops have been pleased to enroll themselves among the perpetual patrons of this Society, and that seminaries and societies of young Catholic men have undertaken the task of meeting the expenses incident on the maintenance and education of several needy native clerical students. These two Societies are customarily called, and rightly so, branches of the principal work of the Society for the Propagation of the Faith. As they were recommended very specially to the bishops by Our Predecessor of happy memory, Benedict XV, in the apostolic letter referred to above, so We also cannot but recommend the same Societies to you, hoping that because of your exhortations and your interest in this work the Catholic people shall never permit themselves to be outdone in generosity by non-Catholics who are wont to assist so liberally the propagators of their false beliefs.

18. It is now time, Venerable Brothers and Beloved Sons, that We speak to you who, because of your long labors and wise service as missionaries among the heathen, have been found worthy to be promoted by Apostolic authority to the office of Vicars and Prefects. First of all, We speak of the general progress which the missions have made in the last few years due

to your charity and zeal, for which progress We offer congratulations both to you and to the missionaries under your charge. What your principal duties are and what you especially have to guard against in the discharge of these duties, has already been set forth with such wisdom and eloquence by Our immediate Predecessor that nothing along that line needs be added to his words. However, over and above that, We deem it well, Venerable Brothers and Beloved Sons, to make known Our own mind on certain matters.

19. Before everything else, We call your attention to the importance of building up a native clergy. If you do not work with all your might to attain this purpose, We assert that not only will your apostolate be crippled, but it will become an obstacle and an impediment to the establishment and organization of the Church in those countries. We gladly recognize and acknowledge the fact that in some places steps have already been taken to provide for these needs by the erection of seminaries in which native youths of promise are well educated and prepared to receive the dignity of the priesthood, and are trained to instruct in the Christian Faith members of their own race. But in spite of all this work, we are still a great distance from the goal which we have set for ourselves.

20. You certainly have not forgotten how Our Predecessor, Benedict XV of happy memory, was saddened by this fact. He wrote: "It is a matter of genuine sorrow that there still exist countries to which the Catholic Faith was brought centuries ago but where, in spite of that fact, one does not find even now native priests except possibly those occupying minor posts; also, that there are races who were converted long ago and who have risen from a state of barbarism to such a high degree of civilization that they have produced men of standing in every profession and walk of civil life; yet these very people, despite the fact that they have lived under the saving influence of the Gospel and of the Church for centuries, have not been able to produce a bishop to rule them or priests whose teaching authority is respected as it should be by their fellow citizens." (Apostolic Letter *Maximum Illud*)

21. Perhaps it may be said that sufficient attention has never been paid to the method whereby the Gospel began to be preached and the Church of God established all over the world. We touched on this subject briefly at the closing of the Missionary Exhibition and recalled the fact that from a study of the earliest monuments of Christian antiquity it is clearly evident that the clergy placed in charge of the faithful in each new community by the Apostles were not men brought in from the outside but were chosen from the natives of that locality. From the fact that the Roman Pontiff has entrusted to you and to your assistants the task of preaching the Christian religion to pagan nations, you ought not to conclude that the role of the native clergy is merely one of assisting the missionaries in minor matters, of merely following up and completing their work. What, We ask, is the true object of these holy missions if it be not this, that the Church of Christ be founded and established in these boundless regions? How can the Church among the heathens be developed today unless it be built of those very elements out of which our own churches were built; that is to say, unless it be made up of people, clergy, and religious orders of men and women recruited from the native populations of the several regions? Why should the native clergy be forbidden to cultivate their own portion of the Lord's vineyard, be forbidden to govern their own people? In order to enable you to progress in winning from heathenism new converts to Christ, would it not be of great assistance if you would entrust to the native clergy the people already converted so that they could minister to them and preserve their faith? As a matter of fact, the native clergy will prove to be most useful (more useful than some people imagine in extending the Kingdom of Christ "for since the native priest," to quote Our Predecessor, "by birth, temper, sentiment, and interests is in close touch with his own people, it is beyond all controversy how valuable he can be in instilling the Faith into the minds of his people. The native priest understands better than any outsider how to proceed with his own people. Such being the case, he can often gain access to places where a foreign priest would not be permitted to enter." (Apostolic letter *Maximum Illud*)

22. Moreover, the foreign missionary, because of his imperfect knowledge of the language often finds himself embarrassed when he attempts to express his thoughts with the result that the force and efficacy of his preaching are thereby greatly weakened. In addition to the aforementioned difficulties there are others which must always be taken into account, notwithstanding the fact that these difficulties are of rare occurrence and can oftentimes be overcome easily. Let us suppose, for example, that either because of the fortunes of war, or because of certain political happenings in a mission field, the ruling government is changed in that territory and that the new government decrees or requests that the missionaries of a

certain nationality be expelled; or let us suppose-something which rarely, if ever, occurs-that the inhabitants of a particular territory, having reached a fairly high degree of civilization and at the same time a corresponding development in civic and social life, and desiring to become free and independent, should drive away from their country the governor, the soldiers, the missionaries of the foreign nation to whose rule they are subject. All this, of course, cannot be done without violence. Everyone can see what great harm would accrue to the Church in that land in the circumstances, unless a native clergy had been spread beforehand throughout the country like a network and were, by consequence, in a position to provide adequately for the population which had been converted to Christ.

23. Moreover, since the words of Christ “the harvest indeed is great, but the laborers are few” (Matt. ix, 35; Luke x, 2) are true, even in the present condition of affairs, Europe from whence most of the missionaries have come is itself in need of priests, and this at a time when, with the help of God, it is most important that our separated brethren be led back to the unity of the Church and that non-Catholics be convinced of and delivered from their errors. It is a well-known fact that today the number of young men called to the priestly and religious life is not less than in former times, still the number of those who obey the call of God is certainly much smaller.

24. From what We have written, Venerable Brothers and Beloved Sons, it follows that it is all-important to supply your different fields of labor with as many native priests as shall be sufficient, by their individual efforts, to extend the conquests of Christianity and to rule the faithful of each nation without the necessity of depending upon the help of a foreign clergy. In some places, as We have already pointed out, seminaries for the native clergy have been opened. These seminaries are being erected in points central to the nearby missions and entrusted, as a rule, to the same religious order or congregation which has charge of the missions. At these central institutions the Vicars and Prefects send their chosen men and pay for them while they are being trained, to receive them back one day ordained priests ready for the sacred ministry. This policy, which has been followed in some places, We sincerely wish, nay, We command, shall be followed likewise by the Superiors of all missions, so that it cannot be said that any native youth has ever been kept out of the priesthood and the apostolate, provided, of course, he exhibits the mark of a true vocation and is a young man of genuine promise.

25. It need scarcely be added that the greater the number of students you select for this training (there is need of greater numbers) the greater will be the expense. Do not lose heart because of this fact, but have confidence in the most loving Savior of men to Whose Providence We must look to find ways and means whereby the generosity of Catholics shall be stimulated so that there may come to the Holy See the increased funds required to aid more adequately such worthy enterprises. If each of you must do all he can to obtain as large a number as possible of native ecclesiastical students, you must also strive to mold and form them in that sanctity which is becoming to the priestly life and in the true spirit of the apostolate. Filled with these virtues and with zeal for the conversion of their brothers, they should be ready even to lay down their lives for the salvation of the people of their own tribe or nation. It is also important that simultaneously with this priestly formation these seminarians receive a scientific education both in the sacred and profane sciences. This education should follow the most approved methods. The course of study should not be unduly shortened or curtailed in any of its important features. The students as a matter of fact should follow the general accepted course of studies. Have no fear that if in the seminary you educate subjects conspicuous for the integrity and purity of their lives, men well prepared for the work of the sacred ministry and skilled teachers of the law of God, that you will not have turned out men who will not only attract the attention of the leading and learned men of their own country but also priests who will be destined one day to govern parishes and dioceses which shall be erected when it pleases God, and all this with the prospect of lasting gain for the Church.

26. Anyone who looks upon these natives as members of an inferior race or as men of low mentality makes a grievous mistake. Experience over a long period of time has proven that the inhabitants of those remote regions of the East and of the South frequently are not inferior to us at all, and are capable of holding their own with us, even in mental ability. If one discovers an extreme lack of the ability to understand among those who live in the very heart of certain barbarous countries, this is largely due to the conditions under which they exist, for since their daily needs are so limited, they are not often called upon to make use of their intellects. You, Venerable Brothers and Beloved Sons, can bear testimony to the truth of what We write, and we Ourselves can testify to these facts since We have here under Our very eyes the example of certain

native students attending the colleges of Rome who not only are equal to the other students in ability and in the results they obtain in their studies, but frequently even surpass them. Certainly you should not allow the native clergy to be looked upon as if they were a lower grade of priests, to be employed only in the most humble offices of the ministry. These priests have been admitted to the same priesthood that the missionaries possess, they are members of the selfsame apostolate. On the contrary, you should prefer the native priests to all others, for it is they who will one day govern the churches and Catholic communities founded by your sweat and labor. Therefore, there should exist no discrimination of any kind between priests, be they European missionaries or natives, there must be no line of demarcation marking one off from the other. Let all priests, missionaries and natives be united with one another in the bonds of mutual respect and love.

27. Since it is necessary in order to organize the Church in these regions, as We have already remarked, that you make use of the very elements out of which under Divine Providence they have been composed, you ought as a consequence to consider the founding of religious Congregations of men and women made up of natives to be one of the principal duties of your holy office. Is it not meant that these newly born followers of Christ be able to follow a life of evangelical perfection if they feel themselves called to take the vows of religion? With reference to this point, the missionaries and nuns who labor in your dioceses should not permit themselves to become prejudiced out of sheer love each for his own religious Congregation, a love which in itself is undoubtedly sound and legitimate. They should learn to view this matter broadly and to act accordingly. Therefore, if there are natives who desire to join one or other of the older Congregations, it assuredly would not be right to dissuade them or to prevent their joining, provided, of course, they give signs of being able to acquire the spirit of these Congregations and of establishing in their own countries houses of the Order which shall not be unworthy of the Congregation of which they are members. Perhaps it would be well if you would consider seriously and without admixture of selfinterest, if it would not be more advantageous all around to establish entirely new Congregations, which would correspond better with the genius and character of the natives and which would be more in keeping with the needs and the spirit of the different countries.

We cannot pass over in silence another point most important for the spread of the gospel, namely, the necessity of increasing the number of catechists. Catechists may be Europeans, or preferably natives, who help the missionaries in their work especially by instructing and preparing catechumens for baptism. It is quite unnecessary to write of the qualities which these catechists should possess in order to be able to draw to Christ those who do not believe in Him; this they can do more by the example of their lives than by word of mouth. You, Venerable Brothers and Beloved Sons, make a firm resolution to train them with all possible care in order that they may acquire a profound knowledge of Christian doctrine, and that in teaching the Faith they may be able to adapt themselves both to the natural abilities and the level of intelligence of their catechism classes. In this catechetical work their success will be in exact proportion to the intimate knowledge which they possess of the mental ability and habits of the natives.

28. Up to this point We have written of the selecting and recruiting of those who are to share with you your labors. There still remains for Us in this context to commend to your zeal a plan which, if it should be put into operation, We believe would greatly help in the wider diffusion of the Faith. In what high esteem We hold the contemplative life is made abundantly clear in the Apostolic Constitution of two years ago, whereby We most gladly confirmed by Our Apostolic authority the rule of the Carthusians which had been revised to conform with the new Code of Canon Law, a rule which had been approved by Pontifical authority from the time of the origin of the Carthusian Order. Now, as We exhort from Our heart the Major Superiors of similar contemplative orders, so you too in like manner give them repeated evidences of the fact that they, by founding such houses in the mission field, can spread and promote the more austere types of contemplative life. These contemplatives, too, will obtain from heaven for you and for the work to which you are devoted an abundance of graces. Nor is there any danger that such monks will not find conditions for their mode of life satisfactory. The inhabitants, particularly in certain places, although pagan in large majority have a natural inclination towards solitude, prayer, and contemplation. In this special connection may We call to your notice that great monastery which the Reformed Cistercians of La Trappe founded in the Vicariate Apostolic of Peking. In this monastery there are nearly one hundred monks, the major portion of whom are Chinese. As they, by the exercise of the most perfect virtue, by constant prayer, by the austerity of their lives, by manual labor placate the Divine Majesty and bring down the mercies of God both upon themselves and their

pagan neighbors, so also by the force of their example they win these very pagans to Jesus Christ. It is, therefore, not to be questioned that these hermits, while they guard intact the spirit of their holy Founder and therefore do not engage in an active life, nevertheless they prove themselves of great assistance in the successful work of the missions. If, perchance, the Superiors of any of these Orders should heed your requests and establish houses for their subjects in places judged best by common agreement between you, they shall do something which will be, in the first place, very beneficial to the great multitudes of pagans and which will be, secondly, more pleasing to Us personally than any words can express.

29. We may now pass, Venerable Brothers and Beloved Sons, to the consideration of a matter which has to do with the better management of the missions. Although on this subject Our immediate Predecessor has already given his advice and instructions, We desire to repeat them here because We rightly think them to be of the utmost importance in the fruitful exercise of the apostolate. Because in great part the success of Catholic missions among the heathen depends upon you, We desire you to have a better organization of your mission work than formerly, an organization which may serve to make easier for you in the future the work of propagation of Christian beliefs and the increase of converts to the Faith. Therefore, you must see to it that the missionaries are so distributed about that no part of the territory assigned you shall be neglected and that no part shall be left to be evangelized at some future and remote date. To accomplish this purpose, found many new stations (allowing the missionary to live in some central place) in the vicinity of which you may establish smaller houses, which can be left in charge of at least a catechist, each of which should have a chapel so that the missionary may from time to time come on certain fixed days to visit the people and exercise his ministry.

30. Missionaries should remember that in preaching to the natives they must follow the same methods which the Divine Teacher used while He was on earth. Before He began to preach to the crowds, He first healed the sick: “and all that were sick he healed; and many followed him, and he healed them all: he had compassion on them, and healed their sick.” (Matt. viii, 16; Matt. xii, 15; Matt. xiv, 14) He commanded the Apostles to do likewise and bestowed upon them the power of healing: “And into what city so ever you enter . . . heal the sick that are therein, and say to them: The Kingdom of God is come nigh unto you,” (Luke x, 8, 9) and “going out they went about through the towns, preaching the gospel, and healing everywhere.” (Luke ix, 6) Neither should the missionary ever forget how kind and loving Jesus always showed Himself to babes and little children, or how when the apostles remonstrated with them, He bade them to “suffer little children to come unto Him.” (Matt. xix, 13, 14) Apropos of this, let Us recall what We said on another occasion, namely, that the missionaries who preach to the heathen know only too well how much good-will and real affection is gained for the Church by those who look after the health of the natives and care for their sick or who show a true love for their infants and children. All of which only goes to prove how readily the human heart responds to charity and to kindness.

31. To return to a subject which We discussed above. If it is necessary, Venerable Brothers and Beloved Sons, in the cities where you have your residences and in other more important centers, to erect large churches and other mission buildings, you must, however, avoid building churches or edifices that are too sumptuous and costly as if you were erecting cathedrals and episcopal palaces for future dioceses. This type of structure will come in due time and when the need really exists. Assuredly, you are aware of the fact that there exist dioceses which have been canonically erected, and that a long time ago, and yet only now are they constructing or have just finished the construction of churches and buildings of this kind. Moreover, it would be neither right nor advisable to bring together, really to crowd together, in one of the principal cities or in the town where you reside the various institutions erected for the welfare of both the souls and bodies of the people. If such institutions are really large and important they will need on the spot both your presence and that of the missionaries, and thus your visits in the interests of the propagation of the faith to the remainder of the territory committed to your charge will necessarily cease. Since mention has been made of such good works, over and above hospitals and institutions for the care of the sick and for the distribution of medicines, and elementary schools which you ought to open in every town, it is important that you found other types of schools for the young people who do not intend to take up agriculture, and thus by these schools open the way to them to acquiring a higher education, particularly in the arts and sciences and in the professions. We also exhort you not to neglect in this work of education the better classes, especially the rulers of the locality and their children. It is beyond question that the word of God and its ministers are received more readily by the poor and humble than by the proud and rich. It is also true that Jesus Christ said to Himself, “the spirit of the Lord hath sent me to

preach the Gospel to the poor.” (Luke iv, 18) Yet, at the same time, We must not forget what St. Paul writes: “to the wise and unwise, I am a debtor.” (Romans i, 14) Both history and experience teach that when once the rulers of a people have been converted to Christianity, the common people follow closely in the footsteps of their leaders.

32. Finally, Venerable Brothers and Beloved Sons, receive, in the wellknown spirit of zeal for religion and the salvation of souls which consumes you, with docile minds and with the will to obey promptly, this, Our last but most important recommendation of all. The districts confided by the Holy See to your care and labors in order that they too may be added to the Kingdom of Christ the Lord, are for the most part vast in extent. It may thus happen that the number of missionaries belonging to your particular Institute is much smaller than your actual needs require. In this case, just as in well established dioceses members of different religious families, priests, laymen, and nuns of many different Congregations, are accustomed to come to the aid of the bishop, so you also, where there is question of spreading the Faith, of educating the native youth or other similar undertakings, ought not to hesitate to invite and to receive as companions of your labors religious missionaries, even though they be of a different Institute than your own, and also priests or others though they are members of lay Institutes. The Orders and Religious Congregations may well be proud of the missions given them among the heathen and of the conquests made up to the present hour for the Kingdom of Christ. Let them remember, however, that they do not possess the mission fields by a peculiar and perpetual right, but that they hold them solely at the discretion and pleasure of the Holy See which has both the duty and the right to see to it that these missions are well and adequately taken care of. The Roman Pontiff would not be doing his full Apostolic duty if he limited his interest solely to the distribution of missions of greater or lesser extent to one or other Institute. What is of much more importance is that he must always, and with great care, see to it that these different Institutes are sending into the regions confided to them as many qualified missionaries as are needed to carry on in a thorough manner the task of diffusing the light of the truth over the whole extent of these countries.

33. Therefore, since the Divine Pastor shall demand of Us an accounting of His Flock, We, without hesitation and whenever it shall appear to be either necessary, more opportune, or useful for the larger growth of the Catholic Church, shall transfer the mission territory of one Institute to another Institute; We shall also divide and subdivide a mission territory and shall confide it to the care of native priests or shall assign new Vicariates and new Apostolic Prefectures of other religious Congregations than those occupying the original territory.

34. It but remains for Us now to exhort you again, Venerable Brothers, all the bishops of the Catholic world, to share with Us the cares and consolations of Our pastoral office and to come to the aid of the missions in the enthusiastic manner and with the methods We have suggested in order that the missions themselves, quickened as it were by this renewed strength, may bring forth a more abundant harvest in the future. May Mary, the Most Holy Queen of Apostles, graciously look down with favor upon this our common undertaking; that selfsame Mary who, since she keeps within her motherly heart all men committed to her protection on Calvary, cherishes and loves not only those whose fortune it is to enjoy the fruits of the Redemption, but all those others likewise who do not yet know that they have been redeemed by Jesus Christ.

In the meantime, Venerable Brothers, as a pledge of heavenly favors to come and a mark of Our fatherly love for you, We most lovingly bestow upon you, your clergy, and your people the Apostolic Blessing.

Given at Rome, at St. Peter’s, the twenty-eighth of February, in the year 1926, the fifth of Our Pontificate.

Rerum Omnium Perturbationem. St. Francis De Salles. Pope Pius XI - 1923

To Our Venerable Brethren the Patriarchs, Primate, Archbishops, Bishops, and other Ordinaries in Peace and Communion with the Apostolic See.

In Our recent encyclical We examined the disorders with which the world today struggles for the purpose of discovering a sure remedy for such great evils. At that time We pointed out that the roots of these evils lie in the souls of men and that the sole hope of curing them is to have recourse to the assistance of the Divine Healer Jesus Christ by the means which He has placed at the disposal of His Holy Church. The great need of our day is to curb the unmeasured desires of mankind, desires which are the fundamental cause of wars and dissensions, which act, too, as a dissolving force in social life and in international relations. It is no less necessary to turn back the minds of men from the passing things of this world to those which are eternal, which latter unhappily are too often neglected by the great majority of mankind. If every individual would resolve faithfully to live up to his obligations, a great social improvement would be realized almost immediately. Such an improvement is precisely the objective of the teachings and ministry of the Church, for her special mission is to instruct mankind by the preaching of truths which have been divinely revealed and to sanctify them by means of the grace of God. By the use of these methods she hopes to call back civil society to ways conformable to the spirit of Christ which once upon a time we followed. This she feels impelled to do as often as she finds society straying from the paths of righteousness.

2. The Church is most successful in this work of sanctification when it is possible for her, through the mercy of God, to hold up to the imitation of the faithful one or other of her dearest children who has made himself conspicuous by the practice of every virtue. This work of sanctification is of the very genius of the Church, since she was made by Christ, her Founder, not only holy herself but the source of holiness in others. All who accept the guidance of her ministry should, by the command of God, do everything in their power to sanctify their own lives. As St. Paul says, “This is the will of God, your sanctification.” (I Thess. iv, 3) Christ Himself has taught what this sanctification consists in — “Be ye therefore perfect as your heavenly Father is perfect.” (Matt. v, 48)

3. We cannot accept the belief that this command of Christ concerns only a select and privileged group of souls and that all others may consider themselves pleasing to Him if they have attained a lower degree of holiness. Quite the contrary is true, as appears from the very generality of His words. The law of holiness embraces all men and admits of no exception. The great number of souls of every condition in life, both young and old, who as history informs us have reached the zenith of Christian perfection, these saints felt in themselves the weaknesses of human nature and had to conquer the selfsame temptations as we. So true is this that as St. Augustine has so beautifully written, “God does not ask the impossible of us. But when He does order us to do something He, by His very commands, admonishes us to do that which we are able to do and to ask from Him for assistance in that which we are not of ourselves able to do.” (“de Natura et Gratia,” Chap. 43, No. 50.)

4. The solemn commemoration last year of the third centenary of the canonization of five great saints — Ignatius Loyola, Francis Xavier, Philip Neri, Teresa of Jesus, and Isidore the Farmer — helped greatly, Venerable Brothers, toward reawakening among the faithful a love for the Christian life. We are now happily called upon to celebrate the Third Centenary of the entrance into heaven of another great saint, one who was remarkable not only for the sublime holiness of life which he achieved but also for the wisdom with which he directed souls in the ways of sanctity. This saint was no less a person than Francis de Sales, Bishop of Geneva and Doctor of the Universal Church. Like those brilliant examples of Christian perfection and wisdom to whom We have just referred, he seemed to have been sent especially by God to contend against the heresies begotten by the Reformation. It is in these heresies that we discover the beginnings of that apostasy of mankind from the Church, the sad and disastrous effects of which are deplored, even to the present hour, by every fair mind. What is more, it appears that Francis de Sales was given to the Church by God for a very special mission. His task was to give the lie to a prejudice which in his lifetime was deeply rooted and has not been destroyed even today, that the ideal of genuine sanctity held up for our imitation by the Church is impossible of attainment or, at best, is so difficult that it surpasses the capabilities of the great majority of the faithful and is, therefore, to be thought of as the exclusive possession of a few

great souls. St. Francis likewise disproved the false idea that holiness was so hedged around by annoyances and hardships that it is inadaptable to a life lived outside cloister walls.

5. Our esteemed Predecessor, Benedict XV, referring to the five saints We have spoken of, also made mention of the approaching Centenary of the death of Francis de Sales and expressed the hope of writing particularly of him in an encyclical addressed to the whole world. Gladly We will try to fulfill this as well as the other wishes of Our Predecessor, for We look upon them as a sacred heritage left Us by him. In this particular matter We follow his desires all the more willingly since We expect from this Centenary no less marvelous fruits than those which accompanied the feasts which have preceded it.

6. Whoever attentively reviews the life of St. Francis will discover that, from his earliest years, he was a model of sanctity. He was not a gloomy, austere saint but was most amiable and friendly with all, so much so that it can be said of him most truthfully, “her conversation (wisdom) hath no bitterness, nor her company any tediousness, but joy and gladness.” (Wisdom, viii, 16) Endowed with every virtue, he excelled in meekness of heart, a virtue so peculiar to himself that it might be considered his most characteristic trait. His meekness, however, differed altogether from that artificial gentility which consists in the mere possession of polished manners and in the display of a purely conventional affability. It differed, too, both from the apathy which cannot be moved by any force and from the timidity which does not dare to become indignant, even when indignation is required of one. This virtue, which grew in the heart of St. Francis as a delightful effect of his love of God and was nourished by the spirit of compassion and tenderness, so tempered with sweetness the natural gravity of his demeanor and softened both his voice and manners that he won the affectionate regard of everyone whom he encountered.

7. No less well known are the ease and amiability with which he received everyone. Sinners and apostates especially flocked to his house in order, with his help, to become reconciled to God and to amend their lives. He was most partial to unfortunate prisoners whom he, by a hundred artifices of charity, sought to console during his frequent visits to the prisons. He likewise showed great kindness to his own servants, whose sloth and gaucheries he bore with heroic patience. His kindness of heart never varied, no matter who the persons were with whom he had to deal, the hour of the day, the trying circumstances he had to meet. Not even heretics, who often proved themselves very offensive, ever found him a bit less affable or less accessible. Indeed, his zeal was so great that during the first year of his priesthood, he attempted, despite the opposition of his own father, to reconcile the people of La Chablais to the Church. In this he was gladly seconded by Granier, the Bishop of Geneva. To accomplish this work, he refused no duty whatsoever, he fled no danger, not even that of possible death. His imperturbable kindness stood him in better stead in effecting the conversion of so many thousands of people than even the broad learning and wonderful eloquence which characterized his performance of the many duties of the sacred ministry.

8. He was accustomed to repeat to himself, as a source of inspiration, that well known phrase, “Apostles battle by their sufferings and triumph only in death.” It is almost unbelievable with what vigor and constancy he defended the cause of Jesus Christ among the people of La Chablais. In order to bring them the light of faith and the comforts of the Christian religion, he was known to have traveled through deep valleys and to have climbed steep mountains. If they fled him, he pursued, calling after them loudly. Repulsed brutally, he never gave up the struggle; when threatened he only renewed his efforts. He was often put out of lodgings, at which times he passed the night asleep on the snow under the canopy of heaven. He would celebrate Mass though no one would attend. When, during a sermon, almost the entire audience one after another left the Church, he would continue preaching. At no time did he ever lose his mental poise or his spirit of kindness toward these ungrateful hearers. It was by such means as these that he finally overcame the resistance of his most formidable adversaries.

9. One would err, however, if he imagined that such a character as St. Francis de Sales possessed was a gift of nature, bestowed on him by the grace of God “with the blessing of meekness,” as we so often read to have been the case of other blessed souls. On the contrary, Francis naturally was hot-tempered and easily aroused to anger. Since he had vowed to take as his model Jesus Who has said, “Learn of me, because I am meek, and humble of heart” (Matt. xi, 29) so, by means of constant watchfulness over himself and of violence to his own will, he succeeded in learning how to curb and to control to such an extent the promptings of nature that he became a living likeness of the God of Peace and Meekness. This fact is proven amply by the testimony of the physicians who prepared his body for burial for when, as we read, they embalmed the

body, they found his bile turned into stone which had been broken up into the smallest imaginable particles. They knew from this strange occurrence what terrible efforts it must have cost our Saint, over a period of fifty years, to conquer his naturally irritable temper.

10. The meekness of St. Francis was therefore an effect of his tremendous will power, constantly strengthened by his lively faith and the fires of divine love which burned within him. Certainly, to him we can apply the words of Holy Scripture, “Out of the strong came forth sweetness.” Judges xiv, 14) Is it any wonder, then that this “pastoral kindness” which he possessed and which, according to St. John Chrysostom “is more violent than virtue” (Homily 58 on Genesis) possessed the power to attract hearts in that very measure of success which Christ Himself has promised to the meek — “Blessed are the meek: for they shall possess the land.” (Matt. v, 4)

11. On the other hand, the great strength of will of this model of meekness manifested itself whenever he was compelled to stand in opposition to the powerful in order to protect the interests of God, the dignity of the Church, or the salvation of souls. Thus, on one occasion when he had received a letter in which he was threatened by the Senate of Chambery with the loss of part of his income, he lost no time in defending the immunity of the Church’s rights from this act of civil interference. He not only replied to the envoy sent him in a manner befitting his own high rank, but did not cease demanding reparation for the injury done until after he had received full satisfaction from the Senate. Equally firm was he when he dared face the anger of the Prince, before whom both he and his brethren had been falsely accused. Nor was he less vigorous in resisting the interference of statesmen in the bestowing of ecclesiastical benefices. Finally, when every other method had failed, he excommunicated those who persistently refused to pay their tithes to the Chapter of Geneva. He was in the habit, too, of reproaching with evangelical frankness the vices of the people and of unmasking the hypocrisy which tried to simulate virtue and piety. Although he was more respectful than possibly anyone else toward his sovereigns, he never for an instant stooped to flatter their passions or to bow down before their haughty pretensions.

12. Let us now see, Venerable Brothers, how St. Francis, who was himself such a loving model of holiness, showed to others by his writings the sure and easy path to Christian perfection, in this also imitating Christ, Who “began to do and to teach.” (Acts i, 1)

13. St. Francis published many works of piety, among which we may single out his two best known books, “*Philothea — An Introduction to the Devout Life*” and “*The Treatise on the Love of God*”. In the “*Introduction to the Devout Life*” St. Francis, after showing clearly how hardness of heart discourages one in the practice of virtue and is altogether foreign to genuine piety (he does not strip piety of that severity which is in harmony with the Christian manner of life) then sets himself expressly to prove that holiness is perfectly possible in every state and condition of secular life, and to show how each man can live in the world in such a manner as to save his own soul, provided only he keeps himself free from the spirit of the world.

14. At the same time we learn from the Saint how not only to perform the customary acts of everyday life, (with the exception, of course, of sin) but also a fact which all do not know, how to do these things correctly with the sole intention of pleasing God. He teaches us to observe the social conventions which he calls one of the charming effects of virtuous living, not to destroy our natural inclinations but to conquer them so that little by little without too much effort, like the dove, if by chance there has not been granted us the strength of the eagle, we may raise ourselves even to heaven itself. What the Saint means by this metaphor is that if we are not called to an extraordinary personal perfection, nevertheless we can attain holiness by sanctifying the actions of everyday life.

15. He wrote at all times in a dignified but facile style, varied now and then by a marvelous acuteness in thought and grace of expression, and by reason of these qualities his writings have proven themselves quite agreeable reading. After having pointed out how we must flee sin, fight against our evil inclinations, and avoid all useless and harmful actions, he then goes on expounding the nature of those practices of piety which cause the soul to grow, as well as how it is possible for man to remain ever united to God. Following this, he shows how necessary it is to select out a special virtue for constant practice on our part until we can say that we have mastered it. He writes, too, on the individual virtues, on modesty, on moral and

immoral language, on licit and dangerous amusements, on fidelity to God, on the duties of husband and wife, of widows, and of young women.

16. Finally, he teaches us how not only to conquer dangers, temptations, and the allurements of pleasure, but how every year it is necessary for each of us to renew and to rekindle his love of God by the making of holy resolutions. May it please God that this book, the most perfect of its kind in the opinion of contemporaries of the Saint, be read now as it formerly was by practically every one. If this were done, Christian piety certainly would flourish the world over and the Church of God could rejoice in the assurance of a widespread attainment of holiness by her children.

17. “The Treatise on the Love of God,” however, is a much more important and significant book than any of the others he published. In this work the saintly Doctor gives a veritable history of the love of God, explaining its origin and development among men, at the same time showing how divine love begins to cool and then to languish. He also outlines the methods of developing and of growing in the love of God. When necessary he even goes deeply into explanations of the most difficult problems as, for example, that of efficacious grace, predestination, and the gift of faith. This he does not do dryly but, by reason of the agile and well-stored mind which he possessed, in such a way that his discussions abound in most beautiful language and are filled with an equally desirable function. He was also accustomed to illustrate his thoughts by an almost infinite variety of metaphors, examples, and quotations taken from the most part from the Holy Scriptures, all of which gave the impression that what he wrote flowed no less from this heart and the depths of his being than from his intellect.

18. The principles of the spiritual life which are treated in the above-mentioned two books were also turned to the profit of souls by his daily ministry, the spiritual direction which he gave, and by the admirable “Letters” which he wrote. He applied the selfsame spiritual principles to the direction of the Sisters of the Visitation, which institution founded by him has preserved most faithfully, even to our own times, his spirit. The atmosphere of this particular religious community is one of moderation and loving kindness in all things. It was organized to receive young women, widows, and married women who, because of their weakness, illness, or advanced age, are physically unequal to the tasks which their religious fervor would gladly impose on them. For this reason they are not obligated to long vigils or to the changing of the holy office, neither are they required to undergo strict penances and mortifications. They are only held to the observance of their rule which is so mild and easy that all the Sisters, even those in poor health, are able to follow it.

19. But this very mildness and simplicity which characterize their rule ought to inspire the observance of it with such great love of God that the Sisters who glory in their title, Daughters of St. Francis de Sales, may become known for their perfect abnegation of self and for their humble obedience at all times. They, therefore, should do everything possible to acquire a solid and not a merely superficial virtue and to die always to themselves in order to live only for God. Is there anyone who cannot recognize in their manner of life that union of strength and meekness which is so much to be admired in St. Francis himself, their holy Founder?

20. It is necessary to pass over in silence many of the other writings of St. Francis in which however we may no less discover “that heaven-sent doctrine which, like a stream of living water, has watered the vineyard of the Lord . . . and has helped greatly in achieving the well-being of the people of God.” (Apostolic Letter of Pius IX, 16 Nov. 1877) But, We cannot afford not to speak of his work entitled “Controversies”, in which unquestionably there is to be found a “full and complete demonstration of the truth of the Catholic Religion.” (Apostolic Letter of Pius IX, 16 Nov. 1877)

21. The circumstances surrounding the mission of St. Francis to La Chablais are well known to you, Venerable Brothers, for when, towards the close of 1593, as we learn from history, the Duke of Savoy concluded a truce with the inhabitants of Berne and Geneva, nothing was thought more important in order to reconcile the population to the Church than to send them zealous and learned preachers who, by the persuasive force of their eloquence, would slowly but surely win back these people to their allegiance to the Faith.

22. The first missionary sent deserted the held of battle, either because he despaired of converting these heretics or because he feared them. But St. Francis de Sales who, as We have pointed out, had already offered himself for missionary work to

the Bishop of Geneva, started on foot in September, 1594, without food or money, and accompanied by no one except a cousin of his, to take up this work. It was only after long and repeated fasts and prayers to God, by Whose aid alone he expected his mission to be successful, that he attempted to enter the country of the heretics. They, however, would not listen to his sermons. He sought then to refute their erroneous doctrines by means of loose leaflets which he wrote in the intervals between his sermons. These leaflets were distributed about in great quantities and passed from hand to hand with the object of having them find their way into the possession of the heretics.

23. This work of spreading about leaflets, however, gradually decreased and ceased altogether when the people of these parts in large numbers began to attend his sermons. These leaflets, written by the hand of the holy Doctor himself, were lost for a time after his death. Later, they were found and collected in a volume and presented to Our Predecessor, Alexander VII, who had the happiness, after the customary process of canonization, of ascribing St. Francis first among the blessed, and later among the saints.

24. In his “Controversies”, although the holy Doctor made large use of the polemical literature of the past, he exhibits nevertheless a controversial method quite peculiarly his own. In the first place, he proves that no authority can be said to exist in the Church of Christ unless it had been bestowed on her by an authoritative mandate, which mandate the ministers of heretical beliefs in no way can be said to possess. After having pointed out the errors of these latter concerning the nature of the Church, he outlines the notes of the true Church and proves that they are not to be found in the reformed churches, but in the Catholic Church alone. He also explains in a sound manner the Rule of Faith and demonstrates that it is broken by heretics, while on the other hand it is kept in its entirety by Catholics. In conclusion, he discusses several special topics, but only those leaflets which treat of the Sacraments and of Purgatory are not extant. In truth, the many explanations of doctrine and the arguments which he has marshaled in orderly array, are worthy of all praise. With these arguments, to which must be added a subtle and polished irony that characterizes his controversial manner, he easily met his adversaries and defeated all their lies and fallacies.

25. Although at times his language appears to be somewhat strong, nevertheless, as even his opponents admitted, his writings always breathe a spirit of charity which was ever the controlling motive in every controversy in which he engaged. This is so true that even when he reproached these erring children for their apostasy from the Catholic Church, it is evident that he had no other purpose in mind than to open wide the gates by which they might return to the Faith. In the “Controversies” one readily perceives that same broad-mindedness and magnanimity of soul which permeate the books he wrote with the purpose of promoting piety. Finally, his style is so elegant, so polished, so impressive that the heretical ministers were accustomed to warn their followers against being deceived and won over by the flatteries of the missionary from Geneva.

26. After this brief resume of the work and writings of St. Francis de Sales, Venerable Brothers, it only remains to exhort you to celebrate his Centenary as worthily as possible in your dioceses. We do not wish that this Centenary should become a mere commemoration of certain events of history which would turn out a purely sterile function, neither that it should be restricted to a few selected days. We do desire that, throughout the whole year and up to the twenty-eighth of December, the day when St. Francis passed from earth to heaven, you do everything possible to instruct the faithful in doctrines and virtues which characterized the holy Doctor.

27. First of all, you should make known and even explain with all diligence this encyclical both to your clergy and to the people committed to your care. Particularly We are most desirous that you do all in your power to call back the faithful to their duty of practicing the obligations and virtues proper to each one’s state in life, since even in our own times the number is very large who never think of eternity and who neglect almost totally the salvation of their souls. Some are so immersed in business that they think of nothing but accumulating riches and, by consequences, the spiritual life ceases to exist for them. Others give themselves up entirely to the satisfaction of their passions and thus fall so low that they, with difficulty if at all, are able to appreciate anything which transcends the life of sense. Finally, there are many who give their every thought to politics, and this to such an extent, that while they are completely devoted to the welfare of the public, they forget altogether one thing, the welfare of their own souls. Because of these facts, Venerable Brothers, do you endeavor, following the example of St. Francis, to instruct thoroughly the faithful in the truth that holiness of life is not the privilege of a select

few. All are called by God to a state of sanctity and all are obliged to try to attain it. Teach them, too, that the acquisition of virtue, although it cannot be done without much labor (such labor has its own compensations, the spiritual consolations and joys which always accompany it) it is possible for everyone with the aid of God's grace, which is never denied us.

28. The meekness of St. Francis should be held up to the faithful in a very special way for their imitation, for this virtue recalls to our minds so well and expresses so truly the kindness of Jesus Christ. It possesses, too, in a remarkable degree the power to bind souls one to another. This virtue, wherever it is practiced among men, tends primarily to settle the differences both public and private which so often separate us. Likewise can we not hope that, through the practice of this virtue which we rightly call the external sign of the inner possession of divine love, there will result perfect peace and concord both in family life and among nations?

29. If human society were motivated by meekness, would this not become a powerful ally to the apostolate, as it is called, of the clergy and laity which has for its end-purpose the bettering of the world?

30. You can easily see, therefore, how important it is for the Christian people to turn to the example of holiness given by St. Francis, so that they may be edified thereby and may make his teachings the rule of their own lives. It would be impossible to exaggerate the value of his books and pamphlets, of which We have written, to attain this purpose. These books ought to be distributed as widely as possible among Catholics, for his writings are easy to understand and can be read with great pleasure. They cannot but inspire in the souls of the faithful a love of true and solid piety, a love which the clergy can develop with most happy results if they but learn to assimilate thoroughly the teachings of St. Francis and to imitate the kindly qualities which characterized his preaching.

31. Venerable Brothers, history informs us that Our Predecessor, Clement VIII, in his time, anticipated Our conclusion that it would be a wonderful aid to the furthering of piety if the sermons and writings of St. Francis were brought to the attention of Christian peoples. This Pontiff, in the presence of Cardinals and other learned personages, after having gone deeply into the extent of the theological knowledge of St. Francis, who was then a bishop-elect, was seized with such admiration for him that he embraced him with great affection and addressed him in the following words: "Go, Son, 'drink water out of thy own cistern, and the streams of thy own well; let thy fountains be conveyed abroad, and in the streets divide thy waters'." (Prov. v, 15, 16)

32. In fact, St. Francis preached so well that his sermons were but "an exposition of the grace and power which dwelt within his own soul." His sermons, since they were largely made up of the teachings of the Bible and of the Fathers, became not only a source of sound doctrine but were agreeable and persuasive to his hearers as well by reason of the sweetness of the love which filled his heart. It is not surprising then that such a great number of heretics returned to the Church because of his work and that, following the guidance of such a teacher, so many of the faithful have, during the last three hundred years, attained a truly high degree of perfection.

33. It is Our wish that the greatest fruits should be gained from this solemn Centenary by those Catholics who as journalists and writers expound, spread, and defend the doctrines of the Church. It is necessary that they, in their writings, imitate and exhibit at all times that strength joined always to moderation and charity, which was the special characteristic of St. Francis. He, by his example, teaches them in no uncertain manner precisely how they should write. In the first place, and this the most important of all, each writer should endeavor in every way and as far as this may be possible to obtain a complete comprehension of the teachings of the Church. They should never compromise where the truth is involved, nor, because of fear of possibly offending an opponent, minimize or dissimulate it. They should pay particular attention to literary style and should try to express their thoughts clearly and in beautiful language so that their readers will the more readily come to love the truth. When it is necessary to enter into controversy, they should be prepared to refute error and to overcome the wiles of the wicked, but always in a way that will demonstrate clearly that they are animated by the highest principles and moved only by Christian charity.

34. Since St. Francis, up to this time, has not been named the Patron of Writers in any solemn and public document of this Apostolic See, We take this happy occasion, after mature deliberation and in full knowledge, by Our Apostolic authority, to hereby publish, confirm and declare by this encyclical, everything to the contrary notwithstanding, St. Francis de Sales, Bishop of Geneva and Doctor of the Church, to be the Heavenly Patron of all Writers.

35. In order that the celebrations attending this Centenary should turn out to be both splendid and fruitful, Venerable Brothers, it would be well that there should be supplied to your flocks all those pious helps which will lead them to honor, with the veneration which is due him, this great light of the Church. May they, by his intercession, their souls purified from the stain of sin and fed at the table of the Eucharist, be led gently but forcefully to the acquiring of holiness, and that in a very short time. See to it, therefore, that in your episcopal cities and in every parish of your dioceses that some time during the course of this year, up to December twenty-eighth inclusive, a triduum or a novena be held, during which sermons should be preached, for it is all-important that the people be well instructed in those truths which, under the guidance of St. Francis, cannot but raise the level of their spiritual lives. We leave it to your zeal to commemorate in any other way you think best the good works of this saintly bishop.

36. Meanwhile, for the good of souls, We grant, from the treasury of holy indulgences confided by God to Our custody, to all those who assist piously at the functions celebrated in honor of St. Francis, an indulgence of seven years and seven quarantines daily. On the last day of these functions, or on any other day one may choose, We grant, under the customary conditions, a plenary indulgence. In order to bestow a very special mark of Our affection on the Convent of the Sisters of the Visitation at Annecy, where the body of St. Francis rests — on the very altar over his body We have with great spiritual joy celebrated Mass — and on the Convent of Treviso where his heart is preserved, and on all other Visitation Convents, We grant during the functions which they will hold every month in thanksgiving to God, and over and above these days, on the twenty-eighth of December, but only for this particular year, to all who make the customary visits to their churches, the plenary indulgence, provided they confess and receive Holy Communion and pray according to Our intention.

37. We ask that you, Venerable Brothers, exhort your flocks to pray to the Holy Doctor for Us. Grant, O God, whose pleasure it is that We should govern His Church in these perilous times, that, under the patronage of St. Francis de Sales, who was gifted with a truly remarkable love and reverence for this Apostolic See and who, in the controversies defended most valiantly its rights and its authority, it may happily come to pass that as many as are separated from the law and love of Christ shall return to the green pastures of the life eternal, that thus there may be given Us the opportunity to embrace them in unity and in the kiss of peace.

38. In the meanwhile, as a pledge of everlasting favors to come and in testimony of Our fatherly affection, We impart most lovingly to you, Venerable Brothers, to all your clergy, and to your people, the Apostolic Blessing.

Given at Rome, at St. Peter's, the twenty-sixth day of January, in the year 1923, the first of Our Pontificate.

Rerum Orientalium. On the Promotion of Oriental Studies. Pope Pius XI - 1928

To Our Venerable Brethren the Patriarchs, Primate, Archbishops, Bishops, and other Local Ordinaries in Peace and Communion with the Apostolic See.

Health and Apostolic Benediction.

In order to promote the study of Oriental sciences and a more thorough knowledge of them among the faithful, and still more among priests, our Predecessors, during the past centuries, have applied themselves with an ardor of which no one can be ignorant who has even rapidly glanced at the annals of the Catholic Church. They well knew that the cause of many evils in the past, and especially of the deplorable dissension which has detached from the root of unity many churches once so

flourishing, has resulted principally and almost fatally from mutual ignorance and contempt, and from the prejudices which followed on a long division among souls. They knew also that no remedy can be supplied until those impediments are removed. Hence, to touch but briefly on a few of the historical documents which, beginning from the time when the bonds of unity began to be relaxed, bear witness to the care and solicitude of the Roman Pontiffs in this respect, every one knows with what benevolence and veneration Adrian I received the two apostles of the Slavs, Cyril and Methodius, and how singularly he honored them; with what diligence he supported the Eighth Ecumenical Council, the fourth of Constantinople, to which he sent his legates, shortly after such a great portion of the flock of the Lord had been lamentably snatched away from the Roman Pontiff, the divinely-constituted Shepherd. Such sacred assemblies, convoked for the purpose of discussing Oriental affairs, were held one after another, as when at Bari, at the grave of St. Nicholas, Bishop of Myra, Anselm, Doctor of Aosta and Archbishop of Canterbury, moved the minds and hearts of all by his learning and the wonderful sanctity of his life; or again as at Lyons, to which those two luminaries of the Church, the angelic Doctor St. Thomas, and the seraphic St. Bonaventure, were summoned by Gregory X, and how the one died on the journey and the other in the midst of the great labors of the Council; or as at Ferrara and Florence, when the palm must certainly be awarded to those ornaments of the Christian East, soon to become Cardinals of the Roman Church, Bessarion of Nice, and Isidore of Kieff; and when the truth of Catholic dogma, logically and methodically stated, and made to shine forth anew by the charity of Christ, seemed to pave the way for the reconciliation of Oriental Christians with the Supreme Pastor.

2. The few facts We have cited manifest the paternal affection and devotion of the Apostolic See towards Oriental nations, but, because more remarkable they also occur more rarely. Innumerable other acts concerning the Orient, Venerable Brethren, bear testimony to the benefits which the Roman Church wished to confer on the East. It was to this end especially that she sent her religious to spend their lives in the service of Oriental nations. Sustained by the authority of the Apostolic See, these heroic men, recruited chiefly from the religious families of St. Francis of Assisi and St. Dominic, went forth to found houses and to create new provinces of their Order, not only in Palestine and Armenia, where they cultivated anew with great effort theology and other sciences that contributed to the profane and the religious civilization not only of those countries but also of other regions, but in other countries also where the Orientals subjected to the domination of the Turk or of the Tartar, and forcibly separated from Roman Unity, were deprived of access to every form of education, especially religious education.

3. These remarkable benefits and aims of the Apostolic See seemed to carry weight with the doctors of the University of Paris who, since the thirteenth century, following the wishes and aspirations of the Holy See, founded, as history teaches us, and incorporated with their University, an Oriental college, with which our predecessor John XX, a few years later, kept in touch through Hugo Bishop of Paris.[1] Equally remarkable also, as the documents of that time testify, were the efforts of Humbert de Romans, a very learned religious and Master General of the Order of Preachers. In his book “Of what it befits to treat in the coming Council of Lyons,” he recommended point by point what was necessary in order to win the souls of the Orientals:[2] a knowledge of the Greek language, because the diversity of nations is joined in the unity of faith by means of various languages; an abundance of Greek books and a sufficient number of translations of the works of the West into the languages of the East. He also exhorted the Friars Preachers assembled in General Chapter at Milan to hold in high esteem the languages of the East, and to study them earnestly so as to be ready to go forth to those nations if it were God’s Will.

4. Thus also in the Franciscan family, Roger Bacon, that scholar so dear to Our Predecessor, Clement IV, not only wrote learnedly on the Chaldean, Arab and Greek languages,[3] but also facilitated their study for others.

Following the above examples, Raymond Lulli, a man of singular learning and piety, urged with all the impetuosity of his nature, and obtained from Our Predecessors, Celestine V and Boniface VIII, favors which at the time were most unusual: that a Cardinal should be placed at the head of Oriental affairs and studies, and that Apostolic expeditions be sent to the Tartar, the Saracen, and other infidels, as well as to bring the “schismatics” once more into the unity of the Church.

5. But We specially wish to emphasize how, through the initiative of the same Raymond Lulli, a decree was formulated in the General Council of Vienne and promulgated by Our Predecessor Clement V, in which We seem to see foreshadowed

Our own Oriental Institute. With the approbation of this sacred Council, We provide for the erection of schools for the study of the above-mentioned languages wherever the Roman Curia shall happen to reside, as also in Paris, Oxford, Bologna and Salamanca, and for the appointment of two Catholic professors with sufficient knowledge for each of the languages-Hebrew, Greek, Arabic, and Chaldaic-who shall direct those schools, and shall translate into Latin books written in the above languages, shall teach them to others, and shall pass on their knowledge through instruction; so that the young men by this means may with God's help produce the fruits hoped for by propagating the Faith among infidel nations.[4]

6. But since, among Oriental nations, on account of the confusion of the times, nearly all the possibilities of scientific study were destroyed and it was impossible to cultivate higher studies among students well qualified for them, you know, Venerable Brethren, that Our Predecessors also were careful that not only in the chief Universities of that age there should be Oriental centers of learning, but also in a special manner that seminaries should be opened in the heart of this mother city of Rome, easily accessible to students of those nations, whence after a careful education they should go forth prepared to fight the good fight. On that account monasteries and colleges were opened in Rome for the Greeks and the Ruthenians, and also houses were given to the Maronites and Armenians. We may see what gain for souls was achieved when we consider the liturgical and other works which the Sacred Congregation of Propaganda caused to be published in various Oriental languages, and the precious Oriental codices which the Vatican library diligently gathered together and religiously preserved.

7. Nor is this by any means all. As Our Predecessors realized that a more complete knowledge of things Oriental among Occidentals was of great importance to foster charity and mutual esteem, they strove with all their might to attain this end. Thus Gregory XVI, who, raised to the Supreme Pontificate in the very year he was about to begin his mission as legate at the court of Alexander I, studied Russian affairs with the greatest diligence; thus Pius IX, who before and after the Vatican Council earnestly recommended the publication of works on Oriental rites and traditions; thus Leo XIII, who showed so great a love and pastoral solicitude not only for the Copts and the Slavs, but for all the Orientals. Besides the new religious Congregation of the Augustinians of the Assumption, he encouraged also other Religious Orders to acquire or increase their knowledge of Eastern matters. He caused to be erected new colleges for the Orientals, in the Orient, as well as here in Rome. He praised most highly the University of the Society of Jesus at Beirut, which is even today in a most flourishing state and very dear to Us. Again Pius X also, who, having founded the Pontifical Biblical Institute, kindled in the souls of many a new ardor for Oriental studies, and thereby reaped a rich harvest.

8. Our immediate Predecessor, Benedict XV, diligently emulating this paternal providence towards the Oriental nations, as a sacred inheritance accepted by Pius X, constituted a Congregation for the affairs of the Oriental Church, and decided to found in this City, the Head of Christendom, a "special center for higher Oriental studies," endowed with "all the scientific apparatus which modern erudition requires, and staffed with zealous teachers, thoroughly trained in all branches of study concerning the Orient,"[5] and empowered with the faculty of giving "the degree of Doctor in ecclesiastical sciences related to the Christian nations of the East."[6] This Institute was open not only to the Orientals (among whom are included those also who are separated from Catholic Unity), but also to the Latin priests who wished to become proficient in these branches, or who wished to minister to the Orientals. The greatest praise is to be given to these men, who worked diligently during a period of four years to initiate the first students of the Institute in Oriental sciences.

9. There was, however, this difficulty to a fitting development of the Institute, that, though near the Vatican, it was far from the center of the city. Therefore We, wishing to carry into effect what Benedict XV had in mind, had decreed, at the beginning of Our Pontificate, the transfer of the Oriental Institute to the Pontifical Biblical Institute, as being closely related to it in studies and purposes, the Institutes remaining distinct from one another. We intended to give the Oriental Institute an abode of its own as soon as possible. Moreover, with the intention of there never being a lack of men fitted to teach Oriental subjects, and thinking that We should reach this end more easily by confiding so important a charge to one religious family, by Our Letter of September 14, 1922,[7] We commanded the General of the Society of Jesus that, by his love towards the Holy See and his Vicar, and the obedience he owed to him, he should, in spite of all difficulties, under take the entire administration of the Institute, observing the following conditions: that the supreme direction of the Institute being reserved to Us and to Our successors, the General of the Society of Jesus should find men capable of filling the difficult

offices of President and lecturers of the Institute; that henceforth, either directly or through the President, he should propose for Our approval and that of Our successors those whom he considered competent to lecture on the various subjects of the Institute; and that he should suggest all that might seem to conduce to the security and prosperity of the Institute.

10. Now, at the close of the sixth year since We, with the special guidance of God, made this decision, We may thank God most gratefully that an abundant harvest has resulted from Our labors. Although the number of students-as the nature of the Institute itself requires-has not been, nor ever will be, very great, still it has been sufficient to enable Us to rejoice when We realize that already an important group of men, rapidly increasing in numbers, will soon leave the shelter of this abode of learning, so formed in piety and learning that we have every hope that they may, in the field which lies open before them, be of great assistance to the Oriental Churches.

11. And now, while praising with all Our hearts the local Ordinaries and Heads of Religious Orders, who, making Our wishes their own, have sent to Rome, from divers nations and countries, their priests to be formed in Oriental sciences, We at the same time exhort all Religious Heads of groups scattered far and wide upon the earth, that, following such an example, they neglect not to send to this Our Oriental Institute those students whom they may consider suitable and who may feel an attraction for such studies. Let us recall to your memories, Venerable Brethren, what we recently declared in Our Encyclical *Mortalium animos*. Who is there who does not know how often a kind of unity among Christians, completely foreign to the mind of Christ the Founder of the Church, is contemplated; and who has not heard of those most important discussions, carried on especially in the greater part of Europe and of America on the most important subject of the Orientals, whether united to the Roman Church or separated from her? But, though the students from Our seminaries, having acquired, as they should, a knowledge of Protestant errors and fallacies of later date, are able to recognize and promptly to refute them, they are not, however, trained, at least generally speaking, in that particular branch of learning which would enable them to pass a sure judgment on matters pertaining to Oriental sciences and customs, and to the liturgy which is to be preserved with all reverence within the Catholic unity. For this a very special and accurate study is required.

12. Therefore, since We cannot in any way neglect all that could help to bring about that most desirable reunion of such a remarkable portion of the flock of Jesus Christ to His true Church, or to show the greatest charity towards those who, in their different rites, closely adhere with their minds and their hearts to the Roman Church and the Vicar of Christ, we earnestly exhort you, Venerable Brethren, that each one choose among his priests at least one who, being well trained in these branches of learning, shall be able to instruct seminarists in them when opportunities arise. We are not ignorant of the fact that it belongs in a peculiar manner to Catholic Universities to institute a special faculty of Oriental sciences. With Our initiative and Our help, We are glad that this work has already begun in Paris, Louvain, Lille. Of late, also, in several other seats of theological learning, chairs of Oriental sciences have been founded at the expense of the civil government, with the consent of and by the encouragement of the local Ordinaries. Nevertheless, it ought not to be too difficult to find a Professor in each of the theological seminaries who, together with history, liturgy, or canon law, will be able to teach the elements of Oriental sciences. And when the minds and hearts of the students shall thus be turned towards Eastern teaching and rites, no small gain should result. Not only will the Orientals thus derive benefit, but also the students themselves will have a better knowledge of Catholic theology and Latin discipline, and will conceive a greater love for the true Spouse of Christ, whose beauty, on account of the variety of rites, will shine forth the more.

13. Having considered all the advantages to Christianity that would follow from such training of young men, We have considered it part of Our duty to spare no labors, not only to ensure the life of the Institute which from the outset We confirmed, but also to facilitate its success by new developments. Hence, as soon as it was possible to Us, We wished to assign to it an abode of its own, spending for the purchase and establishing of the house of St. Anthony, near St. Mary Major on the Esquiline, the funds bequeathed to Us by the liberality of a benevolent prelate as also those offered Us by a devout citizen of the United States; We hope and pray that their reward in Heaven may be exceeding great. Nor should We pass over in silence the fact that funds reached Us from Spain, sufficient to furnish and to endow a larger and more beautiful library. May these examples of liberality encourage others, for, after an experience of many years as Librarian of the Ambrosian and the Vatican Library, We realize how important it is to furnish this library with all necessary material, so that not only the Doctors, but also the students, should be enabled to acquire knowledge concerning the Orient from sources

often hidden or unknown, but yet extremely rich, and to turn them to public service. Undeterred by difficulties (though We foresee these will be numerous and great), We shall strive, as far as in Us lies, to procure all things that appertain to the countries of the Orient, to their customs, to their languages and to their rites; and We shall be very grateful to any who, through filial love for the Vicar of Christ, shall help Us to attain this end, whether by giving funds, or books, or codices, or paintings, or anything of the kind relating to the Christian East.

14. And thus We hope that the Oriental nations, seeing with their own eyes the monuments of the piety, the learning, and the arts of their ancestors, shall be taught how true, eternal orthodoxy was held in honor in the Roman Church and with what sacredness it is preserved, defended and propagated. May We not hope, that moved by such strong arguments (especially if over the mutual intercourse between scholars Christian charity shall preside) the greater number of Orientals, striving to regain their ancient glories, and putting aside prejudice, will desire to return to that Christian unity maintained by a full profession of faith, such as befits the true followers of Christ, united in One flock under One Shepherd?

15. While We hope and pray to God that this most happy day may finally dawn upon the Christian world, it will perhaps be useful, Venerable Brethren, to indicate briefly how Our Oriental Institute, uniting with us to carry out Our desires, shall work to attain this end. The Professors are engaged in two different sorts of studies, of which some are contained, as it were, within the walls of the Institute, while others have a wider sphere, by means of the publication of documents relating to the Christian East, whether unedited, or forgotten in the days in which we live.

16. As to the education of the students, besides the dogmatic theology of the dissidents, the explanation of the Oriental Fathers, and of all that appertains to Oriental studies, whether of history, liturgy, archaeology, or other sacred branches of learning, and the languages of various nations, we recall with special gratification how We have been enabled to add to the Byzantine Institutions a chair of Islamic Institutions, a thing hitherto unheard of in Roman centers of learning. By a special favor of Divine Providence, We have been able to place at the head of this Department a man who, born a Turk, and after many years of study, having by God's help professed the Catholic religion and been ordained to the priesthood, seemed capable of teaching those among his compatriots who were to be destined to the sacred ministry how to present, as well to scholars as to the ignorant, the cause of the One Individual God, and of the Gospel law.

17. Nor are the publications of the Oriental Institute for the propagation of the Catholic religion and the achievement of true union among Christians of less importance. The greater number of these volumes, called *Orientalia Christiana*, were written during the past few years by Professors of the Institute; the rest, under its auspices, by other experts on Oriental questions. These either deal with both the ancient and modern conditions of the Eastern nations generally unknown to Westerners, or else cast a new light upon the religious history of the East by means of documents hitherto unknown; or describe the relations of Oriental monks, and even Patriarchs, with this Apostolic See, and the solicitude of the Roman Pontiffs in defending their rights and property; or compare the theology of the dissidents regarding the sacraments or even the nature of the Church herself with the Catholic Truth; or again make a study of ancient codices. In a word, there is nothing which relates to sacred sciences, or has any connection with Oriental civilization (as for instance the remains of Greek culture in Southern Italy) which does not appeal to the diligence of these scholars.

18. Who then, considering the great extent of these labors, undertaken chiefly for the benefit of Orientals, does not trust Jesus Christ the most merciful Redeemer of men, taking pity upon the sad fate of so many, long astray from the right road, will complete what We have begun, and guide His flock into the One Fold, ruled over by the One Shepherd? A special reason for this hope is that among those nations a very great part of Revelation has been religiously preserved, sincere service is rendered to Christ Our Lord, great piety and love are shown towards His sinless Mother, and devout use made of the Sacraments. Therefore, since God in His mercy has willed that men, and especially priests, should as His instruments co-operate in the work of Redemption, what is there left to Us, Venerable Brethren, but once more to supplicate, yea to compel you not only to agree in mind and in heart with Our designs, but also to labor that the longed-for day may soon dawn, when We shall all welcome back, not only a few, but the vast majority of the Greeks, of the Slavs, of the Roumanians, and of the Eastern nations, hitherto separated, to their former communion with the Roman Church. And as we meditate upon what We have already begun to do, and what We hope to bring to perfection, so as to hasten this joyful day, it seems

to Us that We may compare Ourselves to the Father of the family whom Christ Our Lord describes as calling the guests invited to His supper “that they should come, for now all things are ready” (Luke xiv, 17). Applying these words to Our own case, We earnestly entreat you, Venerable Brethren, that you add your efforts to ours, for this most important end of promoting Oriental studies. So that, after the removal of all obstacles, under the auspices of the Immaculate Virgin Mother of God, and of the Holy Fathers and Doctors of East and West, We may receive into the House of the Father those brethren and sons of Ours, so long separated from Us, but once more united in bonds of a charity based upon the solid foundation of truth and the full profession of the Christian religion.

And in order that these Our desires and enterprises may be most happily realized, as an earnest of heavenly gifts and as a token of Our paternal affection, We most lovingly impart the apostolic benediction to you, Venerable Brethren, and to all the flock committed to your care.

Given in Rome, at St. Peter’s, on the feast of the Nativity of the Blessed Virgin Mary, September 8, 1928, in the seventh year of Our Pontificate.

ENDNOTES

1. *Denifle-Chatelain, Chartul, Univ. Paris, t. II, n. 857.*
2. *Mansi, t. xxiv, ed. 128.*
3. *Opus maius, pars tertia.*
4. *Denifle-Chatelain, Chartul, Univ. Paris, t. ii. n. 695.*
5. *Benedict XV, Motu proprio Orientis catholici, Oct. 15, 1917. Acta Ap. Sedis IX (1917), n. 11, pp. 531-533.*
6. *Benedict XV, Litterae Apostolicae Quod Nobis, Sept. 25, 1920 (Acta Apost. Sedis XII (1920), n. 11, pp. 440-441.*
7. *Letter Decessor Noster (Acta Apost. Sed. XIV (1922), n. 15, pp. 545-546.*

Rite Expiatis. On St. Francis of Assisi. Pope Pius XI – 1926

To Our Venerable Brethren the Patriarchs, Primate, Archbishops, Bishops, and other Ordinaries in Peace and Communion with the Apostolic See.

To the great Jubilee which was celebrated in Rome and is now extended to the whole world for the period of this year, which served to purify souls and called so many to a more perfect way of life, is now to be added, as a fulfillment of the fruits received or expected from the Holy Year, the solemn commemoration which Catholics everywhere are preparing to celebrate, the Seventh Centenary of the blessed passage of St. Francis of Assisi from his exile on earth to his heavenly home. Since Our immediate Predecessor has assigned this Saint, who was sent by Divine Providence for the reformation not only of the turbulent age in which he lived but of Christian society of all times, as the patron of “Catholic Action,” it is only right that Our children who labor in this field according to Our commands should in union with the numerous Franciscan brotherhood call to mind and praise the works, the virtues, and the spirit of the Seraphic Patriarch. While doing this, they must reject that purely imaginary figure of the Saint conjured up by the defenders of modern error or by the followers of luxury and worldly comforts, and seek to bring Christians to the faithful imitation of the ideal of sanctity which he exemplified in himself and which he learned from the purity and simplicity of the doctrines of the Gospels.

2. It is Our desire that the religious and civic festivals to be held during this Centenary, as well as the conferences and sermons to be given, should aim at celebrating this anniversary with expressions of true devotion, without making the Seraphic Patriarch either totally different from other men or unlike the historical figure he actually was, but showing him a man gifted by nature and grace which admirably assisted him in reaching himself and in rendering easy for his neighbors the highest possible perfection. If some dare to compare one with another the heavenly heroes of sanctity destined by the Holy Ghost each to his own special mission among men—these comparisons, the fruit for the most part of party passions, are valueless and are at the same time an insult to God, the author of sanctity—it seems necessary for Us to affirm that there has

never been anyone in whom the image of Jesus Christ and the evangelical manner of life shone forth more lifelike and strikingly than in St. Francis. He who called himself the “Herald of the Great King” was also rightly spoken of as “another Jesus Christ,” appearing to his contemporaries and to future generations almost as if he were the Risen Christ. He has always lived as such in the eyes of men and so will continue to live for all future time. Nor is it marvelous that his early biographers, contemporaries of the Saint, in their accounts of his life and works, judged him to be of a nobility almost superior to human nature itself. Our Predecessors who dealt personally with Francis did not hesitate to recognize in him a providential help sent by God for the welfare of Christian peoples and of the Church.

3. Notwithstanding the long time that has elapsed since the death of the Seraphic Father, the admiration for him, not only of Catholics but even of non-Catholics, continues amazingly to increase for the reason that his greatness appears to the minds of men with no less splendor today than it did long ago. We, too, most ardently pray for the strength of his virtues which have been so powerful, even at the present hour, in remedying the ills of society. In fact, his work of reform has permeated so deeply Christian peoples that besides re-establishing purity of faith and of morals it has resulted in this, that even the laws of justice and of evangelical charity now more profoundly inspire and guide social life itself.

4. The nearness of so great and happy an event as this Centenary carries with it the counsel that We avail Ourselves of your services, Venerable Brothers, as the messengers and interpreters of Our words to arouse in Christian peoples that Franciscan spirit which differs no wise from evangelical ideals and practices, to help in recalling to memory on such a timely occasion the teachings and example of the life of the Patriarch of Assisi. It is a pleasure for Us to compete, as it were, in devotion towards the Saint with Our Predecessors, who never permitted any centenary of the principal events of his life to pass by without exhorting the faithful to celebrate it, confirming their exhortations by the teaching authority of the Apostles which they possessed.

5. In this regard We recall with pleasure—and many others who are now well on in years will remember the same facts—what love for St. Francis and his work was begotten among the faithful, and throughout the whole world, by the encyclical *Auspicato* written by Leo XIII forty-four years ago, on the recurrence of the Seventh Centenary of the Saint’s birth; and how, at that time, the love thus born was manifested in a multitude of demonstrations of piety and in a happy renaissance of the spiritual life. We do not see why the selfsame results should not crown the coming celebrations which are equally as important as the preceding ones. The present condition of the Christian peoples should give us much more hope that such will be the case. On the one hand, no one is unaware of the fact that today spiritual values are much better appreciated by the masses than formerly; also that the people, taught by the experience of the past not to expect peace and security if they do not return to God, look to the Catholic Church as the one source of salvation. On the other hand, the extension to the whole world of the Jubilee Indulgences happily coincides with this centennial commemoration which itself cannot be separated from the spirit of penance and love.

6. The terrible conditions existing in the times when St. Francis lived are well known to you, Venerable Brothers. It is quite true that then the faith was more deeply rooted in the people, as is proven by the holy enthusiasm with which not only professional soldiers but even citizens of every class bore arms in Palestine to free the Holy Sepulcher. However, heresies gradually arose and grew in the vineyard of the Lord, propagated either by open heretics or by sly deceivers who, because they professed a certain austerity of life and gave a false appearance of virtue and piety, easily led weak and simple souls astray. They went about, too, amid the multitudes spreading the destructive flames of rebellion. If some of these men, in their pride, believed themselves called by God to reform the Church to which they imputed the faults of private persons, even going to the length of rebelling against the teachings and authority of the Holy See, later they openly manifested the real intention by which they were inspired. It is a notorious fact that before long the greater part of these heretics ended their careers in licentiousness and vice, and succeeded in embroiling the state in difficulties and in undermining the foundations of religion, of property, of the family, and of society. In a word, what happened then is precisely what we see recurring so often in the course of the centuries; rebellions leveled against the Church are followed or accompanied by rebellions against the state, the one receiving aid and comfort from the other.

7. Although the Catholic faith still lived in the hearts of men, in some cases intact and in others a bit obscured, however lacking they might have been in the spirit of the gospels, the charity of Christ had become so weakened in human society as to appear to be almost extinct. To say nothing of the constant warfare carried on by the partisans of the Empire, on the one hand, and by those of the Church on the other, the cities of Italy were torn by internecine wars because one party desired to rule, refusing to recognize the rights of the barons to govern, or because the strong wished to force the weak to submit to them, or because of the struggles for supremacy between political parties in the same city. Horrible massacres, conflagrations, devastation and pillage, exile, confiscation of property and estates were the bitter fruits of these struggles.

8. Sad indeed was the fate of the common people, while between lords and vassals, between the greater and the lesser, as they were called, between the owners of land and the peasants existed relations in every sense of the world foreign to the spirit of humanity. Peace-loving people were harassed and oppressed with impunity by the powerful. Those who did not belong to that most unfortunate class of human beings, the proletariat, allowed themselves to be overcome by egotism and greed for possessions and were driven by an insatiable desire for riches. These men, regardless of the laws which had been promulgated in many places against vice, ostentatiously paraded their riches in a wild orgy of clothes, banquets, and feasts of every kind. They looked on poverty and the poor as something vile. They abhorred from the depths of their souls the lepers-leprosy was then very widespread-and neglected these outcasts completely in their segregation from society. What is worse, this greed for wealth and pleasure was not even absent, though many of the clergy are to be commended for the austerity of their lives, from those who should have most scrupulously guarded themselves from such sin. The custom, too, was prevalent of monopolizing wealth and piling up large fortunes. These fortunes were often acquired in divers and sinful manners, sometimes by the violent extortion of money and other times by usury. Many increased and swelled their patrimony by an illicit trade in public office and emoluments, in the administration of justice, and even by the procuring of immunity from punishment for persons convicted of crime.

9. The Church was not silent under these circumstances; neither did it spare its edicts of punishment; but of what use was all this when even the Emperors drew down on themselves the anathemas of the Holy See, and, to the great scandal of all, contumaciously despised these decrees? Even the monastic life, which had brought so many spiritual fruits to maturity, tarnished now by the dirt of this world, possessed no longer the strength to resist and to defend itself. If the founding of new religious orders brought some small help and strength to the maintenance of ecclesiastical discipline, certainly a much stronger flame of light and love was necessary to reform human society which had been so profoundly disturbed.

10. To bring light to the people of this world which We have described, and to lead them back to the pure ideals of the wisdom of the Gospels, there appeared, in the Providence of God, St. Francis of Assisi who, as Dante sang, “shone as the sun” (*Paradiso*, Canto XI), or as Thomas of Celano had already written of a similar figure, “he shone forth as a resplendent star on a dark night, like the morning which spreads itself over the darkness.” (*Legenda* I, No. 37)

11. As a youth, St. Francis was expansive and highstrung, a lover of luxurious dress. He was accustomed to invite to magnificent banquets the friends he had chosen from among the fashionable and pleasure-loving young men of the town. He walked through the streets with them, singing gaily. But even at that time in his life he became known for the integrity of his moral life, his correctness in conversation, and his utter disdain of wealth. After his imprisonment in Perugia, which was followed by a long illness, he felt himself, not without a certain sense of astonishment, completely transformed. However, as if he desired to flee from the hands of God, he went to Puglia on a military mission. On this journey he felt himself commanded by God in unmistakable terms to return to Assisi and learn there what he must do. After much wavering and many doubts, through divine inspiration and through having heard at solemn Mass that passage from the Gospels which speaks of the apostolic life, he understood at last that he, too, must live and serve Christ “according to the very words of the Holy Gospels.” From that time on he undertook to unite himself to Christ alone and to make himself like unto Him in all things. In “all his efforts, public as well as private, he turned to the Cross of Our Lord, and from the moment he began to live as a soldier of Christ, the divers mysteries of the Cross shone round about him.” (Thomas of Celano, *Treatise on Miracles*, No. 2) Truly he was a brave soldier and knight of Christ because of the nobility and generosity of his heart; wherefore to prove that neither he nor his disciples were ever to be separated from Our Lord, he always had recourse to the Gospels as to an oracle whenever he had to make a decision on any matter. The rules of the Orders founded by him were

made to agree most scrupulously with the Gospels, and the religious life of his followers with the life of the Apostles. For this reason at the very beginning of his Rule, he wrote: “This is the life and rule of the Friars Minor, to observe the holy Gospel of Our Lord Jesus Christ.” (Beginning of Rule of the Friars Minor)

12. In order not to prolong this subject unduly, let us see now with what exercise of perfect virtue Francis prepared himself to follow the counsels of divine mercy and to make himself a capable instrument for the reformation of society.

13. It is not hard to imagine, although We know it is a very difficult task fitly to describe, the love of evangelical poverty which burned within him. Everyone knows how he, because of the noble character bestowed on him by nature, loved to befriend the poor, and how, as St. Bonaventure has said, he was so filled with kindness that being “no mere hearer of the Gospel” he had decided never to deny help to the poor, especially if they in asking for assistance did so with the plea “for the love of God.” (*Legenda Maior*, Chap. I, No. 1) Divine grace completed in him the work of nature and brought him to the highest perfection. Having on one occasion refused alms to a poor man, he forthwith repented and felt impelled to go and seek him out so that by the very abundance of his charity he might succor this man in his poverty.

14. On another occasion he was with a party of young men, singing in the streets after a gay banquet, when he stopped suddenly and, as if lifted outside himself by a wonderful vision, turned to his companions who had asked him if he was thinking of getting married and quickly replied, with some warmth, that they had guessed rightly because he proposed to take a spouse, and no one more noble, more rich, more beautiful than she could possibly be found, meaning by these words Poverty or the religious state which is founded on the profession of poverty. In fact, he had learned from Our Lord Jesus Christ Who, “although he was rich made Himself poor for us” (II Corinthians viii, 9) that we, too, should become rich by His poverty, which is, in truth, divine wisdom; a wisdom which cannot be overthrown by the sophistries of human wisdom, a wisdom which alone can renew and restore all things. For Christ has said: “Blessed are the poor in spirit; if thou wilt be perfect, go, sell what thou hast, and give to the poor, and thou shalt have treasure in heaven: and come follow me.” (Matt. v, 3, and Matt. xix, 21)

15. Poverty, which consists in the voluntary renunciation of every possession for reasons of love and through divine inspiration and which is quite the opposite of that forced and unlovable poverty preached by some ancient philosophers, was embraced by Francis with so much affection that he called her in loving accents, Lady, Mother, Spouse. In this regard, St. Bonaventure writes: “No one was ever so eager for gold as he was for poverty, nor more jealous in the custody of a treasure than he was of this pearl of the Gospel.” (*Legenda Maior*, Chap. VII) Francis himself, recommending and prescribing for his followers in the rule of his Order the exercise of this virtue in a very special manner, manifested the high esteem he had for poverty when he wrote these expressive words: “This is the sublimeness of the highest poverty which made you, my dearest brothers, heirs and kings of the Kingdom of heaven, which made you poor in things of this world but enriched you with all virtue. This should be your heritage; to which, giving yourselves up entirely in the name of Our Lord Jesus Christ, nothing else will you desire forever under heaven.” (*Rule of Friars Minor*, Chap. VI)

16. The reason why Francis particularly loved poverty was because he considered it a special virtue of the Blessed Virgin, and because Jesus Christ on the Cross, even more especially chose poverty for His spouse. Since then poverty has been forgotten by men and has appeared to the world both irksome and foreign to the spirit of the age.

17. Often when thinking of these things, St. Francis used to break down and shed bitter tears. Who would not be moved at this spectacle of a man who was so much in love with poverty that he appeared to his former boon companions and, to many others besides, bereft of his senses? What are we to say then of the generations following him which, even if they are very far from an understanding and practice of evangelical perfection, yet are filled with admiration for so ardent a lover of poverty, an admiration that is continually on the increase and which is particularly noteworthy in the men of our own day? Dante anticipated this admiration of posterity in his poem “The Nuptials of St. Francis and Poverty,” in which poem one finds it difficult which to admire more, the remarkable sublimity of the ideas expressed or the beauty and elegance of the style. (*Paradiso*, Canto XI.)

18. The high ideals and generous love of poverty which possessed the mind and heart of Francis could not be satisfied by a mere renunciation of external wealth. Could one ever succeed in acquiring true poverty, following the footsteps of Jesus Christ, if he did not make himself also poor in spirit by means of the virtue of humility? Francis well understood this truth; he never separated one virtue from the other and greeted them both warmly: “Holy Lady Poverty, may the Lord save you and your sister, Holy Humility.... Holy Poverty destroys all cupidity and avarice and anxiety for the things of this world. Holy Humility destroys pride, all men who are of the world, and all the things which are in the world.” (Opusculum, *Salutatio Virtutum*, p. 20 et seq., edition 1904)

19. The author of that golden book *The Imitation of Christ* describes St. Francis in a word when he calls him “humble.” “For how much so ever each one is in thine eyes, O Lord, so much is he and no more, saith the humble St. Francis.” (*Imitation of Christ*, Book III, Chap. 50) In fact, it was the supreme wish of his heart to carry himself always with humility, as the least and last among men. Therefore, from the very beginning of his conversion, he ardently desired to be looked down upon and to be despised by all. Later on, although he became the Founder, the writer of their Rule, and the Father of the Friars Minor, he insisted that one of his followers should become the superior and master on whom even he was to depend. At the earliest possible moment, steeling himself against the prayers and wishes of his disciples, he desired to give up the supreme government of his Order “in order to practice the virtue of holy humility” and to remain “with her till death, living more humbly than any other friar.” (Thomas of Celano, *Legenda*, Chap. II, No. 143)

20. Cardinals and great lords often offered him hospitality but he abruptly refused all such invitations. Though he exhibited the greatest esteem for all men and rendered each man every possible deference, he looked upon himself as a sinner, considering himself as only one among many sinners. In fact, he believed himself the greatest of all sinners. He was accustomed to say that if the mercy shown him by God had been given to any other sinner, the latter would have become ten times holier than he, and that to God alone must be attributed whatever was found in him of goodness and beauty, for from God only was it derived. For this reason he tried in every possible way to hide those privileges and graces, especially the stigmata of Our Lord imprinted on his body, which might have gained for him the esteem and praise of men. When at times he was praised, either in public or in private, he not only refused to accept such praise but protested that he was worthy only of contempt and abuse and was really saddened thereby. Finally, what must we say about the fact that he thought so humbly of himself that he did not consider himself worthy to be ordained a priest?

21. On this selfsame foundation of humility he desired that his Order of Friars Minor should be founded and built. He repeatedly taught his followers, in exhortations begotten of a truly marvelous wisdom, that they should glory in nothing, and above all not in their acquisition of virtues or in the possession of divine grace. He admonished them too, and even, on occasion, reprov'd those friars who because of their duties as preachers, men of letters, philosophers, superiors of convents and provinces, were exposed to the dangers of vain glory. It would take too long to go into details; this is enough to prove our point that St. Francis, following the example and words of Christ (Matt. xx, 26, 28; Luke xxii, 26), considered humility in his followers as the distinctive mark of his Order—namely, “he insisted that his disciples be called ‘Minors,’ and the superiors of his Order ‘Ministers.’ He did this in order both to make use of the very language of the Gospels which he had promised to observe and to make his disciples understand by the name which they bore that they must go to the school of the humble Christ in order to learn humility.” (St. Bonaventure, *Legenda Maior*, Chap. VI, No. 5)

22. We have seen how the Seraphic Father, motivated by the idea of perfect poverty which had taken complete possession of his soul, made himself so small and humble as to obey others (it would be better to say almost everyone) with the very simplicity of a child, for the reason that he who does not deny himself and give up his own will, certainly cannot be said to have renounced all things or to have become humble of heart. St. Francis by his vow of obedience consecrated gladly and submitted fully his will, the greatest gift which God has bestowed on human nature, to the will of the Vicar of Jesus Christ.

23. What evil they do and how far from a true appreciation of the Man of Assisi are they who, in order to bolster up their fantastic and erroneous ideas about him, imagine such an incredible thing as that Francis was an opponent of the discipline of the Church, that he did not accept the dogmas of the Faith, that he was the precursor and prophet of that false liberty which began to manifest itself at the beginning of modern times and which has caused so many disturbances both in the

Church and in civil society! That he was in a special manner obedient and faithful in all things to the hierarchy of the Church, to this Apostolic See, and to the teachings of Christ, the Herald of the Great King proved both to Catholics and nonCatholics by the admirable example of obedience which he always gave. It is a fact proven by contemporary documents, which are worthy of all credence, “that he held in veneration the clergy, and loved with a great affection all who were in holy orders.” (Thomas of Celano, *Legenda*, Chap. I, No. 62) “As a man who was truly Catholic and apostolic, he insisted above all things in his sermons that the faith of the Holy Roman Church should always be preserved and inviolably, and that the priests who by their ministry bring into being the sublime Sacrament of the Lord, should therefore be held in the highest reverence. He also taught that the doctors of the law of God and all the orders of clergy should be shown the utmost respect at all times.” (Julian a Spira, *Life of St. Francis*, No. 28) That which he taught to the people from the pulpit he insisted on much more strongly among his friars. We may read of this in his famous last testament and, again, at the very point of death he admonished them about this with great insistence, namely, that in the exercise of the sacred ministry they should always obey the bishops and the clergy and should live together with them as it behooves children of peace.

24. The most important side of his obedience, however, is shown by the fact that as soon as the Seraphic Patriarch had drawn up and written out the rules of his Order, he delayed not even an instant in presenting himself personally, together with his first eleven disciples, to Innocent III, in order to gain the Pope’s approval of his Rules. That Pontiff of immortal memory, moved deeply by the words and presence of the humble Poverello, embraced Francis with great affection and, divinely inspired, sanctioned the Rules presented to him. He also gave to Francis and to his co-laborers the faculty to preach penance. History attests that Honorius III added a new confirmation to this Rule, after it had been somewhat modified, in answer to the prayers of St. Francis.

25. The Seraphic Father commanded that the Rule and the Life of the Friars Minor should be the following: to observe the “holy Gospel of Our Lord Jesus Christ” living in obedience, without possessing any property, and in all chastity, and this not according to one’s own whims or individual interpretation of the Rule, but according to the commands of the Roman Pontiffs, canonically elected. For those who eagerly longed “to follow this manner of life. . . they had to be, first, diligently examined by the Father Ministers concerning their Catholic Faith and their reception of the sacraments of the Church; whether they believed all these things and were firm in their intention to profess them until death.” Those who had already become members of the Order must for no reason leave except it be “by order of Our Lord, the Pope.” To the clerics of the Order it is prescribed that they celebrate “the divine office according to the calendar of the Roman Church”; to the friars in general it was commanded that they should not preach in the territory of a bishop without his permission, and that they should not enter, not even for reasons of their ministry, the convents of sisters without a special faculty from the Apostolic See. No less reverence and docility towards the Apostolic See is shown by the words which St. Francis uses in commanding that a Cardinal Protector should be appointed for the Order: “In obedience, I enjoin the Ministers to ask the Lord Pope for one of the Cardinals of the Holy Roman Church to be the guide, protector and corrector of this Brotherhood; so that subordinate at all times and submissive, at the feet of the same Holy Roman Church, and thus firm in the Catholic Faith, . . . we shall observe, as we have faithfully promised to do, the holy Gospel of Our Lord Jesus Christ.” (*Rule of Friars Minor, passim*)

26. We must speak also of the “beauty and cleanliness of purity” which the Seraphic Father “loved singularly,” of that chastity of soul and body which he kept and defended even to the maceration of his own flesh. We have already seen that as a young man, although gay and fashionable, he abhorred everything sinful, even in word. When later on he cast aside the vain pleasures of this world, he began to repress the demands of his senses with great severity. Thus at times when he found himself moved or likely to be influenced by sensual feeling, he did not hesitate to throw himself into a bush of thorns or, in the very depths of winter, to plunge into the icy waters of a stream.

27. It is also well known that our Saint, desiring to call back men so that they would conform their lives to the teachings of the Gospel, used to exhort them “to love and fear God and to do penance for their sins.” (*Legend of the Three Companions*, No. 33 et seq) Moreover, he preached and invited all to penance by his own example. He wore a hair shirt, he was clothed in a poor rough tunic, went about barefoot, he slept resting his head on a stone or on the trunk of a tree, ate so little that it was barely sufficient to keep him from dying of starvation. He even mixed ashes and water with his food in order to destroy

its taste. He passed the greater part of the year in fasting. Besides all this, no matter whether he was well or ill, he treated his body with the greatest severity; he used to call his body “my brother the ass”; nor could he be induced to give himself any relief or rest, not even when, as during the last years of his life, he was suffering greatly, the sufferings of one nailed to a cross, for he had become like unto Christ because of the stigmata which he bore. Neither did he neglect to inculcate austerity of life in his disciples, and, in this only did “the teachings of the Holy Patriarch differ from his own actions,” (Thomas of Celano, *Legenda* II, No. 129) he advised them to moderate a too excessive abstinence or punishment of the body.

28. Is there anyone who cannot see that all these virtues proceeded from the one and same fountain of divine love? In truth, as Thomas of Celano writes, “he was ever afire with divine love and longed to perform deeds of great heroism; walking with a strong heart in the way of the divine commandments, he eagerly desired to reach the highest perfection”; and St. Bonaventure testifies that “he seemed like a burning coal alive with the fire of God’s love.” (*Legenda Maior*, Chap. IX, No. 1) Wherefore there were those who “seeing him raised so rapidly to a state of intoxication of divine love” burst into tears. (*Legend of the Three Companions*, No. 21) This love of God he poured out in love for his neighbor, and conquering himself loved with a special tenderness the poor and, among the poor, the most miserable of all, the lepers, whom as a youth he had so abhorred; he dedicated completely both himself and his disciples to their care and service. He also wished that a brotherly love similar to his own should reign among his disciples; because of this his wish, the Franciscan Brotherhood grew to be “a noble edifice of charity, from the living stones of which, gathered from every part of the world, there was built a dwelling for the Holy Ghost.” (Thomas of Celano, *Legenda* I, No. 38 et seq)

29. It is Our pleasure, Venerable Brothers, to detain you somewhat more at length in a study of these his sublime virtues, for the reason that, in our times, many infected by the false spirit of secularism, habitually attempt to strip our saintly heroes of the true light and glory of their sanctity. These writers view the saint merely as models of human excellence or as professors of an empty spirit of religion, praising and magnifying them exclusively because of what they have done for the progress of arts and sciences, or because of certain works of mercy which they have accomplished and which have proven helpful to the fatherland and to mankind. We do not cease to wonder how an admiration of this kind for St. Francis, so false and even contradictory in itself, can in any way help his modern admirers who devote their lives to the search for riches and pleasure or who decked out in finery frequent public places, dances and theaters, or who roll in the very mud of voluptuousness, who ignore and cast aside the laws of Christ and His Church. In this context the following warning is very significant: “He who pretends to admire the good works of a saint must at the same time admire the homage and love due to God. Therefore either imitate that which you praise or do not permit yourself to praise that which you do not care to imitate. He who admires the good works of the saints must also distinguish himself by the holiness of his own life.” (*Roman Breviary*, 7th of November, Lesson IV)

30. St. Francis, trained in the manly virtues We have written about, was called providentially to a work of reform for the salvation of his contemporaries and to assist in the work of the Church Universal.

31. In the Church of St. Damian where he was accustomed to pray, he heard three times a voice from Heaven saying: “Go Francis, rebuild my house which is falling down.” (St. Bonaventure, *Legenda Maior*, Chap. II) But Francis, because of that deep humility which made him think himself incapable of accomplishing any great work whatsoever, did not understand the meaning of these mysterious words. Innocent III, however, discovered their import through the miraculous vision in which Francis was shown in the act of supporting on his shoulders the Church of the Lateran which was falling to the ground. The Pope then understood clearly that the mission of St. Francis was a very special one, given to him by a most merciful God.

32. The Seraphic Father founded two Orders, one for men and the other for women, both made up of aspirants to evangelical perfection. He then began a visit to the cities of Italy announcing, either personally or through the first disciples who had come to him, the foundation of his two Orders, preaching penance to the people in few but fiery words, gathering by this ministry and by his words and example almost unbelievable fruits. In all the places where he went to perform the functions of his apostolic ministry the people and clergy came out in procession to meet Francis, and there was much ringing of bells,

singing of popular songs, and waving of olive branches. Persons of every age, sex, and condition flocked to him and, by day or night, surrounded the house where he lived so that they might have a chance of seeing him when he went out, of touching him, speaking to him, or listening to his words. No one, even if he were grown gray in habits of vice and sin, could resist the preaching of the Saint. Very many people, even some of mature age, vied with one another in giving up all their earthly goods for love of the evangelical life. Entire cities of Italy, reborn to a new moral life, placed themselves under the direction of Francis. The number of his sons grew beyond reckoning. Such was the enthusiasm which filled all to follow in his footsteps that the Seraphic Patriarch himself was often obliged to dissuade many and turn aside from the proposal to leave the world both men and women who were willing and ready to give up their conjugal rights and the joys of domestic life.

33. Meanwhile the principal desire which filled these new preachers of penance was to help bring back peace not only to individuals but to families, cities, and even nations, torn by interminable wars and steeped in blood. If at Assisi, Arezzo, Bologna, and in many other cities and towns it was possible to bring about a general era of peace, at times confirmed even by solemn treaties, this was due altogether to the superhuman power of the eloquence of these rough men.

34. In this work of reform and of bringing about a universal peace, the Third Order assisted greatly. The Third Order is indeed a religious Order but an altogether new type of community at that time, for while it possesses the spirit of a religious order, it does not obligate its members to take vows. It offers to both men and women, living in the world, the means not only of observing the laws of God but of attaining Christian perfection. The Rules of this new order may be reduced to the following principal articles. No one was accepted as a member unless he were of an unquestioned Catholic faith and obedient in all things to the Church; the manner of receiving candidates from each of the sexes into the Order; admission to religious profession was permitted after a year of novitiate, subject to the consent of the wife in the case of husbands and of the husband in the case of wives; love of purity and poverty, especially in the use of clothes, and of modesty in feminine attire; that the Tertiaries should abstain from feasting, from immodest shows and balls; abstinence and fasting; confession and communion three times a year, taking care to make peace with everyone beforehand and to restore the goods rightly belonging to others; not to bear arms except in defense of the Roman Church, of the Christian faith, and of one's own country, or with the consent of one's Minister; the recitation of the canonical hours and other prayers; the duty of making a last will and testament three months after admission into the Order; to restore as soon as possible peace among one's brethren or among those outside the order if any trouble had arisen; what to do in case the rights and privileges of the Order had been violated; not to take an oath except in case of urgent necessity recognized by the Apostolic See. To these rules were added others of no less importance; for example, on the duty of hearing Mass; of attending meetings called on certain fixed days; on the giving of alms by each according to his ability to help the poor and, especially, the sick; on the performing of the last rites for dead members; on the manner of exchanging visits in case of illness; on the manner of bringing back to the ways of virtue those who had fallen or were obstinate in sin; on the duty of not refusing the offices and functions assigned to each and to fulfill these with care; on the manner of settling disputes.

35. We have dwelt on these matters somewhat in detail to show how Francis either by his own apostolate or by that of his disciples and, by the institution of the Third Order, laid the foundations of a new social order built on lines in strict conformity with the very spirit of the Gospels. Omitting everything in these Rules which relates to the liturgy and to spiritual formation, despite the fact that these matters are of primary importance, everyone can understand how from the other prescriptions of the Rules there should result such an order both in public and private life as to bring about a new type of civic intercourse. We will not call this merely a brotherly fellowship based on the practice of Christian perfection, but rather a shield of the rights of the poor and the weak against the abuses of the rich and the powerful, and all this without prejudice to good order and justice. From the association of the Tertiaries with the clergy there necessarily resulted this happy consequence, that new members were permitted to participate in the same exemptions and immunities which the latter already enjoyed. The Tertiaries no longer were called upon to take the so-called solemn oath of vassalage, neither were they conscripted for military service, nor had they to go to war or to bear arms, for in this the Rule of the Third Order was opposed to the feudal law, and by their membership in the Order they achieved a liberty which was otherwise impossible under the conditions of servitude under which they had lived. When they were set on and harassed by those whose every

interest it was to cause conditions to return to their former state, they had as defenders and patrons the Popes Honorius III and Gregory IX who overcame every obstacle put in their way and prohibited such attacks by the severest punishments.

36. From this source, therefore, there arose that profound impulse toward a saving reform of human society, toward that vast expansion and growth among Christian nations which had its beginnings in the new Order of which Francis was the Father and Teacher. Innocence of life, too, blossomed forth once more in union with the spirit of penance. From this source arose that ardent zeal which impelled not only pontiffs, cardinals, and bishops to accept the badge of the Third Order, but also kings and princes who imbibed, together with the Franciscan spirit, evangelical wisdom and, from among whom, some rose even to the glory of sainthood. The noblest virtues, too, came back into public esteem and honor. In a word, the “face of the earth itself was changed.”

37. St. Francis, “a man who was truly Catholic and apostolic,” in the same admirable fashion that he had attended to the reformation of the faithful, so likewise set about personally and commanded his disciples to occupy themselves before everything else with the conversion of the heathen to the Faith and Law of Christ. Nor need We dwell at length on a subject so well known to all. Moved by an ardent desire to spread the Gospel and even to undergo martyrdom, he did not hesitate to go to Egypt and there bravely to appear in the very presence of the Sultan. In the annals of the Church, too, are not the names of those numerous apostles of the Gospel who, from the beginning, that is to say, in the springtime of the Order of Minors, found martyrdom in Syria and Morocco recorded in words of highest praise? With the passing of time this apostolate had been developed with much zeal and often with great shedding of blood by the numerous Franciscan brotherhood, for many lands inhabited by the heathen have been entrusted to their care through the express commands of the Roman Pontiffs.

38. No one will therefore marvel that throughout the whole period of seven hundred years just ending the memory of so many benefits derived from him has never been lost at any time or in any place. On the contrary we find that his life and work, which as Dante writes can be sung better by those who enjoy the glories of heaven than by human tongue, has raised and exalted him century after century in the devotion and admiration of all so that not only is his greatness increasing in the Catholic world because of a remarkable appreciation of his great sanctity, but he is also surrounded by a certain civic cult and glory by reason of which the very name Assisi has become well known to the peoples of the whole world.

39. Shortly after his death, churches dedicated to the Seraphic Father and admirable for the beauty of their architecture and treasures of art began to rise, due to the wishes of the people to honor him. The most famous artists competed one with another as to who should succeed in portraying with the greatest perfection and beauty the likeness and life of Francis in paintings, in statues, in engravings, and in mosaics. Thus Santa Maria degli Angeli was built on that very plain where Francis “poor and humble entered rich into heaven.” Churches, too, were built at the place of his glorious burial as well as on the hills of Assisi, and to these pilgrims flocked from everywhere in small parties or in large groups, in order to recall for the benefit of their souls the memory of so great a saint and to admire these immortal monuments of art. Moreover, there arose to sing the praises of the Man of Assisi, as We have already seen a poet who has no equal, Dante Alighieri. He was followed by others both in Italy and elsewhere who brought glory to literature by exalting the grandeur of the saint.

40. Especially in our days franciscana have been studied more profoundly by the learned and a great number of works printed in various languages have seen the light of day. The talents, too, of artists who have made works of great artistic value have succeeded in arousing an almost limitless admiration for St. Francis among our contemporaries despite the fact that sometimes this admiration is not based on a true understanding of the Saint. Some admired in him the character of the poet by which he so wonderfully expressed the sentiments of his soul, and his famous Canticle became the delight of learned men who recognized in it one of the first great poems of the early Italian language. Others were taken by his love of nature, for he not only seemed fascinated by the majesty of inanimate nature, by the splendor of the stars, by the beauty of his Umbrian mountains and valleys, but, like Adam before his fall in the Garden of Eden, Francis even spoke to the animals themselves. He appears to have been joined to them in a kind of brotherhood and they were obedient to his every wish. Others praised his love of country because in him Our Italy, which boasts the great honor of having given him birth, found a more fruitful source of blessings than any other country. Others, finally, honor him for that truly singular and catholic love with which he embraced all men. All of this is quite admirable but it is the least that is to be praised in our Saint, and it all

must be understood in a correct sense. If we stop at these aspects of his life and look upon them as the most important, or change their import so as to justify either our own morbid ideas or excuse our false opinions, or to uphold thereby some of our prejudices, it is certain that we would not possess a genuine picture of the real Francis. As a matter of fact, by his practice of all the virtues in a heroic manner, by the austerity of his life and his preaching of penance, by his manifold and restless activity for the reformation of society, the figure of Francis stands forth in all its completeness, proposed to us not so much for the admiration as for the imitation of Christian peoples. As the Herald of the Great King, his purposes were directed to persuading men to conform their lives to the dictates of evangelical sanctity and to the love of the Cross, not that they should become mere friends or lovers of flowers, birds, lambs, fishes or hares. He seemed filled with a great and tender affection for animals, and “no matter how small they were” he called them all “by the name of brother and sister”—a love which if it is kept within bounds is assuredly not prohibited by any law. This love of animals was due to no other cause than his own love of God, which moved him to love these creatures because he knew that they had the same origin as he (St. Bonaventure, *Legenda Maior*, Chap VIII, No. 6) and in them all he perceived the goodness of God. St. Francis, too, “saw the image of the Beloved imprinted on all things, and made of these things a ladder whereby to reach His throne.” (Thomas of Celano, *Legenda*, Chap. II, No. 165)

41. Why then forbid Italians to glory in him who was an Italian, who even in the sacred liturgy is called the “light of the Fatherland”? (*Breviary of Friars Minor*) Why prevent the defenders of the rights of the people preaching the love of Francis toward all men and especially toward the poor? The former admirers of St. Francis, impelled by an excessive love of their own nation, should take care not to boast of him as a mere sign and banner of their newborn love of country, thus lessening his glorious title of “Catholic Champion.” The latter should take care not to hold him up as a precursor and defender of errors, which of course he was very far from being. May it please Heaven that they who, through devotion to the Saint either find pleasure in these lesser praises of the man of Assisi or labor with zeal to promote the success of this Centenary, all worthy of Our praise, may, by the happy recurrence of his feast, draw from his life strong motives to examine more profoundly the true picture of this great imitator of Christ and thus themselves aspire to higher ideals.

42. Meanwhile, Venerable Brothers, We have good reasons for rejoicing because We see how through the united efforts of all good men to celebrate fitly the memory of the Holy Patriarch during this year which marks the Seven Hundredth Anniversary of his death, both religious and civic solemnities are being prepared in every part of the world and especially in that very district which, while living, he honored by his presence, by the light of his sanctity and the glory of his miracles. It is with great pleasure, too, that We see you giving in this an example to your own clergy and people. From this hour onward there is presented to Our soul, or better still We can almost see with Our very eyes, the great throngs of pilgrims who will visit Assisi and the other nearby sanctuaries of verdant Umbria, the rocky crags of Verna, the sacred hills that look out on the valley of the Rieti, all spots where Francis seems to live on teaching even now the lesson of his virtues, from which places the pious pilgrims can scarcely return home without being more and more filled with the Franciscan spirit. To quote Leo XIII: “Concerning the honors that are being prepared for St. Francis, it should be borne in mind that, above all, these honors will be agreeable to him to whom they are given only when they have been made fruitful by the one who actually offers them. In this then alone can We hope for lasting fruits, when those men who admire his great virtues seek to copy in some way this man, and in imitating him make themselves better.” (Encyclical *Auspicato*, 17 Sept. 1882) Some will say, perhaps, that to restore Christian society another Francis is needed today. But We say, do what you can to make men take up again with renewed zeal the ancient Francis as their teacher of piety and sanctity; do what you can that they imitate and follow the example which he has left us, that they accept him as a man who was “a mirror of virtue, a path of righteousness, a rule of morals.” (*Breviary of Friars Minor*) If this be done, will it not in itself be enough to heal and even put an end to the corruption of our own times?

43. First of all, then, the many children belonging to the Three Orders must reproduce in their lives the glorious image of their Father and Founder. They begin now “established in all parts of the world”—as Gregory IX wrote to the Blessed Agnes, daughter of the King of Bohemia—“every day the Almighty is in many ways glorified by them.” (*de Conditore Omnium*, 9 May, 1238) On the one hand We sincerely rejoice that the Religious of the First Order, which is called Franciscan, in spite of the many unseemly vexations and spoils which they have had to suffer like gold which has passed through the

crucible, have come to realize each day more and more their pristine splendor. On the other hand, We no less sincerely desire that they, by the example of solid penance and humility which they give, shall become living protests against the concupiscence of the flesh and the pride of life so widespread among us. May it be their peculiar function to call back their fellowmen to the Gospel law of life. With much less difficulty will they attain this holy purpose if they themselves observe strictly the Rule which their Founder has called “the book of life, the hope of holiness, the substance of the Gospel, the way of perfection, the key of paradise, the pledge of an eternal alliance.” (Thomas of Celano, *Legenda*, Chap. II, No. 208) The Seraphic Patriarch will not cease to look down from heaven and bless the mystical vine which he with his own hands planted, and to nourish and strengthen its manifold roots with the moisture and sap of brotherly love, so that all may become “one heart and one soul,” so that all may give themselves up in all fervor to the restoration of Christian society.

44. The holy virgins of the Second Order who participate “in the angelic life which was made known by St. Clare” by the snow-like whiteness of their souls, should continue to spread abroad, like lilies planted in the Garden of the Lord, a sweet fragrance so pleasing to God. Through their prayers, may sinners in much larger numbers hasten back to the merciful arms of Christ Our Lord, and may Our Holy Mother the Church feel the increasing joy of seeing her children restored to divine grace and to the hope of eternal life.

45. We turn finally to the Tertiaries, both to those who are living together in regular communities and those who live in the world. They, too, should try, with truly apostolic zeal, to promote the spiritual welfare of Christian peoples. Their apostolate which, at its origins, made them worthy to be called by Gregory IX “soldiers of Christ and new Maccabees,” will today also, with no less efficacy, succeed in promoting the common good provided they, although they have grown in numbers all over the world, become like their Father, St. Francis, by giving proof of innocence of life and integrity of morals.

46. What Our Predecessors, Leo XIII in the letter *Auspicato* and Benedict XV in the encyclical *Sacra Propediem*, wrote to all the bishops of the Catholic world and which greatly pleased them, We repeat and recommend to your pastoral zeal. We expect that you will favor in every way within your power the Third Order of St. Francis, either by yourselves or by means of trained priests and eloquent preachers teaching the people the aims of this Order of men and women who live in the world, how worthy it is of popular esteem, how easy it is to enter this Order, to observe its holy rules, and how abundant are the indulgences and privileges which the Tertiaries enjoy. Finally, make known the great blessings which flow from the Third Order to individuals and to the communities where they live. You should urge those who have not yet given their names to this immortal band of soldiers to do so this year. As regards those who cannot, because of their age, join the Third Order, they should be enrolled as “Cordigeri” so that even from childhood they may become accustomed to the holy discipline of this Order.

47. It seems that God in His goodness and mercy has ordained that Our pontificate shall not pass without the happiest fruits for the Catholic Church, judging from the great and holy events in which We have so often been called upon to participate. We, therefore, view with great pleasure the preparations which are being made to celebrate this solemn Centenary of St. Francis who “in his life propped up the house and in his days fortified the temple.” (Ecclesiasticus i, 1) We take all the more pleasure in this festival since from Our earliest years We have with great devotion venerated St. Francis as Our patron. We have numbered Ourselves, too, among his children, having received the badge of the Third Order. In this year, therefore, which is the Seventh Centenary of the death of the Seraphic Father, the Catholic world, and in particular Our nation, Italy, should receive, through the intercession of St. Francis, so great an abundance of blessings that it will remain forever a year memorable in the history of the Church.

48. In the meantime, Venerable Brothers, We pray for you all heavenly favors and as a pledge of Our love both to you, to your clergy, and to your people, from the depths of Our heart, We impart, in Our Lord, the Apostolic Blessing.

Given at Rome, at St. Peter’s, on the thirtieth day of April, in the year 1926, the fifth of Our Pontificate.

Studiorum Ducem. On St. Thomas Aquinas. Pope Pius XI - 1923

To Our Venerable Brethren, the Patriarchs, Primate, Archbishops, Bishops and other Ordinaries in Grace and Communion with the Apostolic See.

Venerable Brethren, Greeting and the Apostolic Benediction.

In a recent apostolic letter confirming the statutes of Canon Law, We declared that the guide to be followed in the higher studies by young men training for the priesthood was Thomas Aquinas. The approaching anniversary of the day when he was duly enrolled, six hundred years ago, in the calendar of the Saints, offers Us an admirable opportunity of inculcating this more and more firmly in the minds of Our students and explaining to them what advantage they may most usefully derive from the teaching of so illustrious a Doctor. For science truly deserving of the name and piety, the companion of all the virtues, are related in a marvelous bond of affinity, and, as God is very Truth and very Goodness, it would assuredly not be sufficient to procure the glory of God by the salvation of souls—the chief task and peculiar mission of the Church—if ministers of religion were well disciplined in knowledge and not also abundantly provided at the same time with the appropriate virtues.

2. Such a combination of doctrine and piety, of erudition and virtue, of truth and charity, is to be found in an eminent degree in the angelic Doctor and it is not without reason that he has been given the sun for a device; for he both brings the light of learning into the minds of men and fires their hearts and wills with the virtues. God, the Source of all sanctity and wisdom would, therefore, seem to have desired to show in the case of Thomas how each of these qualities assists the other, how the practice of the virtues disposes to the contemplation of truth, and the profound consideration of truth in turn gives luster and perfection to the virtues. For the man of pure and upright life, whose passions are controlled by virtue, is delivered as it were of a heavy burden and can much more easily raise his mind to heavenly things and penetrate more profoundly into the secrets of God, according to the maxim of Thomas himself: “Life comes before learning: for life leads to the knowledge of truth” (Comment. in Matth., v); and if such a man devotes himself to the investigation of the supernatural, he will find a powerful incentive in such a pursuit to lead a perfect life; for the learning of such sublime things, the beauty of which is a ravishing ecstasy, so far from being a solitary or sterile occupation, must be said to be on the contrary most practical.

3. These are among the first lessons, Venerable Brethren, which may be learned from the commemoration of this centenary; but that they may be the more clearly apparent, We propose to comment briefly in this Letter on the sanctity and doctrine of Thomas Aquinas and to show what profitable instruction may be derived therefrom by priests, by seminarians especially, and, not least, by all Christian people.

4. Thomas possessed all the moral virtues to a very high degree and so closely bound together that, as he himself insists should be the case, they formed one whole in charity “which informs the acts of all the virtues” (II-II, xxiii, 8; I-II, Ixv). If, however, we seek to discover the peculiar and specific characteristics of his sanctity, there occurs to Us in the first place that virtue which gives Thomas a certain likeness to the angelic natures, and that is chastity; he preserved it unsullied in a crisis of the most pressing danger and was therefore considered worthy to be surrounded by the angels with a mystic girdle. This perfect regard for purity was accompanied at the same time by an equal aversion for fleeting possessions and a contempt for honors; it is recorded that his firmness of purpose overcame the obstinate persistence of relatives who strove their utmost to induce him to accept a lucrative situation in the world and that later, when the Supreme Pontiff would have offered him a mitre, his prayers were successful in securing that such a dread burden should not be laid upon him. The most distinctive feature, however, of the sanctity of Thomas is what St. Paul describes as the “word of wisdom” (I Cor. xii, 8) and that combination of the two forms of wisdom, the acquired and the infused, as they are termed, with which nothing accords so well as humility, devotion to prayer, and the love of God.

5. That humility was the foundation upon which the other virtues of Thomas were based is clear to anyone who considers how submissively he obeyed a lay brother in the course of their communal life; and it is no less patent to anyone reading

his writings which manifest such respect for the Fathers of the Church that “because he had the utmost reverence for the doctors of antiquity, he seems to have inherited in a way the intellect of all” (Leo XIII, *ex Card. Caietano, litt. Encycl. Aeterni Patris*, 4th August, 1879); but the most magnificent illustration of it is to be found in the fact that he devoted the faculties of his divine intellect not in the least to gain glory for himself, but to the advancement of truth. Most philosophers as a rule are eager to establish their own reputations, but Thomas strove to efface himself completely in the teaching of his philosophy so that the light of heavenly truth might shine with its own effulgence.

6. This humility, therefore, combined with the purity of heart We have mentioned, and sedulous devotion to prayer, disposed the mind of Thomas to docility in receiving the inspirations of the Holy Ghost and following His illuminations, which are the first principles of contemplation. To obtain them from above, he would frequently fast, spend whole nights in prayer, lean his head in the fervor of his unaffected piety against the tabernacle containing the august Sacrament, constantly turn his eyes and mind in sorrow to the image of the crucified Jesus; and he confessed to his intimate friend St. Bonaventura that it was from that Book especially that he derived all his learning. It may, therefore, be truly said of Thomas what is commonly reported of St. Dominic, Father and Lawgiver, that in his conversation he never spoke but about God or with God.

7. But as he was accustomed to contemplate all things in God, the first Cause and ultimate End of all things, it was easy for him to follow in his *Summa Theologica* no less than in his life the two kinds of wisdom before referred to. He himself describes them as follows: “The wisdom which is acquired by human effort . . . gives a man a sound judgment with regard to divine things according as he makes a perfect use of reason. . . . But there is another kind of wisdom which comes down from above . . . and judges divine things in virtue of a certain connaturality with them. This wisdom is the gift of the Holy Ghost . . . and through it a man becomes perfect in divine things, not only by learning but also by experiencing divine things” (II-II, xlv, 1, ad 2; 2).

8. This wisdom, therefore, which comes down from, or is infused by, God, accompanied by the other gifts of the Holy Ghost, continually grew and increased in Thomas, along with charity, the mistress and queen of all the virtues. Indeed it was an absolutely certain doctrine of his that the love of God should ever continually increase “in accordance with the very words of the commandment: ‘Thou shalt love the Lord, thy God, with thy whole heart’; for the whole and the perfect are one same thing. . . . Now the end of the commandment is charity from a pure heart, and a good conscience and an unfeigned faith, as the Apostle says (I Tim. i, 5), but no standard of measure is applicable to the end, but only to such things as conduce to the end (II-II, clxxxiv, 3).” This is the very reason why the perfection of charity falls under the commandment as the end to which we ought all to strive, each according to his degree. Moreover, as “it is the characteristic of charity to make man tend to God by uniting the affections of man to God in such a way that man ceases to live for himself and lives only for God” (II-II, xvii, 6, ad 3), so the love of God, continually increasing in Thomas along with that double wisdom, induced in him in the end such absolute forgetfulness of self that when Jesus spoke to him from the cross, saying: “Thomas, thou hast written well about me,” and asked him: “What reward shall I give thee for all thy labor?” the saint made answer: “None but Thyself, O Lord!” Instinct with charity, therefore, he unceasingly continued to serve the convenience of others, not counting the cost, by writing admirable books, helping his brethren in their labors, depriving himself of his own garments to give them to the poor, even restoring the sick to health as, for example, when preaching in the Vatican Basilica on the occasion of the Easter celebrations, he suddenly cured a woman who had touched the hem of his habit of a chronic hemorrhage.

9. In what other Doctor was this “word of wisdom” mentioned by St. Paul more remarkable and abundant than in the Angelic Doctor? He was not satisfied with enlightening the minds of men by his teaching: he exerted himself strenuously to rouse their hearts to make a return of His love to God, the Creator of all things. “The love of God is the source and origin of goodness in things” he magnificently declares (1, xx, 2), and he ceaselessly illustrates this diffusion of the divine goodness in his discussion of every several mystery. “Hence it is of the nature of perfect good to communicate itself in a perfect way and this is done in a supreme degree by God . . . in the Incarnation” (III, i, I). Nothing, however, shows the force of his genius and charity so clearly as the Office which he himself composed for the august Sacrament. The words he uttered on his deathbed, as he was about to receive the holy Viaticum, are the measure of his devotion to that Sacrament throughout his life: “I receive Thee, Price of the redemption of my soul, for the love of Whom I have studied, kept vigil and toiled.”

10. After this slight sketch of the great virtues of Thomas, it is easy to understand the preeminence of his doctrine and the marvelous authority it enjoys in the Church. Our Predecessors, indeed, have always unanimously extolled it. Even during the lifetime of the saint, Alexander IV had no hesitation in addressing him in these terms: “To Our beloved son, Thomas Aquinas, distinguished alike for nobility of blood and integrity of character, who has acquired by the grace of God the treasure of divine and human learning.” After his death, again, John XXII seemed to consecrate both his virtues and his doctrine when, addressing the Cardinals, he uttered in full Consistory the memorable sentence: “He alone enlightened the Church more than all other doctors; a man can derive more profit in a year from his books than from pondering all his life the teaching of others.”

11. He enjoyed a more than human reputation for intellect and learning and Pius V was therefore moved to enroll him officially among the holy Doctors with the title of *Angelic*. Again, could there be any more manifest indication of the very high esteem in which this Doctor is held by the Church than the fact that the Fathers of Trent resolved that two volumes only, Holy Scripture and the *Summa Theologica*, should be reverently laid open on the altar during their deliberations? And in this order of ideas, to avoid recapitulating the innumerable testimonies of the Apostolic See, We are happy to recall that the philosophy of Aquinas was revived by the authority and at the instance of Leo XIII; the merit of Our illustrious Predecessor in so doing is such, as We have said elsewhere, that if he had not been the author of many acts and decrees of surpassing wisdom, this alone would be sufficient to establish his undying glory. Pope Pius X of saintly memory followed shortly afterwards in his footsteps, more particularly in his *Motu Proprio Doctoris Angelici*, in which this memorable phrase occurs: “For ever since the happy death of the Doctor, the Church has not held a single Council but he has been present at it with all the wealth of his doctrine.” Closer to Us, Our greatly regretted Predecessor Benedict XV repeatedly declared that he was entirely of the same opinion and he is to be praised for having promulgated the Code of Canon Law in which “the system, philosophy and principles of the Angelic Doctor” are unreservedly sanctioned. We so heartily approve the magnificent tribute of praise bestowed upon this most divine genius that We consider that Thomas should be called not only the Angelic, but also the *Common* or Universal Doctor of the Church; for the Church has adopted his philosophy for her own, as innumerable documents of every kind attest. It would be an endless task to explain here all the reasons which moved Our Predecessors in this respect, and it will be sufficient perhaps to point out that Thomas wrote under the inspiration of the supernatural spirit which animated his life and that his writings, which contain the principles of, and the laws governing, all sacred studies, must be said to possess a universal character.

12. In dealing orally or in writing with divine things, he provides theologians with a striking example of the intimate connection which should exist between the spiritual and the intellectual life. For just as a man cannot really be said to know some distant country, if his acquaintance is confined merely to a description of it, however accurate, but must have dwelt in it for some time; so nobody can attain to an intimate knowledge of God by mere scientific investigation, unless he also dwells in the most intimate association with God. The aim of the whole theology of St. Thomas is to bring us into close living intimacy with God. For even as in his childhood at Monte Cassino he unceasingly put the question: “What is God?”; so all the books he wrote concerning the creation of the world, the nature of man, laws, the virtues, and the sacraments, are all concerned with God, the Author of eternal salvation.

13. Again, discussing the causes of the sterility of such studies, namely curiosity, that is to say the unbridled desire for knowledge, indolence of mind, aversion from effort and lack of perseverance, he insists that there is no other remedy than zeal in work with the fervor of piety which derives from the life of the spirit. Sacred studies, therefore, being directed by a triple light, undeviating reason, infused faith and the gifts of the Holy Ghost, by which the mind is brought to perfection, no one ever was more generously endowed with these than Our Saint. After spending all the riches of his intellect on some matter of exceptional difficulty, he would seek the solution of his problem from God by the most humble prayer and fasting; and God was wont to listen to His suppliant so kindly that He dispatched the Princes of the Apostles at times to instruct him. It is not therefore surprising that towards the end of his life he had risen to such a degree of contemplation as to declare that all he had written seemed to him mere chaff and that he was incapable of dictating another word; his eyes even then were fixed on eternity alone, his one desire was to see God. For, according to Thomas, by far the most important benefit to be derived from sacred studies, is that they inspire a man with a great love for God and a great longing for eternal things.

14. He not only instructs us by his example how to pursue such a diversity of studies, but also teaches us firm and enduring principles of each single science. For, in the first place, who has provided a better explanation than he of the nature and character of philosophy, its various divisions and the relative importance of each? Consider how clearly he demonstrates the congruence and harmony between all the various sections which go to make up the body as it were of this science. “It is the function of the wise man,” he declares, “to put things in order, because wisdom is primarily the perfection of reason and it is the characteristic of reason to know order; for although the sensitive faculties know some things absolutely, only the intellect or reason can know the relation one thing bears to another. The sciences, therefore, vary according to the various forms of order which reason perceives to be peculiar to each. The order which the consideration of reason establishes in its own peculiar activity pertains to rational philosophy or logic, whose function is to consider the order of the parts of speech in their mutual relations and in relation to the conclusions which may be drawn from them. It is for natural philosophy or physics to consider the order in things which human reason considers but does not itself institute, so that under natural philosophy we include also metaphysics. But the order of voluntary acts is for the consideration of moral philosophy which is divided into three sections: the first considers the activities of the individual man in relation to their end and is called ‘monastics’; the second considers the activities of the family group or community and is called economics; the third considers the activities of the State and is called politics” (*Ethics*, I, D). Thomas dealt thoroughly with all these several divisions of philosophy, each according to its appropriate method, and, beginning with things nearest to our human reason, rose step by step to things more remote until he stood in the end on “the topmost peak of all things” (*Contra Gentes*, II, lvi; IV, i).

15. His teaching with regard to the power or value of the human mind is irrefragable. “The human mind has a natural knowledge of being and the things which are in themselves part of being as such, and this knowledge is the foundation of our knowledge of first principles” (*Contra Gentes*, II, lxxxiii). Such a doctrine goes to the root of the errors and opinions of those modern philosophers who maintain that it is not being itself which is perceived in the act of intellection, but some modification of the percipient; the logical consequence of such errors is *agnosticism*, which was so vigorously condemned in the Encyclical *Pascendi*.

16. The arguments adduced by St. Thomas to prove the existence of God and that God alone is subsisting Being Itself are still to-day, as they were in the Middle Ages, the most cogent of all arguments and clearly confirm that dogma of the Church which was solemnly proclaimed at the Vatican Council and succinctly expressed by Pius X as follows: “The certain knowledge of God as the first principle of creation and its end and demonstrable proof of His existence can be inferred, like the knowledge of a cause from its effect, by the light of the natural reason, from creation, that is to say the visible works of creation” (Motu Proprio *Sacrorum Antistitum* of the 1st September, 1910). The metaphysical philosophy of St. Thomas, although exposed to this day to the bitter onslaughts of prejudiced critics, yet still retains, like gold which no acid can dissolve, its full force and splendor unimpaired. Our Predecessor therefore rightly observed: “To deviate from Aquinas, in metaphysics especially, is to run grave risk” (Encycl. *Pascendi* of the 8th September, 1907).

17. Philosophy is undoubtedly a most noble science, but as things are not constituted by divine Providence, it must not be said to excel all others, because it does not embrace the whole universality of things. Indeed, in the introduction to his *Summa Contra Gentes*, as also to his *Summa Theologica*, the saintly Doctor describes another order of things set above nature and eluding the grasp of reason, an order which man would never have suspected unless the divine goodness had revealed it to him. This is the region in which faith is supreme, and the science of faith is called Theology. Science of this kind will be all the more perfect in man in proportion as he is the better acquainted with the evidence for faith and has at the same time a more fully developed and trained faculty of philosophizing. There can be no doubt that Aquinas raised Theology to the highest eminence, for his knowledge of divine things was absolutely perfect and the power of his mind made him a marvelously capable philosopher. Thomas is therefore considered the Prince of teachers in our schools, not so much on account of his philosophical system as because of his theological studies. There is no branch of theology in which he did not exercise the incredible fecundity of his genius.

18. For in the first place he established apologetics on a sound and genuine basis by defining exactly the difference between the province of reason and the province of faith and carefully distinguishing the natural and the supernatural orders. When

the sacred Vatican Council, therefore, in determining what natural knowledge of religion was possible, affirmed the relative necessity of some divine revelation for sure and certain knowledge and the absolute necessity of divine revelation for knowledge of the mysteries, it employed arguments which were borrowed precisely from St. Thomas. He insists that all who undertake to defend the Christian faith shall hold sacrosanct the principle that: “It is not mere folly to assent to the things of faith although they are beyond reason” (Contra Gentes, I, vi). He shows that, although the articles of belief are mysterious and obscure, the reasons which persuade us to believe are nevertheless clear and perspicuous, for, says he, “a man would not believe unless he saw that there were things to be believed” (II-II, i, 4); and he adds that, so far from being considered a hindrance or a servile yoke imposed upon men, faith should, on the contrary, be reckoned a very great blessing, because “faith in us is a sort of beginning of eternal life” (*Qq. disp. de Veritate*, xiv, 2).

19. The other branch of Theology, which is concerned with the interpretation of dogmas, also found in St. Thomas by far the richest of all commentators; for nobody ever more profoundly penetrated or expounded with greater subtlety all the august mysteries, as, for example, the intimate life of God, the obscurity of eternal predestination, the supernatural government of the world, the faculty granted to rational creatures of attaining their end, the redemption of the human race achieved by Jesus Christ and continued by the Church and the sacraments, both of which the Angelic Doctor describes as “relics, so to speak, of the divine Incarnation.”

20. He also composed a substantial moral theology, capable of directing all human acts in accordance with the supernatural last end of man. And as he is, as We have said, the perfect theologian, so he gives infallible rules and precepts of life not only for individuals, but also for civil and domestic society which is the object also of moral science, both economic and politic. Hence those superb chapters in the second part of the *Summa Theologica* on paternal or domestic government, the lawful power of the State or the nation, natural and international law, peace and war, justice and property, laws and the obedience they command, the duty of helping individual citizens in their need and co-operating with all to secure the prosperity of the State, both in the natural and the supernatural order. If these precepts were religiously and inviolably observed in private life and public affairs, and in the duties of mutual obligation between nations, nothing else would be required to secure mankind that “peace of Christ in the Kingdom of Christ” which the world so ardently longs for. It is therefore to be wished that the teachings of Aquinas, more particularly his exposition of international law and the laws governing the mutual relations of peoples, became more and more studied, for it contains the foundations of a genuine “League of Nations.”

21. His eminence in the learning of asceticism and mysticism is no less remarkable; for he brought the whole science of morals back to the theory of the virtues and gifts, and marvelously defined both the science and the theory in relation to the various conditions of men, both those who strive to attain Christian perfection and fullness of spirit, in the active no less than in the contemplative life. If anyone, therefore, desires to understand fully all the implications of the commandment to love God, the growth of charity and the conjoined gifts of the Holy Ghost, the differences between the various states of life, such as the state of perfection, the religious life and the apostolate, and the nature and value of each, all these and other articles of ascetical and mystical theology, he must have recourse in the first place to the Angelic Doctor.

22. Everything he wrote was securely based upon Holy Scripture and that was the foundation upon which he built. For as he was convinced that Scripture was entirely and in every particular the true word of God, he carefully submitted the interpretation of it to those very rules which Our recent Predecessors have sanctioned, Leo XIII in his Encyclical *Providentissimus Deus* and Benedict XV in his Encyclical *Spiritus Paraclitus*. He laid down the principle “The chief Author of Sacred Scripture is the Holy Ghost. . . But man was the instrumental author” (*Quodlib.*, vii, 14, ad 5), and would not allow the absolute historicity of the Bible to be doubted; but on the basis of the meaning of the words or literal sense he established the fecundity and riches of the spiritual sense, the triple nature of which, allegorical, tropological and anagogical, he expounded with the most ingenious commentary.

23. Lastly, our Doctor possessed the exceptional and highly privileged gift of being able to convert his precepts into liturgical prayers and hymns and so became the poet and panegyrist of the Divine Eucharist. For wherever the Catholic Church is to be found in the world among whatsoever nations, there she zealously uses and ever will continue to use in her sacred services

the hymns composed by St. Thomas. They are the expression of the ardent supplications of a soul in prayer and at the same time a perfect statement of the doctrine of the august Sacrament transmitted by the Apostles, which is pre-eminently described as the Mystery of Faith. If these considerations are borne in mind as well as the praise bestowed by Christ Himself to which We have already referred, nobody will be surprised that St. Thomas should also have received the title of the Doctor of the Eucharist.

24. The following very relevant conclusions may be drawn from all that has gone before. Let Our young men especially consider the example of St. Thomas and strive diligently to imitate the eminent virtues which adorn his character, his humility above all, which is the foundation of the spiritual life, and his chastity. Let them learn from this man of supreme intellect and consummate learning to abhor all pride of mind and to obtain by humble prayer a flood of divine light upon their studies; let them learn from his teaching to shun nothing so sedulously as the blandishments of sensual pleasure, so that they may bring the eyes of the mind undimmed to the contemplation of wisdom. For he confirmed by his precept, as We have said, his own practice in life: “To abstain from the pleasures of the Body so as to be certain of greater leisure and liberty for the contemplation of truth is to act in conformity with the dictates of reason” (II-II, clvii, 2).

Wherefore we are warned in Holy Scripture: “. . . wisdom will not enter into a malicious soul, nor dwell in a body subject to sins” (*Wisdom*, i, 4). If the purity of Thomas therefore had failed in the extreme peril into which, as we have seen, it had fallen, it is very probable that the Church would never have had her Angelic Doctor.

25. Inasmuch, therefore, as We see the majority of young men, caught in the quicksands of passion, rapidly jettisoning holy purity and abandoning themselves to sensual pleasures, We instantly exhort you, Venerable Brethren, to propagate everywhere, and particularly among seminarians, the society of the Angelic Militia founded under the patronage of Thomas for the preservation and maintenance of holy chastity and We confirm the privileges of pontifical indulgences heaped upon it by Benedict XIII and others of Our Predecessors. And that the Faithful may be persuaded the more eagerly to enroll in this Militia, We grant members of it the privilege of wearing instead of a cord a medal round the neck impressed on the obverse with a picture of St. Thomas and the angels surrounding him with a girdle and on the reverse a picture of Our Lady, Queen of the Most Holy Rosary.

26. But inasmuch as St. Thomas has been duly proclaimed patron of all Catholic schools because he marvelously combined both forms of wisdom, the rational and the divinely inspired, because he had recourse to prayer and fasting to solve the most difficult problems, because he used the image of Christ crucified in place of all books, let him be a model also for seminarians, so that they may learn how to pursue their studies to the best advantage and with the greatest profit to themselves. Members of religious communities should look upon the life of St. Thomas as upon a mirror; he refused even the highest dignities offered to him in order to live in the practice of the most perfect obedience and to die in the sanctity of his profession. Let all the Faithful of Christ take the Angelic Doctor as a model of devotion to the august Queen of Heaven, for it was his custom often to repeat the “Hail Mary” and to inscribe the sweet Name upon his pages, and let them ask the Doctor of the Eucharist himself to inspire them with love for the divine Sacrament. Priests above all will be zealous in so doing, as is only proper. “For Thomas was accustomed, unless prevented by illness, to say Mass daily and heard another Mass said by his *socius* or some other friar which he very often served,” declares the careful historian of his life. But could anyone find words to express the spiritual fervor with which he said Mass himself, the anxious care with which he made his preparation, the thanksgivings he offered to the divine Majesty after he had said it?

27. Again, if we are to avoid the errors which are the source and fountain-head of all the miseries of our time, the teaching of Aquinas must be adhered to more religiously than ever. For Thomas refutes the theories propounded by Modernists in every sphere, in philosophy, by protecting, as We have reminded you, the force and power of the human mind and by demonstrating the existence of God by the most cogent arguments; in dogmatic theology, by distinguishing the supernatural from the natural order and explaining the reasons for belief and the dogmas themselves; in theology, by showing that the articles of faith are not based upon mere opinion but upon truth and therefore cannot possibly change; in exegesis, by transmitting the true conception of divine inspiration; in the science of morals, in sociology and law, by laying down sound principles of legal and social, commutative and distributive, justice and explaining the relations between justice and charity;

in the theory of asceticism, by his precepts concerning the perfection of the Christian life and his confutation of the enemies of the religious orders in his own day. Lastly, against the much vaunted liberty of the human reason and its independence in regard to God he asserts the rights of primary Truth and the authority over us of the Supreme Master. It is therefore clear why Modernists are so amply justified in fearing no Doctor of the Church so much as Thomas Aquinas.

28. Accordingly, just as it was said to the Egyptians of old in time of famine: “Go to Joseph,” so that they should receive a supply of corn from him to nourish their bodies, so We now say to all such as are desirous of the truth: “Go to Thomas,” and ask him to give you from his ample store the food of substantial doctrine wherewith to nourish your souls unto eternal life. Evidence that such food is ready to hand and accessible to all men was given on oath at the hearing of the case for the canonization of Thomas himself, in the following words: “Innumerable secular and religious masters flourished under the lucid and limpid teaching of this Doctor, because his method was concise, clear and easily followed . . . even laymen and persons of little instruction are eager to possess his writings.”

29. We desire those especially who are engaged in teaching the higher studies in seminaries sedulously to observe and inviolably to maintain the decrees of Our Predecessors, more particularly those of Leo XIII (the Encyclical *Aeterni Patris*), and Pius X (the *Motu Proprio Doctoris Angelici*) and the instructions We Ourselves issued last year. Let them be persuaded that they will discharge their duty and fulfill Our expectation when, after long and diligent perusal of his writings, they begin to feel an intense devotion for the Doctor Aquinas and by their exposition of him succeed in inspiring their pupils with like fervor and train them to kindle a similar zeal in others.

30. We desire that lovers of St. Thomas-and all sons of the Church who devote themselves to higher studies should be so incited by an honorable rivalry in a just and proper freedom which is the life-blood of studies, but let no spirit of malevolent disparagement prevail among them, for any such, so far from helping truth, serves only to loosen the bonds of charity. Let everyone therefore inviolably observe the prescription contained in the Code of Canon Law that “teachers shall deal with the studies of mental philosophy and theology and the education of their pupils in such sciences according to the method, doctrine and principles of the Angelic Doctor and religiously adhere thereto”; and may they conform to this rule so faithfully as to be able to describe him in very truth as their master. Let none require from another more than the Church, the mistress and mother of all, requires from each: and in questions, which in Catholic schools are matter of controversy between the most reputable authorities, let none be prevented from adhering to whatever opinion seems to him the more probable.

31. Therefore, as it behooves the whole of Christendom worthily to celebrate this centenary-because in honoring St. Thomas something greater is involved than the reputation of St. Thomas and that is the authority of the teaching Church-We desire that such celebration shall take place throughout the world from the 18th July until the end of next year wherever seminarians are in regular course of instruction, that is to say not only among the Preaching Friars, an Order which, in the words of Benedict XV, “must be praised, not so much for having been the family of the Angelic Doctor, as for having never afterwards departed so much as a hair’s breadth from his teaching” (*Acta Ap. Sedis*, viii, 1916, p. 397), but among other religious communities also, and in all seminaries and Catholic colleges and schools to which he has been appointed for heavenly patron. It is only proper that this Eternal City in which Aquinas was once master of the Sacred Palace should take the lead in holding such celebrations and that the Pontifical Angelical College, where St. Thomas may be said to be at home, and the other academies in Rome for the education of priests set the example in these holy rejoicings.

32. In virtue of Our Apostolic power and for the purpose of increasing the splendor and profit to be derived from this celebration, We grant the following privileges:

1) That in all churches belonging to the Order of Preachers and in all other churches or chapels to which the public has or may have access, more particularly in seminaries, colleges or other institutions for the education of priests, prayers may be said for three or eight or nine days with the pontifical indulgences attaching to them which customarily attach to prayers said in honor of the saints and the blessed;

2) That in the churches of the Friars and the Sisters of St. Dominic the faithful may once on any day they choose in the course of the centenary celebrations, after duly confessing their sins and receiving Holy Communion, obtain a plenary indulgence *toties quoties* they pray before the altar of St. Thomas;

3) That in churches of the Order of St. Dominic, priests, members of the Order or tertiaries, may, in the course of the centenary year on any Wednesday or the first free day of the week, celebrate Mass in honor of St. Thomas, as on his feast-day, with or without the *Gloria* and the *Credo*, according to the ritual of the day, and obtain a plenary remission of sins; those present at any such Mass may also obtain a like indulgence on the usual conditions.

33. In addition, a disputation shall be held in seminaries and other institutions for the education of priests on some point of philosophy or other important branch of learning in honor of the Angelic Doctor. And that the festival of St. Thomas may be kept in future in a manner worthy of the patron of all Catholic schools, We order it to be kept as a holiday and celebrated not only with a High Mass, but also, at any rate in seminaries and among religious communities, by the holding-of a disputation as aforesaid.

34. Finally, that the studies to which Our young people devote themselves may, under the patronage of Aquinas, daily yield more and more fruit for the glory of God and the Church, We append to this Letter the form of prayer which the Saint himself was accustomed to use and exhort you to see that it be widely published. Let any person duly reciting it know that by Our authority an indulgence of seven years and seven quarantines is granted him.

35. As an augury of divine favor and in testimony of Our paternal benevolence, We most affectionately grant you, Venerable Brethren, and the clergy and people committed to your care the Apostolic Blessing.

Given at Rome at St. Peter's on the 29th day of June, the feast of the Princes of the Apostles, in the year 1923, the second year of Our Pontificate.

Prayer of St. Thomas

Ineffable Creator, Who out of the treasures of Thy wisdom hast appointed three hierarchies of Angels and set them in admirable order high above the heavens and hast disposed the divers portions of the universe in such marvelous array, Thou Who art called the True Source of Light and super-eminent Principle of Wisdom, be pleased to cast a beam of Thy radiance upon the darkness of my mind and dispel from me the double darkness of sin and ignorance in which I have been born.

Thou Who makest eloquent the tongues of little children, fashion my words and pour upon my lips the grace of Thy benediction. Grant me penetration to understand, capacity to retain, method and facility in study, subtlety in interpretation and abundant grace of expression.

Order the beginning, direct the progress and perfect the achievement of my work, Thou who art true God and Man and livest and reignest for ever and ever. Amen.

Ubi Arcano Dei Consilio. On the Peace of Christ in His Kingdom. Pope Pius XI - 1922

To our Venerable Brethren the Patriarchs, Primate, Archbishops, Bishops, and other Ordinaries in Peace and Communion with the Apostolic See.

From the very hour when in the inscrutable designs of God, We though unworthy, were elevated to this Chair of Truth and Love, We earnestly desired to address a heartfelt message to you, Venerable Brothers, and to all Our beloved children who are under your immediate direction and care. This Our desire found its inspiration in the solemn benediction — *Urbi et Orbi* — which We gave to an immense multitude from the balcony of the Vatican Basilica following Our election to the Supreme

Pontificate. This blessing of Ours was received with every manifestation of joy and gratitude by you, by people from every part of the world, and by the Sacred College of Cardinals. This fact was for Us a most comforting assurance, added to that other which comes from Our trust in the divine assistance, in preparing Us to take up the tremendous office which quite unexpectedly We have been called upon to assume.

2. We, therefore, write to you now, “our mouth is open to you” (II Cor. vi, 11) as the birthday of Our Lord Jesus Christ and the New Year approach, and wish this letter to be not only a message of glad greetings but a Christmas gift as well from a father to his loving children.

3. Many reasons prevented Us up to this time from fulfilling Our wish to write. In the first place, there was what one might call a contest of filial devotion by reason of which there came to us in letters without number the good wishes of Our brothers and children from every quarter of the globe, messages which bespoke a welcome to the newly elected Successor of St. Peter and offered him the well-wishes born of a devoted homage.

4. Following close upon these messages We were called upon to experience personally and for the first time what St. Paul has called “my daily instance, the solicitude for all the churches.” (II Cor. xi, 28) To Our everyday duties there were added many extraordinary ones, as for example, those most important affairs already well advanced towards a solution before Our election and which We had to rush to completion, which had to do with the Holy Places, which affected the welfare of Christianity itself, or the status of dioceses numbered among the most important of the Catholic world. Then there were to be considered international meetings and treaties which deeply influenced the future of whole peoples and of nations. Faithful to the ministry of peace and reconciliation which has been confided to Our care by God, We strove to make known far and wide the law of justice, tempered always by charity, and to obtain merited consideration for those values and interests which, because they are spiritual, are none the less grave and important. As a matter of fact, they are much more serious and important than any merely material thing whatsoever. We were occupied, too, with the almost unbelievable sufferings of those peoples, living in districts far remote from Us, who had been stricken with famine and every kind of calamity. We hastened to send them all the help which Our own straitened circumstances permitted, and did not fail to call upon the whole world to assist Us in this task. Finally, there did not escape Us those uprisings accompanied by acts of violence which had broken out in the very midst of Our own beloved people, here where We were born, here where the hand of Divine Providence has set down the Chair of St. Peter. For a time these troubles seemed to threaten the very future of Our country, nor could We rest until We had done everything within Our power to quiet such serious disorders.

There were, on the other hand, certain extraordinary events which filled Our soul with joy. Such were, for example, the Twenty-Sixth International Eucharistic Congress and the Three Hundredth Anniversary of the establishment of the Sacred Congregation of the Propagation of the Faith. These celebrations brought to Us such inexpressible consolation and such great spiritual joy that We never imagined such a thing possible at the very outset of Our Pontificate. We also saw at that time practically all the members of the hundreds of bishops who had come to Rome from every part of the world. Under normal circumstances it would have taken several years to interview a like number of bishops. We gave audience also to many thousands of the faithful and blessed with Our fatherly blessing large and dignified representations of that immense family “from every tribe, tongue, people, and nation” as we read in the Book of the Apocalypse, (v, 9) which God has confided to Us. Together with them We were privileged to assist at spectacles which were little short of divine, for We witnessed Our Blessed Redeemer reassume His rightful place as King of all men, of all states, and of all nations when, though hidden behind the veils of the Eucharistic species, He was carried in a magnificent and truly royal triumph of faith through the streets of Our own city, Rome, accompanied by an immense concourse of people representing every nation on earth. We beheld, too, the Holy Spirit, as it were, descend into the hearts of both priests and faithful as He did on the first Pentecost Sunday, to rekindle in them the spirit of prayer and of the apostolate. We were overjoyed to behold the fervent faith of the inhabitants of Rome proclaimed once again to the world, to the great glory of God and to the edification of souls.

5. The Blessed Virgin Mary, Mother of God and Our own dear Mother, who had most lovingly looked down on us at the Sanctuaries of Czestochowa and of Ostrabrama as well as at the miraculous grotto of Lourdes and from the lofty spires of Our own city of Milan, to say nothing of that most holy Sanctuary of the Rho, deigned to accept the homage of Our love on

the occasion when We gave back to the Venerable Basilica of Loreto, which had been restored after the serious damage caused to it by fire, her beautiful statue which had been not only done over at Our behest but had been blessed and crowned as well by Our own hands. That occasion was without question a veritable triumph for Mary. During the passage of her statue from Rome to Loreto, the faithful of each town rivaled one another in acclaiming her by a spontaneous and continuous outburst of profoundly religious sentiment, which showed forth a most tender affection for Our Blessed Lady, as well as a devoted attachment to the Vicar of Jesus Christ.

6. These different events, some sad and some joyful, the history of which We wish to record for the edification of posterity, spoke most eloquently to Us, making more and more clear to Our mind those objectives which seem to claim the foremost place in Our Apostolic Ministry and of which it behooves Us to speak now in as solemn a manner as possible in this, Our very first message to you.

7. One thing is certain today. Since the close of the Great War individuals, the different classes of society, the nations of the earth have not as yet found true peace. They do not enjoy, therefore, that active and fruitful tranquillity which is the aspiration and the need of mankind. This is a sad truth which forces itself upon us from every side. For anyone who, as We do, desires profoundly to study and successfully to apply the means necessary to overcome such evils, it is all-important that he recognize both the fact and the gravity of this state of affairs and attempt beforehand to discover its causes. This duty is imposed upon Us in commanding fashion by the very consciousness which We have of Our Apostolic Office. We cannot but resolve to fulfill that which is so clearly Our duty. This We shall do now by this Our first encyclical, and afterward with all solicitude in the course of Our sacred ministry.

8. Since the selfsame sad conditions continue to exist in the world today which were the object of constant and almost heartbreaking preoccupation on the part of Our respected Predecessor, Benedict XV, during the whole period of his pontificate, naturally We have come to make his thoughts and his solutions of these problems Our own. May they become, too, the thoughts and ideals of everyone, as they are Our thoughts, and if this should happen we would certainly see, with the help of God and the co-operation of all men of good will, the most wonderful effects come to pass by a true and lasting reconciliation of men one with another.

9. The inspired words of the Prophets seem to have been written expressly for our own times: “We looked for peace and no good came: for a time of healing, and behold fear,” (Jer. viii, 15) “for the time of healing, and behold trouble.” (Jer. xiv, 19) “We looked for light, and behold darkness . . . we have looked for judgment, and there is none: for salvation, and it is far from us.” (Isaias lix, 9, 11)

10. The belligerents of yesterday have laid down their arms but on the heels of this act we encounter new horrors and new threats of war in the Near East. The conditions in many sections of these devastated regions have been greatly aggravated by famine, epidemics, and the laying waste of the land, all of which have not failed to take their toll of victims without number, especially among the aged, women and innocent children. In what has been so justly called the immense theater of the World War, the old rivalries between nations have not ceased to exert their influence, rivalries at times hidden under the manipulations of politics or concealed beneath the fluctuations of finance, but openly appearing in the press, in reviews and magazines of every type, and even penetrating into institutions devoted to the cultivation of the arts and sciences, spots where otherwise the atmosphere of quiet and peace would reign supreme.

11. Public life is so enveloped, even at the present hour, by the dense fog of mutual hatreds and grievances that it is almost impossible for the common people so much as freely to breathe therein. If the defeated nations continue to suffer most terribly, no less serious are the evils which afflict their conquerors. Small nations complain that they are being oppressed and exploited by great nations. The great powers, on their side, contend that they are being judged wrongly and circumvented by the smaller. All nations, great and small, suffer acutely from the sad effects of the late War. Neither can those nations which were neutral contend that they have escaped altogether the tremendous sufferings of the War or failed to experience its evil results almost equally with the actual belligerents. These evil results grow in volume from day to day because of the utter impossibility of finding anything like a safe remedy to cure the ills of society, and this in spite of all the efforts of

politicians and statesmen whose work has come to naught if it has not unfortunately tended to aggravate the very evils they tried to overcome. Conditions have become increasingly worse because the fears of the people are being constantly played upon by the ever-present menace of new wars, likely to be more frightful and destructive than any which have preceded them. Whence it is that the nations of today live in a state of armed peace which is scarcely better than war itself, a condition which tends to exhaust national finances, to waste the flower of youth, to muddy and poison the very fountainheads of life, physical, intellectual, religious, and moral.

12. A much more serious and lamentable evil than these threats of external aggression is the internal discord which menaces the welfare not only of nations but of human society itself. In the first place, we must take cognizance of the war between the classes, a chronic and mortal disease of present-day society, which like a cancer is eating away the vital forces of the social fabric, labor, industry, the arts, commerce, agriculture — everything in fact which contributes to public and private welfare and to national prosperity. This conflict seems to resist every solution and grows worse because those who are never satisfied with the amount of their wealth contend with those who hold on most tenaciously to the riches which they have already acquired, while to both classes there is common the desire to rule the other and to assume control of the other's possessions. From this class war there result frequent interruptions of work, the causes for which most often can be laid to mutual provocations. There result, too, revolutions, riots, and forcible repression of one side or other by the government, all of which cannot but end in general discontent and in grave damage to the common welfare.

To these evils we must add the contests between political parties, many of which struggles do not originate in a real difference of opinion concerning the public good or in a laudable and disinterested search for what would best promote the common welfare, but in the desire for power and for the protection of some private interest which inevitably result in injury to the citizens as a whole. From this course there often arise robberies of what belongs rightly to the people, and even conspiracies against and attacks on the supreme authority of the state, as well as on its representatives. These political struggles also beget threats of popular action and, at times, eventuate in open rebellion and other disorders which are all the more deplorable and harmful since they come from a public to whom it has been given, in our modern democratic states, to participate in very large measure in public life and in the affairs of government. Now, these different forms of government are not of themselves contrary to the principles of the Catholic Faith, which can easily be reconciled with any reasonable and just system of government. Such governments, however, are the most exposed to the danger of being overthrown by one faction or another.

13. It is most sad to see how this revolutionary spirit has penetrated into that sanctuary of peace and love, the family, the original nucleus of human society. In the family these evil seeds of dissension, which were sown long ago, have recently been spread about more and more by the fact of the absence of fathers and sons from the family fireside during the War and by the greatly increased freedom in matters of morality which followed on it as one of its effects. Frequently we behold sons alienated from their fathers, brothers quarreling with brothers, masters with servants, servants with masters. Too often likewise have we seen both the sanctity of the marriage tie and the duties to God and to humankind, which this tie imposes upon men, forgotten.

14. Just as the smallest part of the body feels the effect of an illness which is ravaging the whole body or one of its vital organs, so the evils now besetting society and the family afflict even individuals. In particular, We cannot but lament the morbid restlessness which has spread among people of every age and condition in life, the general spirit of insubordination and the refusal to live up to one's obligations which has become so widespread as almost to appear the customary mode of living. We lament, too, the destruction of purity among women and young girls as is evidenced by the increasing immodesty of their dress and conversation and by their participation in shameful dances, which sins are made the more heinous by the vaunting in the faces of people less fortunate than themselves their luxurious mode of life. Finally, We cannot but grieve over the great increase in the number of what might be called social misfits who almost inevitably end by joining the ranks of those malcontents who continually agitate against all order, be it public or private.

15. It is surprising, then, that we should no longer possess that security of life in which we can place our trust and that there remains only the most terrible uncertainty, and from hour to hour added fears for the future? Instead of regular daily work

there is idleness and unemployment. That blessed tranquillity which is the effect of an orderly existence and in which the essence of peace is to be found no longer exists, and, in its place, the restless spirit of revolt reigns. As a consequence industry suffers, commerce is crippled, the cultivation of literature and the arts becomes more and more difficult, and what is worse than all, Christian civilization itself is irreparably damaged thereby. In the face of our much praised progress, we behold with sorrow society lapsing back slowly but surely into a state of barbarism.

16. We wish to record, in addition to the evils already mentioned, other evils which beset society and which occupy a place of prime importance but whose very existence escapes the ordinary observer, the sensual man — he who, as the Apostle says, does not perceive “the things that are of the Spirit of God” (I Cor. ii, 14), yet which cannot but be judged the greatest and most destructive scourges of the social order of today. We refer specifically to those evils which transcend the material or natural sphere and lie within the supernatural and religious order properly so-called; in other words, those evils which affect the spiritual life of souls. These evils are all the more to be deplored since they injure souls whose value is infinitely greater than that of any merely material object.

17. Over and above the laxity in the performance of Christian duties which is so widespread, We cannot but sorrow with you, Venerable Brothers, over the fact that very many churches, which during the War had been turned to profane uses, have not yet been restored to their original purpose as temples of prayer and of divine worship; moreover, that many seminaries whose existence is vital for the preparation and formation of worthy leaders and teachers of the religious life have not yet been reopened; that the ranks of the clergy in almost every country have been decimated, either because so many priests have died on the battlefield in the exercise of their sacred ministry or have been lost to the Church because they proved faithless to their holy vocation, due to the unfavorable conditions under which they were compelled to live for so long; and, finally, that in many places even the preaching of the Word of God, so necessary and so fruitful for “the edifying of the body of Christ” (Ephesians iv, 12) has been silenced.

18. The evil results of the Great War, as they affect the spiritual life, have been felt all over the world, even in out-of-the-way and lonely sections of far-off continents. Missionaries have been forced to abandon the field of their apostolic labors, and many have been unable to return to their work, thus causing interruptions to and even abandonment of those glorious conquests of the Faith which have done so much to raise the level of civilization, moral, material, and religious. It is quite true that there have been some worthwhile compensations for these great spiritual misfortunes. Among these compensations is one which stands out in bold relief and gives the lie to many ancient calumnies, namely, that a pure love of country and a generous devotion to duty burn brightly in the souls of those consecrated to God, and that through their sacred ministry the consolations of religion were brought to thousands dying on the fields of battle wet with human blood. Thus, many, in spite of their prejudices, were led to honor again the priesthood and the Church by reason of the wonderful examples of sacrifice of self, with which they had become acquainted. For these happy results we are indebted solely to the infinite goodness and wisdom of God, Who draws good from evil.

19. Our letter so far has been devoted to a recital of the evils which afflict present-day society. We must now search out, with all possible care, the causes of these disorders, some of which have already been referred to. At this point, Venerable Brothers, there seems to come to Us the voice of the Divine Consoler and Physician Who, speaking of these human infirmities says: “All these evil things come from within.” (Mark vii, 23.)

20. Peace indeed was signed in solemn conclave between the belligerents of the late War. This peace, however, was only written into treaties. It was not received into the hearts of men, who still cherish the desire to fight one another and to continue to menace in a most serious manner the quiet and stability of civil society. Unfortunately the law of violence held sway so long that it has weakened and almost obliterated all traces of those natural feelings of love and mercy which the law of Christian charity has done so much to encourage. Nor has this illusory peace, written only on paper, served as yet to reawaken similar noble sentiments in the souls of men. On the contrary, there has been born a spirit of violence and of hatred which, because it has been indulged in for so long, has become almost second nature in many men. There has followed the blind rule of the inferior parts of the soul over the superior, that rule of the lower elements “fighting against the law of the mind,” which St. Paul grieved over. (Rom. vii, 23)

21. Men today do not act as Christians, as brothers, but as strangers, and even enemies. The sense of man's personal dignity and of the value of human life has been lost in the brutal domination begotten of might and mere superiority in numbers. Many are intent on exploiting their neighbors solely for the purpose of enjoying more fully and on a larger scale the goods of this world. But they err grievously who have turned to the acquisition of material and temporal possessions and are forgetful of eternal and spiritual things, to the possession of which Jesus, Our Redeemer, by means of the Church, His living interpreter, calls mankind.

22. It is in the very nature of material objects that an inordinate desire for them becomes the root of every evil, of every discord, and in particular, of a lowering of the moral sense. On the one hand, things which are naturally base and vile can never give rise to noble aspirations in the human heart which was created by and for God alone and is restless until it finds repose in Him. On the other hand, material goods (and in this they differ greatly from those of the spirit which the more of them we possess the more remain to be acquired) the more they are divided among men the less each one has and, by consequence, what one man has another cannot possibly possess unless it be forcibly taken away from the first. Such being the case, worldly possessions can never satisfy all in equal manner nor give rise to a spirit of universal contentment, but must become perforce a source of division among men and of vexation of spirit, as even the Wise Man Solomon experienced: "Vanity of vanities, and vexation of spirit." (Ecclesiastes i, 2, 14)

23. The same effects which result from these evils among individuals may likewise be expected among nations. "From whence are wars and contentions among you?" asks the Apostle St. James. "Are they not hence from your concupiscences, which war in your members?" (James iv, 1, 2)

24. The inordinate desire for pleasure, concupiscence of the flesh, sows the fatal seeds of division not only among families but likewise among states; the inordinate desire for possessions, concupiscence of the eyes, inevitably turns into class warfare and into social egotism; the inordinate desire to rule or to domineer over others, pride of life, soon becomes mere party or factional rivalries, manifesting itself in constant displays of conflicting ambitions and ending in open rebellion, in the crime of lese majeste, and even in national parricide.

25. These unsuppressed desires, this inordinate love of the things of the world, are precisely the source of all international misunderstandings and rivalries, despite the fact that oftentimes men dare to maintain that acts prompted by such motives are excusable and even justifiable because, forsooth, they were performed for reasons of state or of the public good, or out of love for country. Patriotism — the stimulus of so many virtues and of so many noble acts of heroism when kept within the bounds of the law of Christ — becomes merely an occasion, an added incentive to grave injustice when true love of country is debased to the condition of an extreme nationalism, when we forget that all men are our brothers and members of the same great human family, that other nations have an equal right with us both to life and to prosperity, that it is never lawful nor even wise, to dissociate morality from the affairs of practical life, that, in the last analysis, it is "justice which exalteth a nation: but sin maketh nations miserable." (Proverbs xiv, 34)

26. Perhaps the advantages to one's family, city, or nation obtained in some such way as this may well appear to be a wonderful and great victory (this thought has been already expressed by St. Augustine), but in the end it turns out to be a very shallow thing, something rather to inspire us with the most fearful apprehensions of approaching ruin. "It is a happiness which appears beautiful but is brittle as glass. We must ever be on guard lest with horror we see it broken into a thousand pieces at the first touch." (St. Augustine de Civitate Dei, Book iv, Chap. 3)

27. There is over and above the absence of peace and the evils attendant on this absence, another deeper and more profound cause for present-day conditions. This cause was even beginning to show its head before the War and the terrible calamities consequent on that cataclysm should have proven a remedy for them if mankind had only taken the trouble to understand the real meaning of those terrible events. In the Holy Scriptures we read: "They that have forsaken the Lord, shall be consumed." (Isaias i, 28) No less well known are the words of the Divine Teacher, Jesus Christ, Who said: "Without me you can do nothing" (John xv, 5) and again, "He that gathereth not with me, scattereth." (Luke xi, 23)

28. These words of the Holy Bible have been fulfilled and are now at this very moment being fulfilled before our very eyes. Because men have forsaken God and Jesus Christ, they have sunk to the depths of evil. They waste their energies and consume their time and efforts in vain sterile attempts to find a remedy for these ills, but without even being successful in saving what little remains from the existing ruin. It was a quite general desire that both our laws and our governments should exist without recognizing God or Jesus Christ, on the theory that all authority comes from men, not from God. Because of such an assumption, these theorists fell very short of being able to bestow upon law not only those sanctions which it must possess but also that secure basis for the supreme criterion of justice which even a pagan philosopher like Cicero saw clearly could not be derived except from the divine law.

Authority itself lost its hold upon mankind, for it had lost that sound and unquestionable justification for its right to command on the one hand and to be obeyed on the other. Society, quite logically and inevitably, was shaken to its very depths and even threatened with destruction, since there was left to it no longer a stable foundation, everything having been reduced to a series of conflicts, to the domination of the majority, or to the supremacy of special interests.

29. Again, legislation was passed which did not recognize that either God or Jesus Christ had any rights over marriage — an erroneous view which debased matrimony to the level of a mere civil contract, despite the fact that Jesus Himself had called it a “great sacrament” (Ephesians v, 32) and had made it the holy and sanctifying symbol of that indissoluble union which binds Him to His Church. The high ideals and pure sentiments with which the Church has always surrounded the idea of the family, the germ of all social life, these were lowered, were unappreciated, or became confused in the minds of many. As a consequence, the correct ideals of family government, and with them those of family peace, were destroyed; the stability and unity of the family itself were menaced and undermined, and, worst of all, the very sanctuary of the home was more and more frequently profaned by acts of sinful lust and soul-destroying egotism — all of which could not but result in poisoning and drying up the very sources of domestic and social life.

30. Added to all this, God and Jesus Christ, as well as His doctrines, were banished from the school. As a sad but inevitable consequence, the school became not only secular and non-religious but openly atheistical and anti-religious. In such circumstances it was easy to persuade poor ignorant children that neither God nor religion are of any importance as far as their daily lives are concerned. God’s name, moreover, was scarcely ever mentioned in such schools unless it were perchance to blaspheme Him or to ridicule His Church. Thus, the school forcibly deprived of the right to teach anything about God or His law could not but fail in its efforts to really educate, that is, to lead children to the practice of virtue, for the school lacked the fundamental principles which underlie the possession of a knowledge of God and the means necessary to strengthen the will in its efforts toward good and in its avoidance of sin. Gone, too, was all possibility of ever laying a solid groundwork for peace, order, and prosperity, either in the family or in social relations. Thus the principles based on the spiritualistic philosophy of Christianity having been obscured or destroyed in the minds of many, a triumphant materialism served to prepare mankind for the propaganda of anarchy and of social hatred which was let loose on such a great scale.

31. Is it to be wondered at then that, with the widespread refusal to accept the principles of true Christian wisdom, the seeds of discord sown everywhere should find a kindly soil in which to grow and should come to fruit in that most tremendous struggle, the Great War, which unfortunately did not serve to lessen but increased, by its acts of violence and of bloodshed, the international and social animosities which already existed?

32. Up to this We have analyzed briefly the causes of the ills which afflict present-day society, the recital of which however, Venerable Brothers, should not cause us to lose hope of finding their appropriate remedy, since the evils themselves seem to suggest a way out of these difficulties.

33. First, and most important of all, for mankind is the need of spiritual peace. We do not need a peace that will consist merely in acts of external or formal courtesy, but a peace which will penetrate the souls of men and which will unite, heal, and reopen their hearts to that mutual affection which is born of brotherly love. The peace of Christ is the only peace answering this description: “let the peace of Christ rejoice in your hearts.” (Colossians iii, 15) Nor is there any other peace possible than that which Christ gave to His disciples (John xiv, 27) for since He is God, He “beholdeth the heart” (I Kings

xvi, 7) and in our hearts His kingdom is set up. Again, Jesus Christ is perfectly justified when He calls this peace of soul His own for He was the first Who said to men, “all you are brethren.” (Matt. xxiii, 8) He gave likewise to us, sealing it with His own life’s blood, the law of brotherly love, of mutual forbearance — “This is my commandment, that you love one another, as I have loved you.” (John xv, 12) “Bear ye one another’s burdens; and so you shall fulfill the law of Christ.” (Galatians vi, 2)

34. From this it follows, as an immediate consequence, that the peace of Christ can only be a peace of justice according to the words of the prophet “the work of justice shall be peace” (Isaias xxxii, 17) for he is God “who judgest justice.” (Psalms ix, 5) But peace does not consist merely in a hard inflexible justice. It must be made acceptable and easy by being compounded almost equally of charity and a sincere desire for reconciliation. Such peace was acquired for us and the whole world by Jesus Christ, a peace which the Apostle in a most expressive manner incarnates in the very person of Christ Himself when he addresses Him, “He is our peace,” for it was He Who satisfied completely divine justice by his death on the cross, destroying thus in His own flesh all enmities toward others and making peace and reconciliation with God possible for mankind. (Ephesians ii, 14) Therefore, the Apostle beholds in the work of Redemption, which is a work of justice at one and the same time, a divine work of reconciliation and of love. “God indeed was in Christ, reconciling the world to himself.” (II Corinthians v, 19) “God so loved the world, as to give his only begotten Son.” (John iii, 16)

35. Thomas Aquinas, the Angel of the Schools, also discovered in this fact the very formula and essence of our belief, for he writes that a true and lasting peace is more a matter of love than of justice. The reason for his statement is that it is the function of justice merely to do away with obstacles to peace, as for example, the injury done or the damage caused. Peace itself, however, is an act and results only from love. (Summa Theologica, II-II, Q. 29 Art. 3, Ad. III)

36. Of this peace of Christ, which dwells in our hearts and is, in effect, the love of God, We can repeat what the Apostle has said of the kingdom of God which also rules by love — “the kingdom of Christ is not meat and drink.” (Romans xiv, 17) In other words, the peace of Christ is not nourished on the things of earth, but on those of heaven. Nor could it well be otherwise, since it is Jesus Christ Who has revealed to the world the existence of spiritual values and has obtained for them their due appreciation. He has said, “For what doth it profit a man, if he gain the whole world, and suffer the loss of his own soul?” (Matt. xvi, 26) He also taught us a divine lesson of courage and constancy when He said, “Fear ye not them that kill the body, and are not able to kill the soul: but rather fear him that can destroy both soul and body in hell.” (Matt. x, 28; Luke xii, 14)

37. This does not mean that the peace of Christ, which is the only true peace, exacts of us that we give up all worldly possessions. On the contrary, every earthly good is promised in so many words by Christ to those who seek His peace: “Seek ye first the kingdom of God, and his justice, and all these things shall be added unto you.” (Matt. vi, 33; Luke xii, 31)

38. This peace of Christ, however, surpasses all human understanding — “the peace of God which surpasseth all understanding” (Philippians iv, 7), and for this very reason dominates our sinful passions and renders such evils as division, strife, and discord, which result solely from the unrestrained desire for earthly possessions, impossible. If the desire for worldly possessions were kept within bounds and the place of honor in our affections given to the things of the spirit, which place undoubtedly they deserve, the peace of Christ would follow immediately, to which would be joined in a natural and happy union, as it were, a higher regard for the value and dignity of human life. Human personality, too, would be raised to a higher level, for man has been ennobled by the Blood of Christ and made kin to God Himself by means of holiness and the bond of brotherly love which unites us closely with Christ, by prayer and by the reception of the Sacraments, means infallibly certain to produce this elevation to and participation in the life of God, by the desire to attain everlasting possession of the glory and happiness of heaven which is held out to all by God as our goal and final reward.

39. We have already seen and come to the conclusion that the principal cause of the confusion, restlessness, and dangers which are so prominent a characteristic of false peace is the weakening of the binding force of law and lack of respect for authority, effects which logically follow upon denial of the truth that authority comes from God, the Creator and Universal Law-giver.

40. The only remedy for such state of affairs is the peace of Christ since the peace of Christ is the peace of God, which could not exist if it did not enjoin respect for law, order, and the rights of authority. In the Holy Scriptures We read: “My children, keep discipline in peace.” (Ecclesiasticus xli, 17) “Much peace have they that love the law, O Lord.” (Psalms cxviii, 165) “He that feareth the commandment, shall dwell in peace.” (Proverbs xiii, 13) Jesus Christ very expressly states: “Render to Caesar the things that are Caesar’s.” (Matt. xxii, 21) He even recognized that Pilate possessed authority from on High (John xiv, 11) as he acknowledged that the scribes and Pharisees who though unworthy sat in the chair of Moses (Matt. xxiii, 2) were not without a like authority. In Joseph and Mary, Jesus respected the natural authority of parents and was subject to them for the greater part of His life. (Luke ii, 51) He also taught, by the voice of His Apostle, the same important doctrine: “Let every soul be subject to higher powers: for there is no power but from God.” (Romans xiii, 1; cf. also 1 Peter ii, 13, 18)

41. If we stop to reflect for a moment that these ideals and doctrines of Jesus Christ, for example, his teachings on the necessity and value of the spiritual life, on the dignity and sanctity of human life, on the duty of obedience, on the divine basis of human government, on the sacramental character of matrimony and by consequence the sanctity of family life — if we stop to reflect, let Us repeat, that these ideals and doctrines of Christ (which are in fact but a portion of the treasury of truth which He left to mankind) were confided by Him to His Church and to her alone for safekeeping, and that He has promised that His aid will never fail her at any time for she is the infallible teacher of His doctrines in every century and before all nations, there is no one who cannot clearly see what a singularly important role the Catholic Church is able to play, and is even called upon to assume, in providing a remedy for the ills which afflict the world today and in leading mankind toward a universal peace.

42. Because the Church is by divine institution the sole depository and interpreter of the ideals and teachings of Christ, she alone possesses in any complete and true sense the power effectively to combat that materialistic philosophy which has already done and, still threatens, such tremendous harm to the home and to the state. The Church alone can introduce into society and maintain therein the prestige of a true, sound spiritualism, the spiritualism of Christianity which both from the point of view of truth and of its practical value is quite superior to any exclusively philosophical theory. The Church is the teacher and an example of world good-will, for she is able to inculcate and develop in mankind the “true spirit of brotherly love” (St. Augustine, *De Moribus Ecclesiae Catholicae*, i, 30) and by raising the public estimation of the value and dignity of the individual’s soul help thereby to lift us even unto God.

43. Finally, the Church is able to set both public and private life on the road to righteousness by demanding that everything and all men become obedient to God “Who beholdeth the heart,” to His commands, to His laws, to His sanctions. If the teachings of the Church could only penetrate in some such manner as We have described the inner recesses of the consciences of mankind, be they rulers or be they subjects, all eventually would be so apprised of their personal and civic duties and their mutual responsibilities that in a short time “Christ would be all, and in all.” (Colossians iii, 11)

44. Since the Church is the safe and sure guide to conscience, for to her safe-keeping alone there has been confided the doctrines and the promise of the assistance of Christ, she is able not only to bring about at the present hour a peace that is truly the peace of Christ, but can, better than any other agency which We know of, contribute greatly to the securing of the same peace for the future, to the making impossible of war in the future. For the Church teaches (she alone has been given by God the mandate and the right to teach with authority) that not only our acts as individuals but also as groups and as nations must conform to the eternal law of God. In fact, it is much more important that the acts of a nation follow God’s law, since on the nation rests a much greater responsibility for the consequences of its acts than on the individual.

45. When, therefore, governments and nations follow in all their activities, whether they be national or international, the dictates of conscience grounded in the teachings, precepts, and example of Jesus Christ, and which are binding on each and every individual, then only can we have faith in one another’s word and trust in the peaceful solution of the difficulties and controversies which may grow out of differences in point of view or from clash of interests. An attempt in this direction has already and is now being made; its results, however, are almost negligible and, especially so, as far as they can be said to affect those major questions which divide seriously and serve to arouse nations one against the other. No merely human

institution of today can be as successful in devising a set of international laws which will be in harmony with world conditions as the Middle Ages were in the possession of that true League of Nations, Christianity. It cannot be denied that in the Middle Ages this law was often violated; still it always existed as an ideal, according to which one might judge the acts of nations, and a beacon light calling those who had lost their way back to the safe road.

46. There exists an institution able to safeguard the sanctity of the law of nations. This institution is a part of every nation; at the same time it is above all nations. She enjoys, too, the highest authority, the fullness of the teaching power of the Apostles. Such an institution is the Church of Christ. She alone is adapted to do this great work, for she is not only divinely commissioned to lead mankind, but moreover, because of her very make-up and the constitution which she possesses, by reason of her age-old traditions and her great prestige, which has not been lessened but has been greatly increased since the close of the War, cannot but succeed in such a venture where others assuredly will fail.

47. It is apparent from these considerations that true peace, the peace of Christ, is impossible unless we are willing and ready to accept the fundamental principles of Christianity, unless we are willing to observe the teachings and obey the law of Christ, both in public and private life. If this were done, then society being placed at last on a sound foundation, the Church would be able, in the exercise of its divinely given ministry and by means of the teaching authority which results therefrom, to protect all the rights of God over men and nations.

48. It is possible to sum up all We have said in one word, “the Kingdom of Christ.” For Jesus Christ reigns over the minds of individuals by His teachings, in their hearts by His love, in each one’s life by the living according to His law and the imitating of His example. Jesus reigns over the family when it, modeled after the holy ideals of the sacrament of matrimony instituted by Christ, maintains unspotted its true character of sanctuary. In such a sanctuary of love, parental authority is fashioned after the authority of God, the Father, from Whom, as a matter of fact, it originates and after which even it is named. (Ephesians iii, 15) The obedience of the children imitates that of the Divine Child of Nazareth, and the whole family life is inspired by the sacred ideals of the Holy Family. Finally, Jesus Christ reigns over society when men recognize and reverence the sovereignty of Christ, when they accept the divine origin and control over all social forces, a recognition which is the basis of the right to command for those in authority and of the duty to obey for those who are subjects, a duty which cannot but ennoble all who live up to its demands. Christ reigns where the position in society which He Himself has assigned to His Church is recognized, for He bestowed on the Church the status and the constitution of a society which, by reason of the perfect ends which it is called upon to attain, must be held to be supreme in its own sphere; He also made her the depository and interpreter of His divine teachings, and, by consequence, the teacher and guide of every other society whatsoever, not of course in the sense that she should abstract in the least from their authority, each in its own sphere supreme, but that she should really perfect their authority, just as divine grace perfects human nature, and should give to them the assistance necessary for men to attain their true final end, eternal happiness, and by that very fact make them the more deserving and certain promoters of their happiness here below.

49. It is, therefore, a fact which cannot be questioned that the true peace of Christ can only exist in the Kingdom of Christ — “the peace of Christ in the Kingdom of Christ.” It is no less unquestionable that, in doing all we can to bring about the re-establishment of Christ’s kingdom, we will be working most effectively toward a lasting world peace.

Pius X in taking as his motto “To restore all things in Christ” was inspired from on High to lay the foundations of that “work of peace” which became the program and principal task of Benedict XV. These two programs of Our Predecessors We desire to unite in one — the re-establishment of the Kingdom of Christ by peace in Christ — “the peace of Christ in the Kingdom of Christ.” With might and main We shall ever strive to bring about this peace, putting Our trust in God, Who when He called Us to the Chair of Peter, promised that the divine assistance would never fail Us. We ask that all assist and co-operate with Us in this Our mission. Particularly We ask you to aid us, Venerable Brothers, you, His sheep, whom Our leader and Lord, Jesus Christ, has called to feed and to watch over as the most precious portion of His flock, which comprises all mankind. For, it is you whom the “Holy Ghost hath placed to rule the Church of God” (Acts xx, 28), you to whom above all, and principally, God “hath given the ministry of reconciliation, and who for Christ therefore are ambassadors.” (II Cor. v, 18, 20) You participate in His teaching power and are “the dispensers of the mysteries of God.” (I Cor. iv, 1) You have

been called by Him “the salt of the earth,” “the light of the world” (Matt. v, 13, 14), fathers and teachers of Christian peoples, “a pattern of the flock from the heart” (I Peter v, 3), and “you shall be called great in the kingdom of heaven.” (Matt. v, 19) In fine, you are the links of gold, as it were, by which “the whole body of Christ, which is the Church, is held compacted and fitly joined together” (Ephesians iv, 15, 16), built as it is on the solid rock of Peter.

50. Of your praiseworthy industry, We have had a quite recent proof on the occasion of the International Eucharistic Congress held in Rome and of the celebration of the Centenary of the Sacred Congregation of the Propagation of the Faith, when several hundred bishops from all sections of the globe were reunited with Us before the tomb of the Holy Apostles. That brotherly reunion, so solemn, because of the great number and high dignity of the bishops who were present, carried our thoughts to the possibility of another similar meeting of the whole episcopate here in the center of Catholic unity, and of the many effective results which might follow such a meeting toward the re-establishment of the social order after the terrible disorders through which we have just passed. The very proximity of the Holy Year fills Us with the solemn hope that this Our desire may be fully realized.

51. We scarcely dare to include, in so many words, in the program of Our Pontificate the reassembling of the Ecumenical Council which Pius IX, the Pontiff of Our youth, had called but had failed to see through except to the completion of a part, albeit most important, of its work. We as the leader of the chosen people must wait and pray for an unmistakable sign from the God of mercy and of love of His holy will in this regard. (Judges vi, 17)

52. In the meantime, though We are quite conscious that it is not necessary for Us to exhort you to greater and more zealous efforts but rather to bestow on you the praise which you so richly deserve, yet the very consciousness of Our Apostolic Office, of the fact that We are the Common Father of all, constrains Us to beseech you to exhibit at all times a very special and tender love toward that large family of spiritual children which is, in a very special way, committed to your immediate supervision. From the reports received from you by Us and by public fame, which is amply confirmed in the press and in many other ways, We know only too well what thanks we should, in union with you, render to the Good God for the great work which, as the occasion permitted, He has done through you and through your predecessors, both for your clergy and for your faithful people, a work which has come to maturity in our own times and which We see being multiplied on all sides in a most fruitful manner.

53. In particular, We refer to the numberless and diverse activities initiated for the education and development, as well as for the sanctification of both the clergy and laity, the organizations of clergy and laity formed to aid the missions in their manifold activities, both physical and moral, of the natural and the supernatural order, by the spreading far and wide of the Kingdom of Christ. We refer to the various organizations of young people which have helped to develop such ardent and true love for the Holy Eucharist and such tender devotion for the Blessed Virgin, virtues which have made certain their faith, their purity, and their union one with another: to the solemn celebrations in honor of the Blessed Sacrament, at which the Divine Prince of Peace is honored by truly royal triumphal processions, for about the Sacred Host, center of peace and love, gather multitudes from every country and the representatives of all peoples and nations, joined together in a union most wonderful by one and the same faith, in adoration, in prayer, and in the enjoyment of all heavenly graces.

54. The fruits of such piety are manifest, the widespread diffusion and great activity of the apostolate which, by prayer, word of mouth, by the religious press, by personal example, by works of charity seeks in every way possible to lead souls to the Sacred Heart of Jesus and to restore to the same Sacred Heart His sovereign rule over the family and over society. We refer also to the holy battle waged on so many fronts to vindicate for the family and the Church the natural and divinely given rights which they possess over education and the school. Finally, We include among these fruits of piety that whole group of movements, organizations, and works so dear to Our fatherly heart which passes under the name of “Catholic Action,” and in which We have been so intensely interested.

55. All these organizations and movements ought not only to continue in existence, but ought to be developed more and more, always of course as the conditions of time and place seem to demand. There can be no question of the fact that these conditions are at times very difficult and exact of both pastors and the faithful a great and increasing amount of sacrifice

and labor. But since such work is vitally necessary, it is without question an essential part of our Christian life and of the sacred ministry and is therefore indissolubly bound up with the restoration of the Kingdom of Christ and the re-establishment of that true peace which can be found only in His Kingdom — “the peace of Christ in the Kingdom of Christ.”

56. Tell, therefore, your clergy, Venerable Brothers, whom We know have labored so devotedly in these different fields of activity for the Church of Christ, and whose work We have seen at close range and have even participated in and which We appreciate so highly, tell them that when they co-operate with you, they are united with Christ and guided by Him through you; that at the same time they also co-operate with Us, and that We bless them with Our fatherly blessing.

57. It is scarcely necessary to add, Venerable Brothers, how much We depend on the regular clergy to aid in the successful execution of the different parts of Our program. You know as well as We what a magnificent contribution they have made to the interior life of the Church and to the spread of the Kingdom of Christ. They are actuated not only by the precepts but by the counsels of Christ. Both in the holy silence of the cloister and in pious works outside convent walls they exhibit the high ideals of Christian perfection by their works of true piety, by their keeping uppermost in the minds of Christian people the pure ideals of Christ, by the example which they give due to their self-sacrificing renunciation of all worldly comforts and material goods, by their acquisition of spiritual treasures. Because of the consecration of their whole being to the common good, they undertake truly miraculous activities which succor every ill spiritual and bodily, and help all in finding a sure remedy or assistance from the evils which we must encounter. As the history of the Church bears witness, members of the religious orders under the inspiration of God’s love, have often gone to such lengths in their work of preaching the Gospel that they have given up their lives for the salvation of souls, thus by their death spreading the unity of the faith and the doctrine of Christian brotherhood and at the same time extending farther and farther the boundaries of the Kingdom of Christ.

58. Tell your faithful children of the laity that when, united with their pastors and their bishops, they participate in the works of the apostolate, both individual and social, the end purpose of which is to make Jesus Christ better known and better loved, then they are more than ever “a chosen generation, a kingly priesthood, a holy nation, a purchased people,” of whom St. Peter spoke in such laudatory terms. (I Peter ii, 9) Then, too, they are more than ever united with Us and with Christ, and become great factors in bringing about world peace because they work for the restoration and spread of the Kingdom of Christ. Only in this Kingdom of Christ can we find that true human equality by which all men are ennobled and made great by the selfsame nobility and greatness, for each is ennobled by the precious blood of Christ. As for those who are in authority, they are, according to the example of our Lord Jesus Christ, but ministers of the good, servants of the servants of God, particularly of the sick and of those in need.

59. However, these very social changes, which have created and increased the need of cooperation between the clergy and laity to which We have just referred, have themselves brought along in their wake new and most serious problems and dangers. As an after-effect of the upheaval caused by the Great War and of its political and social consequences, false ideas and unhealthy sentiments have, like a contagious disease, so taken possession of the popular mind that We have grave fears that even some among the best of our laity and of the clergy, seduced by the false appearance of truth which some of these doctrines possess, have not been altogether immune from error.

60. Many believe in or claim that they believe in and hold fast to Catholic doctrine on such questions as social authority, the right of owning private property, on the relations between capital and labor, on the rights of the laboring man, on the relations between Church and State, religion and country, on the relations between the different social classes, on international relations, on the rights of the Holy See and the prerogatives of the Roman Pontiff and the Episcopate, on the social rights of Jesus Christ, Who is the Creator, Redeemer, and Lord not only of individuals but of nations. In spite of these protestations, they speak, write, and, what is more, act as if it were not necessary any longer to follow, or that they did not remain still in full force, the teachings and solemn pronouncements which may be found in so many documents of the Holy See, and particularly in those written by Leo XIII, Pius X, and Benedict XV.

61. There is a species of moral, legal, and social modernism which We condemn, no less decidedly than We condemn theological modernism.
62. It is necessary ever to keep in mind these teachings and pronouncements which We have made; it is no less necessary to reawaken that spirit of faith, of supernatural love, and of Christian discipline which alone can bring to these principles correct understanding, and can lead to their observance. This is particularly important in the case of youth, and especially those who aspire to the priesthood, so that in the almost universal confusion in which we live they at least, as the Apostle writes, will not be “tossed to and fro, and carried about with every wind of doctrine by the wickedness of men, by cunning craftiness, by which they lie in wait to deceive.” (Ephesians iv, 14)
63. From this Apostolic Center of the Church of Christ, We turn Our eyes toward those who, unfortunately in great numbers, are either ignorant of Christ and His Redemption or do not follow in their entirety His teachings, or who are separated from the unity of His Church and thus are without His Fold, although they too have been called by Christ to membership in His Church. The Vicar of the Good Shepherd, seeing so many of his sheep gone astray, cannot but recall and make his own the simple but expressive words of Christ, words which are permeated through and through by the longings born of divine desire: “And other sheep I have, that are not of this fold: them also I must bring.” (John x, 16) He cannot but rejoice in the wonderful prophecy which filled even the Sacred Heart of Jesus with joy. “And they shall hear my voice, and there shall be one fold and one shepherd.” May God, and We join with you and with all the faithful in this prayer, shortly bring to fulfillment His prophecy by transforming this consoling vision of the future into a present reality.
64. One of the outstanding manifestations of this religious unity, and a happy augury for the future, is that altogether unexpected, but well-known fact of which you have knowledge, Venerable Brothers, a fact not pleasing to some perhaps, but certainly very consoling both to us and to you, namely, that recently the representatives and rulers of practically every nation, motivated by a common and instinctive desire for union and peace, have turned to this Apostolic See in order to bind themselves closer to Us or to renew in some cases the bonds of amity and friendship which had joined us together previously. We rejoice at this fact, not merely because it increases the prestige of Holy Church, but because it is becoming increasingly evident on all sides, and especially from actual experience, what great possibilities for peace and happiness, even here below, such a union with Us possesses for human society. Although the Church is committed by God, first of all, to the attainment of spiritual and imperishable purposes, because of the very intimate and necessary connection of things one with another, such a mission serves likewise to advance the temporal prosperity of nations and individuals, even more so than if she were instituted primarily to promote such ends.
65. The Church does not desire, neither ought she to desire, to mix up without a just cause in the direction of purely civil affairs. On the other hand, she cannot permit or tolerate that the state use the pretext of certain laws of unjust regulations to do injury to the rights of an order superior to that of the state, to interfere with the constitution given the Church by Christ, or to violate the rights of God Himself over civil society.
66. We make Our very own, Venerable Brothers, the words which Benedict XV, of happy memory, used in the last allocution which he pronounced at the Consistory of November twenty-first of last year, when he spoke of the treaties asked for or proposed to Us by various states: “We cannot possibly permit that anything harmful to the dignity or liberty of the Church creep into these treaties, for it is all-important that the safety and freedom of the Church be guarded at all times, and especially in our own days, and this in the lasting interests of human society itself.”
67. It is scarcely necessary to say here how painful it is to Us to note that from this galaxy of friendly powers which surround Us one is missing, Italy, Our own dear native land, the country where the hand of God, who guides the course of history, has set down the Chair of His Vicar on earth, in this city of Rome which, from being the capital of the wonderful Roman Empire, was made by Him the capital of the whole world, because He made it the seat of a sovereignty which, since it extends beyond the confines of nations and states, embraces within itself all the peoples of the whole world. The very origin and divine nature of this sovereignty demands, the inviolable rights of conscience of millions of the faithful of the whole

world demand that this sacred sovereignty must not be, neither must it ever appear to be, subject to any human authority or law whatsoever, even though that law be one which proclaims certain guaranties for the liberty of the Roman Pontiff.

68. The true guaranties of liberty, in no way injurious, but on the contrary of incalculable benefit to Italy, which Divine Providence, the ruler and arbiter of mankind, has conferred upon the sovereignty of the Vicar of Christ here below, these guaranties which for centuries have fitted in so marvelously with the divine designs in order to protect the liberty of the Roman Pontiff, neither Divine Providence itself has manifested nor human ingenuity has as yet discovered any substitute which would compensate for the loss of these rights; these guaranties We declare have been and are still being violated. Whence it is that there has been created a certain abnormal condition of affairs which has grievously troubled and, up to the present hour, continues to trouble the consciences of the Catholics of Italy and of the entire world.

69. We, therefore, who are now the heirs and depositories of the ideals and sacred duties of Our Venerated Predecessors, and like them alone invested with competent authority in such a weighty matter and responsible to no one but God for Our decisions, We protest, as they have protested before Us, against such a condition of affairs in defense of the rights and of the dignity of the Apostolic See, not because We are moved by any vain earthly ambition of which We should be ashamed, but out of a sense of Our duty to the dictates of conscience itself, mindful always of the fact that We too must one day die and of the awful account which We must render to the Divine Judge of the ministry which He has confided to Our care.

70. At all events, Italy has not nor will she have in the future anything to fear from the Holy See. The Pope, no matter who he shall be, will always repeat the words: "I think thoughts of peace not of affliction" (Jeremias xxix, 11), thoughts of a true peace which is founded on justice and which permit him truthfully to say: "Justice and Peace have kissed." (Psalms lxxxiv, 11) It is God's task to bring about this happy hour and to make it known to all; men of wisdom and of good-will surely will not permit it to strike in vain. When it does arrive, it will turn out to be a solemn hour, one big with consequences not only for the restoration of the Kingdom of Christ, but for the pacification of Italy and the world as well.

71. We pray most fervently, and ask others likewise to pray for this much-desired pacification of society, especially at this moment when after twenty centuries the day and hour approach when all over the world men will celebrate the humble and meek coming among us of the Sweet Prince of Peace, at whose birth the heavenly hosts sang: "Glory be to God in the highest; and on earth peace to men of good will." (Luke ii, 14)

72. As an augury of this peace for mankind, may the Apostolic Blessing, which We invoke upon you and your flock, on your clergy, your people, on their families and homes bring happiness to the living, peace and eternal rest to the dead. From the depths of Our heart as a sign of Our fatherly love, We impart to you, to your clergy, and to your people, the Apostolic Blessing.

Given at Rome, at St. Peter's, on the twenty-third day of December, in the year 1922, the first of Our Pontificate.

Vigilanti Cura. On Motion Pictures. Pope Pius XI – 1936

INTRODUCTION

In following with vigilant eye, as Our Pastoral Office requires, the beneficent work of Our Brethren in the Episcopate and of the faithful, it has been highly pleasing to Us to learn of the fruits already gathered and of the progress which continues to be made by that prudent initiative launched more than two years ago as a holy crusade against the abuses of the motion pictures and entrusted in a special manner to the "*Legion of Decency*".

This excellent experiment now offers Us a most welcome opportunity of manifesting more fully Our thought in regard to a matter which touches intimately the moral and religious life of the entire Christian people.

First of all, We express Our gratitude to the Hierarchy of the United States of America and to the faithful who cooperated with them, for the important results already achieved, under their direction and guidance, by the “*Legion of Decency*“. And Our gratitude is all the livelier for the fact that We were deeply anguished to note with each passing day the lamentable progress — *magni passus extra viam* — of the motion picture art and industry in the portrayal of sin and vice.

I. PREVIOUS WARNINGS RECALLED

As often as the occasion has presented itself, We have considered it the duty of Our high Office to direct to this condition the attention not only of the Episcopate and the Clergy but also of all men who are right-minded and solicitous for the public weal.

In the Encyclical “*Divini illius Magistri*”, We had already deplored that “potent instrumentalities of publicity (such as the cinema) which might be of great advantage to learning and to education were they properly directed by healthy principles, often unfortunately serve as an incentive to evil passions and are subordinated to sordid gain”.¹

The Influence of the Motion Picture

In August 1934, addressing Ourselves to a delegation of the International Federation of the Motion Picture Press, We pointed out the very great importance which the motion picture has acquired in our days and its vast influence alike in the promotion of good and in the insinuation of evil, and We called to mind that it is necessary to apply to the cinema the supreme rule which must direct and regulate the great gift of art in order that it may not find itself in continual conflict with Christian morality or even with simple human morality based upon the natural law. The essential purpose of art, its *raison d’être*, is to assist in the perfection of the moral personality, which is man, and for this reason it must itself be moral. And We concluded amidst the manifest approval of that elect body — the memory is still dear to Us — by recommending to them the necessity of making the motion picture “*moral, an influence for good morals, an educator*”.

And even recently, in April of this year, when We had the happiness of receiving in audience a group of delegates to the International Congress of the Motion Picture Press, held at Rome, We again drew attention to the gravity of the problem and We warmly exhorted all men of goodwill, in the name not only of religion but also of the true moral and civil welfare of the people, to use every means in their power, such as the Press, to make of the cinema a valuable auxiliary of instruction and education rather than of destruction and ruin of souls.

The Needs of the Entire Catholic World

The subject, however, is of such paramount importance in itself and because of the present condition of society that We deem it necessary to return to it again, not alone for the purpose of making particular recommendations as on past occasions but rather with a universal outlook which, while embracing the needs of your own dioceses, Venerable Brethren, takes into consideration those of the entire Catholic world.

It is, in fact, urgently necessary to make provision that in this field also the progress of the arts, of the sciences, and of human technique and industry, since they are all true gifts of God, may be ordained to His glory and to the salvation of souls and may be made to serve in a practical way to promote the extension of the Kingdom of God upon earth. Thus, as the Church bids us pray, we may all profit by them but in such a manner as not to lose the goods eternal: “*sic transeamus per bona temporalia ut non admittamus aeterna*”.²

Now then, it is a certainty which can readily be verified that the more marvellous the progress of the motion picture art and industry, the more pernicious and deadly has it shown itself to morality and to religion and even to the very decencies of human society.

The directors of the industry in the United States recognised this fact themselves when they confessed that the responsibility before the people and the world was their very own. In an agreement entered into by common accord in March, 1930, and

solemnly sealed, signed, and published in the Press, they formally pledged themselves to safeguard for the future the moral welfare of the patrons of the cinema.

It is promised in this agreement that no film which lowers the moral standard of the spectators, which casts discredit upon natural or human law or arouses sympathy for their violation, will be produced.

Promises not carried out

Nevertheless, in spite of this wise and spontaneously taken decision, those responsible showed themselves incapable of carrying it into effect and it appeared that the producers and the operators were not disposed to stand by the principles to which they had bound themselves. Since, therefore, the above-mentioned undertaking proved to have but slight effect and since the parade of vice and crime continued on the screen, the road seemed almost closed to those who sought honest diversion in the motion picture.

In this crisis, you, Venerable Brethren, were among the first to study the means of safeguarding the souls entrusted to your care, and you launched the "*Legion of Decency*" as a crusade for public morality designed to revitalize the ideals of natural and Christian rectitude. Far from you was the thought of doing damage to the motion picture industry: rather indeed did you arm it beforehand against the ruin which menaces every form of recreation which, in the guise of art, degenerates into corruption.

The "*Legion of Decency*" Pledge

Your leadership called forth the prompt and devoted loyalty of your faithful people, and millions of American Catholics signed the pledge of the "*Legion of Decency*" binding themselves not to attend any motion picture which was offensive to Catholic moral principles or proper standards of living. We are thus able to proclaim joyfully that few problems of these latter times have so closely united Bishops and people as the one resolved by cooperation in this holy crusade. Not only Catholics but also high-minded Protestants, Jews, and many others accepted your lead and joined their efforts with yours in restoring wise standards, both artistic and moral, to the cinema.

It is an exceedingly great comfort to Us to note the outstanding success of the crusade. Because of your vigilance and because of the pressure which has been brought to bear by public opinion, the motion picture has shown an improvement from the moral standpoint: crime and vice are portrayed less frequently; sin is no longer so openly approved and acclaimed; false ideals of life are no longer presented in so flagrant a manner to the impressionable minds of youth.

A Useful Impetus

Although in certain quarters it was predicted that the artistic values of the motion picture would be seriously impaired by the reform insisted upon by the "*Legion of Decency*," it appears that quite the contrary has happened and that the "*Legion of Decency*" has given no little impetus to the efforts to advance the cinema on the road to noble artistic significance by directing it towards the production of classic masterpieces as well as of original creations of uncommon worth.

Nor have the financial investments of the industry suffered, as was gratuitously foretold, for many of those who stayed away from the motion picture theatre because it outraged morality are patronizing it now that they are able to enjoy clean films which are not offensive to good morals or dangerous to Christian virtue.

When you started your crusade, it was said that your efforts would be of short duration and that the effects would not be lasting because, as the vigilance of Bishops and faithful gradually diminished, the producers would be free to return again to their former methods. It is not difficult to understand why certain of these might be desirous of going back to the sinister themes which pander to base desires and which you had proscribed. While the representation of subjects of real artistic value and the portrayal of the vicissitudes of human virtue require intellectual effort, toil, ability, and at times considerable outlay of money, it is often relatively easy to attract a certain type of person and certain classes of people to a theatre which presents picture plays calculated to inflame the passions and to arouse the lower instincts latent in the human heart.

An unceasing and universal vigilance must, on the contrary, convince the producers that the “*Legion of Decency*” has not been started as a crusade of short duration, soon to be neglected and forgotten, but that the Bishops of the United States are determined, at all times and at all costs, to safeguard the recreation of the people whatever form that recreation may take.

II. THE POWER OF THE CINEMA

Recreation, in its manifold varieties, has become a necessity for people who work under the fatiguing conditions of modern industry, but it must be worthy of the rational nature of man and therefore must be morally healthy. It must be elevated to the rank of a positive factor for good and must seek to arouse noble sentiments. A people who, in time of repose, give themselves to diversions which violate decency, honour, or morality, to recreations which, especially to the young, constitute occasions of sin, are in grave danger of losing their greatness and even their national power.

It admits of no discussion that the motion picture has achieved these last years a position of universal importance among modern means of diversion.

The most Popular Form of Amusement

There is no need to point out the fact that millions of people go to the motion pictures every day; that motion picture theatres are being opened in ever increasing number in civilized and semi-civilized countries; that the motion picture has become the most popular form of diversion which is offered for the leisure hours not only of the rich but of all classes of society.

At the same time, there does not exist today a means of influencing the masses more potent than the cinema. The reason for this is to be sought for in the very nature of the pictures projected upon the screen, in the popularity of motion picture plays, and in the circumstances which accompany them.

The power of the motion picture consists in this, that it speaks by means of vivid and concrete imagery which the mind takes in with enjoyment and without fatigue. Even the crudest and most primitive minds which have neither the capacity nor the desire to make the efforts necessary for abstraction or deductive reasoning are captivated by the cinema. In place of the effort which reading or listening demands, there is the continued pleasure of a succession of concrete and, so to speak, living pictures.

This power is still greater in the talking picture for the reason that interpretation becomes even easier and the charm of music is added to the action of the drama. Dances and variety acts which are sometimes introduced between the films serve to increase the stimulation of the passions.

It must be Elevated

Since then the cinema is in reality a sort of object lesson which, for good or for evil, teaches the majority of men more effectively than abstract reasoning, it must be elevated to conformity with the aims of a Christian conscience and saved from depraving and demoralizing effects.

Everyone knows what damage is done to the soul by bad motion pictures. They are occasions of sin; they seduce young people along the ways of evil by glorifying the passions; they show life under a false light; they cloud ideals; they destroy pure love, respect for marriage, affection for the family. They are capable also of creating prejudices among individuals and misunderstandings among nations, among social classes, among entire races.

On the other hand, good motion pictures are capable of exercising a profoundly moral influence upon those who see them. In addition to affording recreation, they are able to arouse noble ideals of life, to communicate valuable conceptions, to impart a better knowledge of the history and the beauties of the Fatherland and of other countries, to present truth and virtue under attractive forms, to create, or at least to favour understanding among nations, social classes, and races, to champion the cause of justice, to give new life to the claims of virtue, and to contribute positively to the genesis of a just social order in the world.

It Speaks not to Individuals but to Multitudes

These considerations take on greater seriousness from the fact that the cinema speaks not to individuals but to multitudes, and that it does so in circumstances of time and place and surroundings which are most apt to arouse unusual enthusiasm for the good as well as for the bad and to conduce to that collective exaltation which, as experience teaches us, may assume the most morbid forms.

The motion picture is viewed by people who are seated in a dark theatre and whose faculties, mental, physical, and often spiritual, are relaxed. One does not need to go far in search of these theatres: they are close to the home, to the church, and to the school and they thus bring the cinema into the very centre of popular life.

Moreover, stories and actions are presented, through the cinema, by men and women whose natural gifts are increased by training and embellished by every known art, in a manner which may possibly become an additional source of corruption, especially to the young. Further, the motion picture has enlisted in its service luxurious appointments, pleasing music, the vigour of realism, every form of whim and fancy. For this very reason, it attracts and fascinates particularly the young, the adolescent, and even the child. Thus at the very age when the moral sense is being formed and when the notions and sentiments of justice and rectitude, of duty and obligation and of ideals of life are being developed, the motion picture with its direct propaganda assumes a position of commanding influence.

It is unfortunate that, in the present state of affairs, this influence is frequently exerted for evil. So much so that when one thinks of the havoc wrought in the souls of youth and of childhood, of the loss of innocence so often suffered in the motion picture theatres, there comes to mind the terrible condemnation pronounced by Our Lord upon the corrupters of little ones: *“whosoever shall scandalize one of these little ones who believe in Me, it were better for him that a millstone be hanged about his neck and that he be drowned in the depths of the sea”*.

It must not be a School of Corruption

It is therefore one of the supreme necessities, of our times to watch and to labour to the end that the motion picture be no longer a school of corruption but that it be transformed into an effectual instrument for the education and the elevation of mankind.

And here We record with pleasure that certain Governments, in their anxiety for the influence exercised by the cinema in the moral and educational fields, have, with the aid of upright and honest persons, especially fathers and mothers of families, set up reviewing commissions and have constituted other agencies which have to do with motion picture production in an effort to direct the cinema for inspiration to the national works of great poets and writers.

It was most fitting and desirable that you, Venerable Brethren, should have exercised a special watchfulness over the motion picture industry which in your country is so highly developed and which has great influence in other quarters of the globe. It is equally the duty of the Bishops of the entire Catholic world to unite in vigilance over this universal and potent form of entertainment and instruction, to the end that they may be able to place a ban on bad motion pictures because they are an offence to the moral and religious sentiments and because they are in opposition to the Christian spirit and to its ethical principles. There must be no weariness in combating whatever contributes to the lessening of the people's sense of decency and of honour.

This is an obligation which binds not only the Bishops but also the faithful and all decent men who are solicitous for the decorum and moral health of the family, of the nation, and of human society in general. In what, then, must this vigilance consist ?

III. A WORK FOR CATHOLIC ACTION

The problem of the production of moral films would be solved radically if it were possible for us to have production wholly inspired by the principles of Christian morality. We can never sufficiently praise all those who have dedicated themselves

or who are to dedicate themselves to the noble cause of raising the standard of the motion picture to meet the needs of education and the requirements of the Christian conscience. For this purpose, they must make full use of the technical ability of experts and not permit the waste of effort and of money by the employment of amateurs.

But since We know how difficult it is to organize such an industry, especially because of considerations of a financial nature, and since on the other hand it is necessary to influence the production of all films so that they may contain nothing harmful from a religious, moral, or social viewpoint, Pastors of souls must exercise their vigilance over films wherever they may be produced and offered to Christian peoples.

To the Bishops of all Countries

As to the motion picture industry itself, We exhort the Bishops of all countries, but in particular you, Venerable Brethren, to address an appeal to those Catholics who hold important positions in this industry. Let them take serious thought of their duties and of the responsibility which they have as children of the Church to use their influence and authority for the promotion of principles of sound morality in the films which they produce or aid in producing. There are surely many Catholics among the executives, directors, authors, and actors who take part in this business, and it is unfortunate that their influence has not always been in accordance with their Faith and with their ideals. You will do well, Venerable Brethren, to pledge them to bring their profession into harmony with their conscience as respectable men and followers of Jesus Christ.

In this as in every other field of the apostolate, Pastors of souls will surely find their best fellow workers in those who fight in the ranks of Catholic Action, and in this letter We cannot refrain from addressing to them a warm appeal that they give to this cause their full contribution and their unwearying and unfailing activity.

From time to time, the Bishops will do well to recall to the motion picture industry that, amid the cares of their pastoral ministry, they are under obligation to interest themselves in every form of decent and healthy recreation because they are responsible before God for the moral welfare of their people even during their time of leisure.

The Moral Fibre of a Nation

Their sacred calling constrains them to proclaim clearly and openly that unhealthy and impure entertainment destroys the moral fibre of a nation. They will likewise remind the motion picture industry that the demands which they make regard not only the Catholics but all who patronize the cinema.

In particular, you, Venerable Brethren of the United States, will be able to insist with justice that the industry of your country has recognized and accepted its responsibility before society.

The Bishops of the whole world will take care to make clear to the leaders of the motion picture industry that a force of such power and universality as the cinema can be directed, with great utility, to the highest ends of individual and social improvement. Why indeed should there be question merely of avoiding what is evil? The motion picture should not be simply a means of diversion, a light relaxation to occupy an idle hour; with its magnificent power, it can and must be a bearer of light and a positive guide to what is good.

And now, in view of the gravity of the subject, We consider it timely to come down to certain practical indications.

A Yearly Promise from the Faithful

Above all, all Pastors of souls will undertake to obtain each year from their people a pledge similar to the one already alluded to which is given by their American brothers and in which they promise to stay away from motion picture plays which are offensive to truth and to Christian morality.

The most efficacious manner of obtaining these pledges or promises is through the parish church or school and by enlisting the earnest cooperation of all fathers and mothers of families who are conscious of their grave responsibilities.

The Bishops will also be able to avail themselves of the Catholic Press for the purpose of bringing home to the people the moral beauty and the effectiveness of this promise.

The fulfilment of this pledge supposes that the people be told plainly which films are permitted to all, which are permitted with reservations, and which are harmful or positively bad. This requires the prompt, regular, and frequent publication of classified lists of motion picture plays so as to make the information readily accessible to all. Special bulletins or other timely publications, such as the daily Catholic Press, may be used for this purpose.

Were it possible, it would in itself be desirable to establish a single list for the entire world because all live under the same moral law. Since, however, there is here question of pictures which interest all classes of society, the great and the humble, the learned and the unlettered, the judgment passed upon a film cannot be the same in each case and in all respects. Indeed circumstances, usages, and forms vary from country to country so that it does not seem practical to have a single list for all the world. If, however, films were classified in each country in the manner indicated above, the resultant list would offer in principle the guidance needed.

A National Reviewing Office

Therefore, it will be necessary that in each country the Bishops set up a permanent national reviewing office in order to be able to promote good motion pictures, classify the others, and bring this judgment to the knowledge of priests and faithful. It will be very proper to entrust this agency to the central organization of Catholic Action which is dependent on the Bishops. At all events, it must be clearly laid down that this service of information, in order to function organically and with efficiency, must be on a national basis and that it must be carried on by a single centre of responsibility. Should grave reasons really require it, the Bishops, in their own dioceses and through their diocesan reviewing committees, will be able to apply to the national list — which must use standards adaptable to the whole nation — such severer criterions as may be demanded by the character of the region, and they may even censor films which were admitted to the general list.

Films in Parish Halls

The above-mentioned Office will likewise look after the organization of existing motion picture theatres belonging to parishes and to Catholic associations so that they may be guaranteed reviewed and approved films. Through the organization of these halls, which are often known to the cinema industry as good clients, it will be possible to advance a new claim, namely that the industry produce motion pictures which conform entirely to our standards. Such films may then readily be shown not only in the Catholic halls but also in others.

We realize that the establishment of such an Office will involve a certain sacrifice, a certain expense for Catholics of the various countries. Yet the great importance of the motion picture and the necessity of safeguarding the morality of the Christian people and of the entire nation makes this sacrifice more than justified. Indeed the effectiveness of our schools, of our Catholic associations, and even of our churches is lessened and endangered by the plague of evil and pernicious motion pictures.

Care must be taken that the Office is composed of persons who are familiar with the technique of the motion picture and who are, at the same time, well grounded in the principles of Catholic morality and doctrine. They must, in addition, be under the guidance and the direct supervision of a priest chosen by the Bishops.

Exchange of Information

A mutual exchange of advice and information between the Offices of the various countries will conduce to greater efficiency and harmony in the work of reviewing films, while due consideration will be given to varying conditions and circumstances. It will thus be possible to achieve unity of outlook in the judgments and in the communications which appear in the Catholic Press of the world.

These Offices will profit not only from the experiments made in the United States but also from the work which Catholics in other countries have achieved in the motion picture field.

Even if employees of the Office — with the best of good will and intentions — should make an occasional mistake, as happens in all human affairs, the Bishops, in their pastoral prudence, will know how to apply effective remedies and to safeguard in every possible way the authority and prestige of the Office itself. This may be done by strengthening the staff with more influential men or by replacing those who have shown themselves not entirely suited to so delicate a position of trust.

Painstaking Vigilance

If the Bishops of the world assume their share in the exercise of this painstaking vigilance over the motion picture — and of this We who know their pastoral zeal have no doubt — they will certainly accomplish a great work for the protection of the morality of their people in their hours of leisure and recreation. They will win the approbation and the approval of all right thinking men, Catholic and non-Catholic, and they will help to assure that a great international force — the motion picture — shall be directed towards the noble end of promoting the highest ideals and the truest standards of life.

That these wishes and prayers which We pour forth from a father's heart may gain in virtue, We implore the help of the grace of God and in pledge thereof We impart to you, Venerable Brethren, and to the Clergy and people entrusted to you, Our loving Apostolic Benediction.

Given at Rome, at St Peter's, the 29th day of June, Feast of SS Peter and Paul, in the year 1936, the fifteenth of Our Pontificate.

NOTES

¹A.A.S., 1930, vol. XXII, page 82.

²From the Mass of the Third Sunday after Pentecost.
