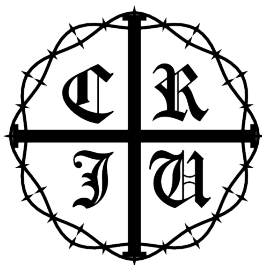


MIRARI VOS



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POPE GREGORY XVI



2026  
CONFRATERNITAS CHRISTI REGIS

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## EPISTOLA ENCYCLICA

AD OMNES PATRIARCHAS,  
PRIMATES, ARCHIEPISCOPOS  
ET EPISCOPOS ORBIS  
CATHOLICI.

*Gregorius P.P. XVI*

VENERABILES fratres, salutem et apostolicam benedictionem.

MIRARI VOS arbitramur, quod ab imposita Nostræ humilitati Ecclesiæ universæ procuratione nondum literas ad vos dederimus, prout et consuetudo vel a primis temporibus invec̄ta, et benevolentia in vos Nostra postulasset. Erat id quidem Nobis maxime in votis, ut dilataremus illico super vos cor Nostrum, atque in communicatione spiritus ea vos adloqueremur voce, qua confirmare fratres in persona beati Petri jussi fuimus (*Lc22:32*). Verum probe nostis, quam malorum ærumnarumque procella primis pontificatus Nostrî momentis in eam subito altitudinem maris acti fuerimus, in qua, nisi dextera Dei fecisset virtutem, ex terrima impiorum conspiratio-

## ENCYCLICAL LETTER

TO ALL THE PATRIARCHS,  
PRIMATES, ARCHBISHOPS, AND  
BISHOPS OF THE CATHOLIC  
WORLD.

*Pope Gregory XVI*

VENERABLE brethren, health and apostolic benediction.

WE ARE THINKING TO show you why We have not yet given letters to you, as both custom from the earliest times and Our goodwill toward you requires, since the management of the universal Church was imposed on Our humility. It was, indeed, greatly in Our will that We immediately lay forth Our heart over you, and in the communication of the spirit say those things to you in the voice by which We have been commanded to strengthen the brethren in the person of the blessed Peter (*Lc22:32.*). In truth, you have well known what a storm of evils and hardships We have been in from the first moments of Our pontificate, in what rough seas We were placed, in which, unless the right hand of God had

ne Nos congemuissetis demersos. Refugit animus tristissima tot discriminum recensione susceptum inde mœrorem refricare; patrique potius omnis consolationis benedicimus, qui, disiectis perduellibus, præsentī Nos eripuit periculo, atque, turbulentissima sedata tempestate, dedit a metu respirare. Proposuimus illico vobiscum communicare consilia ad sanandas contritiones Israel; sed ingens curarum moles, quibus in concilianda publici ordinis restitutione obruti fuimus, moram tunc Nostræ huic objecit voluntati.

Nova interim accessit causa silentii ob factiosorum insolentiam, qui signa perduellionis iterum attollere conati sunt. Nos quidem tantam hominum pervicaciam, quorum effrenatus furor impunitate diuturna impensæque Nostræ benignitatis indulgentia non deliniri, sed ali potius conspiciebatur, debuimus tandem ingenti licet cum mœrore, ex collata Nobis divinitus auctoritate, virga compescere (*1Cor4:21.*); ex quo, prout jam probe conjicere potestis, ope-

made strength, you would have groaned to see Us drowned from the foulest conspiracy of impious men. The mind flees from the saddest recollection of such great crises, to excite again this grief which was received; and We bless the Father of all consolation more powerfully, who, enemies having been scattered, has delivered Us from the present danger, and, the most turbulent storm having been calmed, gave us a respite from fear. We proposed immediately to communicate counsel with you, for healing the griefs of Israel; but the immoderate heap of concerns by which We have been covered in bringing about the rebuilding of public order, then threw a delay at Our will to do this.

Meanwhile, a new cause of silence approached because of the haughtiness of factious men, who again tried to raise the signs of treason. Indeed, We finally had to restrain by the rod, by the authority divinely brought together in Us, although with tremendous grief, such a great obstinacy of men, whose unbridled rage with daily impunity was seen not to be mitigated by the indulgence of Our kindness, but rather nourished by it (*1Cor4:21.*); from which, just as you can already conclude, Our

rosior in dies instantia Nostra quotidiana facta est.

Ast cum, quod ipsum iisdem ex causis distuleramus, jam possessionem pontificatus in Lateranensi basilica ex more institutoque majorum adiverimus, omni demum abjecta cunctatione, ad vos properamus, venerabiles fratres, testemque Nostræ erga vos voluntatis epistolam damus lætissimo hoc die, quo de virginis sanctissimæ in cœlum Assumptæ triumpho solemnia festa peragimus, ut quam patronam ac sospitam inter maximas quasque calamitates persensimus, ipsa et scribentibus ad vos Nobis adstet propitia mentemque Nostram cœlesti afflatu suo in ea inducat consilia, quæ Christiano gregi futura sint quammaxime salutaria.

Mœrentes quidem animoque tristitia confecto venimus ad vos, quos pro vestro in religionem studio, ex tanta, in qua ipsa versatur, temporum acerbitate maxime anxios novimus. Vere enim dixerimus, horam nunc esse potestatis tenebrarum, ad cribrandos, sicut triticum, filios electionis. *Vere luxit et defluxit terra... infecta ab habitatoribus suis, quia tran-*

urgency has been made more laborious by the day.

But when We undertook possession of the pontificate in the Lateran basilica in the custom and establishment of the ancients, finally casting away every delay regarding what We had postponed for these same causes, We hurried to you, venerable brethren; We give this letter and witness of Our will toward you on this most joyful day, on which We complete in a solemn feast concerning the triumph of the most holy Virgin assumed into heaven, that she, the protector and preserver among the greatest of all disasters, herself may favorably stand by Us writing to you, and influence Our mind with her heavenly inspiration in those counsels which will so greatly be for the salvation of the Christian flock.

We come to you with a mind made sad; We know you are greatly anxious due to your eagerness for religion, in the great harshness of the times in which it has turned. For We have truly said that now is the hour of the power of darkness, for sifting, like wheat, the sons of election (*Lc22:53*). *And the earth is infected by the inhabitants thereof: because they have transgressed the laws, they have*

*sgressi sunt leges, mutaverunt jus, dissipaverunt fœdus sempiternum (Is24:5.).*

Loquimur, venerabiles fratres, quæ vestris ipsi oculis conspiciatis, quæ communibus idcirco lacrymis ingemiscimus. Alacris exultat improbitas, scientia impudens, dissoluta licentia. Despicitur sanctitas sacrorum, et quæ magnam vim magnamque necessitatem possidet, divini cultus majestas, ab hominibus nequam improbatur, pollutur, habetur ludibrio. Sana hinc pervertitur doctrina errorumque omnis generis disseminantur audaciter. Non leges sacrorum, non jura, non instituta, non sanctiores quælibet disciplinæ tutæ sunt ab audacia loquentium iniqua. Vexatur acerrime Romana hæc Nostra beatissimi Petri Sedes, in qua posuit Christus Ecclesiæ firmamentum, et vincula unitatis in dies magis labefactantur, abrumpuntur. Divina Ecclesiæ auctoritas oppugnatur, ipsiusque juribus convulsis, substernitur ipsa terrenis rationibus, ac per summam injuriam odio populorum subjicitur, in turpem redacta servitutem. Debita episcopis obedientia infringitur eorumque jura conculcantur. Personant

*changed the ordinance, they have broken the everlasting covenant (Is24:5.).*

We speak, venerable brethren, about those things which you yourselves see with your own eyes, which We therefore bemoan with common tears. Wickedness rejoices eagerly: a shameful knowledge, a dissolute license. The holiness of sacred things is despised, and the majesty of the divine cult, which possesses a great force and a great need, is disapproved, befouled, and held in mockery by wicked men. Sound doctrine is hence subverted, and errors of every kind are boldly spread about. Neither the laws of sacred things, nor rights, nor institutions, nor any discipline whatever is safe from this bold wickedness of speaking. This, Our Roman see of the most blessed Peter, in which Christ placed the mainstay of the Church, is bitterly troubled; and the bonds of unity, in these days more shaken, are broken. The divine authority of the Church is attacked, and her rights are shattered; she is spread out beneath earthly accounts, and she is thrown down with the greatest injury to the hatred of the people, driven back into a disgusting servitude. The obedience

horrendum in modum academiæ ac gymnasia novis opinionum monstris, quibus non occulte amplius et cuniculis petitur catholica fides, sed horrificum ac nefarium ei bellum aperte jam et propalam infertur. Institutis enim exemploque præceptorum, corruptis adolescentium animis, ingens religionis clades morumque perversitas terrima precrebuit. Hinc porro freno religionis sanctissimæ projecto, per quam unam regna consistunt, dominatusque vis ac robor firmatur, conspicimus ordinis publici exitium, labem principatus omnisque legitimæ potestatis conversionem invalescere. Quæ quidem tanta calamitatum congeries ex illarum in primis conspiratione societatum est repetenda, in quas quidquid in hæresibus et in sceleratissimis quibusque sectis sacrilegum, flagitiosum ac blasphemum est, quasi in sentinam quamdam, cum omnium sordium concretionem confluit.

Hæc, venerabiles fratres, et alia complura et fortassis etiam graviora, quæ in præsens percensere longum esset ac vos probe nostis, in dolore esse Nos ju-

owed to the bishops is broken, and their rights are trampled. The academies and the schools ring out, in a horrible way, with new monsters of opinions, by which the Catholic faith is openly and with greater filth attacked; and the awful and wicked war against her is already waged publicly and openly. For with institutions and the example of teachers, with the souls of the youth corrupted, the unnatural defeat of religion and the foul perversion of morals becomes widespread. Then, eventually, the bridle of most holy religion—by which alone kingdoms hold together—having been cast down, the rule of force and strength is hardened; We see the growth of the ruin of public order, the slipping of leadership, and the inversion of every legitimate power. This heap of disasters, indeed, must be ascribed in the first place to the conspiracy of those societies into which whatever is disgraceful and blasphemous in any of the heretical and most wicked sects flows together as into a bilge, as a solidification of all filth.

These things, venerable brethren, and others perhaps even graver, which it would be long to contemplate at the present and which you rightly know, com-

bent, acerbo sane ac diuturno, quos in Cathedra principis apostolorum constitutos zelus universæ domus Dei comedat præ cæteris, opus est. Verum cum eo Nos loci positos esse agnoscamus, quo deplorare dumtaxat innumera hæc mala non sufficiat, nisi et ea convellere pro viribus connitamur; ad opem fidei vestræ confugimus, vestramque pro catholici gregis salute sollicitudinem advocamus, venerabiles fratres, quorum spectat virtus ac religio et singularis prudentia et sedula assiduitas animos Nobis addit, atque in tanta rerum asperitate afflictos consolatione sustentat per jucunda. Nostrarum quippe est partium, vocem tollere omniaque conari, ne aper de silva demoliatur vineam, neve lupi macent gregem: Nostrum est, oves in ea dumtaxat pabula compellere, quæ salutaria iisdem sint, nec vel tenui suspicione perniciosas. Absit, charissimi, absit, ut, quando tanta premant mala, tanta impendeant discrimina, suo desint muneri pastores, et percussi metu dimittant oves, vel, abjecta cura gregis, otio torpeant ac desidia. Agamus idcirco in unitate spiritus communem Nostram seu verius Dei

mand that We be in sorrow, harsh and long-lasting indeed, for it is needful that the zeal of the universal house of God should consume those who are established in the Chair of the prince of the apostles more than others. Truly, since We have recognized that We are put in this place, in which it does not suffice to merely deplore these uncountable evils, but to also strain with Our powers to shatter them; We flee to the power of your faith, and We call upon your concern for the salvation of the Catholic flock, venerable brethren; the strength and religion and unique prudence and attentive attendance to that salvation adds souls for Us, and in such a severity of issues endures afflictions with a very welcome consolation. Of course, it is Our part to take up Our voice and try all things, lest the boar from the forest tear down the vine, or lest the wolf slaughter the flock; it is Ours to drive the sheep only into fodder which might be salvific for them, not rather to a thin one in a destructive mistrust. Far be it, most beloved, far be it, that, when such evils press them, such crises overhang them, pastors be absent from their office, and the sheep be struck down by fear, or, the care of the flock being cast away, they be

causam, et contra communes hostes pro totius populi salute una omnium sit vigilantia, una contentio.

Id porro apprime præstabit, si, quod vestri muneris ratio postulat, attendatis vobis, et doctrinæ, illud assidue revolventes animo, *universalem Ecclesiam quacumque novitate pulsari* (*S. Cælest. P.P. ep. 21 ad episc. Galliar.*), atque ex sancti Agathonis pontificis monitu (*S. Agatho P.P. ep. ad imp. apud Labb. tom. 11, pag 235 ed. Mansi.*) *nihil de iis, quæ sunt regulariter definita minui debere, nihil mutari, nihil adjici, sed ea et verbis et sensibus illibata esse custodienda.* Immotam inde consistet firmitas unitatis, quæ hac beati Petri Cathedra suo veluti fundamento continetur, ut unde in Ecclesiis omnes venerandæ communionis jura dimanant, ibi universis et murus sit, et securitas, et portus expers fluctuum et bonorum thesaurus innumerabilium (*S. Innocent. P.P. ep. 11 apud Constat.*). Ad eorum itaque retundendam audaciam, qui vel jura Sanctæ hujus Sedis infringere conantur, vel dirimere Ecclesiarum cum ip-

numb in leisure or idleness. Let us, therefore, in unity of spirit make Our common cause, or more truly, the cause of God; and let there be one vigilance and one effort of all for the salvation of the whole people.

You indeed far excel if you apply yourselves to what the reason of your office demands, and also to the doctrine—continuously recalling it to mind—that *the universal Church is harmed by any novelty whatever* (*Pope S. Celestine, letter 21 to the bishops of Gaul.*), and the warning from Pope St. Agatho (*Pope St. Agatho, letter to the emperor, in Labb., tom. 11, p. 235, Mansi ed.*) that *nothing should be lessened in those things which are defined according to the rules; nothing should be changed; nothing should be added; but they must be kept intact in both words and sense.* Therefore, an unmoved firmness of unity, which is held together by this Chair of blessed Peter as if by its very foundation, so that all the rights of revered communion may flow from it into all churches, there let there be a wall, and safety, and a harbor free of waves, and a treasure of uncountable goods for all (*Pope S. Innocent, letter 11, in Constat.*). Therefore, to blunt the boldness of those who either try to break off the rights

sa conjunctionem, qua una eadem nituntur et vident, maximum fidei in eam ac venerationis sinceræ studium inculcate, inclamantes cum sancto Cypriano (*S. Cypri. de unitate eccles.*) *falso confidere se esse in Ecclesia, qui Cathedram Petri deserat, super quam fundata est Ecclesia.*

In hoc ideo elaborandum vobis est adsidueque vigilandum, ut fidei depositum custodiatur in tanta hominum impiorum conspiratione, quam ad illud diripiendum perdendumque factam lamentamur. Meminerint omnes, iudicium de sana doctrina, qua populi imbuendi sunt, atque Ecclesiæ universæ regimen et administrationem penes Romanum Pontificem esse, cui *plena pascendi, regendi et gubernandi universalem Ecclesiam potestas a Christo Domino tradita fuit*, uti patres Florentini concilii diserte declararunt (*Conc. Flor. sess. 25 in definit. apud Labb. tom. 18, col 527 edit. Venet.*). Est autem singulorum episcoporum Cathedræ Petri fidelissime adherere, depositum sancte religioseque custodire et pascere, qui in eis est, gregem Dei. Presbyteri vero sublec-

of this Holy See, or cleave the union of the churches from her, on which each of them depends and thrives, impress the greatest eagerness of sincere veneration and of faith in her, crying out with the holy Cyprian (*S. Cyprian, De unitate Eccl.*) *he falsely believes himself in the Church, who departs from the Chair of Peter, upon whom the Church is founded.*

In this, therefore, pains and continuous watching must be taken by you, that the deposit of faith be guarded within such a conspiracy of impious men, which We bewail for its destruction and pillage. Let all remember the judgement of sound doctrine, with which the people must be saturated, and that the direction and administration of the universal Church is in the hands of the Roman pontiff, to whom *the full power of feeding, ruling, and governing the universal Church has been handed down by Christ the Lord*, as the fathers of the Council of Florence eloquently declared (*Council of Florence, sess. 25, in the definitions. In Labb., tom. 18, col 527, Venet. edit.*). And it is for every bishop to faithfully adhere to the Chair of Peter, to guard the deposit [of faith] religiously and in a holy way, and to feed the flock of God which is

ti sint, oportet, episcopis, quos *uti animæ parentes suscipiendos ab ipsis esse*, monet Hieronymus (*S. Hieron. ep. 2 ad Nepot. a. 1, 24.*): nec unquam obliviscantur, se vetustis etiam canonibus vetari, quidpiam in suscepto ministerio agere, ac docendi et concionandi munus sibi sumere *sine sententia episcopi, cujus fidei populus est creditus, et a quo pro animabus ratio exigetur* (*Ex can. ap. 38 apud Labb. tom. 1, pag. 38 edit. Mansi.*). Certum denique firmumque sit, eos omnes, qui adversus præstitutum hunc ordinem aliquid moliantur, statum Ecclesiæ, quantum in ipsis est, perturbare.

Nefas porro esset atque ab eo venerationis studio prorsus alienum, qua Ecclesiæ leges sunt excipiendæ, sancitam ab ipsa disciplinam, qua et sacrorum procuratio, et morum norma, et jurium Ecclesiæ ministrorumque ejus ratio continetur, vesana opinandi libidine improbari, vel ut certis juris naturæ principiis infestam notari vel mancam dici atque imperfectam civilique auctoritati subjectam.

Cum autem, ut Tridenti-

in them. Priests, indeed, must be subject to the bishops, whom *just as parents of the soul, must be received by them*, Hieronymus advises (*St. Hieronymus, letter 2 to Nepot., a. 1, 24.*): nor must they ever forget that it is forbidden even by the ancient canons to do anything in the ministry received, and to take upon themselves the office of teaching and preaching, *without the statement of the bishop, to whose faith the people is entrusted, and from whom an account will be demanded for their souls*. Finally, it is firm and certain that all those who labor at all against this established order disturb the state of the Church, as much as is in them.

Further, it is wrong, and absolutely alien to this eagerness of veneration by which the laws of the Church must be welcomed, that the discipline confirmed by her, in which is contained the management of sacred things, the standard of morals, and the rule of the laws of the Church and of her ministers, should be disapproved of with a wild desire of opinining either that it be observed as dangerous with respect to certain principles of natural law, or that it be said to be maimed and imperfect, and subject to the civil authority.

And since, as We use the

norum patrum verbis utamur, constet Ecclesiam *eruditam fuisse a Christo Jesu ejusque apostolis atque a Spiritu Sancto illi omnem veritatem in dies suggerente edoceri* (Conc. Trid. sess. 13 dec. de Eucharist. in proæm.), absurdum plane est, ac maxime in eam injuriosum, *restorationem ac regenerationem* quamdam obtrudi, quasi necessariam, ut ejus incolumitati et incremento consulatur, perinde ac si censi ipsa possit vel defectui, vel obscurationi, vel aliis hujusmodi incommodis obnoxia; quo quidem molimine eo spectant novatores, ut *recentis humane institutionis jacciantur fundamenta*, illudque ipsum eveniat, quod detestatur Cyprianus, ut quæ divina res est, *humana fiat Ecclesia* (S. Cyp. ep. 52 edit. Baluz.). Perpendant vero, qui consilia id genus machinantur, uni Romano Pontifici ex sancti Leonis testimonio *canonum dispensationem esse creditam*, ipsiusque dumtaxat esse, non vero privati hominis, *de paternarum regulis sanctionum* quidpiam decernere, atque ita, quemadmodum scribit sanctus Gelasius (S. Gelasius P.P. in ep. ad episc. Lucania.), *decreta canonum librare decessorumque præcepta*

words of the fathers of Trent, it is evident that the Church *has learned from Christ Jesus and His apostles, and been taught by the daily suggestion of the Holy Spirit, all truth* (Conc. Trid., session 13, dec. on the Eucharist, in the prologue.), it is clearly absurd and greatly hurtful to her, to be thrust into a certain *restoration and regeneration* as if it were considered necessary for her safety and growth, as if she herself could be judged guilty of either failing, or darkening, or being detrimental in any other way; by which, indeed, the innovators consider that by their effort *the foundations of a fresh human institution may be cast*, and that emerge which Cyprian hates: that what is a divine thing, *may become a human Church* (St. Cyprian, letter 52, edit. Baluz.). Let those who devise this type of plan truly consider that to the one Roman Pontiff, in the testimony of St. Leo, *is to be entrusted the dispensation of laws*, and to the extent it is his, it is truly not a private man's, to settle anything *concerning the rules of the laws of the fathers*, and thus, as St. Gelasius writes (Pope St. Gelasius, in letter to the bishops of Lucania.), *to balance the decrees of the canons and to measure the commands of his predecessors, that what the ne-*

*metiri, ut quæ necessitas temporum restaurandis Ecclesiis relaxanda deprecit, adhibita consideratione diligenti, temperentur.*

Hic autem vestram volumus excitatam pro religione constantiam adversus foedissimam in clericalem cœlibatum conjurationem, quam nostis effervescere in dies latius, connitentibus cum perditissimis Nostri ævi philosophis nonnullis etiam ex ipso ecclesiastico ordine, qui personæ obliiti munerisque sui, ac blanditiis abrepti voluptatum, eo licentiæ proruperunt, ut publicas etiam atque iteratas aliquibus in locis ausi sint adhibere principibus postulationes ad disciplinam illam sanctissimam perfringendam. Sed piget de turpissimis hisce conatibus longo vos sermone distingere, vestræque potius religioni fidentes committimus, ut legem maximi momenti, in quam lascivientium tela undique sunt intenta, sanctam, tectam custodiri, vindicari, defendi, ex sacrorum canonum præscripto, omni ope contenditis.

Honorabile deinde christianorum connubium, quod *sacramentum magnum* nuncupavit Paulus in *Christo et Eccle-*

*cessity of the times demands be relaxed for the restoration of the Church, might, by a careful consideration, be tempered.*

And here We wish your aroused perseverance on behalf of religion against the most filthy conspiracy concerning clerical celibacy, which you know is boiling up extensively recently, striving, with the degenerate philosophers of Our time, a few even from the ecclesiastical order itself, who are forgetful of their person and their gift, and snatched by the flatteries of desires, rush forth to this license that they have dared to propose publicly and even repeatedly in many places, to break through this most holy discipline. But it is disgusting to digress on these disgraceful attempts with a long speech, and rather We faithfully commit to your religion that you strive, by every power, that this law of very great importance, prescribed by the sacred canons, against which the darts of the lascivious are directed from all sides, be guarded, vindicated, and defended.

Then, the honorable marriage of Christians, which Paul has called *a great sacrament... in Christ and in the church* (Eph5:32.),

*sia* (*Ad Eph. 5, 32.*), communes Nostras curas efflagitat, ne quid adversus ipsius sanctitatem, ac de indissolubili ejusdem vinculo minus recte sentiatur vel tentetur induci. Impense id iam commendaret suis ad vos literis felicis recordationis prædecessor Noster Pius VIII. Adhuc tamen infesta eidem molimina succrescunt. Docendi itaque sunt sedulo populi, matrimonium semel rite initum dirimi amplius non posse, nexisque connubio. Deum indivisse perpetuam vitæ societatem nodumque necessitudinis, qui exsolvi, nisi morte, non possit. Memores, sacris illud rebus adnumerari et Ecclesiæ proinde subijci, præstitutas de ipso ejusdem Ecclesiæ leges habeant ob oculos, iisque pareant sancte accurateque, ex quarum exequutione omnino pendet ejusdem connubii vis, robur ac justa consociatio. Caveant, ne quod sacrorum canonum placitis conciliorumque decretis officiat, ulla ratione admittant, probe gnari, exitus infelices illa habitura esse conjugia, quæ vel adversus Ecclesiæ disciplinam, vel non propitiato prius Deo, vel solo æstu libidinis jungantur, quin de sacramento ac de mysteriis, quæ illo

demandis Our common concern, lest anything against its sanctity, or lessening its indissoluble bond, be thought or attempted. Our predecessor of happy memory, Pius VIII, has already zealously commended this to you. Still, however, dangerous efforts continue to grow up against it. Therefore, the people must be carefully taught that a marriage, once duly begun, can no longer be separated, and that God has placed between those tied together by marriage a perpetual partnership and a knot of necessity which cannot be broken except by death. Mindful that it be counted among, and thus placed under, the sacred things of the Church, let them have the pre-established laws of the Church concerning it before their eyes; let them prepare with those laws in a holy and careful way, and the strength, firmness, and just partnership of the same marriage depends altogether upon them. Let them beware, lest they admit for any reason what she blocks by the established sacred canons and the decrees of the councils, rightly knowing that unhappy ends will come to such marriages, which are joined either against the discipline of the Church, or not first blessed by God, or solely by the heat of de-

significantur, ulla teneat spon-  
sos cogitatio.

Alteram nunc persequimur  
causam malorum uberrimam,  
quibus afflicti in præsens com-  
ploramus Ecclesiam *indifferen-*  
*tismum*, scilicet, seu pravam il-  
lam opinionem, quæ improbo-  
rum fraude ex omni parte per-  
crebuit, qualibet fidei profes-  
sione æternam posse animæ salu-  
tem comparari, si mores ad rec-  
ti honestique normam exigantur.  
At facili sane negotio in re  
perspicua planeque evidenti, er-  
rorem exitiosissimum a populis  
vestræ curæ concreditur propel-  
letis. Admonente apostolo (*Ad*  
*Ephes. 4, 5.*), *unum esse Deum,*  
*unam fidem, unum baptisma,*  
extimescant, qui e religione qua-  
libet patere ad portum beati-  
tudinis aditum comminiscun-  
tur, reputentque animo ex ip-  
sius Servatoris testimonio, *esse*  
*se contra Christum, quia cum*  
*Christo non sunt* (*Luc. 11, 23.*) se-  
que infeliciter dispergere, qui  
cum ipso non colligunt, ideo-  
que *absque dubio in æternum esse*  
*perituros, nisi teneant catho-*  
*licam fidem, eamque integram*  
*inviolatamque servaverint* (*Sym-*  
*bol. S. Athanas.*). Hieronymum

sire; such that no thought is had by  
the spouses about the sacrament  
and the mysteries which are signi-  
fied by it.

Now We come to another very  
fertile cause of evils by which  
We bewail that the Church is af-  
flicted at the present: *indifferen-*  
*tism*, of course, or that deformed  
opinion, which has become very  
widespread by the fraud of wicked  
men, that eternal salvation of the  
soul is obtained by any profes-  
sion of faith whatever, if morals  
are maintained to a standard of  
rightness and honesty. But it's an  
easy business: in this clear and  
plainly evident matter, you will  
drive out this very destructive er-  
ror from the people entrusted to  
your care. The apostle warning  
(*Eph4:5.*), *One Lord, one faith, one*  
*baptism*, let those who devise to  
open the door of beatitude from  
any religion whatever be afraid,  
and reflect in the mind on the testi-  
mony of the Savior Himself, *that*  
*he is against Christ, because he is*  
*not with Christ* (*Lc11:23.*), and that  
they who gather not with Him  
will unhappily scatter; and there-  
fore *without doubt, they will be*  
*eternally lost, unless they hold the*  
*Catholic faith, and serve it wholly*  
*and without injury* (*Athanasian*  
*Creed.*). Let them hear Jerome, who,

audiant; qui, cum in tres partes schismate scissa esset Ecclesia, narrat, se tenacem propositi, quando aliquis rapere ipsum ad se nitebatur, constanter clamitasse: *Si quis Cathedræ Petri jungitur, meus est* (S. Hier. ep. 57.). Falso autem sibi quis blandiretur, quod et ipse in aqua sit regeneratus. Opportune enim responderet Augustinus (S. Aug. in psal. contra part. Donat.). *Ipsam formam habet etiam sarmantum, quod præcisum est de vite: sed quid illi prodest forma, si non vivit de radice?*

Atque ex hoc putidissimo *indifferentismi* fonte absurda illa fluit ac erronea sententia, seu potius deliramentum, asserendam esse ac vindicandam cuilibet *libertatem conscientia*. Cui quidem pestilentissimo errori viam sternit plena illa atque immoderata libertas opinionum, quæ in sacræ et civilis rei labem late grassatur, dictantibus per summam impudentiam nonnullis, aliquid ex ea commodi in religionem promanare. *At quæ pejor mors animæ quam libertas erroris!* inquit Augustinus (S. Aug. ep. 166.). Freno quippe omni adempto, quo homines contineantur in semitis veritatis, prorudente jam

when the Church was cut into three parts by schism, said that he was steadfast in his intention; that when someone leaned on him to attach himself to them, he continually cried out, *If someone is joined to the Chair of Peter, he is mine* (St. Jerome, letter 57.). But some will falsely flatter himself, that he also is regenerated in water. For Augustine (St. Aug., on the psalms against the Donatists.) suitably responded: *Even a twig which has been cut from the vine has the same shape; but what doth the shape profit it, if it doth not live from the root?*

And from this exceedingly rotten source of *indifferentism* flows that absurd and erroneous notion, or rather delusion, that *liberty of conscience* for everyone must be protected and vindicated. Indeed, that full and unlimited freedom of opinions, which marches in a broad landslide in the sacred and civil communities, spreads the way for a most unhealthy error, with some saying, with the greatest impudence, that something of benefit flows from it into religion. *But what worse death of the soul is there than liberty of error!*, Augustine said (St. Aug., letter 166.). Of course, having withdrawn every bridle by which men are kept on the path of truth, already running

in præceps ipsorum natura ad malum inclinata, vere apertum dicimus *puteum abyssi* (*Apocalypsis. 9, 3.*), e quo vidit Joannes ascendere fumum, quo obscuratus est sol, locustis ex eo prodeuntibus in vastitatem terræ. Inde enim animorum immutationes, inde adolescentium in deteriora corruptio, inde in populo sacrorum rerumque ac legum sanctissimarum contemptus, inde uno verbo pestis rei publicæ præ qualibet capitalior, cum experientia teste vel a prima antiquitate notum sit, civitates, quæ opibus, imperio, gloria florere, hoc uno malo concidisse, libertate immoderata opinionum, licentia concionum, rerum novandarum cupiditate.

Huc spectat deterrima illa ac numquam satis execranda et detestabilis libertas artis librariæ ad scripta quælibet edenda in vulgus, quam tanto convicio audent nonnulli efflagitare ac promovere. Perhorrescimus, venerabiles fratres, intuentes, quibus monstris doctrinarum, seu potius quibus errorum portentis obruamur, quæ longe ac late ubique disseminantur ingenti librorum multitudine libellisque et scriptis mole quidem

headlong in their nature, inclined to evil, We truly say that *the well of the deep* (*Apocg:3.*) is opened, from which John saw smoke rising, by which the sun was hidden, from which locusts came forth to lay waste to the earth. For from there are the changes of minds; from there is the corruption of youth into lower things; from there is the contempt of sacred things and of most holy laws in the people; from there, in a word, is the most deadly plague of any whatsoever in the republic, since experience testifies (or it is known from the most ancient times) that cities which flourished in powers, rule, and glory, have been cut down by this one evil: by an unlimited freedom of opinions, by a license of speech, and by the desire of new things.

To this point looks that most degenerate and never sufficiently detested freedom of the art of the booksellers to sell whatever writings they want to the people, which some dare to demand and advance with such a noise. We tremble, venerable brethren, considering with what monsters of doctrines, or rather with what omens of errors We will be buried, which are everywhere spread far and wide by this huge multitude of books and booklets, and this

exiguus, malitia tamen permagnis, e quibus maledictionem egressam illacrymamur super faciem terræ. Sunt tamen, proh dolor! qui eo impudentiæ abripiantur, ut asserant pugnaciter, hanc errorum colluviem inde prorumpentem satis cumulate compensari ex libro aliquo, qui in hac tanta pravitate tempestate ad religionem ac veritatem propugnandam edatur. Nefas profecto est, omnique jure improbatum, patrari data opera malum certum ac majus, quia spes sit, inde boni aliquid habitum iri. Numquid venena libere spargi ac publice vendi comportarique, imo et obbibere, sanus quis dixerit, quod remedium quidpiam habeatur, quo qui utuntur, eripi eos ex interitu identidem contingat?

Verum longe alia fuit Ecclesiæ disciplina in excindenda malorum librorum peste vel ab apostolorum ætate, quos legimus grandem librorum vim publice combussisse (*Act. Apost. 19.*). Satis sit, leges in concilio Lateranensi V in eam rem datas perlegere, et constitutionem, quæ deinceps a Leone X fel. rec. prædecessore Nostro fuit edita,

mass of little writings (but in malice very great), from which We weep over the curse coming out over the face of the earth. There are nevertheless some, O sorrow! who are dragged off by this shamelessness to vehemently proclaim this muck of errors rushing out from there to be abundantly enough offset by any book which is read for fighting on behalf of religion and truth, in this great storm of perversities. This is clearly wrong, and disproven by every law, that deeds of certain and greater evil be accomplished because there is hope that from it something good will be had. Surely, what sensible person would say that poisons should be freely spread and publicly bought and sold, indeed even drunk, because there is some remedy by which those who use it may happen to be delivered from ruin again and again?

Truly, there has long been another discipline of the Church: in destroying the plague of wicked books, even from the age of the apostles, whom we read publicly burned a great quantity of books (*Act. 19.*). It is enough that the laws of the Fifth Lateran Council, given to read in this matter, and the constitution which was decreed following it by Our predecessor of

ne *id quod ad fidei augmentum ac bonarum artium propagationem salubriter est inventum, in contrarium convertatur, ac Christi fidelium salutis detrimentum pariat* (Aët. conc. Lateran. V, sess. 10 ubi refertur const. Leonis X legenda est anterior constitutio Alexandri VI Inter multiplices in qua multa ad rem.) Id quidem et Tridentinis patribus maximæ curæ fuit, qui remedium tanto huic malo adhibuere, edito saluberrimo decreto de indice librorum, quibus impura doctrina contineretur, conficiendo (Conc. Trid. sess. 18 et 25.). Pugnandum est acriter, inquit Clemens XIII fel. rec. prædecessor Noster in suis de noxiorum librorum proscriptione encyclicis literis (Lit. Clem. XIII, Christianæ, 25 nov. 1766.), *pugnandum est acriter, quantum res ipsa efflagitat, et pro viribus tot librorum mortifera exterminanda perniciēs; nunquam enim materia subtrahetur erroris, nisi pravitate facinorosa elementa in flammis combusta depereant*. Ex hac itaque constanti omnium ætatum sollicitudine, qua semper Sancta hæc Apostolica Sedes suspectos et noxios libros damnare et de hominum manibus extorquere enisa est, patet lucu-

happy memory, Leo X, lest *that which is found wholesome for the increase of faith and the spread of the good arts, may be turned to the contrary, and bear loss to the salvation of the faithful of Christ* (Aët. Lateran V, session 10, where the constitution of Leo X is referred. The constitution of Alexander VI, Inter multiplices, must be read before, in which there is more on the matter.). That, indeed, was the greatest care for the fathers of Trent, who summoned a remedy for such a great evil by the most salutary decree constructing the index of books in which impure doctrine is contained (Trent, sess. 18 and 25.). *It must be bitterly fought*, said Clement XIII, Our predecessor of happy memory, in his own encyclical letters on the forbidding of harmful books (Clem. XIII, Christianæ, 25 Nov 1766.), *it must be bitterly fought, as the thing itself demands, and strongly, that the deadly bane of so many books be destroyed: for never has the matter of error been carried off, except the wicked elements of perversity perish, burned in the flames*. From this constant concern of all ages, therefore, by which this Holy Apostolic See has always condemned doubtful and harmful books, and striven to tear them away from the hands of men, it stands most clearly how greatly

lentissime, quantopere falsa, temeraria eidemque Apostolicæ Sedi injuriosa, et fecunda malorum in christiano populo ingentium sit illorum doctrina, qui nedum censuram librorum veluti gravem nimis et onerosam rejiciunt, sed eo etiam improbitatis progrediuntur, ut eam prædicent a recti juris principiis abhorrere, jusque illius decernendæ habendæque audeant Ecclesiæ denegare.

Cum autem circumlatis in vulgus scriptis doctrinas quasdam promulgari acceperimus, quibus debita erga principes fides atque submissio labefactatur, facesque perduellionis ubique incenduntur: cavendum maxime erit, ne populi inde decepti a recti semita abducantur. Animadvertant omnes, non esse, juxta apostoli monitum, *potestatem nisi a Deo: quæ autem sunt, a Deo ordinata sunt. Itaque qui resistit potestati, Dei ordinationi resistit, et qui resistunt, ipsi sibi damnationem acquirunt* (*Ad Rom. 13, 2.*). Quocirca et divina et humana jura in eos clamant, qui turpissimis perduellionis seditio numque machinationibus a fide in principes desciscere ipsosque ab imperio deturbare connituntur.

false, rash, insulting to the same Apostolic See, and productive of evils in the Christian people is the doctrine of these immoderate people, who not only reject the censure of books, just as if it is exceedingly grave and burdensome, but even progress to another wickedness: that they preach that it is abhorrent to the right principles of law, and they dare to deny to the Church the right of considering and deciding this.

And since We have learned that certain doctrines concerning writings being spread to the people have been published, by which the faith and submission owed toward princes is being shaken, and torches of treason are everywhere being lit: let him greatly beware, lest the deceived peoples be led away from the right path. Let all attend that *there is no power but from God*, according to the warning of the apostle, *and those that are, are ordained of God. Therefore he that resisteth the power, resisteth the ordinance of God. And they that resist, purchase to themselves damnation.* (*Rom13:1-2.*) Wherefore, both human and divine laws cry out to those who strive to desert, by disgraceful arts of treason and sedition, trust in princes, and to topple them from rule.

Atque hac plane ex causa, ne tanta se turpitudine fœderent veteres christiani, sævientibus licet persecutionibus, optime tamen eos de imperatoribus ac de imperii incolumitate meritos fuisse constat, idque nedum fide in iis, quæ sibi mandabantur religioni non contraria, accurate prompteque perficiendis, sed et constantia et effuso etiam in præliis sanguine luculentissime comprobasse. *Milites christiani*, ait sanctus Augustinus (*S. Aug. in psalt. 124 n. 7.*), *servierunt imperatori infideli; ubi veniebatur ad causam Christi, non agnoscebant, nisi illum, qui in cælis erat. Distinguebant Dominum æternum a domino temporali, et tamen subditi erant propter Dominum æternum etiam domino temporali.* Hæc quidem sibi ob oculos proposuerat sanctus Mauritius martyr invictus, legionis Thebanæ primicerius, quando, uti sanctus Eucherius refert, hæc respondit imperatori (*S. Eucher. apud Ruinart. Act. ss. mm. de ss. Maurit. et Soc. n. 4.*): *Milites sumus, imperator, tui, sed tamen servi, quod libere confitemur, Dei... Et nunc non nos hæc ultima vitæ necessitas in rebellionem coegit: tenemus ecce ar-*

And because of this, clearly, lest the Christian ancients disgrace themselves with such shame, although in raging persecutions, nevertheless they stood firm to be worthy of the emperors and of the safety of the empire, and much more, of faith, by doing carefully and readily those things which they commanded them which were not contrary to religion, but also proving it more brilliantly by steadfastness and by pouring out blood even in battle. *Christian soldiers*, said St. Augustine (*S. Aug., in psalt. 124 n. 7.*), *served an unbelieving emperor; when it came to the cause of Christ, they did not recognize anyone except Him, Who was in heaven. They distinguished the eternal Lord from the temporal lord, and nevertheless they were subject to the temporal lord for the sake of the eternal Lord.* This indeed the holy unconquered martyr Mauritius, chief of the Theban legion, proposed to himself in his mind when, as St. Eucherius reports, he responded thus to the emperor (*S. Eucher. in Ruinart. Act. H. Martyrs, on St. Maurit., n. 4.*): *We are thy soldiers, O Emperor, but nevertheless we are servants of God, which we freely confess... And now this last necessity of life has not driven us to rebellion; be-*

*ma, et non resistimus, quia mori, quam occidi satius volumus. Quæ quidem veterum christi-  
anorum in principes fides eo eti-  
am illustrior effulget, si perpen-  
datur cum Tertulliano (Tertul. in  
apologet. cap. 37.) tunc temporis  
christianis non defuisse vim nu-  
merorum et copiarum, si hostes  
exertos agere voluissent. Exter-  
ni sumus, inquit ipsi, et vestra  
omnia implevimus, urbes, insu-  
las, castella, municipia, conci-  
liabula, castra ipsa, tribus, de-  
curias, palatium, senatum, fo-  
rum... Cui bello non idonei, non  
prompti fuisset, etiam im-  
pares copiis, qui tam libenter  
trucidamur, si non apud istam  
disciplinam magis occidi lice-  
ret, quam occidere...? Si tan-  
ta vis hominum in aliquem or-  
bis remoti sinum abrupissemus  
a vobis, suffudisset utique pu-  
dore dominationem vestram tot  
qualiumcumque amissio civium,  
imo et ipsa destitutione punisset.  
Procul dubio expavissetis ad soli-  
tudinem vestram.... quæsisse-  
tis, quibus imperaretis: plures  
hostes, quam cives vobis reman-  
sissent: nunc autem pauciores  
hostes habetis præ multitudine  
Christianorum.*

*hold, we have arms, and we do not  
resist, because we want to die, or  
rather to be killed. Which, indeed,  
the brighter faith in princes of the  
early Christians shines forth by it,  
if with Tertullian (Tertul., Apol., ch.  
37.) it is considered by Christians  
of the time that they would not  
want for strength of numbers and  
goods, if they wanted to force their  
enemies. We are outsiders, he said  
to them, and we fill all your places:  
cities, islands, fortresses, towns,  
public places, the fields themselves,  
the tribes, squads, the palace, the  
senate, the forum... for what war  
would we not be suited and ready,  
even one unequal in forces, if ac-  
cording to our discipline it were not  
better to be killed than to kill, we  
who are so freely slaughtered? If  
we, such a force of men, removed  
to some bend of the world, and  
broke away from you, the sending  
away of so many citizens of what-  
ever sort would certainly cover up  
your domination with shame; in-  
deed, also it would punish it by  
that desertion. Far from doubt,  
you would become frightened be-  
cause of your solitude... you would  
search for whom you might com-  
mand; more enemies than citizens  
would remain for you; but now you  
have fewer enemies because of the  
multitude of Christians.*

Præclara hæc immobilis subjectionis in principes exempla, quæ ex sanctissimis christianæ religionis præceptis necessario proficiscebantur, detestandam illorum insolentiam et improbitatem condemnant, qui projecta effrenataque procacis libertatis cupiditate æstuantes, toti in eo sunt, ut jura quæque principatum labefactent atque convellant, servitutem sub libertatis specie populis illaturi. Huc sane scelestissima deliramenta consiliaque conspirarunt Waldensium, Beguardorum, Wiclistarum aliorumque hujusmodi filiorum Belial, qui humani generis sordes ac dedecora fuisse, merito idcirco ab Apostolica hac Sede toties anathemate confixi. Nec alia profecto ex causa omnes vires intendunt veteratores isti, nisi ut cum Luthero ovantes gratulari sibi possint, *liberos se esse ab omnibus*, quod ut facilius celeriusque assequantur, flagitiosora quaslibet audacissime aggrediuntur.

Neque lætiora et religioni et principatui ominari possemus ex eorum votis, qui Ecclesiam a regno separari mutuatque

These distinguished examples of immovable subjection to princes, which necessarily proceed from the holiest commands of the Christian religion, condemn the haughtiness and wickedness, which must be detested, of those who, boiling with an abject and unbridled desire of an impudent liberty, are all in it, that any rights of princes whatever may be shaken and hemmed in, brought into servitude to the people under an appearance of liberty. To this conclusion these most wicked delusions and counsels necessarily wrap up those of the Waldensians, Beghards, Wycliffites, and of the other sons of Belial, who were the filth and disgrace of the human race, rightly therefore to be pierced through by this Apostolic See with many anathemas. Nor do these other old hands stretch forth all their strength for another cause, except that, rejoicing, they may congratulate themselves with Luther, that *they are free from all things*, because they approach all disgraceful things whatsoever more boldly, that they may follow them more quickly and easily.

Nor can We forbode happier things for either religion or rulers from the desires of those who wish that the Church be separated from

imperii cum sacerdotio concordiam abrumpi discipiunt. Constat quippe, pertimesci ab impudentissimæ libertatis amatoribus concordiam illam, quæ semper rei et sacræ et civili fausta extitit ac salutaris.

At ad cæteras acerbissimas causas, quibus solliciti sumus, et in communi discrimine dolore quodam præcipuo angimur, accessere consociationes quædam statique cœtus, quibus, quasi agmine factò cum cujuscumque etiam falsæ religionis ac cultus sectatoribus, simulata quidem in religionem pietate, vere tamen novitatis seditio-numque ubique promovendarum cupidine, libertas omnis generis prædicatur, perturbaciones in sacram et civilem rem excitantur, sanctior quælibet auctoritas discerpitur.

Hæc perdolenti sane animo, fidentes tamen in eo, qui imperat ventis et facit tranquillitatem, scribimus ad vos, venerabiles fratres, ut induiti scutum fidei contendatis præliari strenue prælia Domini. Ad vos potissimum pertinet, stare pro muro contra omnem altitudinem extollentem se adversus scien-

the kingdom, and that the mutual agreement of the emperor and the priesthood be broken up. Of course, it is certain that this agreement, which always proves favorable and helpful to both the civil and sacred orders, is very frightening to the lovers of this most shameless liberty.

But to other, very harsh, causes, by which We are concerned, and by which We are choked with a special pain in this common crisis, certain organizations and meetings of state are approaching, in which, as in a crowd made together with the followers of any false religion and worship, imitating the piety of religion, but truly with a desire of promoting novelty and sedition everywhere, freedom of every type is proclaimed, disturbances in the civil and sacred realms are stirred up, and every holier authority is plucked up.

Reasonably grieving these things in the soul, nevertheless trusting in Him Who commands the winds and makes them calm, We write to you, venerable brethren, that, the shield of faith being donned, you strive to fight strenuously the battles of the Lord. It pertains more clearly to you, to stand on the wall against every

tiam Dei. Exerite gladium spiritus, quod est verbum Dei, habeantque a vobis panem, qui esuriunt iustitiam. Adsciti, ut sitis cultores navi in vinea Domini, id unum agite, in hoc simul laborate, ut radix quælibet amaritudinis ex agro vobis commisso evellatur, omnique enecato semine vitiorum convalescat ibi seges læta virtutum. Eos in primis affectu paterno complexi, qui ad sacras præsertim disciplinas, et ad philosophicas quæstiones animum appulere, hortatores auctoresque iisdem sitis, ne solius ingenii sui viribus freti imprudenter a veritatis semita in viam abeant impiorum. Meminerint, Deum esse sapientiæ ducem emendatoremque sapientium (*Sap. 7, 15.*), ac fieri non posse, ut sine Deo Deum discamus, qui per verbum docet homines scire Deum (*S. Irenæus lib. 14 cap. 10.*). Superbi, seu potius insipientis hominis est, fidei mysteria, quæ exsuperant omnem sensum, humanis examinare ponderibus nostræque mentis rationi confidere, quæ naturæ humanæ conditione debilis est et infirma.

loftiness raising itself against the knowledge of God. Stretch forth the sword of the spirit, which is the word of God, and let those who hunger for justice have bread from you. Claim that you be active cultivators in the vineyard of the Lord; do this one thing; work likewise in this, that any root of bitterness whatever may be driven out from the field entrusted to you, and every seed of vice having been killed off, a joyful crop of virtues may grow strong there. Embracing first with a fatherly feeling those who drive the soul to the sacred disciplines especially, and to the philosophical questions, may you be encouragers and authorities for them, lest rashly relying on the powers of their own natures alone, they go away from the path of truth onto the road of the impious. May they remember that God is the leader of wisdom and the corrector of the wise (*Wis7:15.*), and that it cannot be done that we learn about God without God, Who teaches men to know God by the Word (*S. Irenæus, lib. 14, cap. 10.*). The proud, or rather it is of the foolishness of men, examine the mysteries of faith, which surpass every sense, with human thoughts, and trust in the reason of our mind, which is weak and

Ceterum communibus hisce votis pro rei et sacræ et publicæ incolumitate carissimi in Christo filii Noſtri viri principes sua faveant ope et auctoſitate, quam sibi collatam considerent non solum ad mundi regimen, sed maxime ad Ecclesiæ præsidium. Animadvertant sedulo, pro illorum imperio et quiete geri, quidquid pro Ecclesiæ salute laboratur; imo pluris sibi suadeant fidei causam esse debere, quam regni, magnumque sibi esse perpendant, dicimus cum S. Leone pontifice, *si ipsorum diademati de manu Domini etiam fidei addatur corona*. Posita quasi parentes et tutores populorum, veram, constantem, opulentiam iis quietem parient et tranquillitatem, si in eam potissimum curam incumbant, ut incolumis sit religio et pietas in Deum, qui habet scriptum in femore: *rex regum, et Dominus dominantium*.

Sed ut omnia hæc prospere ac feliciter eveniant, levemus oculos manusque ad sanctissimam Virginem Mariam, quæ sola universas hæreses interemit,

feeble by the condition of human nature.

Moreover, may Our dearly beloved sons in Christ, the princes, favor by their own power and authority these common desires for the safety of the sacred and public spheres; let them consider them as given to them not only for the control of the world, but especially for the protection of the Church. Let them carefully attend that whatever is done for the welfare of the Church is born for their own rule and peace; indeed, let them urge themselves that they owe more to the cause of the faith than of the kingdom, and let them think that it is great for them; We say, with holy Leo the pope, *if to their diadem is added also a crown of faith by the hand of the Lord*. They are placed like parents and protectors of the people, they produce true, constant, quiet riches and tranquility for them, if they lean chiefly into this care, that religion and piety toward God be unharmed; on Whose thigh is written: *King of kings, and Lord of lords*.

But that all these things may successfully and happily occur, let us raise our eyes and hands to the most holy Virgin Mary, who alone destroys all heresies, and

Noſtraque maxima fiducia, imo tota ratio eſt ſpei Noſtræ (*Ex s. Bernardo ſerm. de nat. b. M. v. § 7.*). Suo ipſa patrociniſ in tanta dominici gregis neceſſitate ſtudiis, conſilis aſtionibusque Noſtris exitus ſecundiffimos imploret. Id et ab apoſtolorum principe Petro et ab ejus coapoſtolo Paulo humili prece efflagitemus, ut ſtetis omnes pro muro, ne fundamentum aliud ponatur præter id quod poſitum eſt. Hac jucunda ſpe freti, confidimus, auctorem conſummatoremque fidei Jeſum Chriſtum conſolaturum tandem fore Nos omnes in tribulationibus quæ invenerunt Nos nimis, cœleſtisque auxilii auſpicem apoſtolicam benedictionem, vobis, venerabiles fratres, et ovibus veſtræ curæ traditis peramanter impertimur.

Datum Romæ apud ſanc-  
tam Mariam Majorem decimo  
oſtavo kalendas ſeptembris die  
ſolemni Aſſumptionis ejuſdem  
Beatæ Virginis Mariæ anno do-  
minicæ incarnationis, millesimo  
oſtingenteſimo trigeſimo  
ſecundo, pontificatus Noſtri an-  
no ſecundo.

who is Our greateſt truſt, indeed the whole reaſon of Our hope (*From the ſermon of St. Bernard on the birth of the B.V.M., § 7.*). In her protection in the great neceſſity of the Lord's flock, may ſhe beg for moſt ſucceſſful outcomes from Our counſels and aſtions. Let us requeſt it alſo, in humble prayer, from the prince of the apoſtles, Peter, and from his co-apoſtle Paul, that you all might ſtand upon the wall, leſt the foundation be placed elſewhere than where it has been placed. Relying on this pleaſant hope, We truſt that the author and completer of the faith, Jeſus Chriſt, is finally about to conſole Us all in our tribulations, which have found Us exceedingly, and We lovingly impart the ſupporting apoſtolic bleſſing of heavenly help upon you, venerable brethren, and on the ſheep handed over to your care.

Given at Rome, before holy Mary Major, on the eighteenth day before the kalends of September, the day of the ſolemn Aſſumption of the ſame Blessed Virgin Mary, in the year of the Lord's incarnation one thouſand eight hundred and thirty-two, the ſecond year of Our pontificate.



# COLOPHON

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