

"QUANTA CURA"

ENCYCLICAL OF POPE PIUS IX

December 8, 1864



CONDEMNING CURRENT ERRORS

TO OUR VENERABLE BRETHREN, ALL Patriarchs, Primates, Archbishops, and Bishops Having Favor and Communion of The Holy See.

Venerable Brethren, Health and Apostolic Benediction.

With how great care and pastoral vigilance the Roman Pontiffs, our predecessors, fulfilling the duty and office committed to them by the Lord Christ Himself in the person of most Blessed Peter, Prince of the Apostles, of feeding the lambs and the sheep, have never ceased sedulously to nourish the Lord's whole flock with words of faith and with salutary doctrine, and to guard it from poisoned pastures, is thoroughly known to all, and especially to you, Venerable Brethren. And truly the same, Our Predecessors, asserters of justice, being especially anxious for the salvation of souls, had nothing ever more at heart than by their most wise Letters and Constitutions to unveil and condemn all those heresies and errors which, being adverse to our Divine Faith, to the doctrine of the Catholic Church, to purity of morals, and to the eternal salvation of men, have frequently excited violent tempests, and have miserably afflicted both Church and State. For which cause the same Our Predecessors, have, with Apostolic fortitude, constantly resisted the nefarious enterprises of wicked men, who, like raging waves of the sea foaming out their own confusion, and promising liberty whereas they are the slaves of corruption, have striven by their deceptive opinions and most pernicious writings to raze the foundations of the Catholic religion and of civil society, to remove from among men all virtue and justice, to deprave persons, and especially inexperienced youth, to lead it into the snares of error, and at length to tear it from the bosom of the Catholic Church.

2. But now, as is well known to you, Venerable Brethren, already, scarcely had we been elevated to this Chair of Peter (by the hidden counsel of Divine Providence, certainly by no merit of our own), when, seeing with the greatest grief of Our soul a truly awful storm excited by so many evil opinions, and (seeing also) the most grievous calamities never sufficiently to be deplored which overspread the Christian people from so many errors, according to the duty of Our Apostolic Ministry, and following the illustrious example of Our Predecessors, We raised Our voice, and in many published Encyclical Letters and Allocutions delivered in Consistory, and other Apostolic Letters, we condemned the chief errors of this most unhappy age, and we excited your admirable episcopal vigilance, and we again and again admonished and exhorted all sons of the Catholic Church, to us most dear, that they should altogether abhor and flee from the contagion of so dire a pestilence. And especially in our first Encyclical Letter written to you on Nov. 9, 1846, and in two Allocutions delivered by us in Consistory, the one on Dec. 9, 1854, and the other on June 9, 1862, we condemned the monstrous portents of opinion which prevail especially in this age, bringing with them the greatest loss of souls and detriment of civil society itself; which are grievously opposed also, not only to the Catholic Church and her salutary doctrine and venerable rights, but also to the eternal natural law engraven by God in all men's hearts, and to right reason; and from which almost all other errors have their origin.

3. But, although we have not omitted often to proscribe and reprobate the chief errors of this kind, yet the cause of the Catholic Church, and the salvation of souls entrusted to us by God, and the welfare of human society itself, altogether demand that we again stir up your pastoral solicitude to exterminate other evil opinions, which spring forth from the said errors as from a fountain. Which false and perverse opinions are on that ground the more to be detested, because they chiefly tend to this, that that salutary influence be impeded and (even) removed, which the Catholic Church, according to the institution and command of her Divine Author, should freely exercise even to the end of the world -- not only over private individuals, but over nations, peoples, and their sovereign princes; and (tend also) to take away that mutual fellowship and concord

of counsels between Church and State which has ever proved itself propitious and salutary, both for religious and civil interests.¹

For you well know, venerable brethren, that at this time men are found not a few who, applying to civil society the impious and absurd principle of "naturalism," as they call it, dare to teach that "the best constitution of public society and (also) civil progress altogether require that human society be conducted and governed without regard being had to religion any more than if it did not exist; or, at least, without any distinction being made between the true religion and false ones." And, against the doctrine of Scripture, of the Church, and of the Holy Fathers, they do not hesitate to assert that "that is the best condition of civil society, in which no duty is recognized, as attached to the civil power, of restraining by enacted penalties, offenders against the Catholic religion, except so far as public peace may require." From which totally false idea of social government they do not fear to foster that erroneous opinion, most fatal in its effects on the Catholic Church and the salvation of souls, called by Our Predecessor, Gregory XVI, an "insanity,"² viz., that "liberty of conscience and worship is each man's personal right, which ought to be legally proclaimed and asserted in every rightly constituted society; and that a right resides in the citizens to an absolute liberty, which should be restrained by no authority whether ecclesiastical or civil, whereby they may be able openly and publicly to manifest and declare any of their ideas whatever, either by word of mouth, by the press, or in any other way." But, while they rashly affirm this, they do not think and consider that they are preaching "liberty of perdition;"³ and that "if human arguments are always allowed free room for discussion, there will never be wanting men who will dare to resist truth, and to trust in the flowing speech of human wisdom; whereas we know, from the very teaching of our Lord Jesus Christ, how carefully Christian faith and wisdom should avoid this most injurious babbling."⁴

4. And, since where religion has been removed from civil society, and the doctrine and authority of divine revelation repudiated, the genuine notion itself of justice and human right is darkened and lost, and the place of true justice and legitimate right is supplied by material force, thence it appears why it is that some, utterly neglecting and disregarding the surest principles of sound reason, dare to proclaim that "the people's will, manifested by what is called public opinion or in some other way, constitutes a supreme law, free from all divine and human control; and that in the political order accomplished facts, from the very circumstance that they are accomplished, have the force of right." But who, does not see and clearly perceive that human society, when set loose from the bonds of religion and true justice, can have, in truth, no other end than the purpose of obtaining and amassing wealth, and that (society under such circumstances) follows no other law in its actions, except the unchastened desire of ministering to its own pleasure and interests? For this reason, men of the kind pursue with bitter hatred the Religious Orders, although these have deserved extremely well of Christendom, civilization and literature, and cry out that the same have no legitimate reason for being permitted to exist; and thus (these evil men) applaud the calumnies of heretics. For, as Pius VI, Our Predecessor, taught most wisely, "the abolition of regulars is injurious to that state in which the Evangelical counsels are openly professed; it is injurious to a method of life praised in the Church as agreeable to Apostolic doctrine; it is injurious to the illustrious founders, themselves, whom we venerate on our altars, who did not establish these societies but by God's inspiration."⁵ And (these wretches) also impiously declare that permission should be refused to citizens and to the Church, "whereby they may openly give alms for the sake of Christian charity"; and that the law should be abrogated "whereby on certain fixed days servile works are prohibited because of God's worship;" and on the most deceptive pretext that the said permission and law are opposed to the principles of the best public economy. Moreover, not content with removing religion from public society, they wish to banish it also from private families. For, teaching and professing the most fatal error of "Communism and Socialism," they assert that "domestic society or the family derives the whole principle of its existence from the civil law alone; and, consequently, that on civil law alone depend all rights of parents over their children, and especially that of providing for education." By which impious opinions and machinations these most deceitful men chiefly aim at this result, viz., that the salutary teaching and influence of the Catholic Church may be entirely banished from the instruction and education of youth, and that the tender and flexible minds of young men may be infected and depraved by every most pernicious error and vice. For all who have endeavored to throw into confusion things both sacred and secular, and to subvert the right order of society, and to abolish all rights, human and divine, have always (as we above hinted) devoted all their nefarious schemes, devices and efforts, to deceiving and

depraving incautious youth and have placed all their hope in its corruption. For which reason they never cease by every wicked method to assail the clergy, both secular and regular, from whom (as the surest monuments of history conspicuously attest), so many great advantages have abundantly flowed to Christianity, civilization and literature, and to proclaim that "the clergy, as being hostile to the true and beneficial advance of science and civilization, should be removed from the whole charge and duty of instructing and educating youth."

5. Others meanwhile, reviving the wicked and so often condemned inventions of innovators, dare with signal impudence to subject to the will of the civil authority the supreme authority of the Church and of this Apostolic See given to her by Christ Himself, and to deny all those rights of the same Church and See which concern matters of the external order. For they are not ashamed of affirming "that the Church's laws do not bind in conscience unless when they are promulgated by the civil power; that acts and decrees of the Roman Pontiffs, referring to religion and the Church, need the civil power's sanction and approbation, or at least its consent; that the Apostolic Constitutions,⁶ whereby secret societies are condemned (whether an oath of secrecy be or be not required in such societies), and whereby their frequenters and favourers are smitten with anathema -- have no force in those regions of the world wherein associations of the kind are tolerated by the civil government; that the excommunication pronounced by the Council of Trent and by Roman Pontiffs against those who assail and usurp the Church's rights and possessions, rests on a confusion between the spiritual and temporal orders, and (is directed) to the pursuit of a purely secular good; that the Church can decree nothing which binds the conscience of the faithful in regard to their use of temporal things; that the Church has no right of restraining by temporal punishments those who violate her laws; that it is conformable to the principles of sacred theology and public law to assert and claim for the civil government a right of property in those goods which are possessed by the Church, by the Religious Orders, and by other pious establishments." Nor do they blush openly and publicly to profess the maxim and principle of heretics from which arise so many perverse opinions and errors. For they repeat that the "ecclesiastical power is not by divine right distinct from, and independent of, the civil power, and that such distinction and independence cannot be preserved without the civil power's essential rights being assailed and usurped by the Church." Nor can we pass over in silence the audacity of those who, not enduring sound doctrine, contend that "without sin and without any sacrifice of the Catholic profession assent and obedience may be refused to those judgments and decrees of the Apostolic See, whose object is declared to concern the Church's general good and her rights and discipline, so only it does not touch the dogmata of faith and morals." But no one can be found not clearly and distinctly to see and understand how grievously this is opposed to the Catholic dogma of the full power given from God by Christ our Lord Himself to the Roman Pontiff of feeding, ruling and guiding the Universal Church.

6. Amidst, therefore, such great perversity of depraved opinions, we, well remembering our Apostolic Office, and very greatly solicitous for our most holy Religion, for sound doctrine and the salvation of souls which is intrusted to us by God, and (solicitous also) for the welfare of human society itself, have thought it right again to raise up our Apostolic voice. Therefore, by our Apostolic authority, we reprobate, proscribe, and condemn all the singular and evil opinions and doctrines severally mentioned in this letter, and will and command that they be thoroughly held by all children of the Catholic Church as reprobated, proscribed and condemned.

7. And besides these things, you know very well, Venerable Brethren, that in these times the haters of truth and justice and most bitter enemies of our religion, deceiving the people and maliciously lying, disseminate sundry and other impious doctrines by means of pestilential books, pamphlets and newspapers dispersed over the whole world. Nor are you ignorant also, that in this our age some men are found who, moved and excited by the spirit of Satan, have reached to that degree of impiety as not to shrink from denying our Ruler and Lord Jesus Christ, and from impugning His Divinity with wicked pertinacity. Here, however, we cannot but extol you, venerable brethren, with great and deserved praise, for not having failed to raise with all zeal your episcopal voice against impiety so great.

8. Therefore, in this our letter, we again most lovingly address you, who, having been called unto a part of our solicitude, are to us, among our grievous distresses, the greatest solace, joy and consolation, because of the admirable religion and piety wherein you excel, and because of that marvellous love, fidelity, and dutifulness, whereby bound as you are to us. and to this Apostolic See in most harmonious affection, you strive strenuously and sedulously to fulfill your most weighty episcopal ministry. For from your signal pastoral zeal we expect that, taking up the sword of the spirit which is the word of God, and strengthened by the grace of our Lord Jesus Christ, you will, with redoubled care, each day more anxiously provide that the faithful entrusted to your charge "abstain from noxious verbiage, which Jesus Christ does not cultivate because it is not His Father's plantation."⁷ Never cease also to inculcate on the said faithful that all true felicity flows abundantly upon man from our august religion and its doctrine and practice; and that happy is the people whose God is their Lord.⁸ Teach that "kingdoms rest on the foundation of the Catholic Faith;⁹ and that nothing is so deadly, so hastening to a fall, so exposed to all danger, (as that which exists) if, believing this alone to be sufficient for us that we receive free will at our birth, we seek nothing further from the Lord; that is, if forgetting our Creator we abjure his power that we may display our freedom."¹⁰ And again do not fail to teach "that the royal power was given not only for the governance of the world, but most of all for the protection of the Church;"¹¹ and that there is nothing which can be of greater advantage and glory to Princes and Kings than if, as another most wise and courageous Predecessor of ours, St. Felix, instructed the Emperor Zeno, they "permit the Catholic Church to

practise her laws, and allow no one to oppose her liberty. For it is certain that this mode of conduct is beneficial to their interests, viz., that where there is question concerning the causes of God, they study, according to His appointment, to subject the royal will to Christ's Priests, not to raise it above theirs."12

9. But if always, venerable brethren, now most of all amidst such great calamities both of the Church and of civil society, amidst so great a conspiracy against Catholic interests and this Apostolic See, and so great a mass of errors, it is altogether necessary to approach with confidence the throne of grace, that we may obtain mercy and find grace in timely aid. Wherefore, we have thought it well to excite the piety of all the faithful in order that, together with us and you, they may unceasingly pray and beseech the most merciful Father of light and pity with most fervent and humble prayers, and in the fullness of faith flee always to Our Lord Jesus Christ, who redeemed us to God in his blood, and earnestly and constantly supplicate His most sweet Heart, the victim of most burning love toward us, that He would draw all things to Himself by the bonds of His love, and that all men inflamed by His most holy love may walk worthily according to His heart, pleasing God in all things, bearing fruit in every good work. But since without doubt men's prayers are more pleasing to God if they reach Him from minds free from all stain, therefore we have determined to open to Christ's faithful, with Apostolic liberality, the Church's heavenly treasures committed to our charge, in order that the said faithful, being more earnestly enkindled to true piety, and cleansed through the sacrament of Penance from the defilement of their sins, may with greater confidence pour forth their prayers to God, and obtain His mercy and grace.

10. By these Letters, therefore, in virtue of our Apostolic authority, we concede to all and singular the faithful of the Catholic world, a Plenary Indulgence in the form of Jubilee, during the space of one month only for the whole coming year 1865, and not beyond; to be fixed by you, venerable brethren, and other legitimate Ordinaries of places, in the very same manner and form in which we granted it at the beginning of our supreme Pontificate by our Apostolic Letters in the form of a Brief, dated November 20, 1846, and addressed to all your episcopal Order, beginning, "Arcano Divinae Providentiae consilio," and with all the same faculties which were given by us in those Letters. We will, however, that all things be observed which were prescribed in the aforesaid Letters, and those things be excepted which we there so declared. And we grant this, notwithstanding anything whatever to the contrary, even things which are worthy of individual mention and derogation. In order, however, that all doubt and difficulty be removed, we have commanded a copy of said Letters be sent you.

11. "Let us implore," Venerable Brethren, "God's mercy from our inmost heart and with our whole mind; because He has Himself added, 'I will not remove my mercy from them.' Let us ask and we shall receive; and if there be delay and slowness in our receiving because we have gravely offended, let us knock, because to him that knocketh it shall be opened, if only the door be knocked by our prayers, groans and tears, in which we must persist and persevere, and if the prayer be unanimous . . . let each man pray to God, not for himself alone, but for all his brethren, as the Lord hath taught us to pray."13 But in order that God may the more readily assent to the prayers and desires of ourselves, of you and of all the faithful, let us with all confidence employ as or advocate with Him the Immaculate and most holy Virgin Mary, Mother of God, who has slain all heresies throughout the world, and who, the most loving Mother of us all, "is all sweet . . . and full of mercy . . . shows herself to all as easily entreated; shows herself to all as most merciful; pities the necessities of all with a most large affection;"14 and standing as a Queen at the right hand of her only begotten Son, our Lord Jesus Christ, in gilded clothing, surrounded with variety, can obtain from Him whatever she will. Let us also seek the suffrages of the Most Blessed Peter, Prince of the Apostles, and of Paul, his Fellow-Apostle, and of all the Saints in Heaven, who having now become God's friends, have arrived at the heavenly kingdom, and being crowned bear their palms, and being secure of their own immortality are anxious for our salvation.

12. Lastly, imploring from our great heart for You from God the abundance of all heavenly gifts, we most lovingly impart the Apostolic Benediction from our inmost heart, a pledge of our signal love towards you, to yourselves, venerable brethren, and to all the clerics and lay faithful committed to your care.

Given at Rome, from St. Peter's, the 8th day of December, in the year 1864, the tenth from the Dogmatic Definition of the Immaculate Conception of the Virgin Mary, Mother of God.

In the nineteenth year of Our Pontificate.

1. Gregory XVI, encyclical epistle "Mirari vos," 15 August 1832.
2. Ibid.
3. St. Augustine, epistle 105 (166).
4. St. Leo, epistle 14 (133), sect. 2, edit. Ball.
5. Epistle to Cardinal De la Rochefoucault, 10 March 1791.
6. Clement XII, "In eminenti;" Benedict XIV, "Providas Romanorum;" Pius VII, "Ecclesiam;" Leo XII, "Quo graviora."
7. St. Ignatius M. to the Philadelphians, 3.
8. Ps 143.
9. St. Celestine, epistle 22 to Synod. Ephes. apud Const., p. 1200.
10. St. Innocent. 1, epistle 29 ad Episc. conc. Carthag. apud Coust., p. 891.
11. St. Leo, epistle 156 (125).
12. Pius VII, encyclical epistle "Diu satis," 15 May 1800.
13. St. Cyprian, epist. 11.
14. St. Bernard, Serm. "de duodecim praerogativis B. M. V. ex verbis Apocalyp."