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Lettre apostolique Gravissimas inter à .  
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de Munich-Frisingue, décembre ( , , - ,

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**PIUS THE SYLLABUS OF ERRORS CONDEMNED BY  
IX**

**I. PANTHEISM, NATURALISM AND ABSOLUTE  
RATIONALISM**

There exists no Supreme, all-wise, all-provident Being, distinct from the universe, and God is Divine things, and is, identical with the nature of therefore, subject to changes. In effect, God is and in the world, and all things produced in man are God and have the very substance of God, and God is one and the same thing with the world, and, matter, necessity with liberty, therefore, spirit with Allocution -- .good with evil, justice with injustice

. "Maxima quidem," June ,

All action of God upon man and the world is to be .

.Ibid -- .denied

Human reason, without any reference . the sole arbiter of truth and whatsoever to God, is itself, falsehood, and of good and evil; it is law to and suffices, by its natural force, to secure the .nations. -- Ibid welfare of men and of

All the truths of religion proceed from the innate . strength of human reason; hence reason is the and ought to ultimate standard by which man can arrive at the knowledge of all truths of every kind. Encyclical "Qui pluribus," Nov. , , -- Ibid. and .etc

Divine revelation is imperfect, and therefore . continual and indefinite progress, subject to a corresponding with the advancement of human .reason. -- Ibid

The faith of Christ is in opposition to human .  
divine revelation not only is not useful, reason and  
.of man. -- Ibid but is even hurtful to the perfection  
The prophecies and miracles set forth and .  
Sacred Scriptures are the fiction of recorded in the  
faith the poets, and the mysteries of the Christian  
result of philosophical investigations. In the books  
the New Testament there are of the Old and  
contained mythical inventions, and Jesus Christ is  
.Himself a myth

## II. MODERATE RATIONALISM

As human reason is placed on a level with .  
so theological must be treated in the religion itself  
-- .same manner as philosophical sciences

.Allocution "Singulari quadam," Dec. ,

All the dogmas of the Christian religion are .  
indiscriminately the object of natural science or  
enlightened solely philosophy, and human reason  
in an historical way, is able, by its own natural  
and principles, to attain to the true strength  
science of even the most abstruse dogmas  
provided only that such dogmas be proposed to  
Letters to the -- .reason itself as its object

Archbishop of Munich, "Gravissimas inter," Dec. ,

.Tuas libenter," Dec. , " , and

As the philosopher is one thing, and philosophy .  
so it is the right and duty of the another  
authority philosopher to subject himself to the  
which he shall have proved to be true; but  
ought to submit to any philosophy neither can nor  
.such authority. -- Ibid., Dec. ,

The Church not only ought never to pass .  
philosophy, but ought to tolerate the judgment on  
correct itself. -- errors of philosophy, leaving it to  
.Ibid., Dec. ,

The decrees of the Apostolic See and of the .  
congregations impede the true progress of Roman  
.science. -- Ibid

The method and principles by which the old .  
doctors cultivated theology are no longer scholastic  
and to the suitable to the demands of our times  
.progress of the sciences. -- Ibid

Philosophy is to be treated without taking any .  
.supernatural revelation. -- Ibid account of

### III. INDIFFERENTISM, LATITUDINARIANISM

Every man is free to embrace and profess that .  
which, guided by the light of reason, he religion  
Maxima quidem," " shall consider true. -- Allocution  
June , ; Damnatio "Multiplices inter," June ,

Man may, in the observance of any religion .  
the way of eternal salvation, and whatever, find  
Qui "arrive at eternal salvation. -- Encyclical  
.pluribus," Nov. ,

Good hope at least is to be entertained of the .  
salvation of all those who are not at all in eternal  
Encyclical "Quanto -- .the true Church of Christ  
.conficiamur," Aug. , , etc

Protestantism is nothing more than another .  
same true Christian religion, in which form of the  
in the form it is given to please God equally as



Catholic Church. -- Encyclical "Noscitis," Dec. ,

#### IV. SOCIALISM, COMMUNISM, SECRET SOCIETIES, SOCIETIES, CLERICO-LIBERAL BIBLICAL SOCIETIES

Pests of this kind are frequently reprobated in the terms in the Encyclical "Qui pluribus," severest quantisque," April Nov. , , Allocution "Quibus , , Encyclical "Noscitis et nobiscum," Dec. , Allocution "Singulari quadam," Dec. , , .Aug. , " Encyclical "Quanto conficiamur

#### V. ERRORS CONCERNING THE CHURCH AND HER RIGHTS

The Church is not a true and perfect society, . free- nor is she endowed with proper and entirely upon her by perpetual rights of her own, conferred her Divine Founder; but it appertains to the civil what are the rights of the Church, power to define those and the limits within which she may exercise rights. -- Allocution "Singulari quadam," Dec. , , etc

The ecclesiastical power ought not to exercise . authority without the permission and assent of its Allocution "Meminit -- .the civil government .unusquisque," Sept. ,

The Church has not the power of defining . that the religion of the Catholic dogmatically Church is the only true religion. -- Damnatio .Multiplices inter," June , "

The obligation by which Catholic teachers and . strictly bound is confined to those authors are belief things only which are proposed to universal

as dogmas of faith by the infallible judgment of the  
the Archbishop of Munich, Church. -- Letter to  
."Tuas libenter," Dec. ,

Roman pontiffs and ecumenical councils have .  
outside the limits of their powers, have wandered  
even erred usurped the rights of princes, and have  
in defining matters of faith and morals. --  
.inter," June , Damnatio "Multiplices

The Church has not the power of using force, .  
any temporal power, direct or indirect. nor has she  
.Aug. , " -- Apostolic Letter "Ad Apostolicae

Besides the power inherent in the episcopate, .  
temporal power has been attributed to it by other  
explicitly or the civil authority granted either  
tacitly, which on that account is revocable by the  
.whenever it thinks fit. -- Ibid civil authority

The Church has no innate and legitimate right of .  
acquiring and possessing property. -- Allocution  
Encyclical "Nunquam fore," Dec. ,

."Incredibili," Sept. ,

The sacred ministers of the Church and the .  
are to be absolutely excluded from Roman pontiff  
affairs. -- every charge and dominion over temporal  
.Allocution "Maxima quidem," June ,

It is not lawful for bishops to publish even .  
Apostolic without the permission of letters  
Dec. , " Government. -- Allocution "Nunquam fore

Favours granted by the Roman pontiff ought to .  
considered null, unless they have been sought be  
.Ibid -- .for through the civil government

The immunity of the Church and of ecclesiastical .  
derived its origin from civil law. -- persons

. Damnatio "Multiplices inter," June  
The ecclesiastical forum or tribunal for the .  
causes, whether civil or criminal, of temporal  
abolished, even clerics, ought by all means to be  
without consulting and against the protest of the  
Allocution "Nunquam fore," Dec. , -- .Holy See  
; Allocution "Acerbissimum," Sept.

The personal immunity by which clerics are .  
from military conscription and service exonerated  
violation in the army may be abolished without  
either of natural right or equity. Its abolition is  
civil progress, especially in a society called for by  
government. -- framed on the model of a liberal  
Letter to the Bishop of Monreale "Singularis  
nobisque," Sept.

It does not appertain exclusively to the power .  
ecclesiastical jurisdiction by right, proper and of  
of theological innate, to direct the teaching  
questions. -- Letter to the Archbishop of Munich,  
.libenter," Dec. , "Tuas

The teaching of those who compare the .  
to a prince, free and acting in the Sovereign Pontiff  
prevailed in universal Church, is a doctrine which  
the Middle Ages. -- Apostolic Letter "Ad  
. Apostolicae," Aug.

There is nothing to prevent the decree of a .  
council, or the act of all peoples, from general  
from the transferring the supreme pontificate  
bishop and city of Rome to another bishop and  
.another city. -- Ibid

The definition of a national council does not .  
any subsequent discussion, and the civil admit of  
the basis of authority can assume this principle as  
.its acts. -- Ibid

National churches, withdrawn from the .  
Roman pontiff and altogether authority of the  
Multis " separated, can be established. -- Allocution  
.gravibusque," Dec. ,

The Roman pontiffs have, by their too arbitrary .  
contributed to the division of the Church conduct  
Letter "Ad into Eastern and Western. -- Apostolic  
.Apostolicae," Aug. ,

## VI. ERRORS ABOUT CIVIL SOCIETY, CONSIDERED IN ITS RELATION TO THE BOTH IN ITSELF AND CHURCH

The State, as being the origin and source of all .  
is endowed with a certain right not rights  
Maxima " circumscribed by any limits. -- Allocution  
.quidem," June ,

The teaching of the Catholic Church is hostile to .  
well- being and interests of society. -- the  
Allocution Encyclical "Qui pluribus," Nov.  
. "Quibus quantisque," April ,

The civil government, even when in the hands of .  
infidel sovereign, has a right to an indirect an  
affairs. It therefore negative power over religious  
possesses not only the right called that of  
but also that of appeal, called " "exsequatur  
"appellatio ab abusu." -- Apostolic Letter "Ad  
Apostolicae," Aug. ,

In the case of conflicting laws enacted by the .  
.powers, the civil law prevails. -- Ibid two  
The secular Dower has authority to rescind, .  
render null, solemn conventions, declare and  
the commonly called concordats, entered into with  
Apostolic See, regarding the use of rights  
immunity, without appertaining to ecclesiastical  
the consent of the Apostolic See, and even in spite  
protest. -- Allocution "Multis gravibusque," of its  
consistoriali," Nov. , Dec. , ; Allocution "In

The civil authority may interfere in matters .  
religion, morality and spiritual relating to  
government: hence, it can pass judgment on the  
instructions issued for the guidance of consciences,  
mission, by the pastors of conformably with their  
the Church. Further, it has the right to make  
enactments regarding the administration of the  
dispositions necessary divine sacraments, and the  
" for receiving them. -- Allocutions "In consistoriali  
.Nov. , , and "Maxima quidem," June ,

The entire government of public schools in .  
youth- of a Christian state is educated, which the  
case of episcopal except (to a certain extent) in the  
seminaries, may and ought to appertain to the civil  
belong to it so far that no other power, and  
having authority whatsoever shall be recognized as  
any right to interfere in the discipline of the  
of the studies, the schools, the arrangement  
conferring of degrees, in the choice or approval of  
teachers. -- Allocutions "Quibus the  
consistoriali," luctuosissimis," Sept. , , and "In  
.Nov. ,

Moreover, even in ecclesiastical seminaries, the .  
of studies to be adopted is subject to the method  
Nunquam fore," Dec. "civil authority. -- Allocution

The best theory of civil society requires that .  
schools open to children of every class of popular  
public institutes the people, and, generally, all  
intended for instruction in letters and philosophical  
and for carrying on the education of sciences  
ecclesiastical youth, should be freed from all  
authority, control and interference, and should be  
subjected to the civil and political power at fully  
according to the the pleasure of the rulers, and  
standard of the prevalent opinions of the age. --  
the Archbishop of Freiburg, "Cum non Epistle to  
.sine," July ,

Catholics may approve of the system of .  
unconnected with Catholic faith educating youth  
and the power of the Church, and which regards  
the knowledge of merely natural things, and only,  
ends of earthly social life. or at least primarily, the  
.-- Ibid

The civil power may prevent the prelates of the .  
and the faithful from communicating freely Church  
Allocution -- .and mutually with the Roman pontiff  
."Maxima quidem," June ,

Lay authority possesses of itself the right of .  
bishops, and may require of them to presenting  
before undertake the administration of the diocese  
they receive canonical institution, and the Letters  
Holy See. -- Allocution Apostolic from the  
."Nunquam fore," Dec. ,

And, further, the lay government has the right .  
deposing bishops from their pastoral functions, of  
Roman pontiff in and is not bound to obey the  
those things which relate to the institution of  
the appointment of bishops. -- bishoprics and  
Allocution "Acerbissimum," Sept. ,

.Damnatio "Multiplices inter," June ,

Government can, by its own right, alter the age .  
prescribed by the Church for the religious  
require of profession of women and men; and may  
all religious orders to admit no person to take  
its permission. -- Allocution solemn vows without  
."Nunquam fore," Dec. ,

The laws enacted for the protection of religious .  
and regarding their rights and duties ought orders  
Government may to be abolished; nay, more, civil  
lend its assistance to all who desire to renounce  
a which they have undertaken of the obligation  
Government .religious life, and to break their vows  
may also suppress the said religious orders, as  
churches and simple benefices, likewise collegiate  
even those of advowson and subject their property  
and revenues to the administration and pleasure of  
Allocutions "Acerbissimum," -- .the civil power  
Sept. , ; "Probe meminertis," Jan. ,  
.Cum saepe," July , "

Kings and princes are not only exempt from the .  
jurisdiction of the Church, but are superior to the  
of jurisdiction. -- Church in deciding questions  
.Damnatio "Multiplices inter," June ,

The Church ought to be separated from the State from the Church. -- Allocution "Acerbissimum," Sept.

## VII. ERRORS CONCERNING NATURAL AND CHRISTIAN ETHICS

Moral laws do not stand in need of the divine and it is not at all necessary that human laws of laws should be made conformable to the nature and receive their power of binding from "Maxima quidem," June " God. -- Allocution

The science of philosophical things and morals civil laws may and ought to keep aloof and also .Ibid -- .from divine and ecclesiastical authority

No other forces are to be recognized except reside in matter, and all the rectitude those which placed in and excellence of morality ought to be the accumulation and increase of riches by every the gratification of pleasure. -- possible means, and .Ibid.; Encyclical "Quanto conficiamur," Aug

Right consists in the material fact. All human an empty word, and all human facts duties are Maxima "have the force of right. -- Allocution .quidem," June

Authority is nothing else but numbers and the .of material forces. -- Ibid sum total

The injustice of an act when successful inflicts injury on the sanctity of right. -- Allocution no "Jamdudum cernimus," March



The principle of non-intervention, as it is called, .  
to be proclaimed and observed. -- Allocution ought  
. "Novos et ante," Sept. ,

It is lawful to refuse obedience to legitimate .  
and even to rebel against them. -- princes  
Allocution Encyclical "Qui pluribus," Nov. ,  
"Quibusque vestrum," Oct. , ; "Noscitis et  
Apostolic Letter "Cum Nobiscum," Dec.  
".Catholica

The violation of any solemn oath, as well as any .  
and flagitious action repugnant to the wicked  
is eternal law, is not only not blamable but  
altogether lawful and worthy of the highest praise  
country. -- Allocution when done through love of  
. "Quibus quantisque," April ,

#### VIII. ERRORS CONCERNING CHRISTIAN MARRIAGE

The doctrine that Christ has raised marriage to .  
dignity of a sacrament cannot be at all the  
Apostolicae," Aug. tolerated. -- Apostolic Letter "Ad  
. , /

The Sacrament of Marriage is only a something .  
to the contract and separate from it, and accessory  
nuptial the sacrament itself consists in the  
.benediction alone. -- Ibid

By the law of nature, the marriage tie is not .  
indissoluble, and in many cases divorce properly so  
civil authority. -- called may be decreed by the  
.Ibid.; Allocution "Acerbissimum," Sept. ,

The Church has not the power of establishing .  
impediments of marriage, but such a diriment

which power belongs to the civil authority by existing impediments are to be removed. --

.June , "Damnatio "Multiplices inter

In the dark ages the Church began to establish . impediments, not by her own right, but by diriment -- .using a power borrowed from the State

.Apostolic Letter "Ad Apostolicae," Aug. ,

The canons of the Council of Trent, which . those who dare to deny to the anathematize Church the right of establishing diriment impediments, either are not dogmatic or must be borrowed power. -- understood as referring to such .Ibid

The form of solemnizing marriage prescribed by . Council of Trent, under pain of nullity, does not the law lays down another bind in cases where the civil form, and declares that when this new form is used .marriage shall be valid the

Boniface VIII was the first who declared that . chastity taken at ordination renders the vow of .marriage void. -- Ibid

In force of a merely civil contract there may . between Christians a real marriage, and it is exist marriage contract false to say either that the between Christians is always a sacrament, or that contract if the sacrament be excluded. - there is no Sept. , ; - Ibid.; Letter to the King of Sardinia Allocutions "Acerbissimum," Sept. , , "Multis .Dec. , "gravibusque Matrimonial causes and espousals belong by . to civil tribunals. -- Encyclical "Qui their nature

Multiplices inter," " pluribus," Nov. ; Damnatio  
June , , "Ad Apostolicae," Aug. , ;  
.Acerbissimum," Sept. , " Allocution

## IX. ERRORS REGARDING THE CIVIL POWER OF THE SOVEREIGN PONTIFF

The children of the Christian and Catholic .  
divided amongst themselves about the Church are  
spiritual compatibility of the temporal with the  
.power. -- "Ad Apostolicae," Aug. ,

The abolition of the temporal power of which .  
Apostolic See is possessed would contribute in the  
liberty and prosperity of the greatest degree to the  
the Church. -- Allocutions "Quibus quantisque,"  
.Si semper antea," May , " April

## X. ERRORS HAVING REFERENCE TO MODERN LIBERALISM

In the present day it is no longer expedient that .  
Catholic religion should be held as the only the  
exclusion of all other religion of the State, to the  
forms of worship. -- Allocution "Nemo vestrum,"  
. July

Hence it has been wisely decided by law, in .  
countries, that persons coming to some Catholic  
of reside therein shall enjoy the public exercise  
their own peculiar worship. -- Allocution  
. "Acerbissimum," Sept. ,

Moreover, it is false that the civil liberty of every .  
form of worship, and the full power, given to all, of  
manifesting any opinions overtly and publicly  
whatsoever and thoughts, conduce more easily to  
the morals and minds of the people, and to corrupt

Allocution -- .propagate the pest of indifferentism

. "Nunquam fore," Dec. ,

The Roman Pontiff can, and ought to, reconcile .

and come to terms with progress, himself

Allocution - -.liberalism and modern civilization

. "Jam dudum cernimus," March ,