

THE OATH AGAINST MODERNISM



SACRORUM ANTISTITUM

To be sworn to by all Clergy, Pastors, Confessors, Preachers,
Religious Superiors, and Professors in Philosophical-
Theological Seminaries.

I firmly embrace and accept each and every definition that has been set forth and declared by the unerring teaching authority of the Church, especially those principal truths which are directly opposed to the errors of this day. And first of all, I profess that God, the origin and end of all things, can be known with certainty by the natural light of reason from the created world (see Rom. 1:19), that is, from the visible works of creation, as a cause from its effects, and that, therefore, his existence can also be demonstrated: Secondly, I accept and acknowledge the external proofs of revelation, that is, divine acts and especially miracles and prophecies as the surest signs of the divine origin of the Christian religion and I hold that these same proofs are well adapted to the understanding of all eras and all men, even of this time. Thirdly, I believe with equally firm faith that the Church, the guardian and teacher of the revealed word, was personally instituted by the real and historical Christ when he lived among us, and that the

Church was built upon Peter, the prince of the apostolic hierarchy, and his successors for the duration of time. Fourthly, I sincerely hold that the doctrine of faith was handed down to us from the apostles through the orthodox Fathers in exactly the same meaning and always in the same purport. Therefore, I entirely reject the heretical' misrepresentation that dogmas evolve and change from one meaning to another different from the one which the Church held previously. I also condemn every error according to which, in place of the divine deposit which has been given to the spouse of Christ to be carefully guarded by her, there is put a philosophical figment or product of a human conscience that has gradually been developed by human effort and will continue to develop indefinitely. Fifthly, I hold with certainty and sincerely confess that faith is not a blind sentiment of religion welling up from the depths of the subconscious under the impulse of the heart and the motion of a will trained to morality; but faith is a genuine assent of the intellect to truth received by hearing from an external source. By this assent, because of the authority of the supremely truthful God, we believe to be true that which has been revealed and attested to by a personal God, our creator and lord.

Furthermore, with due reverence, I submit and adhere with my whole heart to the condemnations, declarations, and all the prescripts contained in the encyclical Pascendi and in the decree Lamentabili, especially those concerning what is known as the history of dogmas. I also reject the error of those who say that the faith held by the Church can contradict history, and that Catholic dogmas, in the sense in which they are now understood, are irreconcilable with a more realistic view of the origins of the Christian religion. I also condemn and reject the opinion of those who say that a well-educated Christian assumes a dual personality-that of a believer and at the same time of a historian, as if it were permissible for a historian to hold things that contradict the faith of the believer, or to establish premises which, provided there be no direct denial of dogmas, would lead to the conclusion that dogmas are either false or doubtful. Likewise, I reject that method of judging and interpreting Sacred Scripture which, departing from the tradition of the Church, the analogy of faith, and the norms of the Apostolic See, embraces the misrepresentations of the rationalists and with no prudence or restraint adopts textual criticism as the one and supreme norm. Furthermore, I reject the opinion of those who hold that a professor lecturing or writing on a historico-theological subject should first put aside any preconceived opinion about the supernatural

origin of Catholic tradition or about the divine promise of help to preserve all revealed truth forever; and that they should then interpret the writings of each of the Fathers solely by scientific principles, excluding all sacred authority, and with the same liberty of judgment that is common in the investigation of all ordinary historical documents.

Finally, I declare that I am completely opposed to the error of the modernists who hold that there is nothing divine in sacred tradition; or what is far worse, say that there is, but in a pantheistic sense, with the result that there would remain nothing but this plain simple fact-one to be put on a par with the ordinary facts of history-the fact, namely, that a group of men by their own labor, skill, and talent have continued through subsequent ages a school begun by Christ and his apostles. I firmly hold, then, and shall hold to my dying breath the belief of the Fathers in the charism of truth, which certainly is, was, and always will be in the succession of the episcopacy from the apostles. The purpose of this is, then, not that dogma may be tailored according to what seems better and more suited to the culture of each age; rather, that the absolute and immutable truth preached by the apostles from the beginning may never be believed to be different, may never be understood in any other way.

I promise that I shall keep all these articles faithfully, entirely, and sincerely, and guard them inviolate, in no way deviating from them in teaching or in any way in word or in writing. Thus I promise, this I swear, so help me God. . .



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Ego N. N. firmiter amplector ac recipio omnia et singula, quae ab inerranti Ecclesia magisterio definita, adserta ac declarata sunt, praesertim ea doctrinae capita, quae huius temporis erroribus directo adversantur.

Ac primum quidem, Deum, rerum omnium principium et finem, naturali rationis lumine per ea quae facta sunt, hoc est per visibilia creationis opera, tamquam causam per effectus, certo cognosci, adeoque demonstrari etiam posse, profiteor.

Secundo, externa revelationis argumenta, hoc est facta divina, in primisque miracula et prophetias admitto et agnosco tanquam signa certissima divinitus ortae

christianae religionis, eademque teneo aetatum omnium atque hominum, etiam huius temporis, intelligentiae esse maxime accommodata.

Tertio, firma pariter fide credo Ecclesiam, verbi revelati custodem et magistram, per ipsum verum atque historicum Christum, cum apud nos degeret, proximo ac directo institutam eandemque super Petrum, apostolicae hierarchiae principem, eiusque in aevum successores aedificatam.

Quarto, fidei doctrinam ab Apostolis per orthodoxos Patres eodem sensu eademque semper sententia ad nos usque transmissam, sincero recipio; ideoque prorsus reicio haereticum commentum evolutionis dogmatum, ab uno in alium sensum transeuntium, diversum ab eo, quem prius habuit Ecclesia; pariterque damno errorem omnem, quo, divino deposito, Christi Sponsae tradito ab eaque fideliter custodiendo, sufficitur philosophicum inventum, vel creatio humanae conscientiae, hominum conatu sensim efformatae et in posterum indefinito progressu perficiendae.

Quinto, certissime teneo ac me etiam, qua par est, reverentia subicio totoque animo adhaereo damnationibus, declarationibus, praescriptis omnibus, quae in Encyclicis litteris Pascendi et in Decreto Lamentabili continentur, praesertim circa eam quam historiam dogmatum vocant.

Idem reprobam errorem affirmantium, propositam ab Ecclesia fidem posse historiae repugnare, et catholica dogmata, quo sensu nunc intelliguntur, cum verioribus christianae religionis originibus componi non posse.

Damno quoque ac reicio eorum sententiam, qui dicunt christianum hominem eruditorem induere personam duplicem, aliam credentis, aliam historici, quasi liceret historico ea retinere, quae credentis fidei contradicant, aut praemissas adstruere, ex quibus consequatur, dogmata esse aut falsa aut dubia, modo haec directo non denegentur.

Reprobo pariter eam Scripturae sanctae diiudicandae atque interpretandae rationem, quae, Ecclesiae traditione, analogia fidei et Apostolicae Sedis normis posthabitis, rationalistarum comentis inhaeret, et criticem textus velut unicam supremamque regulam haud minus licenter quam temere amplectitur.

Sententiam praeterea illorum reicio, qui tenent, doctori disciplinae historicae theologicae tradendae aut iis de rebus scribenti seponendam prius esse opinionem ante conceptam sive de supernaturali origine catholicae traditionis, sive de promissa divinitus ope ad perennem conservationem uniuscuiusque revelati veri; deinde scripta Patrum singulorum interpretanda solice scientiae principiis, sacra qualibet auctoritate seclusa, eaque iudicii libertate, qua profana quaevis monumenta solent investigari.

In universum denique me alienissimum ab errore profiteor, quo modernistae tenent in sacra traditione nihil inesse divini, aut, quod longe deterius, pantheistico sensu illud admittunt, ita ut nihil iam restet nisi nudum factum et simplex, communibus historiae factis aequandum: hominum nempe sua industria, solertia, ingenio scholam a Christo eiusque Apostolis inchoatam per subsequentes aetates continuantium.

Proinde fidem Patrum firmissime retineo et ad extremum vitae spiritum retinebo, de charismate veritatis certo, quod est, fuit eritque semper in episcopatus ab Apostolis successione; non ut id teneatur quod melius et aptius videri possit secundum suam cuiusque aetatis culturam, sed ut nunquam aliter credatur, nunquam aliter intelligatur absoluta et immutabilis veritas ab initio per Apostolos praedicata.

Haec omnia spondeo me fideliter, integre sincereque servaturum et inviolabiliter custoditurum, nusquam ab iis sive in docendo sive quomodolibet verbis scriptisque deflectendo. Sic spondeo, sic iuro, sic me Deus adiuvet et haec sancta Dei Evangelia.

GIVEN BY HIS HOLINESS ST. PIUS X, SEPTEMBER 1, 1910.

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