

PIUS EPISCOPUS

DEI FILIUS

SERVUS SERVORUM DEI

SACRO APPROBANTE CONCILIO

Ad perpetuam rei memoriam

Dei Filius et generis humani Redemptor Dominus Noster Iesus Christus, ad Patrem caelestem rediturus, cum Ecclesia sua in terris militante, omnibus diebus usque ad consummationem saeculi futurum se esse promisit. Quare dilectae sponsae praesto esse, adistere docenti, operanti benedicere, periclitanti opem ferre nullo unquam tempore destitit. Haec vero salutaris eius providentia, cum ex aliis beneficiis innumeris continenter apparuit, tum iis manifestissime comperta est fructibus, qui orbi christiano e Conciliis oecumenicis ac nominatim e Tridentino, iniquis licet temporibus celebrato, amplissimi provenerunt. Hinc enim sanctissima religionis dogmata pressius definita uberiusque exposita, errores damnati atque cohibiti; hinc ecclesiastica disciplina restituta firmissime sancita, promotum in Clero scientiae et pietatis studium, parata adolescentibus ad sacram militiam educandis collegia, christiani denique populi mores et accuratior fidelium eruditione et frequentiore sacramentorum usu instaurati. Hinc praeterea arctior membrorum cum visibili Capite communio, universoque corpori Christi mystico additus vigor; hinc religiosae multiplicatae familiae, aliaque christiana pietatis instituta; hinc ille etiam assiduus et usque ad sanguinis effusionem constans ardor in Christi regno late per orbem propagando.

Verumtamen haec aliaque insignia emolumenta, quae per ultimam maxime oecumenicam Synodum divina clementia Ecclesiae largita est, dum grato, quo par est, animo recolimus; acerbum compescere haud possumus dolorem ob mala gravissima, inde potissimum orta, quod eiusdem sacrosanctae Synodi apud permultos vel auctoritas contempta, vel sapientissima neglecta fuere Decreta.

Nemo enim ignorat, haereses, quas Tridentini Patres proscripserunt, dum, reiecto divino Ecclesiae magisterio, res ad religionem spectantes privati

DOGMATIC CONSTITUTION ON THE CATHOLIC FAITH

DEI FILIUS

Pius, Bishop, Servant Of The Servants Of God, With The Approval Of The Sacred Council, For Perpetual Remembrance

OUR LORD JESUS CHRIST, the Son of God, and Redeemer of Mankind, before returning to his heavenly Father, promised that He would be with the Church Militant on earth all days, even to the consummation of the world. Therefore, He has never ceased to be present with His beloved Spouse, to assist her when teaching, to bless her when at work, and to aid her when in danger. And this His salutary providence, which has been constantly displayed by other innumerable benefits, has been most manifestly proved by the abundant good results which Christendom has derived from Ecumenical Councils, and particularly from that of Trent, although it was held during evil times.

For, as a consequence, the sacred doctrines of the faith have been defined more closely, and set forth more fully, errors have been condemned and restrained, ecclesiastical discipline has been restored and more firmly secured, the love of learning and of piety has been promoted among the clergy, colleges have been established to educate youth for the sacred warfare, and the morals of the Christian world have been renewed by the more accurate training of the faithful, and by the more frequent use of the sacraments. Moreover, there has resulted a closer communion of the members with the visible head, an increase of vigor in the whole mystical body of Christ, the multiplication of religious congregations and of other institutions of Christian piety, and such ardor in extending the kingdom of Christ throughout the world, as constantly endures, even to the sacrifice of life itself.

But while we recall with due thankfulness these and other signal benefits which the Divine mercy has bestowed on the Church, especially by the last Ecumenical Council, we cannot restrain our bitter sorrow for the grave evils, which are principally due to the fact that the authority of that sacred Synod has been contemned [i.e. scorned], or its wise decrees neglected,

cuiusvis iudicio permitterentur, in sectas paullatim dissolutas esse multiplices, quibus inter se dissentientibus et concertantibus, omnis tandem in Christum fides apud non paucos labefactata est. Itaque ipsa sacra Biblia, quae antea christianae doctrinae unicus fons et iudex asserebantur, iam non pro divinis haberi, imo mythicis commentis accenseri coeperunt.

Tum nata est et late nimis per orbem vagata illa rationalismi seu naturalismi doctrina, quae religioni christianae utpote supernaturali instituto per omnia adversans, summo studio molitur, ut Christo, qui solus Dominus et Salvator noster est, a mentibus humanis, a vita et moribus populorum excluso, merae quod vocant rationis vel naturae regnum stabiliatur. Relicta autem proiectaque christiana religione, negato vero Deo et Christo eius, prolapsa tandem est multorum mens in pantheismi, materialismi, atheismi barathrum, ut iam ipsam rationalem naturam, omnemque iusti rectique normam negantes, ima humanae societatis fundamenta diruere connitantur.

Hac porro impietate circum quaque grassante, infeliciter contigit, ut plures etiam e catholicae Ecclesiae filiis a via verae pietatis aberrarent, in iisque, diminutis paullatim veritatibus, sensus catholici attenuarentur. Variis enim ac peregrinis doctrinis abducti, naturam et gratiam, scientiam humanam et fidem divinam perperam commiscentes, genuinum sensum dogmatum, quem tenet ac docet Sancta Mater Ecclesia, depravare, integritatemque et sinceritatem fidei in periculum adducere comperiuntur.

Quibus omnibus perspectis, fieri qui potest, ut non commoveantur intima Ecclesiae viscera? Quemadmodum enim Deus vult omnes homines salvos fieri, et ad agnitionem veritatis venire; quemadmodum Christus venit, ut salvum faceret, quod perierat, et filios Dei, qui erant dispersi, congregaret in unum: ita Ecclesia, a Deo populorum mater et magistra constituta, omnibus debitricem se novit, ac lapsos erigere, labantes sustinere, revertentes amplecti, confirmare bonos et ad meliora provehere parata semper et intenta est. Quapropter nullo tempore a Dei veritate, quae sanat omnia, testanda et praedicanda quiescere potest, sibi dictum esse non ignorans: Spiritus meus, qui est in te, et verba mea, quae posui in ore tuo, non recedent de ore tuo amodo et usque in sempiternum (Is. LIX, 21).

Nos itaque, inhaerentes Praedecessorum Nostrorum vestigiis, pro supremo Nostro Apostolico munere veritatem catholicam docere ac tueri, perversasque doctrinas reprobare numquam intermisimus. Nunc autem sedentibus Nobiscum et iudicantibus universi

by many.

No one is ignorant that the heresies proscribed by the Fathers of Trent, by which the divine Magisterium of the Church was rejected, and all matters regarding religion were surrendered to the judgment of each individual, gradually became dissolved into many sects, which disagreed and contended with one another, until at length not a few lost all faith in Christ. Even the Holy Scriptures, which had previously been declared the sole source and judge of Christian doctrine, began to be held no longer as Divine, but to be ranked among the fictions of mythology.

Then there arose and spread, exceedingly widely throughout the world, that doctrine of rationalism, or naturalism, which opposes itself in every way to the Christian religion as a supernatural institution, and works with the utmost zeal in order that, after Christ, our sole Lord and Savior, has been excluded from the minds of men, and from the life and moral acts of nations, the reign of what they call pure reason or nature may be established. And after forsaking and rejecting the Christian religion, and denying the true God and His Christ, the minds of many have sunk into the abyss of Pantheism, Materialism, and Atheism, until, denying rational nature itself, and every sound rule of right, they labor to destroy the deepest foundations of human society.

Unhappily, it has yet further come to pass that, while this impiety prevailed on every side, many even of the children of the Catholic Church have strayed from the path of true piety, and by the gradual diminution of the truths they held, the Catholic understanding became weakened in them. For, led away by various and strange doctrines, utterly confusing nature and grace, human science and Divine faith, they are found to deprave the true sense of the doctrines which our Holy Mother Church holds and teaches, and to endanger the integrity and the soundness of the faith.

Considering these things, how can the Church fail to be deeply stirred? For, even as God wills all men to be saved, and to arrive at the knowledge of the truth; even as Christ came to save what had perished, and to gather together the children of God who had been dispersed, so the Church, constituted by God the Mother and Teacher of nations, knows its own office to be a debtor to all, and is ever ready and watchful to raise the fallen, to support those who are falling, to embrace those who return, to confirm the good and to carry them on to better things. Hence, it can never forbear from witnessing to and proclaiming the truth of God, which heals all things, knowing the words addressed to it: "My Spirit that is in you, and my words that I have put

orbis Episcopis, in hanc oecumenicam Synodum auctoritate Nostra in Spiritu sancto congregatis, innixi Dei verbo scripto et tradito, prout ab Ecclesia catholica sancte custoditum et genuine expositum accepimus, ex hac Petri Cathedra in conspectu omnium salutarem Christi doctrinam profiteri et declarare constituimus, adversis erroribus potestate nobis a Deo tradita proscriptis atque dammatis.

CAPUT I

DE DEO RERUM OMNIUM CREATORE

Sancta Catholica Apostolica Romana Ecclesia credit et confitetur, unum esse Deum verum et vivum, Creatorem ac Dominum caeli et terrae, omnipotentem, aeternum, immensum, in comprehensibilem, intellectum ac voluntate omnique perfectione infinitum: qui cum sit una singularis, simplex omnino et incommutabilis substantia spiritualis, praedicandus est re et essentia a mundo distinctus, in se et ex se beatissimus, et super omnia quae praeter ipsum sunt et concipi possunt, ineffabiliter excelsus.

Hic solus verus Deus bonitate sua et omnipotenti virtute non ad augendam suam beatitudinem, nec ad acquirendam, sed ad manifestandam perfectionem suam per bona, quae creaturis impertitur, liberrimo consilio simul ab initio temporis utramque de nihilo condidit creaturam, spiritualem et corporalem, angelicam videlicet et mundanam, ac deinde humanam quasi communem ex spiritu et corpore constitutam (Conc. Later. IV c. Firmiter).

Universa vero, quae condidit, Deus providentia sua tuetur atque gubernat, attingens a fine usque ad finem fortiter, et disponens omnia suaviter (Sap. VIII, 1). Omnia enim nuda et aperta sunt oculis eius (Cf. Hebr. IV, 13), ea etiam, quae libera creaturarum actione futura sunt.

in your mouth, shall not depart out of your mouth, henceforth and forever" (Isaiah 59:21).

We, therefore, following the footsteps of our predecessors, have never ceased, as becomes our supreme Apostolic office, from teaching and defending Catholic truth, and condemning doctrines of error. And now, with the Bishops of the whole world assembled round us, and judging with us, congregated by our authority, and in the Holy Spirit, in this Ecumenical Council, we, supported by the Word of God written and handed down as we received it from the Catholic Church, preserved with sacredness and set forth according to truth, -- have determined to profess and declare the salutary teaching of Christ from this Chair of Peter, and in sight of all, proscribing and condemning, by the power given to us of God, all errors contrary thereto.

Chap. 1.

God, Creator of All Things

The holy, Catholic, Apostolic, Roman Church believes and confesses that there is one, true, living God, Creator and Lord of heaven and earth, omnipotent, eternal, immense, incomprehensible, infinite in intellect and will, and in every perfection; who, although He is one, singular, altogether simple and unchangeable spiritual substance, must be proclaimed distinct in reality and essence from the world; most blessed in Himself and of Himself, and ineffably most high above all things which are or can be conceived outside Himself.

This sole true God by His goodness and "omnipotent power," not to increase His own beatitude, and not to add to, but to manifest His perfection by the blessings which He bestows on creatures, with most free volition, "immediately from the beginning of time fashioned each creature out of nothing, spiritual and corporeal, namely angelic and mundane; and then the human creation, common as it were, composed of both spirit and body" [Lateran Council IV, can. 2 and 5]

But God protects and governs by His providence all things which He created, "reaching from end to end mightily and ordering all things sweetly" [cf. *Wis* 8:1]. For "all things are naked and open to His eyes" [*Heb* 4:13], even those which by the free action of creatures are in the future.

CAPUT II

DE REVELATIONE

Eadem Sancta Mater Ecclesia tenet et docet, Deum, rerum omnium principium et finem, naturali humanae rationis lumine e rebus creatis certo cognosci posse; invisibilia enim ipsius, a creatura mundi, per ea quae facta sunt, intellecta, conspiciuntur (Rom. I.): attamen placuisse eius sapientiae et bonitati, alia, eaque supernaturali via se ipsum ac aeterna voluntatis suae decreta humani generi revelare, dicente Apostolo: Multifariam, multisque modis olim Deus loquens patribus in Prophetis: novissime, diebus istis locutus est nobis in Filio (Hebr. I, 1-2). Huic divinae revelationi tribuendum quidem est, ut ea, quae in rebus divinis humanae rationi per se impervia non sunt, in praesenti quoque generis humani conditione ab omnibus expedite, firma certitudine et nullo admixto errore cognosci possint. Non hac tamen de causa revelatio absolute necessaria dicenda est, sed quia Deus ex infinita bonitate sua ordinavit hominem ad finem supernaturalem, ad participanda scilicet bona divina, quae humanae mentis intelligentiam omnino superant; siquidem oculus non vidit, nec auris audivit, nec in cor hominis ascendit, quae praeparavit Deus iis, qui diligunt illum (1 Cor. II, 9). Haec porro supernaturalis revelatio, secundum universalis Ecclesiae fidem, a sancta Tridentina Synodo declarata, continetur in libris scriptis et sine scripto traditionibus, quae ipsius Christi ore ab Apostolis acceptae, aut ab ipsis Apostolis Spiritu sancto dictante quasi per manus traditae, ad nos usque pervenerunt (Conc. Trid. sess. IV Decr. de Can. Script.). Qui quidem veteris et novi Testamenti libri integri cum omnibus suis partibus, prout in eiusdem Concilii Decreto recensentur, et in veteri vulgata latina editione habentur, pro sacris et canonicis suscipiendi sunt. Eos vero Ecclesia pro sacris et canonicis habet, non ideo quod sola humana industria concinnati, sua deinde auctoritate sint approbati; nec ideo dumtaxat, quod revelationem sine errore contineant; sed propterea quod Spiritu Sancto inspirante conscripti Deum habent auctorem, atque ut tales ipsi Ecclesiae traditi sunt.

Quoniam vero, quae sancta Tridentina Synodus de interpretatione divinae Scripturae ad coercenda petulantia ingenia salubriter decrevit, a quibusdam hominibus prave exponuntur, Nos, idem Decretum renovantes, hanc illius mentem esse declaramus, ut in rebus fidei et morum, ad aedificationem doctrinae Christianae pertinentium, is pro vero sensu sacrae Scripturae habendus sit, quem tenuit ac tenet Sancta Mater Ecclesia, cuius est iudicare de vero sensu et interpretatione Scripturarum sanctarum; atque ideo nemini licere contra hunc sensum, aut etiam contra

Chap. 2.

Revelation

The same Holy Mother Church holds and teaches that God, the beginning and end of all things, can be known with certitude by the natural light of human reason from created things; "for the invisible things of him, from the creation of the world, are clearly seen, being understood by the things that are made" [Rom 1:20]; nevertheless, it has pleased His wisdom and goodness to reveal Himself and the eternal decrees of His will to the human race in another and supernatural way, as the Apostle says: "God, who at sundry times and in divers manners, spoke in times past to the fathers by the prophets, last of all, in these days hath spoken to us by His Son" [Heb 1:1 f].

Indeed, it must be attributed to this divine revelation that those things, which in divine things are not impenetrable to human reason by itself, can, even in this present condition of the human race, be known readily by all with firm certitude and with no admixture of error. Nevertheless, it is not for this reason that revelation is said to be absolutely necessary, but because God in His infinite goodness has ordained man for a supernatural end, to participation, namely, in the divine goods which altogether surpass the understanding of the human mind, since "eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love Him" [1 Cor 2:9].

Furthermore, this supernatural revelation, according to the faith of the universal Church, as declared by the holy synod of Trent, is contained "in the written books and in the unwritten traditions which have been received by the apostles from the mouth of Christ Himself; or, through the inspiration of the Holy Spirit have been handed down by the apostles themselves, and have thus come to us" [Council of Trent]. And, indeed, these books of the Old and New Testament, whole with all their parts, just as they were enumerated in the decree of the same Council, are contained in the older Vulgate Latin edition, and are to be accepted as sacred and canonical. But the Church holds these books as sacred and canonical, not because, having been put together by human industry alone, they were then approved by its authority; nor because they contain revelation without error; but because, having been written by the inspiration of the Holy Spirit, they have God as their author and, as such, they have been handed down to the Church itself.

But, since the rules which the holy Synod of Trent salutarily decreed concerning the interpretation of Divine Scripture in order to restrain impetuous minds, are wrongly explained by certain men, We, renewing

unanimem consensum Patrum ipsam Scripturam sacram interpretari.

CAPUT III

DE FIDE

Quum homo a Deo tamquam Creatore et Domino suo totus dependeat, et ratio creata increatae Veritati penitus subiecta sit, plenum revelanti Deo intellectus et voluntatis obsequium fide praestare tenemur. Hanc vero fidem, quae humanae salutis initium est, Ecclesia catholica profitetur, virtutem esse supernaturalem, qua, Dei aspirante et adiuvante gratia, ab eo revelata vera esse credimus, non propter intrinsicam rerum veritatem naturali rationis lumine perspectam, sed propter auctoritatem ipsius Dei revelantis, qui nec falli nec fallere potest. Est enim fides, testante Apostolo, sperandarum substantia rerum, argumentum non apparentium (Hebr. XI, 1).

Ut nihilominus fidei nostrae obsequium rationi consentaneum esset, voluit Deus cum internis Spiritus Sancti auxiliis externa iungi revelationis suae argumenta, facta scilicet divina, atque imprimis miracula et prophetias, quae cum Dei omnipotentiam et infinitam scientiam luculenter commonstrent, divinae revelationis signa sunt certissima et omnium intelligentiae accommodata. Quare tum Moyses et Prophetiae, tum ipse maxime Christus Dominus multa et manifestissima miracula et prophetias ediderunt; et de Apostolis legimus: Illi autem profecti praedicaverunt ubique, domino cooperante, et sermonem confirmante, sequentibus signis (Mare. XVI, 20). Et rursum scriptum est: Habemus firmiorem propheticum sermonem, cui bene facitis attendentes quasi lucernae lucenti in caliginoso loco (2 Petr. I, 19).

Licet autem fidei assensus nequaquam sit motus animi caecus: nemo tamen evangelicae praedicationi consentire potest, sicut oportet ad salutem consequendam, absque illuminatione et inspiratione Spiritus sancti, qui dat omnibus suavitatem in consentiendo et credendo veritati (Syn. Arans. I pag. 7). Quare fides ipsa in se, etiamsi per charitatem non operetur, donum Dei est, et actus eius est opus ad salutem pertinens, quo homo liberam praestat ipsi Deo

the same decree, declare this to be its intention: that, in matters of faith and morals pertaining to the instruction of Christian Doctrine, that must be considered as the true sense of Sacred Scripture which Holy Mother Church has held and holds, whose office it is to judge concerning the true understanding and interpretation of the Sacred Scriptures; and, for that reason, no one is permitted to interpret Sacred Scripture itself contrary to this sense, or even contrary to the unanimous agreement of the Fathers.

Chap. 3.

Faith

Since man is wholly dependent on God as his Creator and Lord, and since created reason is completely subject to uncreated truth, we are bound by faith to give full obedience of intellect and will to God who reveals. But the Catholic Church professes that this faith, which is the beginning of human salvation, is a supernatural virtue by which we, with the aid and inspiration of the grace of God, believe that the things revealed by Him are true, not because the intrinsic truth of the revealed things has been perceived by the natural light of reason, but because of the authority of God Himself who reveals them, who can neither deceive nor be deceived. For, "faith is," as the Apostle testifies, "the substance of things to be hoped for, the evidence of things that appear not" [*Heb* 11:1].

However, in order that the "obedience" of our faith should be "consonant with reason" [cf. *Rom* 12:1], God has willed that to the internal aids of the Holy Spirit there should be joined external proofs of His revelation, namely: divine facts, especially miracles and prophecies which, because they clearly show forth the omnipotence and infinite knowledge of God, are most certain signs of a divine revelation, and are suited to the intelligence of all. Wherefore, not only Moses and the prophets, but especially Christ the Lord Himself, produced many genuine miracles and prophecies; and we read concerning the apostles: "But they going forth preached everywhere: the Lord working withal and confirming the word with signs that followed" [*Mk* 16:20]. And again it is written: "And we have the more firm prophetic word: whereunto you do well to attend, as to a light that shineth in a dark place" [*2Pet* 1:19].

Moreover, although the assent of faith is by no means a blind movement of the intellect, nevertheless, no one can "assent to the preaching of the Gospel," as he must to attain salvation, "without the illumination and inspiration of the Holy Spirit, who gives to all a sweetness in consenting to and believing in truth" (Council of Orange). Wherefore, "faith" itself in itself,

obedientiam, gratiae eius, cui resistere posset, consentiendo et cooperando.

Porro fide divina et catholica ea omnia credenda sunt, quae in verbo Dei scripto vel tradito continentur, et ab Ecclesia sive solemnii iudicio sive ordinario et universali magisterio tamquam divinitus revelata credenda proponuntur.

Quoniam vero sine fide impossibile est placere Deo, et ad filiorum eius consortium pervenire; ideo nemini umquam sine illa contigit iustificatio, nec ullus, nisi in ea perseveraverit usque in finem, vitam aeternam assequetur. Ut autem officium veram fidem amplectendi, in eaque constanter perseverandi satisfacere possemus, Deus per Filium suum unigenitum Ecclesiam instituit, suaeque institutionis manifestis notis instruxit, ut ea tamquam custos et magistra verbi revelati ab omnibus posset agnosci. Ad solam enim catholicam Ecclesiam ea pertinent omnia, quae ad evidentem fidei christianae credibilitatem tam multa et tam mira divinitus sunt disposita. Quin etiam Ecclesia per se ipsa, ob suam nempe admirabilem propagationem, eximiam sanctitatem et inexhaustam in omnibus bonis fecunditatem, ob catholicam unitatem, invictamque stabilitatem, magnum quoddam et perpetuum est motivum credibilitatis et divinae suae legationis testimonium irrefragabile.

Quo fit, ut ipsa veluti signum levatum in nationes (Is. XI, 12), et ad se invitet, qui nondum crediderunt, et filios suos certiores faciat, firmissimo niti fundamento fidem, quam profitentur. Cui quidem testimonio efficacis subsidium accedit ex superna virtute. Etenim benignissimus Dominus et errantes gratia sua excitat atque adiuvat, ut ad agnitionem veritatis venire possint; et eos, quos de tenebris transtulit in admirabile lumen suum, in hoc eodem lumine ut perseverent, gratia sua confirmat, non deserens, nisi deseratur. Quocirca minime par est conditio eorum, qui per caeleste fidei donum catholicae veritati adhaeserunt, atque eorum, qui ducti opinionibus humanis, falsam religionem sectantur; illi enim, qui fidem sub Ecclesiae magisterio susceperunt, nullam umquam habere possunt iustam causam mutandi, aut in dubium idem eandem revocandi. Quae cum ita sint, gratias agentes Deo Patri, qui dignos nos fecit in partem sortis sanctorum in lumine, tantam ne negligamus salutem, sed aspicientes in auctorem fidei et consummatorem Iesum, teneamus spei nostrae confessionem indeclinabilem.

even if it "worketh not by charity" [cf. *Gal 5:6*], is a gift of God, and its act is a work pertaining to salvation, by which man offers a free obedience to God Himself by agreeing to, and cooperating with His grace, which he could resist.

Further, by divine and Catholic faith, all those things must be believed which are contained in the written word of God and in tradition, and those which are proposed by the Church, either in a solemn pronouncement or in her ordinary and universal teaching power, to be believed as divinely revealed.

But, since "without faith it is impossible to please God" [*Heb 11:6*] and to attain to the fellowship of His sons, hence, no one is justified without it; nor will anyone attain eternal life except "he shall persevere unto the end on it" [*Mt 10:22; 24:13*]. Moreover, in order that we may satisfactorily perform the duty of embracing the true faith and of continuously persevering in it, God, through His only-begotten Son, has instituted the Church, and provided it with clear signs of His institution, so that it can be recognized by all as the guardian and teacher of the revealed word.

For, to the Catholic Church alone belong all those many and marvelous things which have been divinely arranged for the evident credibility of the Christian faith. But, even the Church itself by itself, because of its marvelous propagation, its exceptional holiness, and inexhaustible fruitfulness in all good works; because of its catholic unity and invincible stability, is a very great and perpetual motive of credibility, and an incontestable witness of its own divine mission.

By this it happens that the Church as "a standard set up unto the nations" [*Is 11:12*], both invites to itself those who have not yet believed, and makes its sons more certain that the faith, which they profess, rests on a very firm foundation. Indeed, an efficacious aid to this testimony has come from supernatural virtue. For, the most benign God both excites the erring by His grace and aids them so that they can "come to a knowledge of the truth" [*1Tim 2:4*], and also confirms in His grace those whom "He has called out of darkness into his marvelous light" [*1Pet 2:9*], so that they may persevere in this same light, not deserting if He be not deserted. Wherefore, not at all equal is the condition of those, who, through the heavenly gift of faith, have adhered to the Catholic truth, and of those, who, led by human opinions, follow a false religion; for, those who have accepted the faith under the teaching power of the Church can never have a just cause of changing or doubting that faith. Since this is so, "giving thanks to God the Father, who hath made us worthy to be partakers of the lot of the saints in light" [*Col 1:12*], let us not neglect such salvation, but "looking on Jesus, the author and finisher of faith" [*Heb 12:2*], "let us hold

CAPUT IV

DE FIDE ET RATIONE

Hoc quoque perpetuus Ecclesiae catholicae consensus tenuit et tenet, duplicem esse ordinem cognitionis, non solum principio, sed obiecto etiam distinctum: principio quidem, quia in altero naturali ratione, in altero fide divina cognoscimus; obiecto autem, quia praeter ea, ad quae naturalis ratio pertingere potest, credenda nobis proponuntur mysteria in Deo abscondita, quae nisi revelata divinitus, innotescere non possunt. Quocirca Apostolus, qui a gentibus Deum per ea, quae facta sunt, cognitum esse testatur, disserens tamen de gratia et veritate, quae per Iesum Christum facta est (Ioan. I, 17), pronuntiat: Loquimur Dei sapientiam in mysterio, quae abscondita est, quam praedestinavit Deus ante saecula in gloriam nostram, quam meno principum huius saeculi cognovit: nobis autem revelavit Deus per Spiritum suum: Spiritus enim omnia scrutatur, atiam profunda Dei (1 Cor. II, 7-9). Et ipse Unigenitus confitetur Patri, quia abscondit haec a sapientibus, et prudentibus, et revelavit ea parvulis (Matth. XI).

Ac ratio quidem, fide illustrata, cum sedulo, pie et sobrie quaerit, aliquam, Deo dante, mysteriorum intelligentiam eamque fructuosissimam assequitur, tum ex eorum, quae naturaliter cognoscit, analogia, tum e mysteriorum ipsorum nexu inter se et cum fine hominis ultimo, numquam tamen idonea redditur ad ea perspicienda instar veritatum, quae proprium ipsius obiectum constituunt. Divina enim mysteria suapte natura intellectum creatum sic excedunt, ut etiam revelatione tradita et fide suscepta ipsius tamen fidei velamine contacta et quadam quasi caligine obvoluta maneant, quamdiu in hac mortali vita peregrinamur a Domino: per fidem enim ambulamus, et non per speciem (2 Cor. V, 7).

Verum etsi fides sit supra rationem, nulla tamen umquam inter fidem et rationem vera dissensio esse potest: cum idem Deus, qui mysteria revelat et fidem infundit, animo humano rationis lumen indiderit; Deus autem negare seipsum non possit, nec verum vero umquam contradicere. Inanis autem huius contradictionis species inde potissimum oritur, quod vel fidei dogmata ad mentem Ecclesiae intellecta et exposita non fuerint, vel opinionum commenta pro rationis effatis habeantur. Omnem igitur assertionem veritati illuminatae fidei contrariam omnino falsam esse definimus (Conc. Lat. V Bulla Apostolici regimis). Porro Ecclesia, quae una cum apostolico munere docendi, mandatum accepit, fidei depositum

fast the confession of our hope without wavering" [Heb 10:23].

Chap. 4.

Faith and reason

By enduring agreement the Catholic Church has held and holds that there is a twofold order of knowledge, distinct not only in principle but also in object: (1) in principle, indeed, because we know in one way by natural reason, in another by divine faith; (2) in object, however, because, in addition to things to which natural reason can attain, mysteries hidden in God are proposed to us for belief which, had they not been divinely revealed, could not become known.

Wherefore, the Apostle, who testifies that God was known to the Gentiles "by the things that are made" [Rom 1:20], nevertheless, when discoursing about grace and truth which "was made through Jesus Christ" [cf. Jn1:17] proclaims: "We speak the wisdom of God in a mystery, a wisdom which is hidden, which God ordained before the world, unto our glory, which none of the princes of this world know. [...] But to us God hath revealed them by His Spirit For the Spirit searcheth all things, yea the deep things of God" [1 Cor 2:7,8,10]. And the Only-begotten Himself "confesses to the Father, because He hath hid these things from the wise and prudent, and hath revealed them to little ones" [cf. Mt 11:25]

And, indeed, reason illustrated by faith, when it zealously, piously, and soberly seeks, attains with the help of God some understanding of the mysteries, and that a most profitable one, not only from the analogy of those things which it knows naturally, but also from the connection of the mysteries among themselves and with the last end of man; nevertheless, it is never capable of perceiving those mysteries in the way it does the truths which constitute its own proper object. For, divine mysteries by their nature exceed the created intellect so much that, even when handed down by revelation and accepted by faith, they nevertheless remain covered by the veil of faith itself, and wrapped in a certain mist, as it were, as long as in this mortal life, "we are absent from the Lord: for we walk by faith and not by sight" [2Cor5:6 f.],

But, although faith is above reason, nevertheless, between faith and reason no true dissension can ever exist, since the same God, who reveals mysteries and infuses faith, has bestowed on the human soul the light of reason; moreover, God cannot deny Himself, nor ever contradict truth with truth. But, a vain appearance of such a contradiction arises chiefly from this, that either the dogmas of faith have not been understood and interpreted according to the mind of the Church, or

custodiendi, ius etiam et officium divinitus habet falsi nominis scientiam proscribendi, ne quis decipiatur per philosophiam, et inanem fallaciam (Coloss. II, 8). Quapropter omnes christiani fideles huiusmodi opiniones, quae fidei doctrinae contrariae esse cognoscuntur, maxime si ab Ecclesia reprobatae fuerint, non solum prohibentur tamquam legitimae scientiae conclusiones defendere, sed pro erroribus potius, qui fallacem veritatis speciem prae se ferant, habere tenentur omnino.

Neque solum fides et ratio inter se dissidere nunquam possunt, sed opem quoque sibi mutuam ferunt, cum recta ratio fidei fundamenta demonstrat, eiusque lumine illustrata rerum divinarum scientiam excolat; fides vero rationem ab erroribus liberet ac tueatur, eamque multiplici cognitione instruat. Quapropter tantum abest, ut Ecclesia humanarum artium et disciplinarum culturae obsistat, ut hanc multis modis iuvet atque promoveat. Non enim commoda ab iis ad hominum vitam dimanantia aut ignorat aut despicit; fatetur imo, eas, quemadmodum a Deo scientiarum Domino profectae sunt, ita si rite pertractentur, ad Deum, iuvante eius gratia, perducere. Nec sane ipsa vetat, ne huiusmodi disciplinae in suo quaque ambitu propriis utantur principiis et propria methodo; sed iustam hanc libertatem agnoscens, id sedulo cavet, ne divinae doctrinae repugnando errores in se suscipiant, aut fines proprios transgressae, ea, quae sunt fidei, occupent et perturbent.

Neque enim fidei doctrina, quam Deus revelavit, velut philosophicum inventum proposita est humanis ingeniis perficienda, sed tamquam divinum depositum Christi Sponsae tradita, fideliter custodienda et infallibiliter declaranda. Hinc sacrorum quoque dogmatum is sensus perpetuo est retinendus, quem semel declaravit Sancta Mater Ecclesia, nec umquam ab eo sensu, altior intelligentiae specie et nomine, recedendum. Crescat igitur et multum vehementerque proficiat, tam singulorum, quam omnium, tam unius hominis, quam totius Ecclesiae, aetatum ac saeculorum gradibus, intelligentia, scientia, sapientia; sed in suo dumtaxat genere, in eodem scilicet dogmate, eodem sensu, eademque sententia (Vine. Lir. Common, n. 28).

deceitful opinions are considered as the determinations of reason. Therefore, "every assertion contrary to the truth illuminated by faith, we define to be altogether false" [Lateran Council V].

Further, the Church which, together with the apostolic duty of teaching, has received the command to guard the deposit of faith, has also, from divine Providence, the right and duty of proscribing "knowledge falsely so called" [*ITim* 6:20], "lest anyone be cheated by philosophy and vain deceit" [cf. *Col* 2:8]. Wherefore, all faithful Christians not only are forbidden to defend opinions of this sort, which are known to be contrary to the teaching of faith, especially if they have been condemned by the Church, as the legitimate conclusions of science, but they shall be altogether bound to hold them rather as errors, which present a false appearance of truth.

And, not only can faith and reason never be at variance with one another, but they also bring mutual help to each other, since right reasoning demonstrates the basis of faith and, illumined by its light, perfects the knowledge of divine things, while faith frees and protects reason from errors and provides it with manifold knowledge. Wherefore, the Church is so far from objecting to the culture of the human arts and sciences, that it aids and promotes this cultivation in many ways. For, it is not ignorant of, nor does it despise the advantages flowing therefrom into human life; nay, it confesses that, just as they have come forth from "God, the Lord of knowledge" [*ISam* 2:3], so, if rightly handled, they lead to God by the aid of His grace. And it (the Church) does not forbid disciplines of this kind, each in its own sphere, to use its own principles and its own method; but, although recognizing this freedom, it continually warns them not to fall into errors by opposition to divine doctrine, nor, having transgressed their own proper limits, to be busy with and to disturb those matters which belong to faith.

For, the doctrine of faith which God revealed has not been handed down as a philosophic invention to the human mind to be perfected, but has been entrusted as a divine deposit to the Spouse of Christ, to be faithfully guarded and infallibly interpreted. Hence, also, that understanding of its sacred dogmas must be perpetually retained, which Holy Mother Church has once declared; and there must never be recession from that meaning under the specious name of a deeper understanding "Therefore [...] let the understanding, the knowledge, and wisdom of individuals as of all, of one man as of the whole Church, grow and progress strongly with the passage of the ages and the centuries; but let it be solely in its own genus, namely in the same dogma, with the same sense and the same

CANONES

I. DE DEO RERUM OMNIUM CREATORE

1. Si quis unum verum Deum visibilibus et invisibilibus Creatorem et Dominum negaverit; anathema sit.
2. Si quis praeter materiam nihil esse affirmare non erubuerit; anathema sit.
3. Si quis dixerit, unam eandemque esse Dei et rerum omnium substantiam vel essentiam; anathema sit.
4. Si quis dixerit, res finitas, tum corporeas tum spirituales, aut saltem spirituales, e divina substantia emanasse; aut divinam essentiam sui manifestatione vel evolutione fieri omnia; aut denique Deum esse ens universale seu indefinitum, quod sese determinando constituat rerum universitatem in genera, species et individua distinctam; anathema sit.
5. Si quis non confiteatur, mundum, resque omnes, quae in eo continentur, et spirituales et materiales, secundum totam suam substantiam a Deo ex nihilo esse productas; aut Deum dixerit non voluntate ab omni necessitate libera, sed tam necessario creasse, quam necessario amat seipsum; aut mundum ad Dei gloriam conditum esse negaverit anathema sit.

II. DE REVELATIONE

1. Si quis dixerit, Deum unum et verum, Creatorem et Dominum nostrum, per ea, quae facta sunt, naturali rationis humanae lumine certo cognosci non posse; anathema sit.
2. Si quis dixerit, fieri non posse, aut non expedire, ut per revelationem divinam homo de Deo, cultuque ei exhibendo edoceatur; anathema sit.
3. Si quis dixerit, hominem ad cognitionem et perfectionem, quae naturalem superet, divinitus evelli non posse, sed ex seipso ad omnis tandem veri et boni possessionem iugi profectu pertingere posse et debere; anathema sit.
4. Si quis sacrae Scripturae libros integros cum omnibus suis partibus, prout illos sancta Tridentina Synodus recensuit, pro sacris et canonicis non

understanding." [Vincent of Lerins, *Commonitorium*, 23, 3].

CANONS:

I. On God, The Creator Of All Things.

1. If anyone shall deny One true God, Creator and Lord of things visible and invisible; let him be anathema.
2. If anyone shall not be ashamed to affirm that, except matter, nothing exists; let him be anathema.
3. If anyone shall say that the substance and essence of God and of all things is one and the same; let him be anathema.
4. If anyone shall say that finite things, both corporeal and spiritual, or at least spiritual, have emanated from the Divine substance; or that the Divine essence, by the manifestation and evolution of itself, becomes all things; or, lastly, that God is a universal or indefinite being, which by determining itself constitutes the universality of things, distinct according to genera, species and individuals; let him be anathema.
5. If anyone does not confess that the world, and all things that are contained in it, both spiritual and material, have been, in their whole substance, produced by God out of nothing; or shall say that God created, not by His will, free from all necessity, but by a necessity equal to the necessity whereby He loves Himself; or shall deny that the world was made for the glory of God; let him be anathema.

II. On Revelation.

1. If anyone shall say that the One True God, our Creator and Lord, cannot be certainly known by the natural light of human reason through created things; let him be anathema.
2. If anyone shall say that it is impossible or inexpedient that man should be taught, by Divine Revelation, concerning God and the worship to be paid to Him; let him be anathema.
3. If anyone shall say that man cannot be raised by Divine power to a higher than natural knowledge and perfection, but can and ought, by a continuous progress, to arrive at length, of himself, to the possession of all that is true and good; let him be anathema.
4. If anyone shall not receive as sacred and canonical

susceperit, aut eos divinitus inspiratos esse negaverit; anathema sit.

III. DE FIDE

1. Si quis dixerit, rationem humanam ita independentem esse, ut fides ei a Deo imperari non possit; anathema sit.
2. Si quis dixerit, fidem divinam a naturali de Deo et rebus moralibus scientia non distingui, ac propterea ad fidem divinam non requiri, ut revelata veritas propter auctoritatem Dei revelantis credatur; anathema sit.
3. Si quis dixerit, revelationem divinam externis signis credibilem fieri non posse, ideoque sola interna cuiusque experientia aut inspiratione privata homines ad fidem moveri debere; anathema sit.
4. Si quis dixerit, miracula nulla fieri posse, proindeque omnes de iis narrationes, etiam in sacra Scriptura contentas, inter fabulas vel mythos ablegandas esse: aut miracula certo cognosci numquam posse, nec iis divinam religionis christianae originem rite probari; anathema sit.
5. Si quis dixerit, assensum fidei christianae non esse liberum, sed argumentis humanae rationis necessario produci; aut ad solam fidem vivam, quae per charitatem operatur, gratiam Dei necessariam esse; anathema sit.
6. Si quis dixerit, parem esse conditionem fidelium atque eorum, qui ad fidem unice veram nondum pervenerunt, ita ut catholici iustam causam habere possint, fidem, quam sub Ecclesiae magisterio iam susceperunt, assensu suspenso in dubium vocandi, donec demonstrationem scientificam credibilitatis et veritatis fidei suae absolverint; anathema sit.

IV. DE FIDE ET RATIONE

1. Si quis dixerit, in revelatione divina nulla vera et proprie dicta mysteria contineri, sed universa fidei dogmata posse per rationem rite excultam e naturalibus principiis intelligi et demonstrari; anathema sit.
2. Si quis dixerit, disciplinas humanas ea cum libertate tractandas esse, ut earum assertiones, etsi doctrinae revelatae adversentur tamquam verae retineri, neque ab Ecclesia proscribi possint; anathema sit.

the Books of Holy Scripture, entire with all their parts, as the Holy Synod of Trent has enumerated them, or shall deny that they have been Divinely-inspired; let him be anathema.

III. On Faith.

1. If anyone shall say that human reason is so independent that faith cannot be imposed upon it by God; let him be anathema.
2. If anyone shall say that Divine faith is not distinguished from natural knowledge of God and of moral truths, and therefore that it is not requisite for Divine faith that revealed truth be believed because of the authority of God Who reveals it; let him be anathema.
3. If anyone shall say that Divine revelation cannot be made credible by outward signs, and therefore that men ought to be moved to faith solely by the internal experience of each, or by private inspiration; let him be anathema.
4. If anyone shall say that miracles are impossible, and therefore that all the accounts regarding them, even those contained in Holy Scripture, are to be dismissed as fables or myths; or that miracles can never be known with certainty, and that the divine origin of Christianity cannot be proved by them; let him be anathema.
5. If anyone shall say that the assent of Christian faith is not a free act, but inevitably produced by the arguments of human reason; or that the grace of God is necessary solely for that living faith that works by charity; let him be anathema.
6. If anyone shall say that the condition of the faithful, and of those who have not yet attained to the only true faith, is on a par, so that Catholics may have just cause for doubting, with suspended assent, the faith that they have already received under the Magisterium of the Church, until they shall have obtained a scientific demonstration of the credibility and truth of their faith; let him be anathema.

IV. On Faith and Reason.

1. If anyone shall say that, in Divine Revelation, there are no mysteries, truly and properly so-called, but that all of the doctrines of faith can be understood and demonstrated from natural principles, by properly-cultivated reason; let him be anathema.
2. If anyone shall say that human sciences are to be so freely treated, that their assertions, although opposed to

3. Si quis dixerit, fieri posse, ut dogmatibus ab Ecclesia propositis, aliquando secundum progressum scientiae sensus tribuendus sit alius ab eo, quem intellexit et intelligit Ecclesia; anathema sit.

Itaque supremi pastoralis Nostri officii debitum exsequentes, omnes Christi fideles, maxime vero eos, qui praesunt vel docendi munere funguntur, per viscera Iesu Christi obtestamur, nec non eiusdem Dei et Salvatoris nostri auctoritate iubemus, ut ad hos errores a Sancta Ecclesia arcendos et eliminandos, atque purissimae fidei lucem pandendam studium et operam conferant.

Quoniam vero satis non est, haereticam pravitatem devitare, nisi ii quoque errores diligenter fugiantur, qui ad illam plus minusve accedunt; omnes officii monemus, servandi etiam Constitutiones et Decreta, quibus pravae eiusmodi opiniones, quae istis diserte non enumerantur, ab hac Sancta Sede proscriptae et prohibitaee sunt.

Datum Romae, in publica Sessione in Vaticana Basilica solemniter celebrata anno Incarnationis Dominicae millesimo octingentesimo septuagesimo, die decima octava Iulii.

Pontificatus Nostri anno vigesimo quinto.

Ita est.

JOSEPHUS, Episcopus S. Ippolyti, Secretarius Concilii Vaticani.

revealed doctrine, are to be held as true, and cannot be condemned by the Church; let him be anathema.

3. If anyone shall assert it to be possible that sometimes, according to the progress of science, a sense is to be given to doctrines propounded by the Church different from that which the Church has understood and understands; let him be anathema.

Therefore We, fulfilling the duty of our supreme pastoral office, entreat, by the mercies of Jesus Christ, and, by the authority of the same our God and Savior, We command, all the faithful of Christ, and especially those who are set over others or are charged with the office of instruction, that they earnestly and diligently apply themselves to ward off and eliminate these errors from the Holy Church, and to spread the light of pure faith.

And since it is not sufficient to shun heretical depravity, unless those errors also be diligently avoided which more or less nearly approach it, We admonish all men of the further duty of observing those constitutions and decrees by which such erroneous opinions as are not here specifically enumerated, have been proscribed and condemned by this Holy See.

Given at Rome in public Session solemnly held in the Vatican Basilica in the year of our Lord, one thousand eight hundred and seventy, on the twenty-fourth day of April, in the twenty-fourth year of our Pontificate.

In conformity with the original.
JOSEPH, Bishop of S. Polten,
Secretary of the Vatican Council.