

V. DECRETA DOGMATICA CONCILII VATICANI DE FIDE CATHOLICA ET DE ECCLESIA CHRISTI.

THE DOGMATIC DECREES OF THE VATICAN COUNCIL CONCERNING THE CATHOLIC FAITH AND THE CHURCH OF CHRIST. A.D. 1870.

[The Latin text from *Acta et Decreta sacrosancti et œcumenici Concilii Vaticani*, etc., *cum permissione superiorum*, Friburgi Brisgovix, 1871, Fasc. II. pp. 170–179, and 181–187. The English translation from Archbishop MANNING: *Petri Privilegium*, London, 1871, Part III. pp. 192–203, and 211–219. On the Vatican Council, see Vol. I. §§ 31–34, pp. 134 sqq.]

CONSTITUTIO DOGMATICA DE FIDE CATHOLICA	DOGMATIC CONSTITUTION ON THE CATHOLIC FAITH.
<i>Sessio III. Habita die 24 Aprilis 1870.</i>	<i>Published in the Third Session held April 24, 1870.</i>
PIUS EPISCOPUS, SERVUS SERVORUM DEI, SACRO APPROBANTE CONCILIO, AD PERPETUAM REI MEMORIAM.	PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, WITH THE APPROVAL OF THE SACRED COUNCIL, FOR PERPETUAL REMEMBRANCE.
<i>Dei Filius et generis humani Redemptor, Dominus Noster Jesus Christus, ad Patrem cœlestem rediturus, cum Ecclesia sua in terris militante omnibus diebus usque ad consummationem sæculi futurum se esse promisit. Quare dilectæ sponsæ præsto esse, adsistere docenti, operanti benedicere, periclitanti opem ferre nullo unquam tempore destitit. Hæc vero salutaris ejus providentia, cum ex aliis beneficiis innumeris continenter apparuit, tum iis manifestissime comperta est fructibus, qui orbi Christiano e Conciliis œcumenicis, ac nominatim</i>	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 œcumenical Councils,
<i>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 firmiterque sancita, promotum in clero scientiæ et pietatis studium, parata adolescentibus ad sacram militiam educandis collegia, Christiani denique populi mores et accuratiore fidelium eruditione et frequentiore sacramentorum usu instaurati. Hinc præterea arctior membrorum cum visibili Capite communio, universoque corpori Christi mystico additus vigor; hinc religiosæ multiplicatæ familiæ aliaque Christianæ pietatis instituta; hinc ille etiam assiduus et usque ad sanguinis effusionem constans ardor in Christi regno late per orbem propagando.</i>	and particularly from that of Trent, although it was held in 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.

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<p><i>Verumtamen hæc aliaque insignia emolumenta, quæ per ultimam maxime œcumenicam Synodum divina clementia Ecclesiæ largita est, dum grato, quo par est, animo recolimus, acerbum compescere haud possumus dolorem ob mala gravissima, inde</i></p>	<p>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 œcumenical Council, we can not restrain our bitter sorrow for the grave evils, which are principally</p>	
<p><i>potissimum orta, quod ejusdem sacrosanctæ Synodi apud permultos vel auctoritas contempta, vel sapientissima neglecta fuere decreta.</i></p>	<p>due to the fact that the authority of that sacred Synod has been contemned, or its wise decrees neglected, by many.</p>	
<p><i>Nemo enim ignorat, hæreses, quas Tridentini Patres proscripserunt, dum, rejecto divino Ecclesiæ magisterio, res ad religionem spectantes privati cujusvis judicio 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, quæ antea Christianæ doctrinæ unicus fons et judex asserebantur, jam non pro divinis haberi, imo mythicis commentis accenseri cœperunt.</i></p>	<p>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.</p>	
<p><i>Tum nata est et late nimis per orbem vagata illa rationalismi seu naturalismi doctrina, quæ religioni Christianæ 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, meræ quod vocant rationis vel naturæ regnum stabiliatur. Relicta autem projectaque Christiana religione, negato vero Deo</i></p>	<p>Then there arose, and too widely overspread 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 Saviour, 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</p>	
<p>237</p>	<p><i>et Christo ejus, prolapsa tandem est multorum mens in Pantheismi, Materialismi, Atheismi barathrum, ut jam ipsam rationalem naturam, omnemque justi rectique normam negantes, ima humanæ societatis fundamenta diruere connitantur.</i></p>	<p>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.</p>
<p><i>Hac porro impietate circumquaque grassante, infeliciter contigit, ut plures etiam e Catholicæ Ecclesiæ filiis a via veræ pietatis aberrarent, in iisque, diminutis paullatim veritatibus, sensus Catholicus attenuaretur. 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.</i></p>	<p>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 sense 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 endanger the integrity and the soundness of the faith.</p>	

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<p><i>Quibus omnibus perspectis, fieri qui potest, ut non commoveantur intima Ecclesiæ 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</i></p>	<p>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 as debtor to all,</p>
<p><i>mater et magistra constituta, omnibus debitorum 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, quæ sanat omnia, testanda et prædicanda quiescere potest, sibi dictum esse non ignorans: Spiritus meus, qui est in te, et verba mea, quæ posui in ore tuo, non recedent de ore tuo amodo et usque in sempiternum.</i></p>	<p>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 thee, and my words that I have put in thy mouth, shall not depart out of thy mouth, from henceforth and forever.'²⁶⁸ 268 Isaiah lix. 21.</p>
<p><i>Nos itaque, inhærentes prædecessorum nostrorum vestigiis, pro supremo nostro Apostolico munere veritatem Catholicam docere ac tueri perversasque doctrinas reprobare nunquam intermissimus. Nunc autem, sedentibus nobiscum et judicantibus universi orbis Episcopis, in hanc œcumenicam Synodum auctoritate nostra in Spiritu Sancto congregatis, innixi Dei verbo scripto et tradito, prout ab Ecclesia Catholica sancte custoditum et genuine expositum accepimus, ex hoc Petri Cathedra, in conspectu omnium, salutarem Christi doctrinam profiteri et declarare constituimus, adversis erroribus potestate nobis a Deo tradita proscriptis atque damnatis.</i></p>	<p>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 œcumenical 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.</p>
<p style="text-align: center;">CAPUT I.</p>	<p style="text-align: center;">CHAPTER I.</p>
<p style="text-align: center;"><i>De Deo rerum omnium Creatore.</i></p>	<p style="text-align: center;"><i>Of God, the Creator of all Things.</i></p>
<p><i>Sancta Catholica Apostolica Romana Ecclesia credit et confitetur, unum esse Deum verum et vivum, Creatorem ac Dominum cœli et terræ, omnipotentem, æternum, immensum, incomprehensibilem, intellectu, ac voluntate omnique perfectione infinitum; qui cum sit una singularis, simplex omnino et incommutabilis substantia spiritualis, prædicandus est re et essentia a mundo distinctus, in se et ex se beatissimus, et super omnia, quæ præter ipsum sunt et concipi possunt, ineffabiliter excelsus.</i></p>	<p>The holy Catholic Apostolic Roman Church believes and confesses that there is one true and living God, Creator and Lord of heaven and earth, almighty, eternal, immense, incomprehensible, infinite in intelligence, in will, and in all perfection, who, as being one, sole, absolutely simple and immutable spiritual substance, is to be declared as really and essentially distinct from the world, of supreme beatitude in and from himself, and ineffably exalted above all things which exist, or are conceivable, except himself.</p>

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<p><i>Hic solus verus Deus bonitate sua et omnipotenti virtute non ad augendam suam beatitudinem, nec ad acquirendam, sed ad manifestandam perfectionem suam per bona, quæ 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.</i></p>	<p>This one only true God, of his own goodness and almighty power, not for the increase or acquirement of his own happiness, but to manifest his perfection by the blessings which he bestows on creatures, and with absolute freedom of counsel, created out of nothing, from the very first beginning of time, both the spiritual and the corporeal creature, to wit, the angelical and the mundane, and afterwards the human creature, as partaking, in a sense, of both, consisting of spirit and of body.</p>	
<p><i>Universa vero, quæ condidit, Deus providentia sua tuetur atque gubernat, attingens a fine</i></p>	<p>God protects and governs by his providence all things which he hath made, 'reaching from end to end</p>	
<p><i>usque ad finem fortiter, et disponens omnia suaviter. Omnia enim nuda et aperta sunt oculis ejus, ea etiam, qua libera creaturarum actione futura sunt.</i></p>	<p>mightily, and ordering all things sweetly.²⁶⁹ For 'all things are bare and open to his eyes,²⁷⁰ even those which are yet to be by the free action of creatures.</p> <p>269 Wisd. 270 Heb. iv. 13.</p>	
<p>CAPUT II.</p>	<p>CHAPTER II.</p>	
<p><i>De Revelatione.</i></p>	<p><i>Of Revelation.</i></p>	
<p><i>Eadem sancta mater Ecclesia tenet et docet, Deum, rerum omnium principium et finem, naturali humanæ rationis lumine e rebus creatis certo cognosci posse; invisibilia enim ipsius, a creatura mundi, per ea quæ facta sunt, intellecta, conspiciuntur: attamen placuisse ejus sapientiæ et bonitati, alia, eaque supernaturali via se ipsum ac æterna voluntatis suæ decreta humano generi revelare, dicente Apostolo: Multifariam, multisque modis olim Deus loquens patribus in Prophetis: novissime, diebus istis locutus est nobis in Filio.</i></p>	<p>The same holy Mother Church holds and teaches that God, the beginning and end of all things, may be certainly known by the natural light of human reason, by means of 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,²⁷¹ but that it pleased his wisdom and bounty to reveal himself, and the eternal decrees of his will, to mankind by another and a supernatural way: as the Apostle says, 'God, having spoken on divers occasions, and many ways, in times past, to the Fathers by the Prophets; last of all, in these days, hath spoken to us by his Son.'²⁷²</p> <p>271 Rom. i. 20. 272 Heb. i. 1, 2.</p>	
<p><i>Huic divinæ revelationi tribuendum quidem est, ut ea, quæ in rebus divinis humanæ rationi per se impervia non sunt, in præsentis quoque generis humani conditione ab omnibus expedite, firma certitudine et nullo admixto errore cognosci possint.</i></p>	<p>It is to be ascribed to this divine revelation, that such truths among things divine as of themselves are not beyond human reason, can, even in the present condition of mankind, be known by every one with facility, with firm assurance, and with no admixture of error.</p>	
<p>241</p>	<p><i>Non hac tamen de causa revelatio absolute necessaria dicenda est, sed quia Deus ex infinita</i></p>	<p>This, however, is not the reason why revelation is to be called absolutely necessary; but because</p>

<p><i>bonitate sua ordinavit hominem ad finem supernaturalem, ad participanda scilicet bona divina, quæ humanæ mentis intelligentiam omnino superant; siquidem oculus non vidit, nec auris audivit, nec in cor hominis ascendit, quæ præparavit Deus iis, qui diligunt illum.</i></p>	<p>God of his infinite goodness has ordained man to a supernatural end, viz., to be a sharer of divine blessings, which utterly exceed the intelligence of the human mind; for '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.'²⁷³ 273 1 Cor. ii. 9.</p>
<p><i>Hæc porro supernaturalis revelatio, secundum universalis Ecclesiæ fidem, a sancta Tridentina Synodo declarata, continetur in libris scriptis et sine scripto traditionibus, quæ ipsius Christi ore ab Apostolis acceptæ, aut ab ipsis Apostolis Spiritu Sancto dictante quasi per manus traditæ, ad nos usque pervenerunt. Qui quidem veteris et Novi Testamenti libri integri cum omnibus suis partibus, prout in ejusdem 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</i></p>	<p>Further, this supernatural revelation, according to the universal belief of the Church, declared by the sacred Synod of Trent, is contained in the written books and unwritten traditions which have come down to us, having been received by the Apostles from the mouth of Christ himself; or from the Apostles themselves, by the dictation of the Holy Spirit, have been transmitted, as it were, from hand to hand.²⁷⁴ And these books²⁷⁴ Canons of the Old and New Testament are and Decrees of to be received as sacred and the Council of canonical, in their integrity, with all Trent, Session their parts, as they are enumerated the Fourth. in the decree of the said Council, Decree and are contained in the ancient concerning the Latin edition of the Vulgate. These Canonical the Church holds to be sacred and Scriptures.</p>
<p><i>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 Ecclesiæ traditi sunt.</i></p>	<p>canonical, not because, having been carefully composed by mere human industry, they were afterwards approved by her authority, nor merely because they contain revelation, with no admixture of error; but because, having been written by the inspiration of the Holy Ghost, they have God for their author, and have been delivered as such to the Church herself.</p>
<p><i>Quoniam vero, quæ sancta Tridentina Synodus de interpretatione divinæ Scripturæ 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 ædificationem doctrinæ Christianæ pertinentium, is pro vero sensu sacræ Scripturæ habendus sit, quem tenuit ac tenet sancta mater Ecclesia, cujus est judicare de vero sensu et interpretatione Scripturarum sanctarum; atque ideo nemini licere contra hunc sensum aut etiam contra unanimum consensum Patrum ipsam Scripturam sacram interpretari.</i></p>	<p>And as the things which the holy Synod of Trent decreed for the good of souls concerning the interpretation of Divine Scripture, in order to curb rebellious spirits, have been wrongly explained by some, we, renewing the said decree, declare this to be their sense, that, in matters of faith and morals, appertaining to the building up of Christian doctrine, that is to be held as the true sense of Holy Scripture which our holy Mother Church hath held and holds, to whom it belongs to judge of the true sense and interpretation of the Holy Scripture; and therefore that it is permitted to no one to interpret the Sacred Scripture contrary to this sense, nor, likewise, contrary to the unanimous consent of the Fathers.</p>
<p>CAPUT III.</p>	<p>CHAPTER III.</p>
<p>De Fide.</p>	<p>On Faith.</p>

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	<p>Man being wholly dependent upon God, as upon his Creator and</p>
<p>243</p> <p><i>dependeat, et ratio creata increatæ veritati penitus subjecta sit, plenum revelanti Deo intellectus et voluntatis obsequium fide præstare tenemur. Hanc vero fidem, quæ humanæ salutis initium est, Ecclesia Catholica profitetur, virtutem esse supernaturalem, qua, Dei aspirante et adjuvante gratia, ab eo revelata vera esse credimus, non propter intrinsecam 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.</i></p>	<p>Lord, and created reason being absolutely subject to uncreated truth, we are bound to yield to God, by faith in his revelation, the full obedience of our intelligence and will. And the Catholic Church teaches that this faith, which is the beginning of man's salvation, is a supernatural virtue, whereby, inspired and assisted by the grace of God, we believe that the things which he has revealed are true; not because of the intrinsic truth of the things, viewed by the natural light of reason, but because of the authority of God himself, who reveals them, and who can neither be deceived nor deceive. For faith, as the Apostle testifies, is 'the substance of things hoped for, the conviction of things that appear not.'²⁷⁵ 275 Heb. i. 11.</p>
	<p>Nevertheless, in order that the obedience of our faith might be in harmony with reason, God willed that to the interior help of the Holy Spirit there should be joined exterior proofs of his revelation; to wit, divine facts, and especially miracles and prophecies, which, as they manifestly display the omnipotence and infinite knowledge of God, are most certain proofs of his divine revelation, adapted to the intelligence of all men. Wherefore, both Moses and the Prophets,</p>
<p>244</p> <p><i>Christus Dominus multa et manifestissima miracula et prophetias ediderunt; et de Apostolis legimus: Illi autem profecti prædicaverunt ubique, Domino cooperante et sermonem confirmante sequentibus signis. Et rursum scriptum est: Habemus firmiorem propheticum sermonem, cui bene facitis attendentes quasi lucernæ 1ucenti in caliginoso loco.</i></p>	<p>most especially, Christ our Lord himself, showed forth many and most evident miracles and prophecies; and of the Apostles we read: 'But they going forth preached every where, the Lord working withal, and confirming the word with signs that followed.'²⁷⁶ And again, it is ²⁷⁶ Mark written: 'We have the more firm ^{xvi. 20.} prophetical word, whereunto you do well to attend, as to a light shining in a dark place.'²⁷⁷ 277 2 Peter i. 19.</p>
<p><i>Licet autem fidei assensus nequaquam sit motus animi cæcus nemo tamen evangelicæ prædicationi consentire potest, sicut oportet ad salutem consequendam, absque illuminatione et inspiratione Spiritus Sancti, qui dat omnibus suavitatem in consentiendo et credendo veritati. Quare fides ipsa in se, etiamsi per caritatem non operetur, donum Dei est, et actus ejus est opus ad salutem pertinens, quo homo liberam præstat ipsi Deo obedientiam, gratiæ ejus, cui resistere posset, consentiendo et cooperando.</i></p>	<p>But though the assent of faith is by no means a blind action of the mind, still no man can assent to the Gospel teaching, as is necessary to obtain salvation, without the illumination and inspiration of the Holy Spirit, who gives to all men sweetness in assenting to and believing in the truth.²⁷⁸ Wherefore, faith itself, even when ²⁷⁸ Canons it does not work by charity, is in of the Second itself a gift of God, and the act of Council of faith is a work appertaining to Orange, salvation, by which man yields confirmed by</p>

	<p>voluntary obedience to God himself, by assenting to and co-operating with his grace, which he is able to resist.</p>	<p>Pope Boniface II., A.D. 529, against the Semipelagians, Canon VII. See Denzinger's <i>Enchiridion Symbolorum</i>, p. 53 (Würzburg, 1865).</p>
	<p><i>Porro fide divina et Catholica ea omnia credenda sunt, quæ in verbo Dei scripto vel tradito continentur, et ab Ecclesia</i></p>	<p>Further, all those things are to be believed with divine and Catholic faith which are contained in the Word of God, written or handed</p>
245	<p><i>sive solemnii iudicio sive ordinario et universali magisterio tamquam divinitus revelata credenda proponuntur.</i></p>	<p>down, and which the Church, either by a solemn judgment, or by her ordinary and universal magisterium, proposes for belief as having been divinely revealed.</p>
	<p><i>Quoniam vero sine fide impossibile est placere Deo, et ad filiorum ejus consortium pervenire; ideo nemini unquam sine illa contigit justificatio, nec ullus, nisi in ea perseveraverit usque in finem, vitam æternam assequetur. Ut autem officio veram fidem amplectendi, in eaque constanter perseverandi satisfacere possemus, Deus per Filium suum unigenitum Ecclesiam instituit, suæque institutionis manifestis notis instruxit, ut ea tamquam custos et magistra verbi revelati ab omnibus posset agnoscere. Ad solam enim Catholicam Ecclesiam ea pertinent omnia, quæ ad evidentem fidei Christianæ 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 fœcunditatem, ob Catholicam unitatem, invictamque stabilitatem, magnum quoddam et perpetuum est motivum credibilitatis et divinæ suæ legationis testimonium irrefragabile.</i></p>	<p>And since, without faith, it is impossible to please God, and to attain to the fellowship of his children, therefore without faith no one has ever attained justification, nor will any one obtain eternal life unless he shall have persevered in faith unto the end. And, that we may be able to satisfy the obligation of embracing the true faith, and of constantly persevering in it, God has instituted the Church through his only-begotten Son, and has bestowed on it manifest notes of that institution, that it may be recognized by all men as the guardian and teacher of the revealed Word; for to the Catholic Church alone belong all those many and admirable tokens which have been divinely established for the evident credibility of the Christian faith. Nay, more, the Church by itself, with its marvelous extension, its eminent holiness, and its inexhaustible fruitfulness in every good thing, with its Catholic unity and its invincible stability, is a great and perpetual motive of credibility, and an irrefutable witness of its own divine mission.</p>
246	<p><i>Quo fit, ut ipsa veluti signum levatum in nationes, et ad se invitet, qui nondum crediderunt, et filios suos certiores faciat, firmissimo niti fundamento fidem, quam profitentur. Cui quidem testimonio efficax subsidium accedit ex superna virtute. Etenim benignissimus Dominus et errantes gratia sua excitat atque adjuvat, 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 cœleste fidei donum Catholicæ veritati adhæserunt, atque eorum, qui</i></p>	<p>And thus, like a standard set up unto the nations,²⁷⁹ it both invites to itself those who do not yet believe, and assures its children that the faith which they profess rests on the most firm foundation. And its testimony is efficaciously supported by a power from on high. For our most merciful Lord gives his grace to stir up and to aid those who are astray, that they may come to a knowledge of the truth; and to those whom he has brought out of darkness into his own admirable light he gives his grace to strengthen them to persevere in that light, deserting none who desert</p> <p>²⁷⁹ Isaiah xi. 12.</p>

ducti opinionibus humanis, falsam religionem sectantur; illi enim, qui fidem sub Ecclesiæ magisterio susceperunt, nullam unquam habere possunt justam causam mutandi, aut in dubium fidem eandem revocandi. Quæ 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 Jesum, teneamus spei nostræ confessionem indeclinabilem.

not him. Therefore there is no parity between the condition of those who have adhered to the Catholic truth by the heavenly gift of faith, and of those who, led by human opinions, follow a false religion; for those who have received the faith under the magisterium of the Church can never have any just cause for changing or doubting that faith. Therefore, giving thanks to God the Father who has made us worthy to be partakers of the lot of the Saints in light, let us not neglect so great salvation, but with our eyes fixed on Jesus, the author and finisher of our faith, let us hold fast the confession of our hope without wavering.²⁸⁰

280 Heb. xii. 2, and x. 23.

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CAPUT IV.	CHAPTER IV.
<i>De Fide et Ratione.</i>	<i>On Faith and Reason.</i>
<p><i>Hoc quoque perpetuus Ecclesiæ Catholicæ consensus tenuit et tenet, duplicem esse ordinem cognitionis, non solum principio, sed objecto etiam distinctum: principio quidem, quia in altero naturali ratione, in altero fide divina cognoscimus; objecto autem, quia præter ea, ad quæ naturalis ratio pertingere potest, credenda nobis proponuntur mysteria in Deo abscondita, quæ, nisi revelata divinitus, innotescere non possunt. Quocirca Apostolus, qui a gentibus Deum per ea, quæ facta sunt, cognitum esse testatur, disserens tamen de gratia et veritate, quæ per Jesum Christum facta est, pronunciat: Loquimur Dei sapientiam in mysterio, quæ abscondita est, quam prædestinavit Deus ante sæcula in gloriam nostram, quam nemo principum hujus sæculi cognovit: nobis autem revelavit Deus per Spiritum suum: Spiritus enim omnia scrutatur, etiam profunda Dei. Et ipse Unigenitus confitetur Patri, quia abscondit hæc a sapientibus et prudentibus, et revelavit ea parvulis.</i></p>	<p>The Catholic Church, with one consent, has also ever held and does hold that there is a twofold order of knowledge distinct both in principle and also in object; in principle, because our knowledge in the one is by natural reason, and in the other by divine faith; in object, because, besides those things to which natural reason can attain, there are proposed to our belief mysteries hidden in God, which, unless divinely revealed, can not be known. Wherefore, the Apostle, who testifies that God is known by the Gentiles through created things, still, when discoursing of the grace and truth which come by Jesus Christ,²⁸¹ says: ²⁸¹ John i. 'We speak the wisdom of God in a ^{17.} mystery, a wisdom which is hidden, which God ordained before the world unto our glory; which none of the princes of this world knew ... but to us God hath revealed them by his Spirit. For the Spirit searcheth all things, yea, the deep things of God.'²⁸² And the ²⁸² 1 Cor. ii. only-begotten Son himself gives ^{7-9.} thanks to the Father, because he has hid these things from the wise and prudent, and has revealed them to little ones.²⁸³</p> <p>²⁸³ Matt. xi. 25.</p>
<i>Ac ratio quidem, fide illustrata,</i>	Reason, indeed, enlightened by
<p><i>cum sedulo, pie et sobrie quærit, aliquam, Deo dante, mysteriorum intelligentiam eamque fructuosissimam assequitur, tum ex eorum, quæ naturaliter cognoscit, analogia, tum e mysteriorum</i></p>	<p>faith, when it seeks earnestly, piously, and calmly, attains by a gift from God some, and that a very fruitful, understanding of mysteries; partly from the analogy of those things which it naturally knows,</p>

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<p><i>ipsorum nexu inter se et cum fine hominis ultimo; nunquam tamen idonea redditur ad ea perspicienda instar veritatum, quæ proprium ipsius objectum constituunt. Divina enim mysteria suapte natura intellectum creatum sic excedunt, ut etiam revelatione tradita et fide suscepta, ipsius tamen fidei velamine contexta et quadam quasi caligine obvoluta maneant, quamdiu in hac mortali vita peregrinamur a Domino: per fidem enim ambulamus, et non per speciem.</i></p>	<p>partly from the relations which the mysteries bear to one another and to the last end of man; but reason never becomes capable of apprehending mysteries as it does those truths which constitute its proper object. For the divine mysteries by their own nature so far transcend the created intelligence that, even when delivered by revelation and received by faith, they remain covered with the veil of faith itself, and shrouded in a certain degree of darkness, so long as we are pilgrims in this mortal life, not yet with God; 'for we walk by faith and not by sight.'²⁸⁴ 284 2 Cor. v. 7.</p>
<p><i>Verum etsi fides sit supra rationem, nulla tamen unquam 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 unquam contradicere. Inanis autem hujus contradictionis species inde potissimum oritur, quod vel fidei</i></p>	<p>But although faith is above reason, there can never be any real discrepancy between faith and reason, since the same God who reveals mysteries and infuses faith has bestowed the light of reason on the human mind; and God can not deny himself, nor can truth ever contradict truth. The false appearance of such a contradiction is mainly due, either to the dogmas of faith not having been understood</p>
<p>249 <i>dogmata, ad mentem Ecclesiæ intellecta et exposita non fuerint, vel opinionum commenta pro rationis effatis habeantur. Omnem igitur assertionem veritati illuminatæ fidei contrariam omnino falsam esse definimus. Porro Ecclesia, quæ una cum apostolico munere docendi, mandatum accepit fidei depositum custodiendi, jus etiam et officium divinitus habet falsi nominis scientiam proscribendi, ne quis decipiatur per philosophiam et inanem fallaciam. Quapropter omnes Christiani fideles hujusmodi opiniones, quæ fidei doctrinæ contrariæ esse cognoscuntur, maxime si ab Ecclesia reprobatae fuerint, non solum prohibentur tanquam legitimæ scientiæ conclusiones defendere, sed pro erroribus potius, qui fallacem veritatis speciem præ se ferant, habere tenentur omnino.</i></p>	<p>and expounded according to the mind of the Church, or to the inventions of opinion having been taken for the verdicts of reason. We define, therefore, that every assertion contrary to a truth of enlightened faith is utterly false.²⁸⁵ Further, the Church, which, together with the 285 From the Apostolic office of teaching, has received a charge to guard the Bull of Pope Leo X., deposit of faith, derives from God the right and the duty of <i>Apostolici regiminis</i>, read in the Eighth Session of the Fifth Lateran Council, A.D. 1513. See Labbe's Councils, Vol. XIX. p. 842 (Venice, 1732). especially if they have been condemned by the Church, but are 286 <i>Coloss.</i> altogether bound to account them ii. 8. as errors which put on the fallacious appearance of truth.</p>
<p><i>Neque solum fides et ratio inter se dissidere nunquam possunt, sed opem quoque sibi mutuam ferunt, cum recta ratio fidei fundamenta demonstrat, ejusque lumine illustrata rerum divinarum scientiam excolat; fides vero rationem ab erroribus</i></p>	<p>And not only can faith and reason never be opposed to one another, but they are of mutual aid one to the other; for right reason demonstrates the foundations of faith, and, enlightened by its light cultivates the science of things divine; while faith frees and guards</p>

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<p><i>liberet ac tueatur, eamque multiplici cognitione instruat. Quapropter tantum abest, ut Ecclesia humanarum artium et disciplinarum culturæ obsistat, ut hanc multis modis juvet atque promoveat. Non enim commoda ab iis ad hominum vitam dimanantia aut ignorat aut despicit; fatetur imo, eas, quemadmodum a Deo, scientiarum Domino, profectæ sunt, ita si rite pertractentur, ad Deum, juvante ejus gratia, perducere. Nec sane ipsa vetat, ne hujusmodi disciplinæ in suo quæque ambitu propriis utantur principiis et propria methodo; sed justam hanc libertatem agnoscens, id sedulo cavet, ne divinæ doctrinæ repugnando errores in se suscipiant, aut fines proprios transgressæ, ea, quæ sunt fidei, occupent et perturbent.</i></p>	<p>reason from errors, and furnishes it with manifold knowledge. So far, therefore, is the Church from opposing the cultivation of human arts and sciences, that it in many ways helps and promotes it. For the Church neither ignores nor despises the benefits of human life which result from the arts and sciences, but confesses that, as they came from God, the Lord of all science, so, if they be rightly used, they lead to God by the help of his grace. Nor does the Church forbid that each of these sciences in its sphere should make use of its own principles and its own method; but, while recognizing this just liberty, it stands watchfully on guard, lest sciences, setting themselves against the divine teaching, or transgressing their own limits, should invade and disturb the domain of faith.</p>
<p><i>Neque enim fidei doctrina, quam Deus revelavit, velut philosophicum inventum proposita est humanis ingeniis perficienda, sed tanquam divinum depositum Christi Sponsæ tradita, fideliter custodienda et infallibiliter declaranda. Hinc sacrorum quoque dogmatum is sensus perpetuo est retinendus, quem semel declaravit sancta mater Ecclesia, nec unquam ab eo sensu,</i></p>	<p>For the doctrine of faith which God hath revealed has not been proposed, like a philosophical invention, to be perfected by human ingenuity, but has been delivered as a divine deposit to the Spouse of Christ, to be faithfully kept and infallibly declared. Hence, also, that meaning of the sacred dogmas is perpetually to be retained which our holy mother the Church has once declared; nor is that meaning</p>
<p><i>altioris intelligentiæ specie et nomine, recedendum. Crescat igitur et multum vehementerque proficiat, tam singulorum, quam omnium, tam unius hominis, quam totius Ecclesiæ, ætatem ac sæculorum gradibus, intelligentia, scientia, sapientia; sed in suo dumtaxat genere, in eodem scilicet dogmate, eodem sensu, eademque sententia.</i></p>	<p>ever to be departed from, under the pretense or pretext of a deeper comprehension of them. Let, then, the intelligence, science, and wisdom of each and all, of individuals and of the whole Church, in all ages and all times, increase and flourish in abundance and vigor; but simply in its own proper kind, that is to say, in one and the same doctrine, one and the same sense, one and the same judgment.²⁸⁷ 287 Vincent. of Lerins, <i>Common. n.</i> 28.</p>
<p>CANONES.</p>	<p>CANONS.</p>
<p>I.</p>	<p>I.</p>
<p><i>De Deo rerum omnium Creatore.</i></p>	<p><i>Of God, the Creator of all things.</i></p>
<p>1. <i>Si quis unum verum Deum visibilium et invisibilium Creatorem et Dominum negaverit: anathema sit.</i></p>	<p>1. If any one shall deny one true God, Creator and Lord of things visible and invisible: let him be anathema.</p>
<p>2. <i>Si quis præter materiam nihil esse affirmare non erubuerit: anathema sit.</i></p>	<p>2. If any one shall not be ashamed to affirm that, except matter, nothing exists: let him be anathema.</p>

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<p>3. <i>Si quis dixerit, unam eandemque esse Dei et rerum omnium substantiam vel essentiam: anathema sit.</i></p>	<p>3. If any one shall say that the substance and essence of God and of all things is one and the same: let him be anathema.</p>	
<p>4. <i>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</i></p>	<p>4. If any one 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</p>	
<p><i>seu indefinitum, quod sese determinando constituat rerum universitatem in genera, species et individua distinctam: anathema sit.</i></p>	<p>universal or indefinite being, which by determining itself constitutes the universality of things, distinct according to genera, species, and individuals: let him be anathema.</p>	
<p>5. <i>Si quis non confiteatur, mundum, resque omnes, quæ 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.</i></p>	<p>5. If any one confess not that the world, and all things which 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.</p>	
<p>II.</p>	<p>II.</p>	
<p><i>De Revelatione.</i></p>	<p><i>Of Revelations.</i></p>	
<p>1. <i>Si quis dixerit, Deum unum et verum, Creatorem et Dominum nostrum, per ea, quæ facta sunt, naturali rationis humanæ lumine certo cognosci non posse: anathema sit.</i></p>	<p>1. If any one shall say that the one true God, our Creator and Lord, can not be certainly known by the natural light of human reason through created things: let him be anathema.</p>	
<p>2. <i>Si quis dixerit, fieri non posse, aut non expedire ut per revelationem divinam homo de Deo cultuque ei exhibendo edoceatur: anathema sit.</i></p>	<p>2. If any one 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.</p>	
<p>3. <i>Si quis dixerit, hominem ad cognitionem et perfectionem, quæ naturalem superet, divinitus evehi non posse, sed ex seipso</i></p>	<p>3. If any one shall say that man can not be raised by divine power to a higher than natural knowledge and perfection, but can and ought,</p>	
<p>253</p>	<p><i>ad omnis tandem veri et boni possessionem jugi profectu pertingere posse et debere: anathema sit.</i></p>	<p>by a continuous progress, to arrive at length, of himself, to the possession of all that is true and good: let him be anathema.</p>
<p>4. <i>Si quis sacræ Scripturæ libros integros cum omnibus suis partibus, prout illos sancta Tridentina Synodus recensuit, pro sacris et canonicis non susceperit, aut eos divinitus inspiratos esse negaverit: anathema sit.</i></p>	<p>4. If any one shall not receive as sacred and canonical 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.</p>	
<p>III.</p>	<p>III.</p>	

<i>De Fide.</i>	<i>On Faith.</i>
<p>1. <i>Si quis dixerit, rationem humanam ita independentem esse, ut fides ei a Deo imperari non possit: anathema sit.</i></p>	<p>1. If any one shall say that human reason is so independent that faith can not be enjoined upon it by God: let him be anathema.</p>
<p>2. <i>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.</i></p>	<p>2. If any one 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.</p>
<p>3. <i>Si quis dixerit, revelationem divinam externis signis credibilem fieri non posse, ideoque sola interna cujusque experientia aut inspiratione privata homines ad fidem moveri debere: anathema sit.</i></p>	<p>3. If any one shall say that divine revelation can not 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.</p>
<p>4. <i>Si quis dixerit, miracula nulla fieri posse, proindeque omnes de iis narrationes, etiam</i></p>	<p>4. If any one shall say that miracles are impossible, and therefore that all the accounts regarding</p>
<p><i>in sacra Scriptura contentas, inter fabulas vel mythos ablegandas esse; aut miracula certo cognosci nunquam posse, nec iis divinam religionis Christianæ originem rite probari: anathema, sit.</i></p>	<p>them, even those contained in Holy Scripture, are to be dismissed as fabulous or mythical; or that miracles can never be known with certainty, and that the divine origin of Christianity can not be proved by them: let him be anathema.</p>
<p>5. <i>Si quis dixerit, assensum fidei Christianæ non esse liberum, sed argumentis humanæ rationis necessario produci; aut ad solam fidem vivam, quæ per caritatem operatur, gratiam Dei necessariam esse: anathema sit.</i></p>	<p>5. If any one 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 for that living faith only which worketh by charity: let him be anathema.</p>
<p>6. <i>Si quis dixerit, parem esse conditionem fidelium atque eorum, qui ad fidem unice veram nondum pervenerunt, ita ut Catholici justam causam habere possint, fidem, quam sub Ecclesiæ magisterio jam susceperunt, assensu suspenso in dubium vocandi, donec demonstrationem scientificam credibilitatis et veritatis fidei suæ absolverint: anathema sit.</i></p>	<p>6. If any one 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 which 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.</p>
IV.	IV.
<i>De Fide et Ratione.</i>	<i>On Faith and Reason.</i>
<p>1. <i>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:</i></p>	<p>1. If any one shall say that in divine revelation there are no mysteries, truly and properly so called, but that all the doctrines of faith can be understood and demonstrated from natural</p>

anathema sit.

principles, by properly cultivated reason: let him be anathema.

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<p>2. <i>Si quis dixerit, disciplinas humanas ea cum libertate tractandas esse, ut earum assertiones, etsi doctrinæ revelatæ adversentur, tanquam veræ retineri, neque ab Ecclesia proscribi possint: anathema sit.</i></p>	<p>2. If any one shall say that human sciences are to be so freely treated that their assertions, although opposed to revealed doctrine, are to be held as true, and can not be condemned by the Church: let him be anathema.</p>	
<p>3. <i>Si quis dixerit, fieri posse, ut dogmatibus ab Ecclesia propositis, aliquando secundum progressum scientiæ sensus tribuendus sit alius ab eo, quem intellexit et intelligit Ecclesia: anathema sit.</i></p>	<p>3. If any one 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.</p>	
<p><i>Itaque supremi pastoralis Nostri officii debitum exegentes, omnes Christi fideles, maxime vero eos, qui præsumunt vel docendi munere funguntur, per viscera Jesu Christi obtestamur, necnon ejusdem Dei et Salvatoris nostri auctoritate jubemus, ut ad hos errores a Sancta Ecclesia arcendos et eliminandos, atque purissimæ fidei lucem pandendam studium et operam conferant.</i></p>	<p>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 Saviour, 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 holy Church, and to spread the light of pure faith.</p>	
<p><i>Quoniam vero satis non est, hæreticam pravitatem devitare, nisi ii quoque errores diligenter fugiantur, qui ad illam plus minusve accedunt; omnes officii monemus, servandi etiam Constitutiones et Decreta, quibus pravæ ejusmodi opiniones, quæ isthic</i></p>	<p>And since it is not sufficient to shun heretical pravity, 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</p>	
<p>256</p>	<p><i>diserte non enumerantur, ab hac Sancta Sede proscriptæ et prohibitæ sunt.</i></p>	<p>specifically enumerated, have been proscribed and condemned by this Holy See.</p>
	<p><i>Datum Romæ in publica Sessione in Vaticana Basilica, solemniter celebrata, anno Incarnationis Dominicæ millesimo octingentesimo septuagesimo, die vigesima quarto, Aprilis. Pontificatus Nostri anno vigesimo quarto.</i></p>	<p>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.</p>
<p><i>CONSTITUTIO DOGMATICA PRIMA DE ECCLESIA CHRISTI.</i></p>	<p>FIRST DOGMATIC CONSTITUTION ON THE CHURCH OF CHRIST.</p>	
<p><i>Edita in Sessione Quarta Sacrosancti Œcumenici Concilii Vaticani.</i></p>	<p><i>Published in the Fourth Session of the holy Œcumenical Council of the Vatican.</i></p>	
<p>PIUS EPISCOPUS, SERVUS SERVORUM DEI SACRO APPROBANTE CONCILIO AD PERPETUAM REI MEMORIAM.</p>	<p>PIUS BISHOP, SERVANT OF THE SERVANTS OF GOD, WITH THE APPROVAL OF THE SACRED COUNCIL, FOR AN EVERLASTING REMEMBRANCE.</p>	

	<p>The eternal Pastor and Bishop of our souls, in order to continue for all time the life-giving work of his Redemption, determined to build up the holy Church, wherein, as in the house of the living God, all who believe might be united in the bond of one faith and one charity. Wherefore, before he entered into his glory, he prayed unto the Father, not for the Apostles only, but for those also who through their preaching should</p>
<p>257</p> <p><i>Pastor æternus et Episcopus animarum nostrarum, ut salutiferum Redemptionis opus perenne redderet, sanctam ædificare Ecclesiam decrevit, in qua veluti in domo Dei viventis fideles omnes unius fidei et caritatis vinculo continerentur. Quapropter, priusquam clarificaretur, rogavit Patrem non pro Apostolis tantum, sed et pro eis, qui credituri erant per verbum eorum in ipsum, ut omnes unum</i></p> <p><i>essent, sicut ipse Filius et Pater unum sunt. Quemadmodum igitur Apostolos, quos sibi de mundo elegerat, misit, sicut ipse missus erat a Patre: ita in Ecclesia sua pastores et doctores usque ad consummationem sæculi esse voluit. Ut vero episcopatus ipse unus et indivisus esset, et per cohærentes sibi invicem sacerdotes credentium multitudo universa in fidei et communionis unitate conservaretur, beatum Petrum cæteris Apostolis præponens in ipso instituit perpetuum utriusque unitatis principium ac visibile fundamentum, super cujus fortitudinem æternum exstrueretur templum, et Ecclesiæ cælo inferenda sublimitas in hujus fidei firmitate consurgeret. Et quoniam portæ inferi ad evertendam, si fieri posset, Ecclesiam, contra ejus fundamentum divinitus positum majori in dies odio undique insurgunt, Nos ad Catholici gregis, custodiam, incolumitatem, augmentum, necessarium esse judicamus, sacro approbante Concilio, doctrinam de institutione, perpetuitate, ac</i></p>	<p>come to believe in him, that all might be one even as he the Son and the Father are one.²⁸⁸ As then he sent the Apostles whom he had 288 John chosen to himself from the world, xvii. 21. as he himself had been sent by the Father: so he willed that there should ever be pastors and teachers in his Church to the end of the world. And in order that the Episcopate also might be one and undivided, and that by means of a closely united priesthood the multitude of the faithful might be kept secure in the oneness of faith and communion, he set blessed Peter over the rest of the Apostles, and fixed in him the abiding principle of this twofold unity, and its visible foundation, in the strength of which the everlasting temple should arise, and the Church in the firmness of that faith should lift her majestic front to Heaven.²⁸⁹ And seeing that the 289 From gates of hell, with daily increase of Sermon IV. hatred, are gathering their strength chap. ii. of St. on every side to upheave the Leo the Great, foundation laid by God's own A.D. 440, Vol. hand, and so, if that might be, to I. p. 17 of overthrow the Church: we, edition of therefore, for the preservation, Ballerini, safe-keeping, and increase of the Venice, 1753; Catholic flock, with read in the eighth lection on the Feast of St. Peter's Chair at Antioch, February 22.</p>
<p>258</p> <p><i>natura sacri Apostolici primatus, in quo totius Ecclesiæ vis ac soliditas consistit, cunctis fidelibus credendam et tenendam, secundum antiquam atque constantem universalis Ecclesiæ fidem, proponere, atque contrarios, dominico gregi adeo perniciosos, errores proscribere et condemnare.</i></p>	<p>the approval of the sacred Council, do judge it to be necessary to propose to the belief and acceptance of all the faithful, in accordance with the ancient and constant faith of the universal Church, the doctrine touching the institution, perpetuity, and nature of the sacred Apostolic Primacy, in which is found the strength and solidity of the entire Church, and at the same time to proscribere and condemn the contrary errors, so hurtful to the flock of Christ.</p>
<p>CAPUT IV.</p>	<p>CHAPTER IV.</p>

	<p><i>De Apostolici Primatus in beato Petro institutione.</i></p>		<p><i>Of the Institution of the Apostolic Primacy in blessed Peter.</i></p>
<p>259</p> <p><i>Docemus itaque et declaramus, juxta Evangelii testimonia primatum jurisdictionis in universam Dei Ecclesiam immediate et directe beato Petro Apostolo promissum atque collatum a Christo Domino fuisse. Unum enim Simonem, cui jam pridem dixerat: Tu vocaberis Cephas, postquam ille suam edidit confessionem inquit: Tu es Christus, Filius Dei vivi, solemnibus his verbis allocutus est Dominus: Beatus es, Simon Bar-Jona, quia caro et sanguis non revelavit tibi, sed Pater meus, qui in cœlis est: et ego</i></p>	<p>We therefore teach and declare that, according to the testimony of the Gospel, the primacy of jurisdiction over the universal Church of God was immediately and directly promised and given to blessed Peter the Apostle by Christ the Lord. For it was to Simon alone, to whom he had already said: 'Thou shalt be called Cephas,'²⁹⁰ 290 John i. that the Lord after the confession 42. made by him, saying: 'Thou art the Christ, the Son of the living God,' addressed these solemn words: 'Blessed art thou, Simon Bar-Jona, because flesh and blood have not revealed it to thee, but my Father who is in heaven.</p>		
<p><i>dico tibi, quia tu es Petrus, et super hanc Petram ædificabo Ecclesiam meam, et portæ inferi non prævalebunt adversus eam: et tibi dabo claves regni cœlorum: et quodcumque ligaveris super terram, erit ligatum et in cœlis: et quodcumque solveris super terram, erit solutum et in cœlis. Atque uni Simoni Petro contulit Jesus post suam resurrectionem summi pastoris et rectoris jurisdictionem in totum suum ovile dicens: Pasce agnos meos: Pasce oves meas. Huic tam manifestæ sacrarum Scripturarum doctrinæ, ut ab Ecclesia Catholica semper intellecta est, aperte opponuntur pravæ eorum sententiæ, qui, constitutam a Christo Domino in sua Ecclesia regiminis formam pervertentes, negant, solum Petrum præ cæteris Apostolis, sive seorsum singulis sive omnibus simul, vero proprioque jurisdictionis primatu fuisse a Christo instructum; aut qui affirmant, eundem primatum non immediate directeque ipsi beato Petro, sed Ecclesiæ, et per hanc illi ut ipsius Ecclesiæ ministro delatum fuisse.</i></p>	<p>And I say to thee that thou art Peter; and upon this rock I will build my Church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind on earth, it shall be bound also in heaven; and whatsoever thou shalt loose on earth, it shall be loosed also in heaven.²⁹¹ And it was upon 291 Matt. xvi. 16-19. Simon alone that Jesus after his resurrection bestowed the jurisdiction of chief pastor and ruler over all his fold in the words: 'Feed my lambs; feed my sheep.'²⁹² At open variance with this clear 292 John doctrine of Holy Scripture as it has xxi. 15-17. been ever understood by the Catholic Church are the perverse opinions of those who, while they distort the form of government established by Christ the Lord in his Church, deny that Peter in his single person, preferably to all the other Apostles, whether taken separately or together, was endowed by Christ with a true and proper primacy of jurisdiction; or of those who assert that the same primacy was not bestowed immediately and directly upon blessed Peter himself, but upon the Church, and through the Church on Peter as her minister.</p>		
<p><i>Si quis igitur dixerit, beatum</i></p>	<p>If any one, therefore, shall say</p>		
<p>260</p> <p><i>Petrum Apostolum non esse a Christo Domino constitutum Apostolorum omnium principem et totius Ecclesiæ militantis visibile caput; vel eundem honoris tantum, non autem veræ propriæ que jurisdictionis primatum ab eodem Domino nostro Jesu Christo directe et immediate accepisse: anathema sit.</i></p>	<p>that blessed Peter the Apostle was not appointed the Prince of all the Apostles and the visible Head of the whole Church Militant; or that the same directly and immediately received from the same our Lord Jesus Christ a primacy of honor only, and not of true and proper jurisdiction: let him be anathema.</p>		
<p>CAPUT II.</p>	<p>CHAPTER II.</p>		

<p><i>De perpetuitate Primatus beati Petri in Romanis Pontificibus.</i></p>	<p><i>On the Perpetuity of the Primacy of blessed Peter in the Roman Pontiffs.</i></p>
<p><i>Quod autem in beato Apostolo Petro princeps pastorum et pastor magnus ovium Dominus Christus Jesus in perpetuam salutem ac perenne bonum Ecclesiæ instituit, id eodem auctore in Ecclesia, quæ fundata super petram ad fidem sæculorum usque firma stabit, jugiter durare necesse est. Nulli sane dubium, imo sæculis omnibus notum est, quod sanctus beatissimusque Petrus, Apostolorum princeps et caput fideique columna, et Ecclesiæ Catholicæ fundamentum, a Domino nostro Jesu Christo, Salvatore humani generis ac Redemptore, claves regni accepit: qui ad hoc usque tempus et semper in suis successoribus, episcopis sanctæ Romanæ Sedis, ab ipso fundatæ,</i></p>	<p>That which the Prince of Shepherds and great Shepherd of the sheep, Jesus Christ our Lord, established in the person of the blessed Apostle Peter to secure the perpetual welfare and lasting good of the Church, must, by the same institution, necessarily remain unceasingly in the Church; which, being founded upon the Rock, will stand firm to the end of the world. For none can doubt, and it is known to all ages, that the holy and blessed Peter, the Prince and Chief of the Apostles, the pillar of the faith and foundation of the Catholic Church, received the keys of the kingdom from our Lord Jesus Christ, the Saviour and Redeemer of mankind, and lives, presides, and judges, to this day and always, in his successors the Bishops of the Holy See of</p>
<p><i>ejusque consecratæ sanguine, vivit et præsidet et judicium exercet. Unde quicumque in hac Cathedra Petro succedit, is secundum Christi ipsius institutionem primatum Petri in universam Ecclesiam obtinet. Manet ergo dispositio veritatis, et beatus Petrus, in accepta fortitudine petræ perseverans, suscepta Ecclesiæ gubernacula non reliquit. Hac de causa ad Romanam Ecclesiam propter potentiorem principalitatem necesse semper fuit omnem convenire Ecclesiam, hoc est, eos, qui sunt undique fideles, ut in ea Sede, e qua venerandæ communionis jura in omnes dimanant, tamquam membra in capite consociata, in unam corporis compagem coalescerent.</i></p>	<p>Rome, which was founded by him, and consecrated by his blood.²⁹³ 293 From the Whence, whosoever succeeds to Peter in this See, does by the institution of Christ himself obtain the Primacy of Peter over the whole Church. The disposition made by Incarnate Truth therefore remains, and blessed Peter, abiding through the strength of the Rock in the power that he received, has not abandoned the direction of the Church.²⁹⁴ 294 From Sermon III. chap. iii. of St. Leo the Great, Vol. I. p. 12. Wherefore it has at all times been necessary that every particular Church—that is to say, the faithful throughout the world—should agree with the Roman Church, on account of the greater authority of the principedom which this has received; that all being associated in the unity of that See whence the rights of communion spread to all, might grow together as members of one Head in the compact unity of the body.²⁹⁵ 295 From St. Irenæus against Heresies, Book III. cap. iii. p. 175, Benedictine edition, Venice, 1734; aad Acts of Synod of</p>

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		Aquileja, A.D. 381, Labbe's Councils, Vol.II. p. 1185, Venice, 1728.
	<i>Si quis ergo dixerit, non esse ex ipsius Christi Domini institutione, seu jure divino, ut beatus Petrus in primatu super universam Ecclesiam habeat perpetuos</i>	If, then, any should deny that it is by the institution of Christ the Lord, or by divine right, that blessed Peter should have a perpetual line of successors in the Primacy over
262	<i>successores; aut Romanum Pontificem non esse beati Petri in eodem primatu successorem: anathema sit.</i>	the universal Church, or that the Roman Pontiff is the successor of blessed Peter in this primacy: let him be anathema.
	CAPUT III.	CHAPTER III.
	<i>De vi et ratione Primatus Romani Pontificis.</i>	<i>On the Power and Nature of the Primacy of the Roman Pontiff.</i>
	<i>Quapropter apertis innixi sacrarum litterarum testimoniis, et inhærentes tum Prædecessorum Nostrorum, Romanorum Pontificum, tum Conciliorum generalium disertis perspicisque decretis, innovamus œcumenici Concilii Florentini definitionem, qua credendum ab omnibus Christi fidelibus est, sanctam Apostolicam Sedem, et Romanum Pontificem in universum orbem tenere primatum, et ipsum Pontificem Romanum successorem esse beati Petri, principis Apostolorum, et verum Christi Vicarium, totiusque Ecclesiæ caput, et omnium Christianorum patrem ac doctorem existere; et ipsi in beato Petro pascendi, regendi ac gubernandi universalem Ecclesiam a Domino nostro Jesu Christo plenam potestatem traditam esse; quemadmodum etiam in gestis œcumenicorum Conciliorum et sacris canonibus continetur.</i>	Wherefore, resting on plain testimonies of the Sacred Writings, and adhering to the plain and express decrees both of our predecessors, the Roman Pontiffs, and of the General Councils, we renew the definition of the œcumenical Council of Florence, in virtue of which all the faithful of Christ must believe that the holy Apostolic See and the Roman Pontiff possesses the primacy over the whole world, and that the Roman Pontiff is the successor of blessed Peter, Prince of the Apostles, and is true vicar of Christ, and head of the whole Church, and father and teacher of all Christians; and that full power was given to him in blessed Peter to rule, feed, and govern the universal Church by Jesus Christ our Lord; as is also contained in the acts of the General Councils and in the sacred Canons.
	<i>Docemus proinde et declaramus, Ecclesiam Romanam, disponente</i>	Hence we teach and declare that by the appointment of our Lord the
263	<i>Domino, super omnes alias ordinariæ potestatis obtinere principatum, et hanc Romani Pontificis jurisdictionis potestatem, quæ vere episcopalis est, immediatam esse: erga quam cujuscumque ritus et dignitatis pastores atque fideles, tam seorsum singuli quam simul omnes, officio hierarchicæ subordinationis veræque obedientiæ obstringuntur, non solum in rebus, quæ ad fidem et mores, sed etiam in iis, quæ ad disciplinam et regimen Ecclesiæ per totum orbem diffusæ pertinent; ita ut, custodita cum Romano Pontifice tam communionis, quam ejusdem fidei professionis unitate, Ecclesiæ Christi sit unus grex sub uno</i>	Roman Church possesses a superiority of ordinary power over all other churches, and that this power of jurisdiction of the Roman Pontiff, which is truly episcopal, is immediate; to which all, of whatever rite and dignity, both pastors and faithful, both individually and collectively, are bound, by their duty of hierarchical subordination and true obedience, to submit not only in matters which belong to faith and morals, but also in those that appertain to the discipline and government of the Church throughout the world, so that the Church of Christ may be one flock under one supreme pastor through the preservation of unity both of

<p><i>summo pastore. Hæc est Catholicæ veritatis doctrina, a qua deviare salva fide atque salute nemo potest.</i></p>	<p>communion and of profession of the same faith with the Roman Pontiff. This is the teaching of Catholic truth, from which no one can deviate without loss of faith and of salvation.</p>
<p><i>Tantum autem abest, ut hæc Summi Pontificis potestas officiat ordinariæ ac immediatæ illi episcopalis jurisdictionis potestati, qua Episcopi, qui positi a Spiritu Sancto in Apostolorum locum successerunt, tamquam veri pastores assignatos sibi greges, singuli singulos, pascunt et regunt, ut eadem a supremo et</i></p>	<p>But so far is this power of the Supreme Pontiff from being any prejudice to the ordinary and immediate power of episcopal jurisdiction, by which Bishops, who have been set by the Holy Ghost to succeed and hold the place of the Apostles,²⁹⁶ feed and govern, each his own flock, as true pastors, that this their episcopal authority is really</p> <p>296 From chap. iv. of Twenty-third Session of Council of Trent, 'Of the Ecclesiastical Hierarchy.'</p>
<p><i>universali Pastore asseratur, roboretur ac vindicetur, secundum illud sancti Gregorii Magni: Meus honor est honor universalis Ecclesiæ. Meus honor est fratrum meorum solidus vigor. Tum ego vere honoratus sum, cum singulis quibusque honor debitus non negatur,</i></p>	<p>asserted, strengthened, and protected by the supreme and universal Pastor; in accordance with the words of St. Gregory the Great: 'My honor is the honor of the whole Church. My honor is the firm strength of my brethren. I am truly honored when the honor due to each and all is not withheld.'²⁹⁷</p> <p>297 From the letters of St. Gregory the Great, Book VIII. 30, Vol. II. p. 919, Benedictine edition, Paris, 1705.</p>
<p><i>Porro ex suprema illa Romani Pontificis potestate gubernandi universam Ecclesiam jus eidem esse consequitur, in hujus sui muneris exercitio libere communicandi cum pastoribus et gregibus totius Ecclesiæ, ut iidem ab ipso in via salutis doceri ac regi possint. Quare damnamus ac reprobamus illorum sententias, qui hanc supremi capitis cum pastoribus et gregibus communicationem licite impediri posse dicunt, aut eandem reddunt sæculari potestati obnoxiam, ita ut contendant, quæ ab Apostolica Sede vel ejus auctoritate ad regimen Ecclesiæ constituuntur, vim ac valorem non habere, nisi potestatis sæcularis placito confirmentur.</i></p>	<p>Further, from this supreme power possessed by the Roman Pontiff of governing the universal Church, it follows that he has the right of free communication with the pastors of the whole Church, and with their flocks, that these may be taught and ruled by him in the way of salvation. Wherefore we condemn and reject the opinions of those who hold that the communication between this supreme head and the pastors and their flocks can lawfully be impeded; or who make this communication subject to the will of the secular power, so as to maintain that whatever is done by the Apostolic See, or by its authority, for the government of the Church, can not have force or value unless it be confirmed by the assent of the secular power.</p>
<p><i>Et quoniam divino Apostolici primatus jure Romanus Pontifex universæ Ecclesiæ præest,</i></p>	<p>And since by the divine right of Apostolic primacy the Roman Pontiff is placed over the universal</p>

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<p><i>docemus etiam et declaramus, eum esse judicem supremum fidelium, et in omnibus causis ad examen ecclesiasticum spectantibus ad ipsius posse judicium recurri; Sedis vero Apostolicæ, cujus auctoritate major non est, judicium a nemine fore retractandum, neque cuiquam de ejus licere judicare judicio. Quare a recto veritatis tramite aberrant, qui affirmant, licere ab judiciis Romanorum Pontificum ad œcumenicum Concilium tamquam ad auctoritatem Romano Pontifice superiorem appellare.</i></p>	<p>Church, we further teach and declare that he is the supreme judge of the faithful,²⁹⁸ and that in all causes, the decision of which belongs to the Church, recourse may be had to his tribunal,²⁹⁹ and 298 From a that none may re-open the judgment of the Apostolic See, than whose authority there is no greater, nor can any lawfully review its judgment.³⁰⁰ Wherefore 299 From the they err from the right course who assert that it is lawful to appeal from the judgments of the Roman Pontiffs to an œcumenical Council, as to an authority higher than that of the Roman Pontiff.</p> <p>From a Brief of Pius VI. <i>Super soliditate</i>, of Nov. 28, 1786.</p> <p>From the Acts of the Fourteenth General Council of Lyons, A.D. 1274 (Labbe's Councils, Vol. XIV. p. 512).</p> <p>300 From Letter VIII. of Pope Nicholas I., A.D. 858, to the Emperor Michael (Labbe's Councils, Vol. IX. pp. 1339 and 1570).</p>	
<p><i>Si quis itaque dixerit, Romanum Pontificem habere tantummodo officium inspectionis vel directionis, non autem plenam et supremam potestatem jurisdictionis in universam Ecclesiam, non solum in rebus, quæ ad fidem et mores, sed etiam in iis, quæ ad disciplinam et regimen Ecclesiæ per totum orbem diffusæ pertinent; aut eum habere tantum potiores partes, non vero totam plenitudinem hujus supremæ potestatis; aut hanc ejus potestatem non esse ordinariam et immediatam sive in omnes</i></p>	<p>If, then, any shall say that the Roman Pontiff has the office merely of inspection or direction, and not full and supreme power of jurisdiction over the universal Church, not only in things which belong to faith and morals, but also in those which relate to the discipline and government of the Church spread throughout the world; or assert that he possesses merely the principal part, and not all the fullness of this supreme power; or that this power which he enjoys is not ordinary and immediate, both over each and all the</p>	
<p>266</p>	<p><i>ac singulas ecclesias, sive in omnes et singulos pastores et fideles: anathema sit.</i></p>	<p>churches, and over each and all the pastors and the faithful: let him be anathema.</p>
<p>CAPUT IV.</p>	<p>CHAPTER IV.</p>	
<p><i>De Romani Pontificis infallibili magisterio.</i></p>	<p><i>Concerning the Infallible Teaching of the Roman Pontiff.</i></p>	
<p><i>Ipsa autem Apostolico primatu, quem Romanus Pontifex, tamquam Petri principis Apostolorum successor, in universam Ecclesiam obtinet,</i></p>	<p>Moreover, that the supreme power of teaching is also included in the Apostolic primacy, which the Roman Pontiff, as the successor of Peter, Prince of</p>	

*supremam quoque magisterii potestatem
comprehendi, hæc Sancta Sedes semper tenuit,
perpetuus Ecclesiæ usus comprobat, ipsaque
œcumenica Concilia, ea imprimis, in quibus Oriens
cum Occidente in fidei caritatisque unionem
conveniebat, declaraverunt. Patres enim Concilii
Constantinopolitani quarti, majorum vestigiis
inhærentes, hanc solemnem ediderunt
professionem: Prima salus est, rectæ fidei regulam
custodire. Et quia non potest Domini nostri Jesu
Christi prætermitti sententia dicentis: Tu es Petrus,
et super hanc petram ædificabo Ecclesiam meam,
hæc, quæ dicta sunt, rerum probantur effectibus,
quia in Sede Apostolica immaculata est semper
Catholica reservata religio, et sancta celebrata*

the Apostles, possesses over the whole Church, this Holy See has always held, the perpetual practice of the Church confirms, and œcumenical Councils also have declared, especially those in which the East with the West met in the union of faith and charity. For the Fathers of the Fourth Council of Constantinople, following in the footsteps of their predecessors, gave forth this solemn profession: The first condition of salvation is to keep the rule of the true faith. And because the sentence of our Lord Jesus Christ can not be passed by, who said: 'Thou art Peter, and upon this rock I will build my Church,'³⁰¹ 301 **Matt.** these things which have been said **xvi. 18.** are approved by events, because in the Apostolic See the Catholic religion and her holy and well-known doctrine has always been kept undefiled. Desiring

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*doctrina. Ab hujus ergo fide et doctrina separari
minime cupientes, speramus, ut in una
communione, quam Sedes Apostolica prædicat,
esse mereamur, in qua est integra et vera
Christianæ religionis soliditas. Approbante vero
Lugdunensi Concilio secundo, Græci professi sunt:
Sanctum Romanam Ecclesiam summum et
plenum primatum et principatum super universam
Ecclesiam Catholicam obtinere, quem se ab ipso
Domino in beato Petro, Apostolorum principe sive
vertice, cujus Romanus Pontifex est successor,
cum potestatis plenitudine recepisse veraciter et
humiliter recognoscit; et sicut præ cæteris tenetur
fidei veritatem defendere, sic et, si quæ de fide
subortæ fuerint quæstiones, suo debent judicio
definiri. Florentinum denique Concilium definivit:
Pontificem Romanum, verum Christi Vicarium,
totiusque Ecclesiæ caput et omnium Christianorum
patrem ac doctorem existere; et ipsi in beato Petro
pascendi, regendi ac gubernandi universalem*

therefore, not to be in the least degree separated from the faith and doctrine of that See, we hope that we may deserve to be in the one communion, which the Apostolic See preaches, in which is the entire and true solidity of the Christian religion.³⁰² And, with the approval of the 302 From the Second Council of Lyons, the Greeks professed that the holy Roman Church enjoys supreme and full primacy and preeminence over the whole Catholic Church, which it truly and humbly acknowledges that it has received with the plenitude of power from our Lord himself in the person of blessed Peter, Prince or Head of the Apostles, whose successor the Roman Pontiff is; and as the Apostolic See is bound before all others to defend the truth of faith, so also, if any questions regarding faith shall arise, they must be defined by its judgment.³⁰³ Finally, the Council of Florence defined:³⁰⁴ That the Roman Pontiff is the true vicar of Christ, and the head of the whole Church, and the father and teacher of all Christians; and that to him in blessed Peter was delivered by 303 From the Acts of the Fourteenth General Council (Second of Lyons), A.D. 1274 (Labbe, Vol. XIV. p. 512). 304 From the Acts of the Seventeenth General Council of

Florence, A.D.
1438 (Labbe,
Vol. XVIII. p.
526).

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<p><i>Ecclesiam a Domino nostro Jesu Christo plenam potestatem traditam esse.</i></p>	<p>our Lord Jesus Christ the full power of feeding, ruling, and governing the whole Church.³⁰⁵ 305 John xxi. 15-17.</p>
<p><i>Huic pastorali muneri ut satisfacerent, Prædecessores Nostri indefessam semper operam dederunt, ut salutaris Christi doctrina apud omnes terræ populos propagaretur, parique cura vigilarunt, ut, ubi recepta esset, sincera et pura conservaretur. Quocirca totius orbis Antistites, nunc singuli, nunc in Synodis congregati, longam ecclesiarum, consuetudinem et antiquæ regulæ formam sequentes, ea præsertim pericula, quæ in negotiis fidei emergebant, ad hanc Sedem Apostolicam retulerunt, ut ibi potissimum resarcirentur damna fidei, ubi fides non potest sentire defectum. Romani autem Pontificis, prout temporum et rerum conditio suadebat, nunc convocatis œcumenicis Conciliis aut explorata Ecclesiæ per orbem disperæ sententia, nunc per Synodos particulares, nunc aliis, quæ divina suppeditabat providentia, adhibitis auxiliis, ea tenenda definiverunt,</i></p>	<p>To satisfy this pastoral duty, our predecessors ever made unwearied efforts that the salutary doctrine of Christ might be propagated among all the nations of the earth, and with equal care watched that it might be preserved genuine and pure where it had been received. Therefore the Bishops of the whole world, now singly, now assembled in Synod, following the long-established custom of churches,³⁰⁶ and the form of the ancient rule,³⁰⁷ sent 306 From a word to this Apostolic See of those letter of St. dangers especially which sprang Cyril of up in matters of faith, that there the Alexandria to losses of faith might be most Pope St. effectually repaired where the faith Celestine I., can not fail.³⁰⁸ And the Roman A.D. 422 (Vol. Pontiffs, according to the VI. Part II. p. exigencies of times and 36, Paris circumstances, sometimes edition of assembling œcumenical Councils, 1638). 307 From a Church scattered throughout the Rescript of St. world, sometimes by particular Innocent I. to Synods, sometimes using other the Council of helps which Divine Providence Milevis, A.D. supplied, defined 402 (Labbe, Vol. III. p. 47). 308 From a letter of St. Bernard to Pope Innocent II. A.D. 1130 (Epist. 191, Vol. IV. p. 433, Paris edition of 1742).</p>
<p>269</p>	<p><i>quæ sacris Scripturis et apostolicis traditionibus consentanea, Deo adjutore, cognoverant. Neque enim Petri successoribus Spiritus Sanctus promissus est, ut eo revelante novam doctrinam patefacere, sed ut, eo assistente, traditam per Apostolos revelationem seu fidei depositum sancte custodirent et fideliter exponerent. Quorum quidem</i></p> <p>as to be held those things which with the help of God they had recognized as conformable with the sacred Scriptures and Apostolic traditions. For the Holy Spirit was not promised to the successors of Peter, that by his revelation they might make known new doctrine; but that by his assistance they might inviolably keep and faithfully expound</p>

<p><i>apostolicam doctrinam omnes venerabiles Patres amplexi et sancti doctores orthodoxi venerati atque secuti sunt; plenissime scientes, hanc sancti Petri Sedem ab omni semper errore illibatam permanere, secundum Domini Salvatoris nostri divinam pollicitationem discipulorum suorum principi factam: Ego rogavi pro te, ut non deficiat fides tua, et tu aliquando conversus confirma fratres tuos.</i></p>	<p>the revelation or deposit of faith delivered through the Apostles. And, indeed, all the venerable Fathers have embraced, and the holy orthodox doctors have venerated and followed, their Apostolic doctrine; knowing most fully that this See of holy Peter remains ever free from all blemish of error according to the divine promise of the Lord our Saviour made to the Prince of his disciples: 'I have prayed for thee that thy faith fail not, and, when thou art converted, confirm thy brethren.'³⁰⁹</p> <p style="text-align: right;">309 Luke xxii. 32. See also the Acts of the Sixth General Council, A.D. 680 (Labbe, Vol. VII. p. 659).</p>
<p><i>Hoc igitur veritatis et fidei numquam deficientis charisma Petro ejusque in hac Cathedra successoribus divinitus collatum est, ut excelso suo munere in omnium salutem fungerentur, ut universus Christi grex per eos ab erroris venenosa esca aversus, cœlestis doctrinæ pabulo nutriretur,</i></p>	<p>This gift, then, of truth and never-failing faith was conferred by heaven upon Peter and his successors in this chair, that they might perform their high office for the salvation of all; that the whole flock of Christ, kept away by them from the poisonous food of error, might be nourished with the pasture</p>
<p><i>ut, sublata schismatis occasione, Ecclesia tota una conservaretur, atque suo fundamento innixa, firma adversus inferi portas consisteret.</i></p>	<p>of heavenly doctrine; that the occasion of schism being removed, the whole Church might be kept one, and, resting on its foundation, might stand firm against the gates of hell.</p>
<p><i>At vero cum hoc ipsa ætate, qua salutifera Apostolici muneris efficacia vel maxime requiritur, non pauci inveniuntur, qui illius auctoritati obtrectant; necessarium omnino esse censemus, prærogativam, quam unigenitus Dei Filius cum summo pastoralis officio conjungere dignatus est, solemniter asserere.</i></p>	<p>But since in this very age, in which the salutary efficacy of the Apostolic office is most of all required, not a few are found who take away from its authority, we judge it altogether necessary solemnly to assert the prerogative which the only-begotten Son of God vouchsafed to join with the supreme pastoral office.</p>
<p><i>Itaque Nos traditioni a fidei Christianæ exordio perceptæ fideliter inhærendo, ad Dei Salvatoris nostri gloriam, religionis Catholicæ exaltationem et Christianorum populorum salutem, sacro approbante Concilio, docemus et divinitus revelatum dogma esse definimus: Romanum Pontificem, cum ex Cathedra loquitur, id est, cum omnium Christianorum pastoris et doctoris munere fungens pro suprema sua Apostolica auctoritate doctrinam de fide vel moribus ab universa Ecclesia tenendam definit, per assistentiam divinam, ipsi in beato Petro promissam, ea infallibilitate pollere, qua divinus Redemptor</i></p>	<p>Therefore faithfully adhering to the tradition received from the beginning of the Christian faith, for the glory of God our Saviour, the exaltation of the Catholic religion, and the salvation of Christian people, the sacred Council approving, we teach and define that it is a dogma divinely revealed: that the Roman Pontiff, when he speaks <i>ex cathedra</i>, that is, when in discharge of the office of pastor and doctor of all Christians, by virtue of his supreme Apostolic authority, he defines a doctrine regarding faith or morals to be held by the universal Church, by the divine assistance promised to him in blessed Peter, is possessed of that infallibility with which the divine Redeemer</p>

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<p><i>Ecclesiam suam in definienda doctrina de fide vel moribus instructam esse voluit; ideoque ejusmodi Romani Pontificis definitiones ex sese, non autem ex consensu Ecclesiæ, irreformabiles esse.</i></p>	<p>willed that his Church should be endowed for defining doctrine regarding faith or morals; and that therefore such definitions of the Roman Pontiff are irreformable³¹⁰ of themselves, and not from the consent of the Church.</p> <p>310 That is, in the words used by Pope Nicholas I., note 13, and in the Synod of Quedlinburg, A.D. 1085, 'It is allowed to none to revise its judgment, and to sit in judgment upon what it has judged' (Labbe, Vol. XII. p. 679).</p>
<p><i>Si quis autem huic Nostræ definitioni contradicere, quod Deus avertat, præsumpserit: anathema sit.</i></p>	<p>But if any one—which may God avert—presume to contradict this our definition: let him be anathema.</p>
<p><i>Datum Romæ, in publica Sessione in Vaticana Basilica, solemniter celebrata, anno Incarnationis Dominicæ millesimo octingentesimo septuagesimo, die decima octava Julii. Pontificatus Nostri anno vigesimo quinto.</i></p>	<p>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 eighteenth day of July, in the twenty-fifth year of our Pontificate.</p>