

SACRORUM ANTISTITUM

The Oath Against Modernism

Given by His Holiness St. Pius X September 1, 1910

To be sworn to by all clergy, pastors, confessors, preachers, religious superiors, and professors in philosophical-theological seminaries.

Formula Jurisjurandi in Motu Proprio "Sacrorum Antistitum" a Summo Pontifice Pio X Præscripta:

Ego N. N. firmiter ampléctor ac recipio ômnia et singula, quæ ab inerranti Ecclésia magistério definita, adsérta ac declarata sunt, præsertim ea doctrinæ capita, quæ huius témporis erroribus dirécto adversantur.

I . . . firmly embrace and accept each and every definition that has been set forth and declared by the unerring teaching authority of the Church, especially those principal truths which are directly opposed to the errors of this day.

Ac primum quidem Deum, rerum omnium principium et finem, naturali ratiônis lûmine "per ea quæ facta sunt" hoc est, per visibilia creationis ôpera, tamquam causam per efféctus, certo cognôsci, adeôque demonstrari e tiam posse, profiteor.

And first of all, I profess that God, the origin and end of all things, can be known with certainty by the natural light of reason from the created world (see Rom. 1:90), that is, from the visible works of creation, as a cause from its effects, and that, therefore, his existence can also be demonstrated.

Secu Indo: extérna revelationis arguménta, hoc est facta divina, in primisque miracula et prophetias admitto et agnosco tanquam signa certissima divinitus ortæ christianæ religionis, eadémque te neo ætatum o mnium atque hôminum, étiam hujus témporis, intellegéntiæ esse maxime accommodata.

Secondly, I accept and acknowledge the external proofs of revelation, that is, divine acts and especially miracles and prophecies as the surest signs of the divine origin of the Christian religion and I hold that these same proofs are well adapted to the understanding of all eras and all men, even of this time.

Te rtio: firma pariter fide credo Ecclésiam, verbi revelati custôdem et magistram, per ipsum verum atque historicum Christum, cum apud nos dégeret, proximo ac dirécto institûtam eandémque super Petrum, apostôlicæ hierarchiæ principem, ejûsque in ævum successores ædificatam.

Thirdly, I believe with equally firm faith that the Church, the guardian and teacher of the

revealed word, was personally instituted by the real and historical Christ when he lived among us, and that the Church was built upon Peter, the prince of the apostolic hierarchy, and his successors for the duration of time.

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

Fourthly, I sincerely hold that the doctrine of faith was handed down to us from the apostles through the orthodox Fathers in exactly the same meaning and always in the same purport. Therefore, I entirely reject the heretical misrepresentation that dogmas evolve and change from one meaning to another different from the one which the Church held previously. I also condemn every error according to which, in place of the divine deposit which has been given to the spouse of Christ to be carefully guarded by her, there is put a philosophical figment or product of a human conscience that has gradually been developed by human effort and will continue to develop indefinitely.

Quinto: certissime teneo ac sincère profiteor, fidem non esse cæcum sensum religionis e lâtrebis subconscientiæ erumpe Ontem, sub pressione cordis et inflexionis voluntatis moraliter informatae, sed verum assensum intelléctus veritati extrinsecus accéptæ "ex auditu", quo nempe, quæ a Deo personali, creatore ac Domino nostro dicta, testata et revelata sunt, vera esse crédimus, propter Dei auctoritatem summe veracis.

Fifthly, I hold with certainty and sincerely confess that faith is not a blind sentiment of religion welling up from the depths of the subconscious under the impulse of the heart and the motion of a will trained to morality; but faith is a genuine assent of the intellect to truth received by hearing from an external source. By this assent, because of the authority of the supremely truthful God, we believe to be true that which has been revealed and attested to by a personal God, our creator and Lord.

Me étiam, qua par est, reveréntia subjicio totoque ânimo adhæDreo damnatio Dnibus, declaratio Dnibus, præscriOptis oOmnibus, quæ in Ency Delicis litteris "Pascéndi" et in Deere to "Lamenta bili" contineDntur, præseOrtim circa eam quam histoOriam doDgmatum vocant.

Furthermore, with due reverence, I submit and

adhere with my whole heart to the condemnations, declarations, and all the precepts contained in the encyclical Pascendi and in the decree Lamentabili, especially those concerning what is known as the history of dogmas.

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

I also reject the error of those who say that the faith held by the Church can contradict history, and that Catholic dogmas, in the sense in which they are now understood, are irreconcilable with a more realistic view of the origins of the Christian religion.

Damno quoque ac rejicio eorum sententiam, qui dicunt christianum hominem eruditio rem induere personam duplicem, aliam credentis, aliam historici, quasi liceret historico ea retinere, quae credentis fidei contradicant, aut praemissas adstruere, ex quibus consequantur, dogmata esse aut falsa aut dubia, modo haec dicto non denegantur.

Likewise, I reject that method of judging and interpreting Sacred Scripture which, departing from the tradition of the Church, the analogy of faith, and the norms of the Apostolic See, embraces the misrepresentations of the rationalists and with no prudence or restraint adopts textual criticism as the one and supreme norm.

Reprobam praeterea scripturae sanctae dijudicandae atque interpretandae rationem, quae, Ecclesiae traditione, analogia fidei et Apostolicae Sedis normis posthabitis, rationalistarum commentis inharet, et criticem textus velut unice supra omnia regulam haud minus licet quam temperate amplectitur.

I also condemn and reject the opinion of those who say that a well-educated Christian assumes a dual personality—that of a believer and at the same time of a historian, as if it were permissible for a historian to hold things that contradict the faith of the believer, or to establish premises which, provided there be no direct denial of dogmas, would lead to the conclusion that dogmas are either false or doubtful.

Sententiam praeterea illos rejicio, qui tenent, doctorem disciplinae historicae theologicae tradendam aut iis de rebus scribendum seponendam prius esse opinionem ante conceptam sive de supernaturali origine catholicae traditionis, sive de promissa divinitus ope ad perennem conservacionem uniuscujusque revelati veri; deinde scripta Patrum singulorum interpretanda solis scientiae principiiis, sacra qualibet auctoritate seclusa, eaque iudicii libertate, qua profana quavis

monumenta solent investigari.

Furthermore, I reject the opinion of those who hold that a professor lecturing or writing on a historico-theological subject should first put aside any preconceived opinion about the supernatural origin of Catholic tradition or about the divine promise of help to preserve all revealed truth forever; and that they should then interpret the writings of each of the Fathers solely by scientific principles, excluding all sacred authority, and with the same liberty of judgment that is common in the investigation of all ordinary historical documents.

In univ ersum de nique me alienissimum ab errore profiteor, quo modernistæ tenent in sacra traditione nihil inesse divini, aut, quod longe detestius, pantheistico sensu illud admittunt, ita ut nihil jam restet nisi nudum factum et simplex, communibus historiæ factis æquandum: hoc minimum nempe sua industria, solertia, ingenio scholam a Christo e jusque Apostolis inchoatam per subsequentes ætates continuantium.

Finally, I declare that I am completely opposed to the error of the modernists who hold that there is nothing divine in sacred tradition; or what is far worse, say that there is, but in a pantheistic sense, with the result that there would remain nothing but this plain simple fact-one to be put on a par with the ordinary facts of history-the fact, namely, that a group of men by their own labor, skill, and talent have continued through subsequent ages a school begun by Christ and his apostles.

Hæc omnia sponte me fide liter, integre sincerèque servaturum et inviolabiliter custoditurum, nusquam ab iis sive in docendo sive quomodo libet verbis scriptisque deflectendo. Sic sponte, sic iuro, sic me Deus adjuvet et hæc sancta Dei Evangelia.

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