

Society of Saint Pius X



S S P X

Profession of Catholic Faith

of the Society of Saint Pius X

to enlighten souls in the face of modern errors



In the name of the Holy and Undivided Trinity,
Father, Son, and Holy Ghost.

Preamble

1. I profess and embrace the entire truth of the Catholic Faith, as it was “received by the Apostles from the mouth of Christ Himself, or from the Apostles themselves, the Holy Ghost dictating”,¹ then faithfully preserved and transmitted to us in unbroken succession within the Catholic Church, through the preaching of Popes and bishops, the writings of the Fathers of the Church and of theologians, and the definitions of holy councils.²
2. I firmly receive each and every truth which the infallible Church has proposed as divinely revealed and necessary for salvation, whether through the definitions of her solemn Magisterium or through the unanimity of her Ordinary and Universal Magisterium.³ I likewise receive all that belongs to Catholic doctrine by reason of its necessary connexion with the revealed Deposit,⁴ and I hold as certain the truths which the Church has taught with constancy in order to safeguard that Deposit against errors.⁵
3. I consequently reject all errors contrary to this Faith, and in particular those of liberalism, indifferentism, modernism, ecumenism, and laicism, condemned by Popes Pius IX,⁶ Leo XIII,⁷ Saint Pius X,⁸ Pius XI,⁹ and Pius XII.¹⁰ These errors obscure revealed doctrine, falsify Tradition, disfigure the sacred liturgy, corrupt morals, weaken the missionary spirit, and disintegrate the Christian social order, gravely harming the salvation of souls.
4. I profess this Faith and reject all errors contrary to it, because I wish to remain faithfully subject to the Holy Catholic, Apostolic, and Roman Church, Mistress of truth, and to the Pope, Vicar of Christ, in attachment to eternal Rome, which has received the mission of guarding holily and expounding faithfully the revealed Deposit until the end of time.
5. I add that, in the present confusion, it is no longer sufficient to recall a few isolated truths. It has become indispensable to set in full light the entire order of Catholic doctrine, in its supernatural coherence and luminous harmony, omitting no dogma, diminishing no truth, and substituting for the received Faith no equivocal or truncated language which, under the pretext of ecumenism or adaptation to the world, disfigures this doctrine with ever greater audacity.
6. Charity itself demands that this doctrine be professed with clarity, patience, and strength, for the glory of God, the honour of the Church, and the salvation of souls.

I. Divine Revelation, the Faith, and Tradition

7. I believe that God, in His goodness, has called man, through the gift of grace, to obtain the Beatific Vision. I hold firmly and profess that this exaltation of man surpasses the powers and exigencies of human nature, and that it is a gratuitous gift of God, that is to say, a supernatural gift.¹¹
8. I believe that God has not left man to his natural powers alone, but has revealed to him the mysteries of His divine life and the supernatural destiny to which He calls him. Thus, having spoken of old through the Prophets in the Old Covenant, He has spoken definitively through His only-begotten Son, Our Lord Jesus Christ, in the New Covenant, with which Divine Revelation received its perfect fulfilment.¹²
9. This Revelation is the true Word of God, entrusted to the Church as a Deposit, and proposed to men as the Rule of Faith in the form of a body of doctrine, in which the mysteries are formulated in a manner that renders them intelligible and expressible in words.¹³ Revelation is not the progressive expression of a religious consciousness, nor the fruit of a collective experience of the believing



community; it is the very truth of God supernaturally communicated to the minds of men for their salvation.¹⁴

10. I believe that the Deposit of the Faith was completed with the death of the last Apostle. After the Apostles, the Church receives no new Revelation: she guards, explains, defends, and transmits the Deposit received.¹⁵

11. I recognize the external proofs of Revelation, in particular miracles and prophecies, as most certain signs by which the divine origin of the Christian religion is demonstrated in a manner suited to the human intellect, in every time and place. I likewise recognize the Church herself, through her unity, holiness, catholicity, fruitfulness, and invincible stability, as a permanent motive of credibility and an irrefutable witness to her divine mission.

12. I profess that faith is the supernatural submission of the intellect, under the motion of grace, to the truth revealed externally by God. It rests neither upon the evidence of things seen, nor upon private judgement, nor upon experience of what is lived, but upon the very authority of God Who speaks and Who, being the first Truth, can neither deceive nor be deceived. Faith is therefore neither a blind religious sentiment, nor an emotion of the soul, nor an intimate conviction produced by personal or collective consciousness. It is the supernatural virtue which elevates the human intellect and enables it to know God as He is, thanks to the testimony that God gives of Himself, while awaiting the Vision.¹⁶

13. I consequently reject the error of modernism, as it still rages today, which reduces faith to an interior experience, to a sensible aspiration, or to a progressive realization in the believing community. Such a conception destroys the very notion of dogma and renders the obligation to believe impossible, replacing divine truth with subjective sincerity and handing doctrine over to the fluctuations of history.¹⁷

14. I further profess that the Deposit of doctrine revealed by God is contained in its two sources, namely Sacred Scripture and Tradition.¹⁸ I profess that Tradition contains many truths revealed by God which are not found in Scripture, and that consequently Scripture must be read and understood in dependence upon Tradition.¹⁹

15. I profess that Sacred Scripture, whose books were written integrally, in all their parts, under the inspiration of the Holy Ghost, is truly the Word of God, free from all error, and entrusted to the authentic interpretation of the Magisterium of the Church, according to the norm of Tradition and according to the Analogy of Faith.²⁰

16. I therefore reject rationalist exegesis, which treats the sacred books as documents having only man for their author, which excludes *a priori* the possibility of the supernatural, artificially separates the historical Christ from the Faith of the Church, dissolves miracles into symbols, or subjects Scripture to the shifting hypotheses and manipulations of naturalistic critical methods. True biblical scholarship must be placed at the service of the understanding of the Faith; it is not to be made the rule, the interpreter, or the judge of the Word of God.²¹

17. I finally profess that Tradition is not a dead memory, but the living transmission of the doctrine received from the Apostles. It remains living, in distinction to Revelation, which is closed.²² It is so both in the activity of the Magisterium of the Teaching Church and in the profession of Faith of the Church Taught, of which the *sentire cum Ecclesia* is the result of the teaching of the Magisterium.²³ Tradition may be called 'living', not in the sense that it changes its meaning, but in the sense that the living Magisterium proposes throughout the centuries, in an ever clearer and more explicit manner, the same truth according to the same meaning.²⁴ What has been believed by all, everywhere, and always, as belonging to the Faith, cannot be denied or called into doubt by any theological fashion, pastoral pressure, diplomatic necessity, or alleged exigencies of the modern world.²⁵



II. God, Principle and End of All Things, Holy Trinity

18. I profess the existence of one God, personal, living, and true, first principle and last end of all things, Who in the beginning created Heaven and earth, all things visible and invisible, from nothing. Infinitely perfect, eternal, and almighty, immutable, incomprehensible in His essence and sovereignly free in His works, He is distinct from the world which He freely created, which He conserves in existence, and which He governs by His Providence.²⁶

19. I profess that God can be known with certainty by the natural light of reason from His creatures, as a cause is known from its effects. The Catholic Faith recognizes that the human intellect is capable of truly attaining the reality of things, often of knowing their causes, and of arriving at genuine certitudes.²⁷

20. I therefore reject modern agnosticism, philosophical scepticism, idealist subjectivism, and all doctrines which limit the scope of human knowledge to sensible phenomena or to the constructions of consciousness, thereby denying the very possibility of an ecclesiastical Magisterium and of a true theology.

21. I confess that in the one Divine Nature there subsist three really distinct Persons: the Father, the Son, and the Holy Ghost, consubstantial and indivisible Trinity. The Father is without principle; the Son is eternally begotten of the Father; the Holy Ghost proceeds eternally from the Father and the Son as from a single principle. But these three Persons are one and the same Divine Substance: They are one Eternal, not three Eternals; one wise, good, and almighty God, not three equally wise, good, and almighty gods; they are one in the Divine Will and Providence, and enjoy one and the same glory.²⁸

22. I reject the diminished professions of trinitarian faith which, under pretext of religious unity or ecumenical prudence, deliberately pass over in silence what God has revealed about Himself. It does not suffice to say with the Jews and Muslims that God is one; it does not suffice to acknowledge with the Arians that the Son is of the same nature as the Father; nor does it suffice to confess with the schismatic Greeks that the Holy Ghost proceeds from the Father while passing over in silence the *Filioque*. This false irenicism pursues an illusory concord: by omitting to profess certain revealed truths, it substitutes confusion for clarity and threatens the integrity of the Faith.

III. The Creation of Man and the Supernatural Order of Grace

23. I believe that God created man in His image, endowed with a spiritual and immortal soul, capable of knowing truth, of loving the good known by natural reason, and of freely turning towards his Creator. Man is therefore not the necessary product of a blind evolution, nor the simple result of material forces; he comes from God as from his creative cause, depends upon God, Who maintains him in being, and is ordered to God as to his end.²⁹

24. I profess that God did not destine man to his natural perfection alone, but has freely called him to a supernatural end which absolutely surpasses the powers and rights of created nature: the Beatific Vision, by which the soul shall see God face to face and participate in the intimate life of the Most Holy Trinity. That man is called to become a child of God, a partaker of the Divine Nature and an heir of Heaven, is not the necessary fulfilment of his nature, but a pure effect of divine liberality.³⁰

25. I therefore reject every doctrine which dissolves the distinction between nature and grace, which makes supernatural life a requirement of human nature, or which presents grace as a simple interior development of man's natural capacities. Such a confusion destroys both the gratuity of the supernatural and the reality of nature. It ends by reducing faith to a religious anthropology, and Redemption to a revelation of man to himself.

26. I likewise profess that grace neither destroys nor replaces nature: it heals, elevates, and perfects it whilst preserving it. The supernatural order calls into question neither reason, nor the natural law, nor



creatures; it heals them and subordinates them to a higher end.³¹ This is why the modern opposition between human freedom and grace, between the dignity of the person and dependence upon God, between culture and the Faith, is radically false.

27. I reject the false religious humanism which celebrates man in himself, as though the Incarnation had revealed first and solely the image of God in the creation of man, rather than the misery of sin and the mercy of God stooping towards the sinner. Man is truly great only when he humbly receives the grace which heals and elevates him, does penance for his sins, submits to the truth, and lives as a child of God. In separating himself from God, he does not exalt himself: he destroys himself.

28. I profess that human dignity, by which God has established His creature at the summit of the material world, can never be invoked against the law of God, against the necessity of conversion, or against submission to revealed truth. This dignity is wounded by sin: it must be restored and raised to the dignity of the adoptive children of God, through grace.³²

IV. Original Sin and the Condition of Man

29. I believe that our first parents were established by God in a state of original justice and holiness, and endowed with the gifts of integrity, impassibility, and immortality. By a particular favour of God, they possessed not only the integrity of their own nature, but also the supernatural gifts which ordered them to the very life of God.³³ Adam, head and principle of the human race, was additionally given the gift of knowledge.

30. I profess that, by his disobedience, Adam truly committed the original sin, which is transmitted to all men by generation. This sin is for all a sin of nature, which condemns them to death, suffering, ignorance, and concupiscence. Having been stripped of sanctifying grace and of preternatural gifts, which they could no longer transmit to their descendants, Adam and Eve were driven from the earthly paradise.³⁴

31. In Adam, however, the nature of man was not destroyed, but only wounded: his intellect, though darkened, remains capable of knowing truth;³⁵ his free will, though weakened, remains capable of willing and loving natural good.³⁶ I therefore reject all doctrines which, in a despairing pessimism, judge man to be irremediably corrupt and incapable of any good.

32. I likewise reject all doctrines which, in a senseless optimism, minimize original sin, naively exalt the native goodness of man, or claim to found universal peace upon the moral, technical, political, or cultural progress of humanity alone. The tragedies of history, the disorders of societies, and the darkness of the human heart are explained fundamentally, first and foremost, by the deep wound of sin.

33. I profess that man needs to be saved by a redemption which delivers him both from original sin and from all his personal sins.³⁷ This redemption — or ‘buying back’ — requires the gift of God’s grace in Christ: without it, man cannot save himself by his natural works, his culture, his science, or his religious sincerity.³⁸ Without the sanctifying grace of Christ, he remains incapable of attaining his supernatural end.³⁹

34. I therefore reject modern naturalism, whether theoretical (in philosophy or theology) or practical (in morality, politics, or pastoral work). Every doctrine which speaks of fraternity, peace, dignity, or progress, without acknowledging sin, the Cross, or the necessity of grace, builds upon an illusory foundation and ends by deceiving the souls it claims to serve.

35. I profess at the same time that the gravity of sin should never lead to despair, for God, in His mercy, did not abandon man after his fall, but from the very beginning promised him a Saviour born of the Woman, Whose coming He progressively prepared throughout the history of salvation.



36. In all this, I profess that the facts recorded by the Book of Genesis concerning the foundations of the Catholic religion are to be taken in their literal, historical sense: for example, the creation of all things by God at the beginning of time; the special creation of man; the formation of the first woman from the first man; the unity of the human race; the original happiness of our first parents in the state of justice, integrity, and immortality; the commandment given by God to man to test his obedience; the transgression of the divine precept at the instigation of the devil in the form of the serpent; the fall of our first parents from that primal state of innocence; and the promise of the Redeemer to come.⁴⁰

V. Jesus Christ, Word Incarnate, Sole Mediator and Redeemer

37. I believe and profess that Our Lord Jesus Christ is the Eternal Word of God, true God and true man, consubstantial with the Father in His Divinity and of the same nature as ourselves in His humanity, like us in all things save sin.⁴¹ He is the sole Mediator between God and men, the sole Saviour of the human race, the sole King of souls and of societies, promised by God in His mercy to our first parents and announced by the prophets.⁴²

38. I profess that, in the fullness of time, the Son of God became incarnate, not to confirm man in his human dignity or to reveal to him the image of God within himself, but to save him from sin and once again give him access to eternal life. Born of the Virgin Mary, without ceasing to be God, He took a true human nature, lived among us, taught the truth, fulfilled the prophecies, manifested His Divinity by His miracles, and then freely offered himself on the Cross as a propitiatory Sacrifice for the sins of the world.⁴³

39. I profess that the Redemption is a true satisfaction offered to Divine Justice, in reparation for original sin and personal sins. Christ, Priest and Victim in His holy humanity, redeemed us by His Blood. By bearing our sins and undergoing the punishment due to us, He offered to His Father a perfect act of obedience, an act of love and reparation, to which the dignity of His Divine Person conferred an infinite meritorious value.⁴⁴

40. I therefore reject every doctrine which would reduce the Redemption to a simple manifestation of God's love, to a solidarity of Christ with human sufferings, to a revelation of the dignity of man, or to a purely moral, political, or social liberation. The Cross is not merely a sign: it is the altar of the redemptive Sacrifice. Christ did not merely announce salvation: He merited it by His Sacrifice. His voluntary Passion and Death on the Cross constitute the sole redemptive Sacrifice by which humanity is reconciled with God.

41. I profess that on the third day He rose glorious from the dead, and that this Resurrection is properly a historical fact. It is the most resplendent sign of His definitive victory over sin, death, and hell. It constitutes the foundation of Christian hope and the pledge of our own resurrection. It also represents the principal motive of credibility for the Divinity of Jesus Christ.⁴⁵

42. I believe that forty days later He ascended into Heaven, that He now sits at the right hand of His Father, that He invisibly governs His Church through His Vicar, and that He intercedes for us constantly, awaiting the time when He shall come again in glory at the end of time to judge the living and the dead.⁴⁶

43. I likewise profess that, although Christ died for all, not all are thereby saved. The merits of the Passion must be applied to souls, which ordinarily takes place when they receive, with the required dispositions, the sacraments which communicate to them sanctifying grace. He who refuses the sacraments, receives them unworthily, or remains voluntarily in sin, shuts himself off from the salvation which Christ has gained for him.⁴⁷

44. I therefore reject the false optimism of a universal redemption already accomplished in every man, independently of his conversion and perseverance. Such a doctrine destroys the urgency of preaching,



weakens missionary zeal, renders penance useless, and contradicts the very words of the Saviour: “He that believeth and is baptized, shall be saved: but he that believeth not shall be condemned.”

45. I profess finally that Jesus Christ is not only the Redeemer of individuals, but the centre of all history and the King of all Creation. All things were created by Him and for Him; all things must be restored in Him. No culture, no society, no law, no human wisdom finds its true and complete perfection outside His reign.⁴⁸

VI. The Most Holy Virgin Mary in the Economy of Salvation

46. I believe that the Most Blessed Virgin Mary holds a unique place in the history of salvation, willed by God from all eternity, and that her condition is therefore not the common condition of other creatures. He Who had resolved to give His Son to men had also resolved to give Him a Mother.⁴⁹

47. I profess that the Blessed Virgin Mary, by a singular privilege, was immaculate from the first instant of her conception, so as to be the worthy Mother of Jesus Christ: preserved from original sin in anticipation of the merits of Christ and thus redeemed in a more sublime manner, filled with grace from the first instant of her existence, Mary always showed herself perfectly faithful to the Will of God.⁵⁰

48. I believe that she remained ever virgin, before, during, and after childbirth; her perpetual virginity manifests the divine origin of her Son and her total consecration to the work of God.⁵¹

49. I profess that, truly Mother of God and Mother of men, she was associated in a unique and incomparable manner with the redemptive work of her divine Son: the new Eve beside the new Adam, her *Fiat* opened the way to the Incarnation; her silent fidelity accompanied the entire life of the Saviour; her sorrowful Compassion at the foot of the Cross united her with one heart to the redemptive Sacrifice.⁵²

50. I profess that, thus united to her Divine Son, she merited by congruity in her Compassion what Christ merited by strict justice in His Passion; not as the principal cause of the Redemption, but as a subordinate associate, dependent upon and wholly relative to her Son, in one and the same act of the Redemption of our souls. It is in this sense that Catholic piety, supported by the traditional teaching of Popes and theologians, rightly calls her, by reason of this Compassion, ‘Co-redemptrix’, and consequently ‘Universal Mediatrix’.⁵³

51. I consequently reject with indignation the modern tendency to diminish the privileges of the Most Blessed Virgin under pretext of ecumenical prudence, of dialogue with false religions, or from a fallacious fear of obscuring the unique redemptive Mediation of Jesus Christ. To weaken Marian doctrine is not to honour Christ better: it is to misunderstand the order willed by God, Who wished to come to us through Mary and to lead us to Himself through her.

52. I believe that at the end of her earthly life, she was taken up, body and soul, into celestial glory, where she reigns beside the throne of God, alongside the holy humanity of her Divine Son, over angels and men, exercising her maternal role as Dispensatrix of all Graces.⁵⁴

53. I finally profess that the authentic and special cult rendered to His Mother in no way diminishes the worship due to God; on the contrary, it increases it, because it recognizes the marvels of divine grace in the most perfect of creatures, and leads souls more surely to Jesus Christ.⁵⁵ True Catholic restoration cannot be separated from the honour rendered to her who crushes the head of the serpent.

VII. The Catholic Church, Mystical Body of Christ and Sole Ark of Salvation

54. I firmly believe that, to perpetuate and prolong the work of Redemption until the end of time, Our Lord Jesus Christ founded one Church, visible, hierarchical, indefectible, and necessary for salvation.



This Church, purchased by the Blood of Christ, entrusted to Peter and his successors, the Roman Pontiffs, is none other than the Roman Catholic Church.⁵⁶

55. I profess that the Church is One, Holy, Catholic, and Apostolic. She is One in her Faith, her worship, her government, and her end. She is Holy by her Founder, by her doctrine, by her sacraments, and by the saints whom she ceaselessly brings forth. She is Catholic because, sent to all peoples and established throughout the whole world, she is everywhere fitted to procure the salvation of men of every condition. She is Apostolic because she remains founded upon the Apostles, preserves their doctrine, and continues their mission, governed by their successors.⁵⁷

56. I profess that the Church is identically a visible society and the Mystical Body of Christ. Christ is her Head; the faithful are her members; the supernatural life purchased upon the Cross is communicated in her through the sacraments received in faith, and flourishes in charity.⁵⁸

57. I profess that the Church is the Immaculate Bride of Christ. Christ loved her to the point of delivering Himself for her, in order to sanctify her and present her to Himself without spot or wrinkle. If her members can sin, she herself, in her doctrine, her sacraments, her divine constitution, and her end, remains the faithful and pure guardian of the revealed Deposit, and the dispenser of the mysteries of God. The faults of churchmen cannot be imputed to the Church as such; they arise from the fact that these men have not lived according to her holy laws. I therefore reject the unjust and blasphemous accusations levelled against the Church in the name of the sins of her children, and likewise the acts of repentance which seem to lay upon the Bride of Christ the faults of those who have betrayed her.⁵⁹

58. I profess that the Church is the Mother of souls. She begets them to the divine life through Baptism, nourishes them through the Eucharist, raises them up again through Penance, strengthens them through Confirmation, sanctifies families through Matrimony, consecrates priests through Holy Orders, and assists the dying through Extreme Unction. Her motherhood is supernatural and salvific: she gives to men the bread of sound doctrine, grace, and the means of eternal life.⁶⁰

59. I profess that God willed to make the Church the necessary means of salvation; just as there is under Heaven no other name given to men than that of Jesus Christ by which we must be saved, so there is no supernatural salvation independent of the Catholic Church. For all salvation comes from Jesus Christ; and every saving grace is either given in and through the one Church He has founded, or orders the one who receives it to that same Church.⁶¹

60. This truth means that no one can be saved without Christ and His Church, through a false religion as such, nor be assured of His salvation outside the visible structure of the Church. If men are saved without belonging to the visible society which is the Church, the Mystical Body of Christ, it is by a supernatural ordination to the one Church of salvation, and in spite of the errors of the false religions in which they find themselves, from which they free themselves by not refusing the grace offered to them and by corresponding to it.⁶²

61. I therefore reject false ecumenism, which rests upon the idea that the Holy Ghost would not refuse to use separated communities as means of salvation, as though the Church of Christ were present and active in them, or as though these communities possessed in themselves a salvific value whose efficacy would derive from the fullness of grace and truth entrusted to the Catholic Church. If any man comes to the revealed truth or receives a grace of sanctification outside the visible limits of the Catholic Church, that truth and that grace belong by right to that same Church and unequivocally call to Catholic unity, and the Holy Ghost does not give these as means of salvation by using separated communities as such, of which souls can never be warned too much.⁶³

62. I likewise reject the idea that non-Christian religions might reflect a ray of truth which illumines every man, or might be legitimate paths by which God positively leads men to salvation. Some fragments of natural truth, or distorted vestiges of ancient truths, may indeed be encountered among the adherents



of these false religions; but these religions taken as such, and insofar as they mingle error with their worship, are the work of the devil and cannot be acceptable to God. The Holy Ghost does not use them as paths to salvation, and in them there is no proper virtue of the one Church of Christ, the sole light which enlightens every man in the darkness.⁶⁴

63. I further reject the idea of an ‘anonymous Christianity’, according to which any man who leads a naturally honest life, whether ‘believer’, atheist, or agnostic, would be oriented towards Christ and therefore saved by Him, as a ‘Christian’ without knowing it.⁶⁵

64. I finally profess that the Old Covenant has been fulfilled, surpassed, and rendered obsolete by the New Covenant, which is the fulfilment of the promise made to Abraham, in Christ and in His Church. The figures of the old Law have found their realization and their cessation in the Sacrifice of the true Lamb, Mediator of the New Covenant and Priest forever according to the order of Melchisedech. By the eternal Will of God, the true descendant of Abraham is Christ, together with those who belong to Him in His Mystical Body, which is the Church.⁶⁶

65. I therefore reject the new ecclesiology, which destroys the missionary impulse by relativizing the uniqueness of the Church, the sole ark of salvation.

66. I likewise reject inculturation understood as the indiscriminate adoption of the religious, moral, or symbolic categories of pagan cultures and their practices. The Gospel can assume what is naturally good, true, and noble in peoples; it can never consecrate idolatry, superstition, error, or customs contrary to the natural law. The mission of the Church is not an indefinite dialogue, a humanitarian cooperation, or a mutual recognition of religious traditions: it is the command received from Christ to teach all nations, to baptize them, and to teach them to observe all that He has commanded.⁶⁷

VIII. The Holy Ghost, Sanctifier of Souls and Soul of the Church

67. I profess that the Holy Ghost, the third Person of the Most Holy Trinity, true God with the Father and the Son, has spoken through the prophets, inspired the Scriptures, sanctified the just, formed the humanity of the Word Incarnate in the virginal womb of Mary, and was visibly sent at Pentecost to manifest the Church and to give her life until the consummation of the ages.⁶⁸

68. I believe that, sent by the Father and the Son, He abides in the Church until the end of time, in accordance with the promise of Our Lord. He is the uncreated Soul of the Church, not as a substantial form which would abolish the distinction between Christ and His members, but as the invisible principle and efficient cause of her supernatural life, of her unity of profession of Faith and worship, of the holiness of her government and her Magisterium, and of her fruitfulness in her works.⁶⁹

69. I profess that the whole life of the Church depends upon His action. It is He Who assists the ecclesiastical Magisterium, and especially that of the Pope, so that it may preserve, declare, and explain the revealed Deposit without error: not that it may invent new doctrines, but that it may penetrate more deeply, in the same sense and the same meaning, the truth already revealed by God to the Apostles.⁷⁰

70. I believe that it is He Who communicates to souls, in the sacraments, the grace gained by the Saviour, dwells in them through that grace, and conforms them to Christ; He Who enlightens minds by His wisdom, sustains wills by His power, and pours His charity into hearts; He Who gives rise to good works, inspires fraternal charity, and leads souls towards their perfection.⁷¹

71. It is He Who has sustained the martyrs, enlightened the Doctors, raised up missionaries, nourished the contemplative life, fructified religious orders, and caused holiness to flourish in all states of life. The great works of Christian civilization, fruits of Catholic culture, themselves bear witness to this discreet yet fruitful presence of the Spirit of God in the Church throughout the centuries.



72. I therefore reject every claim to invoke the Holy Ghost in order to justify doctrinal adaptations that break with Tradition, moral reversals, or synodal procedures by which what the Church has received from God is put in question. The Spirit of truth cannot today inspire the contrary of what He inspired yesterday. He does not invite the Church to listen to the world in order to receive its aspirations from it; on the contrary, He impels her to teach the world, to convert it, and to sanctify it. His work consists neither in stirring up anarchic inspirations, nor in encouraging doctrinal creativity, nor in grounding spiritual life upon the search for extraordinary charismatic phenomena; it consists in guiding souls by enlightening their faith and defending them against their spiritual enemies, in order to complete in them the work of their salvation and to lead them into the light of eternity.

IX. The Roman Pontiff, the Episcopate, and the Hierarchical Constitution of the Church

73. I recognize in the Roman Pontiff the successor of Saint Peter, the Vicar of Jesus Christ, the supreme and universal Pastor, the visible head of the whole Church, possessing, by divine institution, a power of truly proper, supreme, full, immediate, and universal jurisdiction over all pastors and over all the faithful baptized in the Church.⁷²

74. I believe that this authority does not come to him from a delegation by the community, but directly from Christ Himself, Who instituted this office for the safeguarding of the doctrine of faith, the sanctification of souls, and the government of the Church.⁷³

75. I recognize that by reason of this proper and genuine power, pastors and faithful owe him respect and filial obedience in all that concerns the legitimate exercise of his office. Thus, the unity of communion with the Roman Pontiff and the unity of profession of the same Faith being safeguarded, the Church of Christ constitutes one flock under one supreme Pastor.⁷⁴

76. I likewise recognize that the bishops are the successors of the Apostles, which makes them true pastors by divine right, possessing in the Church, by the will of Christ, a particular and subordinate jurisdiction which they receive immediately from the Roman Pontiff.⁷⁵ United with him, in submission to his supreme authority, they legitimately exercise their own authority in their respective dioceses, as established by the Holy Ghost in the hierarchical order willed by Christ.⁷⁶

77. I further recognize that the body of bishops, united with its head the Roman Pontiff and never without that head, can be the extraordinary and non-permanent subject of a full and supreme power over the universal Church, but that this takes place only in the act of an ecumenical council, on the initiative and at the order of the Roman Pontiff alone, and within the limits of his exclusive will.⁷⁷

78. I consequently reject the collegialist conceptions which would make the college of bishops a permanent moral person in the Church, or a second subject of supreme power, distinct from the successor of Peter. The monarchical constitution of the Church is of divine and inviolable institution, and it will remain so until the end of time, for no one can redefine the function that Christ Himself conferred upon Peter in His Church.⁷⁸

79. I likewise reject the synodalist conceptions which tend to transform the hierarchical Church into a consultative, parliamentary, or democratic structure, subject to the fluctuating opinions of the Christian people or to the pressures of the world. The collective conscience of the faithful, pastoral surveys, cultural sensibilities, and the expectations of the world are not sources of Revelation. The legitimate hearing of souls can never become a continual adaptation of the life of the Church, her doctrine, and her divine constitution to the spirit of the world, under pretext of interpreting the '*sensus fidei*' of the people of God.⁷⁹



X. The Magisterium, Guardian of the Revealed Deposit

80. I believe that the Roman Pontiff enjoys infallibility when he speaks *ex cathedra*, that is, when, fulfilling his office as pastor and doctor of all Christians, he defines, by virtue of his supreme apostolic authority, that a doctrine concerning faith or morals is to be held by the universal Church.⁸⁰

81. I further profess that the power of the Magisterium in the Church is essentially ordered to the safeguarding of the revealed Deposit and, through this means, to the salvation of souls. The Holy Ghost was not promised to the successors of Peter so that they might manifest new doctrine, but so that they might guard holily and expound faithfully the Deposit transmitted by the Apostles.⁸¹

82. This is why the present Magisterium cannot substantially contradict the prior Magisterium. The living Magisterium is not current preaching set in opposition to past preaching; it is the continual and uninterrupted preaching of the same truth of Faith with the same meaning throughout the centuries. The Pope and the bishops are not the masters of Revelation; they are its guardians and are subject to it as a disciple is subject to his master. They can neither change the Faith, nor modify the divine constitution of the Church, nor declare good what is contrary to the law of God.⁸²

83. I therefore reject every evolutionist conception of dogma, according to which revealed truths would change their meaning over the course of history. There can be within the Church a homogeneous progress in understanding, which perceives better, in a more distinct and explicit manner, the meaning of revealed truth, but never a mutation in the meaning of that truth. What has already been taught by the living Magisterium of the Teaching Church, and believed in the profession of Faith of the Church Taught, cannot become false; what has been condemned as contrary to the Faith cannot become legitimate; what belongs to the divine constitution of the Church cannot be remodelled according to the categories of the modern world or the historico-cultural context.⁸³

84. I therefore reject the notion of a new Magisterium, which would claim the authority of the present day to impose doctrines opposed or foreign to what is constant Tradition. I likewise reject the artificial opposition between the Magisterium of yesterday and that of today, as if the sole living Magisterium of the Bride of Christ were that of the present, and could, under pretext of better adapting it, renounce what the Church has always taught, believed, and condemned since the time of the Apostles.

85. I hold that, the legitimate freedom of research and opinion of theologians in relation to open or disputed doctrinal questions remaining intact, the Magisterium of the Church has the legitimate duty to exercise supervision and, where appropriate, censorship over publications, to prevent them from endangering the faith of the faithful. I therefore reject the accusation levelled against the holy Church of having lacked charity in anathematizing heresies and excommunicating heretics.⁸⁴

86. I also reject the perpetual dialogue established in the spirit of the last Council, by which the hierarchy renounces the exercise of a true Magisterium, and claims sometimes to receive its inspiration from the 'sense of faith' of the believing people, sometimes to converse on equal terms with the adherents of false religions or even with unbelievers.

87. I finally reject the subjectivist conception of theological pluralism which flows from such a resignation of the magisterial function. I hold that the Church is not an assembly in permanent search, but the guardian of a truth revealed by God and transmitted by the Apostles, and that her authentic Magisterium is the proximate and universal rule of truth in matters of faith and morals, ensuring the uninterrupted transmission of the revealed Deposit throughout the centuries.

XI. The Moral Order and the Law of God

88. I profess that there exists a moral order truly founded in the eternal wisdom of God. Human acts are good or evil according to their conformity or opposition to the divine law, which is holy and



indefectible. Individual opinions, social consensus, subjective intentions, and historical circumstances cannot change the inviolable value of these principles of Christian morality.⁸⁵

89. From the immense goodness by which God has raised man up to the supernatural order, it follows that man has but one ultimate end, supernatural in character, to which he remains ordered according to God's design, even after sin. This supernatural end assumes, raises, and perfects the end of man's natural order.⁸⁶

90. The natural law, inscribed by God in human nature, remains knowable by right reason and binds all men. The positive revealed law, being of the supernatural order, confirms, raises, and clarifies the natural law whilst surpassing it. There is therefore no opposition between the law of the Gospel and the natural law; furthermore, the same grace gives man the strength to be supernaturally faithful to the demands of both, and thus to enjoy that liberty of the children of God by which, freed from the power of sin, man can tend towards his ultimate end.⁸⁷

91. I therefore reject situation ethics, according to which concrete circumstances could render actions that are intrinsically evil good. In particular, I hold that no circumstance can ever legitimize recourse to contraception, abortion, or euthanasia. I reject every doctrine which would claim that a course of action objectively contrary to the commandments of God could constitute, for some persons, the generous response demanded by God in that moment. God never commands sin, nor what is impossible; He never blesses moral disorder and never justifies what contradicts His own law; but to him who does his utmost, He never refuses the grace to keep His commandments.⁸⁸

92. I profess that adulterous unions, unions contrary to nature, and all public situations contrary to the divine law cannot be presented as imperfect goods, gifts of God, positive steps, or realities which may be blessed as such. Such a misleading presentation gravely distorts the principles of Christian morality, and harms the sacred institution of marriage and the good of families.⁸⁹

93. I therefore reject as contrary to the Faith and to the constant discipline of the Church the claim to admit to the sacraments, and most especially to the reception of the Most Holy Eucharist, those who publicly persist in such states without renouncing their disorder. True mercy calls the sinner to conversion; it does not ratify sin under the pretext of pastoral accompaniment or discernment of particular situations.

94. I likewise reject the modern dissociation between doctrine and pastoral practice. A pastoral practice that contradicts doctrine is not pastoral; it leads souls astray. Charity does not consist in silencing truth to avoid suffering, but in speaking truth with benevolence in order to lead to salvation. The medicine of the Church can heal only by naming evil, calling to penance, and offering the remedies of grace.⁹⁰

95. I finally profess that God is not only the author and end of the moral order, but also its guardian, its judge, and the sovereign rewarder of good and evil. Forgetfulness of divine judgement engenders a false mercy, sentimental and powerless, which saves no one because it converts no one.

XII. The Social Kingship of Christ and Christian Civilization

96. I profess that the Most Holy Trinity can and must be acknowledged and adored not only by each individual, but also by families, institutions, and civil societies. No human authority is independent of God, for all authority comes from Him and must be exercised according to the eternal law.⁹¹

97. I profess that civil societies, like persons, have the duty to acknowledge and honour this one and only true God, Who is Jesus Christ, the Word Incarnate, the second Person of the Holy Trinity, and to render Him the worship due to Him, in the true religion revealed and instituted by Him.⁹²

98. I profess that the authorities which govern these societies must procure the common good by conforming themselves to the twofold divine law, natural and revealed. The use of freedom does not



consist in giving free rein to all the caprices of concupiscence, but in choosing the best manner of using the goods of this world in view of eternal salvation.⁹³

99. I thus reject modern laicism, which claims to organize society as if God did not exist. The public refusal to recognize God as sovereign Lord is not neutrality, but a social injustice towards the Creator and a profound cause of disorder among peoples. Indeed, a society which refuses God the honour due to Him progressively destroys the foundations of its own justice: it severs human law from its eternal source and delivers peoples to the shifting wills of fallen man.⁹⁴

100. I profess that Our Lord Jesus Christ, because He is the Word Incarnate and because He has redeemed men by His Blood, is King not only of individuals, but also of families, institutions, peoples, and nations. All power has been given to Him in Heaven and on earth: His reign is not limited to the interior forum of consciences or to the private sphere; it must extend to the external forum, to laws, morals, education, culture, and public life. His Kingdom is eternal and universal: a kingdom of truth and life, a kingdom of holiness and grace, a kingdom of justice, love, and peace.⁹⁵

101. I profess that civil society, though perfect in its own order, does not possess all the means necessary to lead man to his true perfection, which remains inaccessible to fallen human nature without the help of grace, which heals and raises up.⁹⁶

102. This is why I profess that those who govern society must submit to the salutary influence of the Church, which enlightens minds through her Magisterium, heals and strengthens wills through the grace of the sacraments, and directs man towards his true supernatural destiny, of which she is the guardian. The good of society consequently demands that heads of state recognize their right and duty to favour and protect the holy Church, and likewise to oppose by the laws of their government whatever would obstruct her necessary influence, which is that of the one true religion.⁹⁷

103. I therefore reject political and religious liberalism: not only that which claims for error the same rights as for truth, and for false forms of worship the same official and public recognition as for the true; but also that which, in the name of human dignity and a false religious freedom, attributes to everyone the right to act publicly according to his conscience without being hindered by civil authority, even when that conscience is erroneous and opposed to the common good or to the true religion.⁹⁸

104. I acknowledge that error can in certain cases be tolerated to avoid greater evils, or to preserve the greater good of civil peace, but I profess that it does not possess in itself a moral right to be defended or encouraged on the same footing as truth, nor in the name of a false freedom of conscience never to be impeded.⁹⁹

105. I likewise hold that, although man possesses an ontological dignity which raises him above material beings, the human dignity to be respected is not indifferent to the truth and error professed by persons, nor to the good and evil they accomplish: he who professes error or does evil forfeits his moral dignity. This is why legitimate authority in no way attacks human dignity when it punishes crimes according to the demands of justice, by proportionate penalties, in order to defend the common good against grave disorders.¹⁰⁰

106. I also reject that modern form of personalism which would assign to the Church the mission of safeguarding the dignity of the human person, and of establishing a universal fraternity upon the foundation of this allegedly common dignity of the human race — without making any distinction between, on the one hand, the true dignity of the Christian who renounces sin in order to live according to evangelical morality in the Catholic Church, and, on the other, the false dignity of those who, lost in error and vice, refuse the path of salvation.¹⁰¹

107. I reject the falsification that flows from this, which tends to make the Church, if not the servant, at least the collaborator of the world in the realization of its own ideal: that of a purely earthly and temporal peace, founded upon a naturalistic perfecting of humanity, devoid of supernatural perspective. This



ideal fosters the independence of man with regard to God, His law, truth, and the good; it implies contempt for the Social Kingship of Christ and for Christendom, and leads ultimately to atheism and the substitution of man for God.¹⁰²

108. I likewise reject the modern prejudice which presents Christian civilization as oppressive, obscurantist, or hostile to human dignity. Far from destroying what is good in different cultures, the Christian order assumes and purifies it. Thus, from revealed doctrine and through the radiance of Catholic theology, especially that of Saint Thomas Aquinas, Common Doctor of the Church, there was constituted, under the vigilance of the Magisterium, a true Christian culture of universal scope, integrating the finest elements of Greek and Latin culture. An authentic fruit of the Gospel, it contributed to educating peoples and causing them to grow in faith and Christian virtues. Even if it was never perfect, men always remaining sinners, this civilization was nonetheless in history the highest realization of the Christian social order.¹⁰³

109. Conversely, the modern refusal of the Social Kingship of Christ has produced a regression of civilization, through the secularization of institutions, the dissolution of marriage, the destruction of authority, education without God, the tyranny of the passions, and the progressive effacement of the spirit of sacrifice in once-Catholic nations. Against this public apostasy, we profess that all things must be restored in Christ, Who alone is holy and Who, through His Mystical Body, is the only sanctifier of souls and of peoples.¹⁰⁴

XIII. The Sacraments of the New Law

110. I believe that there are seven sacraments properly so called of the New Law, instituted by Our Lord Jesus Christ to confer efficaciously the grace which they signify: Baptism, Confirmation, the Eucharist, Penance, Extreme Unction, Holy Orders, and Matrimony.¹⁰⁵

111. I profess that the sacraments must be validly celebrated with the prescribed matter, form, and intention, observing the liturgical rites which clearly express the Catholic Faith; and that they must be received with the required dispositions.¹⁰⁶

112. I believe that Baptism is the door of the Church and that it is necessary for salvation. Ordinarily, no one can be saved without receiving it; through this sacrament, man is washed from original sin, incorporated into Christ, marked with the Christian character, and made a member of the Church.¹⁰⁷ I therefore reject the practice of deferring without grave cause the Baptism of children who have not the use of reason.¹⁰⁸ However, one who, after the age of reason and without fault on his part, is prevented from accessing this sacrament, can be saved in an extraordinary manner by Baptism of Desire, that is, by a supernatural act of faith and perfect charity which orders him to the Church.¹⁰⁹

113. I profess that Confirmation strengthens the baptized through the gift of the Holy Ghost, so that he may courageously confess the Faith, resist the enemies of salvation, and live as a witness to Christ. In a time of confusion, this supernatural strength is particularly necessary, for no one can keep the Faith without combat.¹¹⁰

114. I profess that Penance remits sins committed after Baptism, by means of the acts of the penitent, which are contrition, confession, and satisfaction. I firmly reject every pastoral approach which weakens the sense of sin, minimizes the necessity of sacramental confession, or reduces satisfaction to a mere act of reparation towards oneself or others, without reference to the offence committed against God.¹¹¹

115. I profess that Extreme Unction relieves and strengthens the sick, remits sins when this is applicable, powerfully contributes to effacing the punishment due to sin, and prepares the Christian soul to appear before God.¹¹²



116. I affirm that Matrimony is the stable and indissoluble union of one man and one woman, elevated by Christ to the dignity of a sacrament between the baptized. The purpose of this union, established by God, the Orderer of nature, is twofold: the generation and education of children on the one hand, which constitutes the primary and principal end of marriage; the mutual support of the spouses and the remedy for concupiscence on the other, which are its secondary ends: true and essential ends, but naturally subordinated to the first.¹¹³

117. I therefore reject every doctrine which considers unions contrary to marriage as real, if imperfect, participations in it; or which, wishing to define marriage in terms of the love of the spouses alone, destroys the hierarchy of the ends of marriage, at the risk of legitimizing divorce, the refusal of children, and thereby contraception, which is contrary to the natural law.¹¹⁴

118. I confess that the sacrament of Holy Orders imprints upon him who receives it the sacerdotal character which configures him to Christ the Priest, and that no woman can receive it at any degree whatsoever. Thereby, the priest receives the power to offer the salutary Sacrifice for the living and the dead, to remit sins, and to sanctify the faithful. I thus reject all confusion between the priesthood, in the true and proper sense of the ministers of Christ, and the common priesthood, used in an improper sense with reference to the faithful: the faithful offer spiritually with the priest and through the priest; but only the duly ordained priest realizes and offers sacramentally the Sacrifice in the Person of Christ.¹¹⁵

XIV. The Holy Sacrifice of the Mass, the Holy Eucharist, and the Catholic Liturgy¹¹⁶

119. I profess that the Mass is truly, in the proper sense of the word, a Sacrifice. It is not merely a memorial of the Last Supper or of the Passion; celebrated by a duly ordained priest, it sacramentally represents the unique Sacrifice of Calvary, and renews it in an unbloody manner, without however multiplying it. The Victim is the same, the principal Priest is the same; only the manner of offering differs.

120. In the Mass, and through the action of His minister, Our Lord Jesus Christ offers Himself to His Father as a Sacrifice of adoration, thanksgiving, propitiation, and impetration. By uniting herself to this action of Christ, which is identical to that of the celebrating priest, the Church renders to God the perfect worship due to Him, and applies to the souls of the living and the dead the merits of the Sacrifice of the Cross.

121. I believe that, through the words of Consecration validly pronounced by a priest, the bread and wine are changed in their entire substance into the Body and Blood of Christ, though their sensible accidents remain. This admirable change is rightly called Transubstantiation.

122. I believe that the Most Holy Eucharist occupies the centre of the life of the Church, and that it truly, really, and substantially contains the Body, Blood, Soul, and Divinity of Our Lord Jesus Christ. I adore the Most Blessed Sacrament of the altar and reject every doctrine or practice which weakens faith in the Real Presence, diminishes the respect due to the Eucharist, trivializes Holy Communion, or alters the sacred character of the sanctuary.

123. Because it is the privileged expression of faith, the liturgy is also the permanent school in which the Christian soul is formed. Through its orientation, its silence, its gestures, its canon, its sacred language, its spirit of adoration, and its theocentric structure, the liturgy nourishes faith and exercises a profound influence upon souls. Through it, peoples learn to think according to God, to judge according to eternity, to love what is holy, to despise what is transient, and to order their entire life to the Sacrifice of Christ. It also shapes morals and inspires the arts, institutions, feasts, and customs of the Christian people. This is why, when divine worship becomes prosaic, hollow, equivocal, profane, or anthropocentric, it weakens the very understanding of the Faith.



124. I profess that the traditional Roman Mass, celebrated according to the rite in use before the reform of the *Novus Ordo Missae*, expresses with incomparable clarity the Catholic doctrine of Sacrifice, the priesthood, and the Real Presence. But I observe with sorrow that the contemporary liturgical reforms have departed considerably from the traditional liturgy, on the whole as in its details: in so doing, they have obscured the sacrificial and propitiatory character of the Mass, fostered a democratic conception of worship, brought Catholic liturgical expression closer to Protestant conceptions, and thereby contributed preponderantly to the loss of the sense of the sacred, the corruption of the Christian spirit, the decline of vocations, and the general weakening of the Faith.¹¹⁷

125. I therefore reject every liturgical reform or usage which, through omission, doctrinal ambiguity, or practical orientation, favours heresy, weakens faith, departs from the Catholic doctrine of the Mass as formulated at the Council of Trent, or turns the faithful away from the adoration due to God. The public worship of the Church must express the Catholic Faith without equivocation.

126. I am certain, finally, that the Catholic restoration of peoples necessarily involves the restoration of divine worship, through the traditional liturgy of all time. Where the Mass is celebrated as the true Sacrifice of Christ, faith, piety, the life of grace, Christian families, vocations, and the desire for eternal goods are reborn.

XV. Christian Life, Holiness, and the Perfection of Charity

127. I believe that the supreme vocation of man is holiness. Created by God, redeemed by Christ, and sanctified by the action of the Holy Ghost, man is called to participate in the very life of God through a growing conformity to His Will, so as to attain perfect and definitive union with Him in glory.¹¹⁸

128. I believe that sanctifying grace makes man an adoptive child of the Father, a member of Jesus Christ, a temple of the Holy Ghost, and an heir of eternal life. It makes the soul pleasing to God, communicates to it a created participation in the Divine Nature, makes it capable of supernatural acts, and orders it to the Beatific Vision. The theological virtues of faith, hope, and charity unite the soul directly to God; the infused moral virtues order its conduct to the divine law; the gifts of the Holy Ghost make it apt to receive His inspirations with docility, conferring upon the virtues their ultimate perfection.¹¹⁹

129. I believe that the Christian life involves, to a very great and by no means negligible degree, a spiritual combat. Since the fall, man remains exposed to the temptations of the world, the flesh, and the devil. Grace does not suppress this combat: it gives the necessary strength to engage in it victoriously.¹²⁰

130. I believe that the path to holiness is by imitation of Jesus Christ, obedience to His commandments, prayer, the sacraments, penance, self-renunciation, fidelity to one's duty of state, and love of the Cross. The disciple is not above his Master: if he wishes to enter into glory, he must walk in the footsteps of the crucified Christ.¹²¹

131. I therefore reject the false Christianity without the Cross, which promises earthly peace without conversion, mercy without penance, brotherhood without dependence upon the Fatherhood of God, and holiness without heroism. The Church has never canonized mediocrity, adaptation to the world, or merely natural goodwill; she has proposed, for the imitation of her faithful, saints whose faith was integral, whose charity was heroic, and whose lives were conformed to that of Christ.

132. I therefore reject every reduction of the Christian life to a vague philanthropy, social awareness, or commitment to the affairs of this world. Christian charity is first measured not by shared emotion or visible utility, but by the supernatural love of God above all things and of one's neighbour for God's sake. Corporal mercy itself loses its true meaning and its authentic value when it is no longer ordered to spiritual mercy and eternal salvation.



133. I profess that holiness is the most beautiful fruit of the Church. Martyrs, confessors, virgins, monks, missionaries, doctors, pastors, and all holy faithful souls bear witness to the power of truth, the fruitfulness of grace, and the victory of Christ over sin.

XVI. The Last Things and Christian Hope

134. I believe that the present life is a time of preparation for eternity and therefore of trial. Man has no lasting dwelling here on earth: he is created for a supernatural destiny which infinitely surpasses the passing goods of this world. I believe in life after death, which one enters by the separation of soul and body.¹²²

135. I believe that at the end of his earthly life, each person will appear first before the tribunal of Christ for the particular judgement and will receive, according to his thoughts, words, actions, and omissions, the sentence of his eternal destiny;¹²³ I also believe that at the end of time, Our Lord Jesus Christ will return in His glory to preside over the general judgement.¹²⁴

136. I maintain with love and trembling that both mercy and justice shine forth in the works of God. The sin of man has offended the glory of the Creator, man has become the debtor of God, and divine justice demands reparation; but, in His incomparable mercy, God has given us a Redeemer Who, as Head of humanity, has offered Himself for the sins of the whole world: a satisfaction which calls for the concurrence of our own.

137. I trust in the infinite mercy of God: there is no sin He cannot pardon, nor any misery He does not wish to relieve; but I firmly condemn that mercy without justice preached by the new humanism, that of a god who does not chastise sin, condemns no one, and demands no conversion, justifying the sinner rather than the sinner.

138. I profess that souls who die in a state of mortal sin are condemned to the dreadful abyss of hell, the eternal punishment of privation of God and the eternal punishment of fire. I reject every doctrine which denies the eternity of hell, diminishes the reality of eternal punishments, or implies that all men will ultimately be saved, hell remaining empty.¹²⁵

139. I believe that souls who die in a state of grace, but still liable for temporal punishment, are purified in purgatory. I therefore profess the necessity of praying for the departed, of applying to them the suffrage of the Church, and I reject the falsehoods which promise to all immediate entry into the house of the Father, thereby extinguishing the pious custom of the Church of praying constantly for the dead.¹²⁶

140. I reject in particular the false pastoral language which, for fear of troubling consciences, passes over in silence judgement, hell, and the necessity of penance. There is no charity in hiding from men the eternal peril in which sin places them. The preaching of the Last Things belongs to the mercy of the Church, because it awakens souls and turns them towards salvation.

141. I affirm, finally, that souls who die in the friendship of God, perfectly purified, enter immediately into eternal life and enjoy the Beatific Vision. They contemplate God face to face, as He is, and possess in Him their eternal rest. The Christian life is ordered to this beatitude; every pastoral approach which reduces human happiness to earthly well-being, social peace, or merely psychological fulfilment betrays the supernatural end of the Gospel.¹²⁷

142. Christian hope is therefore neither earthly optimism nor uncertainty mingled with fear. It is the confident expectation of the eternal Kingdom, founded upon the promises of God and nourished by grace. It gives the Christian the strength to labour here below without forgetting that his homeland is in Heaven, and to combat the errors of the age without losing his peace of soul.



XVII. The Modern Crisis and the Duty to Confess the Faith

143. I believe that the Church, assisted by divine Providence, remains indefectible until the end of time. The promise of Christ cannot fail: the gates of hell shall never prevail against her.

144. I believe, however, that the history of the Church knows periods of trial, in which the profession of the true Faith is gravely diminished, in which errors spread, in which discipline weakens, and in which many souls are led astray.

145. I acknowledge in particular that modern errors represent a dreadful threat to the whole of the Catholic order, and that their penetration into the life of the Church, under the influence of the Second Vatican Council and the post-conciliar reforms, has provoked a crisis of exceptional gravity: agnosticism attacks the knowledge of God; naturalism attacks the necessity of grace; subjectivism attacks the supernatural motive of faith; relativism attacks the immutability of dogma; situation ethics attacks the divine law; liberalism attacks the Social Kingship of Christ; false ecumenism attacks the uniqueness of the Church; collegiality and synodality attack the divine constitution of the Church in her hierarchy; liturgical anthropocentrism attacks the Holy Sacrifice of the Mass.

146. The current crisis therefore cannot be reduced to a mere conflict of sensibilities, liturgical preferences, or pastoral options. It touches upon the very foundations of faith and morals, of the priesthood and worship, of the Church and the Kingship of Christ.

147. These errors do not remain abstract; they have produced visible fruits: the weakening of doctrinal preaching, the extinction of the missionary spirit, the trivialization of sin, the crisis of the family, the ruin of the liturgy, the loss of the sense of God, the scarcity of vocations, the silent apostasy of Christian nations, and the profound confusion of the faithful.

148. This is why it is no longer sufficient today to affirm Catholic truths in general terms, without simultaneously denouncing the errors which seek to corrupt them. Charity towards souls demands the clarity of the whole truth, without any ambiguity.

149. This crisis can only be overcome by the restoration of all things in Jesus Christ, through the return to the Faith, to the life of grace, to divine worship, and to the pursuit of holiness.

150. In these painful circumstances, without judging anyone nor usurping the authority of the Church, I cannot but confess the Faith whose profession is being diminished, recall the Tradition which is being banished, defend morality, guard the liturgy, and proclaim the rights of Christ.

Conclusion

151. Faithful to eternal Rome which guards the Deposit transmitted by the Apostles, I wish to preserve this heritage integrally, without diminution, without alteration, and without fear, not as a particular opinion within the Church of today, but as the Faith received from the Church that is One, Holy, Catholic, Apostolic, and Roman.

152. For this Faith does not belong to me: I have received it in order to remain faithful to it, to live by it, to transmit it, and, if God so asks, to suffer for it, in the confident expectation of the triumph of truth and of grace, for the salvation of souls and the glory of the Most Holy Trinity.

153. I ask God to keep me firm in this profession of Faith until the last instant of my life. I entrust this profession of Faith to the intercession of the Most Blessed Virgin Mary, the holy Apostles, the martyrs, the confessors, and all the saints who have preceded us in fidelity to Christ.



154. And in the hope of the resurrection and of the life of the world to come, I place my soul, the Church, and all things in the hands of God, Father, Son, and Holy Ghost, to Whom belong honour, glory, and power forever and ever.

Amen.

Given at Menzingen, on 24 June 2026, the Nativity of Saint John the Baptist



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- ¹ Council of Trent, Session IV (8 April 1546), Decree on the Reception of the Sacred Books and Traditions, DS 1501.
- ² Council of Trent, *ibidem*; Council of Florence, Bull *Exsultate Deo* (22 November 1439), Decree for the Armenians, DS 1328; Reply of the Biblical Commission (24 June 1914), DS 3591.
- ³ Pius IX, Apostolic Letter *Tuas libenter* (21 December 1863), DS 2879; First Vatican Council (1870), Dogmatic Constitution *Dei Filius*, Chapter III, DS 3011.
- ⁴ Reply of the Biblical Commission (29 May 1907), DS 3398.
- ⁵ Decree of the Holy Office (5 June 1918), DS 3645–3647; Reply of the Holy Office to the Archbishop of Cambrai (19 August 1889), DS 3258; Reply of the Holy Office to a bishop of Brazil (5 August 1896), DS 3312; Decree *Provida sapientique cura* (18 January 1906), DS 3388; Reply of the Sacred Penitentiary (3 June 1916), DS 3640.
- ⁶ Encyclicals *Qui pluribus* (9 November 1846) and *Quanta cura* (8 December 1864) with the *Syllabus*.
- ⁷ Encyclicals *Immortale Dei* (1 November 1885), *Libertas* (20 June 1888), *Sapientiae christianae* (10 January 1890), and *Au milieu des sollicitudes* (16 February 1892).
- ⁸ Encyclical *Pascendi* (8 September 1907) and Decree *Lamentabili* (3 July 1907); Encyclical *Vehementer nos* (11 February 1906) and Apostolic Letter to the Bishops of France *Notre charge apostolique* (25 August 1910).
- ⁹ Encyclicals *Quas primas* (11 December 1925) and *Mortalium animos* (6 January 1928).
- ¹⁰ Encyclicals *Orientales omnes ecclesias* (23 December 1945) and *Humani generis* (12 August 1950); Allocution to Catholic Jurists (6 December 1953).
- ¹¹ Second Council of Orange (529), Canon 7, DS 377; Canon 17, DS 387; and Canon 25, DS 395; Saint Pius V, Bull *Ex omnibus afflictionibus* (1 October 1567), DS 1921, 1934, and 1961; Clement XI, Bull *Unigenitus* (8 September 1713), DS 2444; Pius IX, Brief *Gravissimas inter* (11 December 1862), DS 2854; Pius XII, Encyclical *Humani generis* (12 August 1950).
- ¹² Hebrews 1; First Vatican Council (1870), Dogmatic Constitution *Dei Filius*, Chapter II, DS 3005, and Canon 3, DS 3028.
- ¹³ First Vatican Council (1870), Dogmatic Constitution *Dei Filius*, Chapter II, DS 3005, and Canon 3, DS 3028; Chapter IV, DS 3020, and Canon 3, DS 3043; Saint Pius X, Decree *Lamentabili* (3 July 1907), condemned proposition no. 59, DS 3459.
- ¹⁴ First Vatican Council (1870), Dogmatic Constitution *Dei Filius*, Chapter IV, DS 3020, and Canon 3, DS 3043; Saint Pius X, Decree *Lamentabili* (3 July 1907), condemned propositions nos. 20 and 22, DS 3420 and 3422.
- ¹⁵ First Vatican Council (1870), Dogmatic Constitution *Dei Filius*, Chapter IV, DS 3020, and Canon 3, DS 3043; Saint Pius X, Decree *Lamentabili* (3 July 1907), condemned proposition no. 21, DS 3421.
- ¹⁶ Saint Pius X, Encyclical *Pascendi* (8 September 1907) and Decree *Lamentabili* (3 July 1907), with condemned propositions nos. 22, 25, and 26, DS 3422, 3425, and 3426; Saint Pius X, *Motu Proprio Sacrorum antistitum* (1 September 1910).
- ¹⁷ See the references given in the preceding note.
- ¹⁸ Council of Trent, Session IV (8 April 1546), Decree on the Reception of the Sacred Books and Traditions, DS 1501.
- ¹⁹ Saint Irenaeus, *Against Heresies*, Book IV, Chapter XXVI [43], §1, in Migne, *Patrologia Graeca*, vol. VII, col. 1052; Tertullian, *On the Prescription of Heretics*, Chapters XIX–XXI, in Migne, *Patrologia Latina*, vol. II, col. 31–33; Saint Robert Bellarmine, *On the Word of God*, Book IV, Chapter V.
- ²⁰ Council of Florence, Bull *Cantate Domino* (4 February 1442), DS 1334–1335; Council of Trent, Session IV (8 April 1546), Decree on the Reception of the Sacred Books and Traditions, DS 1501–1504; First Vatican Council (1870), Dogmatic Constitution *Dei Filius*, Chapter II, DS 3006, and Canon 4, DS 3029.
- ²¹ Leo XIII, Encyclical *Providentissimus Deus* (18 November 1893); Benedict XV, Encyclical *Spiritus Paraclitus* (15 September 1920); Pius XII, Encyclicals *Divino afflante Spiritu* (30 September 1943) and *Humani generis* (12 August 1950).
- ²² Council of Trent, Session IV (8 April 1546), Decree on the Reception of the Sacred Books and Traditions, DS 1501.



²³ Pius XII, Encyclical *Humani generis* (12 August 1950).

²⁴ First Vatican Council (1870), Dogmatic Constitution *Dei Filius*, Chapter IV, DS 3020, and Canon 3, DS 3043; Pius IX, in the Bull *Ineffabilis Deus* (8 December 1854), which proclaims the dogma of the Immaculate Conception, expresses this very well: “For the Church of Christ, watchful guardian that she is, and defender of the dogmas deposited with her, never changes anything, never diminishes anything, never adds anything to them; but with all diligence she treats the ancient documents faithfully and wisely; if they really are of ancient origin and if the Faith of the Fathers has transmitted them, she strives to investigate and explain them in such a way that the ancient dogmas of heavenly doctrine will be made evident and clear, but will retain their full, integral, and proper nature, and will grow only within their own genus — that is, within the same dogma, in the same sense and the same meaning.”

²⁵ Saint Vincent of Lérins, *Commonitorium*, cited by the First Vatican Council (1870), Dogmatic Constitution *Dei Filius*, Chapter IV, DS 3020.

²⁶ First Vatican Council (1870), Dogmatic Constitution *Dei Filius*, Chapter I, DS 3001–3003.

²⁷ First Vatican Council (1870), Dogmatic Constitution *Dei Filius*, Chapter I, DS 3004, and Chapter II, Canon 1, DS 3026; Saint Pius X, *Motu Proprio Sacrorum antistitum* (1 September 1910), DS 3538; Pius XII, Encyclical *Humani generis* (12 August 1950).

²⁸ Fourth Council of the Lateran (1215), Chapter *Firmiter*, DS 800 and 804–806; Second Council of Lyons (1274), DS 850; Council of Florence, Bull *Laetentur caeli* (6 July 1439), DS 1301–1302; Bull *Cantate Domino* (4 February 1442), DS 1330–1332.

²⁹ First Vatican Council (1870), Dogmatic Constitution *Dei Filius*, Chapter I, DS 3002, and Canons 4 and 5, DS 3024–3025.

³⁰ See the references given in note 11. In the Encyclical *Humani generis* (12 August 1950), Pius XII denounces the audacity of those who “destroy the gratuity of the supernatural order, since God, they say, cannot create intellectual beings without ordering and calling them to the Beatific Vision” (DS 3891).

³¹ Saint Pius V, Bull *Ex omnibus afflictionibus* (1 October 1567); Clement XI, Bull *Unigenitus* (8 September 1713); Pius XI, in the Encyclical *Divini illius Magistri* (31 December 1929), DS 3689, says: “[T]he supernatural order, to which the Church owes her rights, not only does not in the least destroy the natural order, to which pertain the other rights mentioned, but elevates the natural and perfects it, each affording mutual aid to the other, and completing it in a manner proportioned to its respective nature and dignity. The reason is because both come from God, Who cannot contradict Himself[...].”

³² Collect of the Mass for Thursday after the First Sunday of the Passion, in the 1962 Roman Missal: “[...]that the dignity of human nature, impaired by intemperance, may be restored by the practice of salutary self-denial”; Offertory prayer of the Mass in the 1962 Roman Missal: “O God, Who in creating human nature didst marvellously ennoble, and hast still more marvellously renewed it[...].”; Second Council of Orange (529), Canon 2, DS 372.

³³ Saint Pius V, Bull *Ex omnibus afflictionibus* (1 October 1567), condemned propositions nos. 24 and 26, DS 1924 and 1926; Pius VI, Dogmatic Constitution *Auctorem fidei* (28 August 1794), condemned proposition no. 17, DS 2617.

³⁴ Second Council of Orange (529), Canon 2, DS 372; Council of Trent, Session V (17 June 1546), Decree on Original Sin, Canon 1, DS 1511, and Session VI (13 January 1547), Decree on Justification, DS 1521.

³⁵ Theses supported by Louis Bautain on 8 September 1840, 6th thesis, DS 2757; Pius IX, Encyclical *Qui pluribus* (9 November 1846), DS 2775.

³⁶ Leo X, Bull *Exsurge Domine* (15 June 1520), condemned proposition of Luther no. 16, DS 1486; Saint Pius V, Bull *Ex omnibus afflictionibus* (1 October 1567), condemned propositions no. 27, DS 1927, and no. 65, DS 1965; Clement XI, Bull *Unigenitus* (8 September 1713), condemned propositions no. 1, DS 2401, no. 38, DS 2438, and no. 64, DS 2464; Pius VI, Dogmatic Constitution *Auctorem fidei* (28 August 1794), condemned proposition no. 23, DS 2623.

³⁷ Athanasian Creed, DS 76; Council of Florence, Bull *Cantate Domino* (4 February 1442), DS 1347.

³⁸ Council of Carthage (418), Canons 7 and 8, DS 229–230; Council of Trent, Session VI (13 January 1547), Decree on Justification, DS 1536, and Canon 23, DS 1573.



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- ³⁹ Council of Carthage (418), Canon 5, DS 227; Second Council of Orange (529), Canon 8, DS 378, Canon 13, DS 383, and Canon 21, DS 391; Council of Trent, Session VI (13 January 1547), Decree on Justification, Canon 1, DS 1551.
- ⁴⁰ Decree of the Biblical Commission (30 June 1909), DS 3514.
- ⁴¹ Council of Chalcedon (451); Second Council of Constantinople (553); Profession of Faith of Saint Leo IX, in the Letter *Congratulamur vehementer* to Peter, Patriarch of Antioch (13 April 1053), DS 681.
- ⁴² Council of Florence, Bull *Cantate Domino* (4 February 1442), DS 1347; Council of Trent, Session VI (13 January 1547), Decree on Justification, Canon 21, DS 1571.
- ⁴³ Apostles' Creed; Niceno-Constantinopolitan Creed; Profession of Faith of Saint Leo IX, in the Letter *Congratulamur vehementer* to Peter, Patriarch of Antioch (13 April 1053).
- ⁴⁴ Second Council of Lyons (1274), DS 852; Council of Trent, Session VI (13 January 1547), Decree on Justification, DS 1522–1524.
- ⁴⁵ Athanasian Creed; Niceno-Constantinopolitan Creed; Profession of Faith of the Council of Trent, in the Bull *Iniunctum nobis* of Pope Pius IV (13 November 1564), DS 1862; Saint Pius X, Decree *Lamentabili* (3 July 1907), condemned proposition no. 36, DS 3436, and Encyclical *Pascendi* (8 September 1907), DS 3485.
- ⁴⁶ Niceno-Constantinopolitan Creed; Profession of Faith of Saint Leo IX, in the Letter *Congratulamur vehementer* to Peter, Patriarch of Antioch (13 April 1053).
- ⁴⁷ Council of Valence (855), DS 630; Council of Trent, Session VI (13 January 1547), Decree on Justification, Canon 6, DS 1556.
- ⁴⁸ Pius XI, Encyclical *Quas primas* (11 December 1925).
- ⁴⁹ Council of Ephesus (431); Pius XII, Encyclical *Ad caeli reginam* (11 October 1954).
- ⁵⁰ Pius IX, Bull *Ineffabilis Deus* (8 December 1854).
- ⁵¹ Lateran Council (649), DS 503.
- ⁵² Saint Irenaeus, *Demonstratio apostolicae praedicationis*, no. 33; Leo XIII, Encyclical *Jucunda semper* (8 September 1894); Encyclical *Adiutricem populi* (5 September 1895); Saint Pius X, Encyclical *Ad diem illum* (2 February 1904); Benedict XV, Apostolic Letter *Inter sodalicia* (22 March 1918); Pius XI, Apostolic Letter *Explorata res* (2 February 1923); Pius XII, Encyclical *Ad caeli reginam* (11 October 1954).
- ⁵³ Leo XIII, in the Encyclical *Adiutricem populi* (5 September 1895), ASS, vol. XXVIII, p. 150, calls Mary “the minister of accomplishing the mystery of human Redemption [and] likewise the minister of the dispensation of that grace, practically limitless power being given to her”; Saint Pius X, Encyclical *Ad diem illum* (2 February 1904), ASS, vol. XXXVI, p. 454: “she merited to become most worthily the Reparatrix of the lost world”; Benedict XV, Apostolic Letter *Inter sodalicia* (22 March 1918), AAS, vol. X, p. 182: “she herself may justly be said to have redeemed together with Christ the human race”; Pius XI, Apostolic Letter *Explorata res* (2 February 1923), AAS, vol. XV, p. 104: “The Sorrowful Virgin shared with Christ in the work of Redemption”; Pius XII, Encyclical *Ad caeli reginam* (11 October 1954), AAS, vol. XLVI, p. 634: “Now, in the accomplishing of this work of Redemption, the Blessed Virgin Mary was most closely associated with Christ[...].”
- ⁵⁴ Pius XII, Dogmatic Constitution *Munificentissimus Deus* (1 November 1950) and Encyclical *Ad caeli reginam* (11 October 1954).
- ⁵⁵ Pius XII, Encyclical *Fulgens corona* (8 September 1953): “Non-Catholics and reformers are therefore mistaken when because of this pretext they find fault with, or disapprove of, our devotion to the Virgin Mother of God, as if it took something from the worship due to God alone and to Jesus Christ. The contrary is true because any honour and veneration which we may give to our Heavenly Mother undoubtedly redounds to the glory of her Divine Son...”
- ⁵⁶ First Vatican Council (1870), Dogmatic Constitution *Pastor aeternus*.
- ⁵⁷ Apostles' Creed; First Council of Constantinople (381), DS 150; Profession of Faith of Pope Saint Leo IX, in the Letter *Congratulamur vehementer* to Peter, Patriarch of Antioch (13 April 1053), DS 684; Profession of Faith of Innocent II imposed on the Waldensian heretics by the Letter *Eius exemplo* to the Archbishop of Tarragona (18 December 1208), DS 792; Profession of Faith of the Emperor Michael Palaiologos imposed by Pope Gregory X at the Second Council of Lyons, Session IV (6 July 1274), DS 854; Bull *Unam sanctam* of Pope Boniface VIII (18 November 1302), DS 870; Council of Trent, Session III (4 February 1546), Decree *De Symbolo fidei*, DS 1500;



Profession of Faith of the same Council, in the Bull *Iniunctum nobis* of Pope Pius IV (13 November 1564), DS 1862.

⁵⁸ Boniface VIII, Bull *Unam sanctam* (18 November 1302).

⁵⁹ Leo XIII, Encyclical to the Archbishops, Bishops, and Clergy of France *Depuis le jour* (8 September 1899); Saint Pius X, Encyclical *Editae saepe* (26 May 1910); Pius XII, Encyclical *Mystici corporis* (29 June 1943).

⁶⁰ Pius XII, Encyclical *Mystici corporis* (29 June 1943).

⁶¹ Council of Florence, Bull *Cantate Domino* (4 February 1442), DS 1351: “[The Most Holy Roman Church] firmly believes, professes and preaches that all those who are outside the Catholic Church, not only pagans but also Jews or heretics and schismatics, cannot share in eternal life and will go into the everlasting fire which was prepared for the devil and his angels, unless they are joined to the Catholic Church before the end of their lives; that the unity of the ecclesiastical body is of such importance that only for those who abide in it do the Church’s sacraments contribute to salvation and do fasts, almsgiving and other works of piety and practices of the Christian militia produce eternal rewards; and that nobody can be saved, no matter how much he has given away in alms and even if he has shed his blood in the name of Christ, unless he has persevered in the bosom and the unity of the Catholic Church”; Letter of the Holy Office to the Archbishop of Boston (8 August 1949), DS 3867–3868, where it is said: “Not only did the Saviour command that all nations should enter the Church, but He also decreed the Church to be a means of salvation without which no one can enter the kingdom of eternal glory.”

⁶² Pius XII, Encyclical *Mystici corporis* (29 June 1943); Letter of the Holy Office to the Archbishop of Boston (8 August 1949); Decree of the Holy Office excommunicating Father Leonard Feeney (13 February 1953). In the Letter to the Archbishop of Boston, it is said (DS 3869): “In His infinite mercy God has willed that the effects, necessary for one to be saved, of those helps to salvation which are directed toward man’s final end, not by intrinsic necessity, but only by divine institution, can also be obtained in certain circumstances when those helps are used only in desire and longing”; and (DS 3870): “The same thing is to be said of the Church, in as far as it is the general means of salvation. For one is not bound to be incorporated really, as a member, in the Church in order to obtain eternal salvation; it suffices that he belong to her at least by desire and longing. It is not, however, always necessary that this desire be explicit, as it is in catechumens; when one labours under invincible ignorance, God also accepts an implicit desire, so called because it is included in that good disposition of soul by which a person wishes his will to conform to the Will of God.”

⁶³ Pius XI, Encyclical *Mortalium animos* (6 January 1928).

⁶⁴ See the reference to the Council of Florence given in note 62; Pius IX, Encyclical *Quanto conficiamur moerore* addressed to the Bishops of Italy (10 August 1863), DS 2865–2867.

⁶⁵ Pius IX, Encyclical *Singulari quadam* (9 December 1854), DS 2808–2810, and condemned proposition of the *Syllabus* no. 17, DS 2917.

⁶⁶ Galatians 3:16; Hebrews 7:12, 7:18–19, and 8:13; Council of Florence, Bull *Cantate Domino* (4 February 1442), DS 1348.

⁶⁷ Condemned proposition of the *Syllabus* no. 80, DS 2980.

⁶⁸ First Council of Nicaea (325); Fourth Council of the Lateran (1215); Second Council of Lyons (1274); Council of Florence (1439).

⁶⁹ Leo XIII, Encyclical *Divinum illud* (9 May 1897); Pius XII, Encyclical *Mystici corporis* (29 June 1943).

⁷⁰ First Vatican Council (1870), Dogmatic Constitution *Pastor aeternus*, Chapter IV; Leo XIII, Encyclical *Satis cognitum* (29 June 1896).

⁷¹ Leo XIII, Encyclical *Divinum illud* (9 May 1897).

⁷² Second Council of Lyons (1274); Council of Florence (1439); Dogmatic Constitution *Pastor aeternus* on the Church.

⁷³ First Vatican Council (1870), Dogmatic Constitution *Pastor aeternus*, Chapter III.

⁷⁴ *Ibidem*, Chapters I–III.

⁷⁵ Pius XII, Encyclical *Mystici corporis* (29 June 1943); Encyclical *Ad sinarum gentem* (7 October 1954); Encyclical *Ad apostolorum principis* (29 June 1958).

⁷⁶ First Vatican Council (1870), Dogmatic Constitution *Pastor aeternus*, Chapter III.



⁷⁷ First Vatican Council (1870), Dogmatic Constitution *Pastor aeternus*, Chapters I–III; Leo XIII, Encyclical *Satis cognitum* (29 June 1896); Pius XI, Encyclical *Ecclesiam Dei* (12 November 1923); Pius XII, Encyclical *Mystici corporis* (29 June 1943); Allocution (2 October 1945).

⁷⁸ Pius VI, Letter *Post factum* to the Archbishop of Trier (2 February 1782), in *Les Enseignements pontificaux* (Solesmes), L'Église, vol. I, §19; the First Vatican Council (1870), in the Dogmatic Constitution *Pastor aeternus*, Chapter I, states precisely that Saint Peter alone is the subject of the Primacy: “At open variance with this clear doctrine of Holy Scripture, as it has ever been 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[...].” (DS 3054); and earlier still it is said: “And it was upon Simon alone that Jesus, after His Resurrection, bestowed the jurisdiction of Chief Pastor and Ruler over all His fold[...].” (DS 3053).

⁷⁹ Saint Pius X, Decree *Lamentabili*, condemned proposition no. 6, DS 3406.

⁸⁰ First Vatican Council (1870), Dogmatic Constitution *Pastor aeternus*, Chapter IV; Saint Pius X, *Motu Proprio Sacrorum antistitum* (1 September 1910); Pius XII, Encyclical *Humani generis* (12 August 1950).

⁸¹ First Vatican Council (1870), Dogmatic Constitution *Pastor aeternus*, Chapter IV.

⁸² First Vatican Council (1870), Dogmatic Constitution *Dei Filius*, Chapter IV, DS 3020, and Canon 3, DS 3043.

⁸³ See the references given in the preceding note; Pius IX, condemned proposition of the *Syllabus* no. 5, DS 2905; Saint Pius X, Decree *Lamentabili*, condemned propositions nos. 58 and 59, DS 3458 and 3459.

⁸⁴ Pius XII, Encyclical *Humani generis* (12 August 1950).

⁸⁵ Leo XIII, Encyclicals *Rerum novarum* (15 May 1891); *Libertas* (20 June 1888); *Sapientiae christianae* (10 January 1890); Pius XI, Encyclicals *Quadragesimo anno* (15 May 1931); *Casti connubii* (31 December 1930); Pius XII, Encyclicals *Summi Pontificatus* (20 October 1939); *Humani generis* (12 August 1950); *Sacra virginitas* (25 March 1954).

⁸⁶ See the references given in notes 11 and 31. Leo XIII, Encyclical *Immortale Dei* (1 November 1885).

⁸⁷ Pius IX, Allocution *Maxima quidem* (9 June 1862); Leo XIII, Encyclical *Immortale Dei* (1 November 1885); Pius XI, Encyclical *Divini illius Magistri* (31 December 1929), see the excerpt cited in note 32; Pius XII, in the Encyclical *Summi Pontificatus* (20 October 1939), AAS, vol. XXXI, p. 423, says: “[T]he natural law itself, which has its foundation in God, Almighty Creator and Father of all, supreme and absolute Lawgiver, all-wise and just Judge of human actions” (DS 3781).

⁸⁸ Pius IX, condemned propositions of the *Syllabus* no. 56 and no. 59, DS 2956 and 2959; Pius XII, Encyclical *Humani generis* (12 August 1950), DS 3892–3893: “For truth and its philosophic expression cannot change from day to day, least of all where there is question of self-evident principles of the human mind or of those propositions which are supported by the wisdom of the ages and by divine revelation.”

⁸⁹ Pius XI, Encyclical *Casti connubii* (31 December 1930).

⁹⁰ In the Apostolic Letter *Notre charge apostolique* (25 August 1910), AAS, vol. II, p. 619, Saint Pius X says: “But Catholic doctrine tells us that the primary duty of charity does not lie in the toleration of false ideas, however sincere they may be, nor in the theoretical or practical indifference towards the errors and vices in which we see our brethren plunged, but in the zeal for their intellectual and moral improvement as well as for their material well-being”; and p. 639: “True, Jesus has loved us with an immense, infinite love, and He came on earth to suffer and die so that, gathered around Him in justice and love, motivated by the same sentiments of mutual charity, all men might live in peace and happiness. But for the realization of this temporal and eternal happiness, He has laid down with supreme authority the condition that we must belong to His Flock, that we must accept His doctrine, that we must practice virtue, and that we must accept the teaching and guidance of Peter and his successors. Further, whilst Jesus was kind to sinners and to those who went astray, He did not respect their false ideas, however sincere they might have appeared.”

⁹¹ Leo XIII, in the Encyclical *Immortale Dei* (1 November 1885), AAS, vol. XVIII, pp. 163–164, says: “Since, then, no one is allowed to be remiss in the service due to God, and since the chief duty of all men is to cling to religion in both its teaching and practice—not such religion as they may have a preference for, but the religion which God enjoins, and which certain and most clear marks show to be the only one true religion, it is a public crime to act as though there were no God. So, too, is it a sin for the State not to have care for religion as a something beyond its



scope, or as of no practical benefit; or out of many forms of religion to adopt that one which chimes in with the fancy.”

⁹² See Leo XIII cited in the preceding note, and Pius XI, Encyclical *Quas primas* (11 December 1925).

⁹³ Pius IX, Encyclical *Quanta cura* (8 December 1864), with the condemned propositions of the *Syllabus* nos. 77–80, DS 2977–2980; Leo XIII, Encyclical *Libertas* (20 June 1888).

⁹⁴ See the references given in the preceding note, as well as those given in the notes to paragraph 3.

⁹⁵ Saint Pius X, in the Encyclical *Singulari quadam* (24 September 1912), AAS, vol. IV, p. 658, says: “Accordingly, We first of all declare that all Catholics have a sacred and inviolable duty, both in private and public life, to obey and firmly adhere to and fearlessly profess the principles of Christian truth enunciated by the teaching office of the Catholic Church. In particular We mean those principles which Our Predecessor has most wisely laid down in the encyclical letter *Rerum Novarum*.[...]These are fundamental principles: No matter what the Christian does, even in the realm of temporal goods, he cannot ignore the supernatural good. Rather, according to the dictates of Christian philosophy, he must order all things to the ultimate end, namely, the Highest Good. All his actions, insofar as they are morally either good or bad (that is to say, whether they agree or disagree with the natural and divine law), are subject to the judgement and judicial office of the Church.”

⁹⁶ Saint Pius X, Encyclical *Singulari quadam* (24 September 1912); Saint Pius X, in the Apostolic Letter *Notre charge apostolique* (25 August 1910), AAS, vol. II, p. 612, says that “society cannot be set up unless the Church lays the foundations and supervises the work”.

⁹⁷ Pius IX, Encyclical *Quanta cura* (8 December 1864); Saint Pius X, Encyclical *Vehementer nos* (11 February 1906).

⁹⁸ See the references given in the notes to paragraph 3, especially Pius IX in *Quanta cura* and Leo XIII in *Immortale Dei*.

⁹⁹ Leo XIII, Encyclical *Libertas* (20 June 1888).

¹⁰⁰ Pius IX, Allocution *Maxima quidem* (9 June 1862): “they do not hesitate to substitute, in the place of true and legitimate right, false and pretended rights of natural forces, and to subject the order of morals to the order of material things”; Pius IX, Encyclical *Quanta cura* (8 December 1864); Pius XII, Allocution (13 September 1952), AAS, vol. XLIV, pp. 779–789; Allocution (30 September 1954), AAS, vol. XLVI, pp. 587–598.

¹⁰¹ Saint Pius X, Apostolic Letter *Notre charge apostolique* (25 August 1910); Pius XI, Encyclical *Mortalium animos* (6 January 1928).

¹⁰² Saint Pius X, Encyclical *Pascendi* (8 September 1907); Apostolic Letter *Notre charge apostolique* (25 August 1910).

¹⁰³ Leo XIII, Encyclicals *Immortale Dei* (1 November 1885) and *Sapientiae christianae* (10 January 1890).

¹⁰⁴ Saint Pius X, Encyclical *E supremi apostolatus* (4 October 1903); Pius XI, Encyclical *Quas primas* (11 December 1925).

¹⁰⁵ Council of Florence, Bull *Exsultate Deo* (22 November 1439), DS 1310–1327; Council of Trent, Session VII (7 March 1547), DS 1600–1613.

¹⁰⁶ Council of Florence, Bull *Exsultate Deo* (22 November 1439), DS 1312; Council of Trent, Session VII (7 March 1547), DS 1611 and 1613.

¹⁰⁷ Council of Florence, Bull *Exsultate Deo* (22 November 1439), DS 1316; Council of Trent, Session VII (7 March 1547), DS 1614–1627.

¹⁰⁸ Council of Trent, Session VII (7 March 1547), DS 1625.

¹⁰⁹ See the references given in note 63.

¹¹⁰ Council of Trent, Session VII (7 March 1547), DS 1628–1630.

¹¹¹ Council of Florence, Bull *Exsultate Deo* (22 November 1439), DS 1323–1325; Council of Trent, Session XIV (25 November 1551), Decree on the Sacrament of Penance, DS 1667–1693 and 1701–1715.

¹¹² Council of Florence, Bull *Exsultate Deo* (22 November 1439), DS 1324–1325; Council of Trent, Session XIV (25 November 1551), Decree on the Sacrament of Extreme Unction, DS 1694–1700 and 1716–1719.



¹¹³ Council of Florence, Bull *Exsultate Deo* (22 November 1439), DS 1327; Council of Trent, Session XXIV (11 November 1563), Doctrine on the Sacrament of Matrimony, DS 1797–1812.

¹¹⁴ Leo XIII, Encyclical *Arcanum divinae* (10 February 1880); Pius XI, Encyclical *Casti connubii* (31 December 1930).

¹¹⁵ Council of Florence, Bull *Exsultate Deo* (22 November 1439), DS 1326; Council of Trent, Session XXIII (15 July 1563), Doctrine on the Sacrament of Holy Orders, DS 1763–1778; Pius XII, Apostolic Constitution *Sacramentum ordinis* (30 November 1947).

¹¹⁶ Council of Trent, Session XIII (11 October 1551), Decree on the Holy Eucharist, DS 1635–1661; Session XXI (16 July 1562), Doctrine on Communion under Both Kinds, DS 1725–1734; Session XXII (17 September 1562), Doctrine on the Most Holy Sacrifice of the Mass, DS 1738–1759; Pius XII, Encyclical *Mediator Dei* (20 November 1947) and Address *Magnificate Dominum mecum* (2 November 1954).

¹¹⁷ See the *Short Critical Study of the New Order of Mass* presented on 3 September 1969 to Pope Paul VI by Cardinals Ottaviani and Bacci.

¹¹⁸ See the references given in notes 11, 30, and 31.

¹¹⁹ Council of Trent, Session VI (13 January 1547), Decree on Justification, DS 1520–1583.

¹²⁰ Leo XIII, Encyclical *Sapientiae christianae* (10 January 1890); Apostolic Letter *Testem benevolentiae* (22 January 1899); Saint Pius X, Encyclical *Editae saepe* (26 May 1910); Pius XI, Encyclical *Ubi arcano* (23 December 1922); Pius XII, Encyclical *Sacra virginitas* (25 March 1954).

¹²¹ See the references given in the preceding note.

¹²² Romans 6:23; Hebrews 10:34 and 13:14; Leo XIII, Encyclical *Quod apostolici muneris* (28 December 1878).

¹²³ Second Council of Lyons (1274), Profession of Faith of Michael Palaiologos, DS 856; Benedict XII, Dogmatic Constitution *Benedictus Deus* (29 January 1336), DS 1000; Council of Florence, Bull *Laetentur caeli* (6 July 1439), DS 1304; Council of Trent, Session VI (13 January 1547), Decree on Justification, Chapter VI, DS 1545.

¹²⁴ 1 Thessalonians 4:16–17; Matthew 25; Niceno-Constantinopolitan Creed; Council of Florence, Bull *Laetentur caeli* (6 July 1439), DS 1304.

¹²⁵ Second Council of Lyons (1274), Profession of Faith of Michael Palaiologos, DS 856; Fourth Council of the Lateran (1215), DS 801; Benedict XII, Dogmatic Constitution *Benedictus Deus* (29 January 1336), DS 1002; Council of Florence, Bull *Laetentur caeli* (6 July 1439), DS 1304; Pius VI, Dogmatic Constitution *Auctorem fidei* (28 August 1794), condemned proposition no. 25, DS 2625.

¹²⁶ Council of Trent, Session VI (13 January 1547), Decree on Justification, Canon 30, DS 1580.

¹²⁷ Second Council of Lyons (1274), Profession of Faith of Michael Palaiologos, DS 856; Benedict XII, Dogmatic Constitution *Benedictus Deus* (29 January 1336), DS 1000–1001.



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