DECREE

OF THE

Holy Roman and Universal Inquisition.

Wednesday, July 3, 1907.

With result truly deplorable our age, impatient of a curb, in investigating the ultimate causes of things, often so follows novelty that, casting aside, as it were, the inheritance of the human race, it falls into the most serious errors. These errors will be far more baveful if sacred studies, the interpretation of Sacred Scripture and the principal mysteries of the Faith, are in question. It is too, greatly to be regretted that even amongst Catho. lics are to be found writers not so few who, passing beyond the limits laid down by the Fathers and by Holy Church herself, with a pretence of higher intelligence and in the name of historical examination, seck for that progress of dogmas which is in reality their corruption.

Lest errors of this kind, which are daily spread amongst the Faithful should take root in their soa's and corrupt the purity of the Faith, it has pleased our most holy lord, Plus X, by Divine Providence Pope, that the chief amongst them should be pointed cut and condemned through this office of the Holy Roman and Universal Inquisition

Wherefore a diligent examination having been made and the opinion of the Rev. Consultors having been taken, the Most Eminent and Rev-Cardinals, General Inquisitors on questions of faith and morals, have decided that the following proposi tions should be denounced and prescribed, as they are denounced and prescribed by this general Decree :

The ecclesiastical law which pre scribes that books concerning the Di vine Scriptures are to be submitted to previous censorship does not apply to those engaged in criticism or scientific exegesis of the Old and New Testa-

2 The Church's interpretation of the Sacred Books is not to be despised, but it is subject to the more accurate judgment and correction of exegetes.

3 From the ecciesistical decisions and censures directed against free and more cultured exegesis it may be inferred that the Faith set forth by the Church contradicts history, and that the Catholic dogmas cannot, in fact, be reconciled with the truer organs of

the Christian religion. 4 The Magisterium of the Church cannot determine the proper sense of the Sacred Scriptures by dogmatic definitions.

5 As only revealed truths are conthe Church to pass judgment on the of the Messias. statements of human sciences.

y internal assent embracing the de. ject of faith.

tic Gospels is devoid of authenticity. studies, should put aside every pre-34 The critic cannot ascribe to Christ knowledge without limit except conceived opinion on the supernatural origin of the Sacred Scripture, and on the hypotheses, which cannot be should interpret it not otherwise than conceived historically and which is he would other marely human docurepugnant to the moral sense, that ments. Christ as man had the knowledge of 13 The Evangelists themselves and

the Christians of the second and third generation took the Goopel parables in an artificial sense, and thus gave occasion for the slight fruit of the preaching of Christ amongst the Jews. 14 In many narratives the Evangelists related not so much what is true as what they thought would, although talse, prove rather serviceable to the readers.

15. Until the Canon was defined and established the Gospels were in creased by constant additions and corrections: therefore only a slight and uncertain trace of the doctrine of Christ remained in them.

6 John's narratives are not properly history, but a mystic contemplation of the Gospel; the sermons continued in his Gospel are theologi. cal meditations about the mystery of salvation devoid of historic truth. 17 The fourth Gospel exaggerated

the miracle not only that they should appear more extraordinary, but also that they might be better suited for attesting the work and the glory of the Word Incarnate.

18 John, no doubt, shows that he bears the character of a witness to Christ; but in reality he is only an excellent witness to the Christian life or the life of Christ in the Caurch at the end of the first century.

19 The heterodox exegetes have given the true sense of the Scriptures more faithfully than the Catholic exegetes.

20 Revelation can be nothing else but the consciousness acquired by man of his relationship to God. 21 The Revelation which is the ob-

ject of Catholic faith was not comwas a disciplinary development which pleted with the Apostles. #2 The dogmas which the Church was one of the causes why the Sacrament was divided into two-baptism puts forward as revealed are not truths that have come down from Heaven, and penance. but a certain interpretation of religious facts which the human mind of the Sacrament of Confirmation was employed by the Apostles; the formal

has secured by laborious effort. 23 There can and does accually ex ists opposition between the facts which are related in the Holy Scrip-

ture and the dogmas of the Church that depend on them; so that a critic may reject as false facts which the Church believes to be most certain. 24 The exegete is not to be blamed

ed as historical. who lays down premises irom which it follows that dogmas are historically false or doubtiul, provided he does of the Church did not exist in the not directly deny the dogmas themprimitive Church; it was only very selves.

25 The assent of faith uitimately rests on a heap of probabilities. 26 The dogmas of the Faith are to

be held only according to their practical sense-that is to say, as a preceptrve rule of action not as a standard of belief.

27 The Divinity of Jesus Christ is ye the Holy Ghost; whose sins you not proven from the Gospels, but is a shall forgive they are forgiven them, tained in the deposit of the Faith. it is dogma which the Christian con- and whose sins you shall retain they by no means within the province of science has, deduced from the notion are retained ' (John xx, 22-23), do not refer at all to the Sacrament of Pen-

When He 'exercised His minis. snce, whatever it may have pleased 6 In defining truths the learning and try Jesus did not speak with a view the Tridentine Fa hers to declare the teaching Church so co-operate to teaching that He was the Messias. 48 James in his Epistle (v. 14-15) that nothing remains for the teaching nor were His miracles intended to does not intend to make known a

that horning remains for the taching Church except to sanction the com-mon opinions of the learning Church. 7. When the Church prescribes er-fors it cannot exact from the Faithful inferior to the Christ Who is the ob-ting comparison of the learning church. 7. When the Church prescribes er-fors it cannot exact from the Faithful inferior to the Christ Who is the ob-grace he does not intend to make known a Sacrament of Christ, but to recom-mend a plous custom and if perchance he sees in this custom a means of grace he does not intend to make known a Sacrament of Christ, but to recom-mend a plous custom and if perchance he sees in this custom a means of grace he does not intend to make known a Sacrament of Christ, but to recom-mend a plous custom and if perchance he sees in this custom a means of grace he does not intend to make known a Sacrament of Christ, but to recom-mend a plous custom and if perchance he sees in this custom a means of grace he does not take it in the rigor

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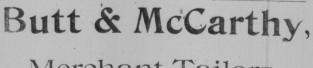
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THE SAINT JOHN MONITOR, AUGUST 10, 1907.

His disciples and posterity acquaint-

35 Christ had not always the con-sciousness of His Messianic dignity.

36 The Resurrection is not properly

which the Christian consc ence grad.

37 Faith in the Resurrection of

Christ was concerned at the begin-

ning not so much with the fact of the

Resurection itself as with the immor-

38 The doctrine of the explatory

39 The opinions on the origin of

the Sacraments with which the Tri-

dentine Fathers were imbued, and

which undoubtedly had an influence

on their dogmatic Canons are far dif-

ferent from those which now rightly

prevail amongst historical investiga.

tors of Christianity. 40 The origin of the Sacraments is

due to the fact that the Apostles and

their successors interpreted some idea

and intention of Christ under the

movement and influence of circum-

At The Sacraments have no other

object than to bring to man's remem-

brance the ever beneficent presence of

42 The Christian community in-

troduced the necessity of baptism,

adopting it as a necessary rite and

associating with it the obligations of

43 The custom of baptising children

44 There is no proof that the rite

distinction, therefore, between the

two Sacraments-Baptism and Con.

firmation-does not belong to the his-

45 Not all that Paul relates con

cerning the institution of the Euch-

46 The conception of the Christian

as a sinner reconciled by the authority

slowly the Church became accustom

ed to this conception. Nay, even after

penance was recognized as an institu

tion of the Church it was not called

by the name of a Sacrament because

it was considered an ignominious

47 The words of the Lord "Believe

Sacrament (sacramentum probrosum

arist. (I Cor. xi, 23-25) is to be accept.

tory of primative Christianity.

death of Christ, is not Evangelical,

ually inferred from other facts.

tal life of Christ with God.

but only Pauline.

stance and events.

the Christian profession

the Creator.

ed with so many things.

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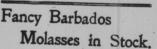
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 olsions published by it. S They are to be considered quite free from fault who attach no import ance to the condemnation pronounced by the Sacred Congregation of the Index or other Sacred Reman Con- gregations. 9 They are obviously too simple or too ignorant who believe that God is the Author of the Sacred Scripture. 10 The inspiration of the books of the Old Testament consists in this; 30 In all the Gospel toxt Son of God is only equive inse that Christ is the true a Son of God. 31 The teaching concern which Paul, John and the O Nicrea, Ephesns, and Chalt down is not that which Jess but what the Christian conceived with regard to Je 34 The naturalsense of	 lent to the sacrament. the Sacrament. the Sacrament. The Christian Supper having gradually assumed the character of a liturgical action, those who were accuration and the sacradular character. the Gorist conscience sus. the Gore ell the Gore ell the Sacrament. 	A. Crowley & Co.,
 that the sewich writers handed down religions doctrines under a certain peculiar form little known, or un- known to the Gentiles. It Divine inspiration does not so	to the con- paledge of ally ts perpetuate the Apostolic mis- sion and power. Some who is 51 Marriage could not become a opinions Sacrament of the new law till late in	Trunkmakers, etc.,
the parts from every error. ing the approaching adve	ent of the considered a Sacrament it was neces- ter part of sary that there should, first be a full	