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# SOURCEBOOK OF KEY MAGISTERIAL TEXTS: 1830-1958

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For the 2017 Marian Catechist Conference at the  
Shrine of Our Lady of Guadalupe

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## INTRODUCTION

This document is intended to supplement my talk on Modernism for the 2017 Marian Catechist Conference.

One of the chief obstacles to Modernism, according to Pope St. Pius X, is the Magisterium of the Catholic Church. Yet, many Catholics today are entirely ignorant of the great teaching pontificates of Popes Gregory XVI, Bl. Pius IX, Leo XIII, St. Pius X, Benedict XV, Pius XI, and Pius XII (1830-1958). During this time, the errors flowing from the French Revolution were ravaging the Western world and attempting to influence the Church as well. In response to these dangers, a series of heroic Popes taught clearly, frequently, and profoundly against modern errors that threatened to undermine the Church. The magisterial texts sampled in this document constitute an antidote for the present crisis in the Church. To keep this handout to a manageable size, I have only provided a small sampling of the teachings of these documents. If you wish to delve deeper into these documents, they can all be found online, either on the Vatican website or [PapalEncyclicals.net](http://PapalEncyclicals.net). Many of them can also be found in *The Popes against Modern Errors*, TAN Books. While these are dense works, they are worth the time and effort to understand.

Included in this document is first a timeline, to set these documents in their historical context. After the timeline is the collection of magisterial documents. These are many (but not all) of the most important magisterial texts from the time under consideration. I have gone through each text and chosen many (but not of all) of the most important and relevant teachings against contemporary errors. I have also offered some context before each document is cited, and sometimes explanatory notes in the documents themselves as well. (My words are in italics.)

Thank you for the opportunity to present my reflections on the heresy of Modernism and its influence today. Please keep me and my family in your prayers. Please also feel free to contact me with any questions at my email below.

In Christ,  
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## Modernism: The Synthesis of All Heresies

### Key Magisterial Texts

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#### TIMELINE (1830-1958)

The timeline below contains important events in Church History, with a focus, however, on Magisterial teachings. Its purpose is to provide some context for the Magisterial texts contained in this document. The period covered is from the pontificate of Gregory XVI to that of Pius XII.

#### POPE GREGORY XVI

1830 – Our Lady appears to St. Catherine Labouré and reveals the Miraculous Medal  
1831 – Pope Gregory XVI elected  
1832 – Pope Gregory XVI issues his encyclical *Mirari Vos* against Liberalism and Religious Indifferentism  
1842 – St. Louis de Montfort's *True Devotion to Mary* discovered after having been lost for over a century

#### BL. POPE PIUS IX

1846 – Bl. Pope Pius IX elected  
1846 – Our Lady of La Salette appears to two children in La Salette, France  
1849 – Pope Pius IX flees Rome as a Roman Republic is declared  
1854 – Pope Pius IX defines the Immaculate Conception in *Ineffabilis Deus*  
1858 – Our Lady of Lourdes appears to St. Bernadette  
1859 – Our Lady of Good Help appears to Sr. Adele Brise  
1864 – Pope Pius IX issues his *Syllabus of Errors*  
1869-70 – Pope Pius IX holds the *First Vatican Council*  
1871 – Italian Unification completed; Rome and the Papal States stolen from the Pope; Pius IX a prisoner in the Vatican

#### POPE LEO XIII

1878 – Pope Leo XIII elected  
1879 – Pope Leo XIII issues his encyclical *Aeterni Patris* to restore Thomism in universities and seminaries  
1884 – Pope Leo XIII issues his encyclical *Humanum Genus* against Freemasonry.  
1891 – Pope Leo XIII issues his encyclical *Rerum Novarum* condemning both the excesses of industrial capitalism and socialism/communism  
1893 – Pope Leo XIII issues his encyclical *Providentissimus Deus* in which he condemns proto-Modernism in Scripture studies.

#### POPE ST. PIUS X

1903 – Pope St. Pius X elected  
1903 – Pope St. Pius X issues *E Supremi*, the opening encyclical of his pontificate  
1907 – Pope St. Pius X issues *Lamentabili Sane*, a syllabus of Modernist errors

1907 – Pope St. Pius X issues his encyclical *Pascendi Dominici Gregis*, condemning Modernism  
1910 – Pope St. Pius X issues his *Oath against Modernism*, to which all clergy and professors had to swear  
1910 – Pope St. Pius X issues his encyclical *Notre Charge Apostolique* against egalitarianism and liberalism  
1914 – World War I begins

#### POPE BENEDICT XV

1914 – Pope Benedict XV elected  
1914 – Pope Benedict XV issues *Ad Beatissimi Apostolorum*, the opening encyclical of his pontificate  
1917 – Our Lady appears in Fatima  
1917 – Communist Revolution in Russia  
1918 – World War 1 ends  
1918 – Bl. Karl, last king of Hungary and emperor of Austria overthrown

#### POPE PIUS XI

1922 – Pope Pius XI elected  
1928 – Pope Pius XI issues his encyclical *Mortalium Animos* on true and false religious unity  
1937 – Pope Pius XI issues his encyclical *Divini Redemptoris* against Communism

#### POPE PIUS XII

1939 – Pope Pius XII elected  
1939 – World War II begins  
1945 – World War II ends  
1947 – Pope Pius XII issues his encyclical *Meditator Dei* on the Sacred Liturgy  
1950 – Pope Pius XII issues his encyclical *Humani Generis* against the Nouvelle Théologie (New Theology)  
1958 – Pope Pius XII dies

## Modernism: The Synthesis of All Heresies

### Key Magisterial Texts

#### *MIRARI VOS*, POPE GREGORY XVI, 1832

*Pope Gregory XVI was elected in 1831 in the midst of Romantic, nationalist revolutions taking place throughout Europe, including France, Belgium, Poland, Switzerland, and Italy. In France, it led to the fall of the Bourbon monarchy, who had regained their rightful throne in France after the fall of Napoleon. In Northern and Central Italy, revolutions were breaking out, calling for democratic government in Italy. For centuries, Italy was governed by a collection of small monarchies, with the Pope governing the Papal States as their temporal ruler.*

*Because of the influence of the French Revolution, many Italians were calling for the establishment of a democracy and even the unification of all of Italy. Gregory XVI staunchly opposed this movement and asked the Catholic monarchy of Austria to help suppress the rebellion. By the time the revolt was finally ended, it was 1832, and so Pope Gregory XVI published his opening encyclical a year after he began the pontificate. He explained this delay in the encyclical: "You know what storms of evil and toil, at the beginning of Our pontificate, drove Us suddenly into the depths of the sea. If the right hand of God had not given Us strength, We would have drowned as the result of the terrible conspiracy of impious men."*

*Naturally, the chief topic of his first encyclical is against Liberalism, which was threatening Church and State throughout Europe. Below are some of the more notable passages from this encyclical.*

*Source: papalencyclicals.net*

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#### CORRUPTION OF THE PRESENT AGE

4. We come to you grieving and sorrowful because We know that you are concerned for the faith in these difficult times. Now is truly the time in which the powers of darkness winnow the elect like wheat. [Lk. 22:53] "The earth mourns and fades away.... And the earth is infected by the inhabitants thereof, because they have transgressed the laws, they have changed the ordinances, they have broken the everlasting covenant." [Is. 24:5]

5. We speak of the things which you see with your own eyes, which We both bemoan. Depravity exults; science is impudent; liberty, dissolute. The holiness of the sacred is despised; the majesty of divine worship is not only disapproved by evil men, but defiled and held up to ridicule. Hence sound doctrine is perverted and errors of all kinds spread boldly. The laws of the sacred, the rights,

institutions, and discipline -- none are safe from the audacity of those speaking evil. Our Roman See is harassed violently and the bonds of unity are daily loosened and severed. The divine authority of the Church is opposed and her rights shorn off. She is subjected to human reason and with the greatest injustice exposed to the hatred of the people and reduced to vile servitude. The obedience due bishops is denied and their rights are trampled underfoot. Furthermore, academies and schools resound with new, monstrous opinions, which openly attack the Catholic faith; this horrible and nefarious war is openly and even publicly waged. Thus, by institutions and by the example of teachers, the minds of the youth are corrupted and a tremendous blow is dealt to religion and the perversion of morals is spread. So the restraints of religion are thrown off, by which alone kingdoms stand. We see the destruction of public order, the fall of principalities, and the overturning of all legitimate power approaching. Indeed this great mass of calamities had its inception in the heretical societies and sects in which all that is sacrilegious, infamous, and blasphemous has gathered as bilge water in a ship's hold, a congealed mass of all filth.

#### CLERICAL CELIBACY

11. Now, however, We want you to rally to combat the abominable conspiracy against clerical celibacy. This conspiracy spreads daily and is promoted by profligate philosophers, some even from the clerical order. They have forgotten their person and office, and have been carried away by the enticements of pleasure. They have even dared to make repeated public demands to the princes for the abolition of that most holy discipline. But it is disgusting to dwell on these evil attempts at length. Rather, We ask that you strive with all your might to justify and to defend the law of clerical celibacy as prescribed by the sacred canons, against which the arrows of the lascivious are directed from every side.

#### INDIFFERENTISM

13. Now We consider another abundant source of the evils with which the Church is afflicted at present: indifferentism. This perverse opinion is spread on all sides by the fraud of the wicked who claim that it is possible to obtain the eternal salvation of the soul by the profession of any kind of religion, as long as morality is maintained. Surely, in so clear a matter, you will drive this deadly error far from the people committed to your care. With the admonition of the apostle that "there is one God, one faith, one baptism" may those fear who contrive the notion that the safe harbor of salvation is open to persons of any religion whatever. They should consider the testimony of

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Christ Himself that "those who are not with Christ are against Him," and that they disperse unhappily who do not gather with Him. Therefore "without a doubt, they will perish forever, unless they hold the Catholic faith whole and inviolate." Let them hear Jerome who, while the Church was torn into three parts by schism, tells us that whenever someone tried to persuade him to join his group he always exclaimed: "He who is for the See of Peter is for me." A schismatic flatters himself falsely if he asserts that he, too, has been washed in the waters of regeneration. Indeed Augustine would reply to such a man: "The branch has the same form when it has been cut off from the vine; but of what profit for it is the form, if it does not live from the root?"

#### LIBERTY OF CONSCIENCE

14. This shameful font of indifferentism gives rise to that absurd and erroneous proposition which claims that liberty of conscience must be maintained for everyone. It spreads ruin in sacred and civil affairs, though some repeat over and over again with the greatest impudence that some advantage accrues to religion from it. "But the death of the soul is worse than freedom of error," as Augustine was wont to say. When all restraints are removed by which men are kept on the narrow path of truth, their nature, which is already inclined to evil, propels them to ruin. Then truly "the bottomless pit" is open from which John saw smoke ascending which obscured the sun, and out of which locusts flew forth to devastate the earth. Thence comes transformation of minds, corruption of youths, contempt of sacred things and holy laws -- in other words, a pestilence more deadly to the state than any other. Experience shows, even from earliest times, that cities renowned for wealth, dominion, and glory perished as a result of this single evil, namely immoderate freedom of opinion, license of free speech, and desire for novelty.

#### FREEDOM TO PUBLISH BAD BOOKS

15. Here We must include that harmful and never sufficiently denounced freedom to publish any writings whatever and disseminate them to the people, which some dare to demand and promote with so great a clamor. We are horrified to see what monstrous doctrines and prodigious errors are disseminated far and wide in countless books, pamphlets, and other writings which, though small in weight, are very great in malice. We are in tears at the abuse which proceeds from them over the face of the earth. Some are so carried away that they contentiously assert that the flock of errors arising from them is sufficiently compensated by the publication of some book which defends religion and truth. Every law condemns deliberately doing evil simply because there is some hope that good may result. Is there any sane man who would say poison ought to be distributed, sold publicly, stored, and even drunk

because some antidote is available and those who use it may be snatched from death again and again?

16. The Church has always taken action to destroy the plague of bad books. This was true even in apostolic times for we read that the apostles themselves burned a large number of books. It may be enough to consult the laws of the fifth Council of the Lateran on this matter and the Constitution which Leo X published afterwards lest "that which has been discovered advantageous for the increase of the faith and the spread of useful arts be converted to the contrary use and work harm for the salvation of the faithful." This also was of great concern to the fathers of Trent, who applied a remedy against this great evil by publishing that wholesome decree concerning the Index of books which contain false doctrine. "We must fight valiantly," Clement XIII says in an encyclical letter about the banning of bad books, "as much as the matter itself demands and must exterminate the deadly poison of so many books; for never will the material for error be withdrawn, unless the criminal sources of depravity perish in flames." Thus it is evident that this Holy See has always striven, throughout the ages, to condemn and to remove suspect and harmful books. The teaching of those who reject the censure of books as too heavy and onerous a burden causes immense harm to the Catholic people and to this See. They are even so depraved as to affirm that it is contrary to the principles of law, and they deny the Church the right to decree and to maintain it.

#### SUBMISSION TO PRINCES

17. We have learned that certain teachings are being spread among the common people in writings which attack the trust and submission due to princes; the torches of treason are being lit everywhere. Care must be taken lest the people, being deceived, are led away from the straight path. May all recall, according to the admonition of the apostle that "there is no authority except from God; what authority there is has been appointed by God. Therefore he who resists authority resists the ordinances of God; and those who resist bring on themselves condemnation." Therefore both divine and human laws cry out against those who strive by treason and sedition to drive the people from confidence in their princes and force them from their government.

#### SEPARATION OF CHURCH AND STATE

20. Nor can We predict happier times for religion and government from the plans of those who desire vehemently to separate the Church from the state, and to break the mutual concord between temporal authority and the priesthood. It is certain that that concord which always was favorable and beneficial for the sacred and the civil order is feared by the shameless lovers of liberty.

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#### *SYLLABUS OF ERRORS, BL. POPE PIUS IX, 1864*

*When Pope Pius IX was elected in 1846, he was elected as the “liberal” candidate in the conclave, and his pontificate began drastically different from that of his predecessor. He did not disappoint those who saw him as a new face for the Church. He appointed Cardinal Gizzi, a liberal, as Secretary of State, granted amnesty to all who had fled the Papal States for political reasons, and established a senate for the Papal States. But the more he gave to the liberals, the more they demanded.*

*When the 1848 revolutions broke out in Europe, Italy was not spared. In order to stop the revolution from going further, Pius made a number of concessions, including the granting of a constitution and legislature for the Papal States, as well as the creation of a civic guard. Meanwhile, rebellion to the North of the Papal States was threatening to spill over the border, so Pius sent a papal army to defend the border. But his general joined the rebels and took the army to fight the Austrians (who were particularly despised by the liberals). Liberals rejoiced that Pius IX had declared war on Austria, but Pius IX very quickly clarified that this was not his doing and that Rome was not at war with their Austrian allies. With this fiasco, liberals turned on him.*

*From this point on, the lay government of the papal states (which had been created by Pius) began to demand war with Austria and an end to the Pope’s temporal authority. Liberals took control of the civic guard, and the secret societies (especially the Carbonari, the Italian manifestation of Freemasonry) began to conspire against the Church. In November of the same year, Rossi, the Pope’s chief minister in the papal states, was assassinated by the secret societies. The next day, Pius found himself under siege, with one thousand members of the civic guard, police, and army marching and firing on the Quirinal in Rome. When a cannon was brought and aimed at Pius’s residence, he came out and negotiated, agreeing to a liberal government in the papal states. Eight days later, he escaped to the Kingdom of the Two Sicilies, dressed as a normal priest and carrying with him the Eucharist in the same pyx that Pius VII had when he was in exile under Napoleon.*

*In February 1849, a Roman Republic was declared. A sort of anti-Triduum took place, with fireworks on Good Friday and a republic victory celebration over St. Peter’s grave on Easter Sunday. All churches were declared the property of the Roman Republic and were turned into dance halls and stables. Sacred vessels and art were seized, and priests were murdered. In April, Pius called the revolution a*

*sacrilege and asked for Catholic nations to help overthrow the revolution. Napoleon III, then president of the Second Republic in France arrives with help, and the revolution ended in July. Pius returned to Rome with a very different relationship to modernity than when he was elected. Before the events of 1848-9, he governed as one sympathetic to the radical ideas of the day, at least in politics. Afterwards, he was an impeccable enemy of modern errors.*

*Below is a selection of some notable condemned propositions in his Syllabus of Errors.*

*Source: [papalencyclicals.net](http://papalencyclicals.net)*

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1. There exists no Supreme, all-wise, all-provident Divine Being, distinct from the universe, and God is identical with the nature of things, and is, therefore, subject to changes. In effect, God is produced in man and in the world, and all things are God and have the very substance of God, and God is one and the same thing with the world, and, therefore, spirit with matter, necessity with liberty, good with evil, justice with injustice.

3. Human reason, without any reference whatsoever to God, is the sole arbiter of truth and falsehood, and of good and evil; it is law to itself, and suffices, by its natural force, to secure the welfare of men and of nations.

5. Divine revelation is imperfect, and therefore subject to a continual and indefinite progress, corresponding with the advancement of human reason.

11. The Church not only ought never to pass judgment on philosophy, but ought to tolerate the errors of philosophy, leaving it to correct itself.

15. Every man is free to embrace and profess that religion which, guided by the light of reason, he shall consider true.

16. Man may, in the observance of any religion whatever, find the way of eternal salvation, and arrive at eternal salvation.

17. Good hope at least is to be entertained of the eternal salvation of all those who are not at all in the true Church of Christ.

18. Protestantism is nothing more than another form of the same true Christian religion, in which form it is given to please God equally as in the Catholic Church.

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24. The Church has not the power of using force, nor has she any temporal power, direct or indirect.

38. The Roman pontiffs have, by their too arbitrary conduct, contributed to the division of the Church into Eastern and Western.

48. Catholics may approve of the system of educating youth unconnected with Catholic faith and the power of the Church, and which regards the knowledge of merely natural things, and only, or at least primarily, the ends of earthly social life.

55. The Church ought to be separated from the State, and the State from the Church.

60. Authority is nothing else but numbers and the sum total of material forces.

63. It is lawful to refuse obedience to legitimate princes, and even to rebel against them.

67. By the law of nature, the marriage tie is not indissoluble, and in many cases divorce properly so called may be decreed by the civil authority.

77. In the present day, it is no longer expedient that the Catholic religion should be held as the only religion of the State, to the exclusion of all other forms of worship.

78. [It] has been wisely decided by law, in some Catholic countries, that persons coming to reside therein shall enjoy the public exercise of their own peculiar worship.

79. Moreover, it is false that the civil liberty of every form of worship, and the full power, given to all, of overtly and publicly manifesting any opinions whatsoever and thoughts, conduce more easily to corrupt the morals and minds of the people, and to propagate the pest of indifferentism.

80. The Roman Pontiff can, and ought to, reconcile himself, and come to terms with progress, liberalism and modern civilization.

*He concludes the Syllabus by blaming chiefly Freemasonry and the Secret Societies:*

. . . Venerable Brethren, you see clearly enough how sad and full of perils is the condition of Catholics in the regions of Europe which We have mentioned. Nor are things any better or circumstances calmer in America, where some regions are so hostile to Catholics that their governments

seem to deny by their actions the Catholic faith they claim to profess. In fact, there, for the last few years, a ferocious war on the Church, its institutions and the rights of the Apostolic See has been raging.... Venerable Brothers, it is surprising that in our time such a great war is being waged against the Catholic Church. But anyone who knows the nature, desires and intentions of the sects, whether they be called masonic or bear another name, and compares them with the nature the systems and the vastness of the obstacles by which the Church has been assailed almost everywhere, cannot doubt that the present misfortune must mainly be imputed to the frauds and machinations of these sects. It is from them that the synagogue of Satan, which gathers its troops against the Church of Christ, takes its strength. In the past Our predecessors, vigilant even from the beginning in Israel, had already denounced them to the kings and the nations, and had condemned them time and time again, and even We have not failed in this duty. If those who would have been able to avert such a deadly scourge had only had more faith in the supreme Pastors of the Church! But this scourge, winding through sinuous caverns, . . . deceiving many with astute frauds, finally has arrived at the point where it comes forth impetuously from its hiding places and triumphs as a powerful master. Since the throng of its propagandists has grown enormously, these wicked groups think that they have already become masters of the world and that they have almost reached their pre-established goal. Having sometimes obtained what they desired, and that is power, in several countries, they boldly turn the help of powers and authorities which they have secured by trying to submit the Church of God to the most cruel servitude, to undermine the foundations on which it rests, to contaminate its splendid qualities; and, moreover, to strike it with frequent blows, to shake it, to overthrow it, and, if possible, to make it disappear completely from the earth. Things being thus, Venerable Brothers, make every effort to defend the faithful which are entrusted to you against the insidious contagion of these sects and to save from perdition those who unfortunately have inscribed themselves in such sects. Make known and attack those who, whether suffering from, or planning, deception, are not afraid to affirm that these shady congregations aim only at the profit of society, at progress and mutual benefit. Explain to them often and impress deeply on their souls the Papal constitutions on this subject and teach, them that the masonic associations are anathematized by them not only in Europe but also in America and wherever they may be in the whole world.

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### Key Magisterial Texts

#### *FIRST VATICAN COUNCIL, 1869-70*

*In order to give greater authority to his condemnation of modern errors, Pius IX decided to call the first Ecumenical Council for three hundred years. In his bull Aeterni Patris announcing the Council, he explained that the purpose would be to: “offer a remedy to the ills of the present century in the Church and in society.”<sup>1</sup>*

*The first dogmatic constitution promulgated was Dei Filius on God, revelation, faith, and reason. While Protestantism denied the divine constitution of the Catholic Church, modern philosophy denied that God had even revealed Himself to man. Modern thinkers argued against supernatural, revealed, and dogmatic religion, in favor of natural, rational, and evolving religion. These proto-Modernist errors were condemned by the Council.*

*The second dogmatic constitution was Pastor Aeternus, which was concerned with the power of the papacy, especially through the definition of papal infallibility. This constitution was highly controversial as the exact nature of papal infallibility was being debated.*

*Pius IX was forced to suspend the Council in 1870 after Prussia declared war on France. Napoleon III had never removed his troops from Rome after helping to drive out the revolutionaries in 1849, but now he was forced to bring them back to France to help in the war. With his army now gone, Rome was an easy target for Italian radicals seeking a democratic and unified Italy. For the protection of the Bishops, Pius IX sent them home and only two of the 51 planned decrees were promulgated.*

*The following selections in Dei Filius are from the preface to the document and a selection of infallible canons (condemned propositions) of the document. The selection from Pastor Aeternus is the infallible definition of papal infallibility.*

Source: ewtn.com

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#### DEI FILIUS, PREFACE

5. Everybody knows that those [Protestant] heresies, condemned by the fathers of Trent, which rejected the divine magisterium of the Church and allowed religious questions to be a matter for the judgment of each individual, have gradually collapsed into a multiplicity of sects, either at

variance or in agreement with one another; and by this means a good many people have had all faith in Christ destroyed.

6. Indeed even the Holy Bible itself, which they at one time claimed to be the sole source and judge of the Christian faith, is no longer held to be divine, but they begin to assimilate it to the inventions of myth.

7. Thereupon there came into being and spread far and wide throughout the world that doctrine of rationalism or naturalism,—utterly opposed to the Christian religion, since this is of supernatural origin,—which spares no effort to bring it about that Christ, who alone is our lord and savior, is shut out from the minds of people and the moral life of nations. Thus they would establish what they call the rule of simple reason or nature. The abandonment and rejection of the Christian religion, and the denial of God and his Christ, has plunged the minds of many into the abyss of pantheism, materialism and atheism, and the consequence is that they strive to destroy rational nature itself, to deny any criterion of what is right and just, and to overthrow the very foundations of human society.

8. With this impiety spreading in every direction, it has come about, alas, that many even among the children of the Catholic Church have strayed from the path of genuine piety, and as the truth was gradually diluted in them, their Catholic sensibility was weakened. Led away by diverse and strange teachings and confusing nature and grace, human knowledge and divine faith, they are found to distort the genuine sense of the dogmas which Holy mother Church holds and teaches, and to endanger the integrity and genuineness of the faith.

9. At the sight of all this, how can the inmost being of the Church not suffer anguish? For just as God wills all people to be saved and come to the knowledge of the truth, just as Christ came to save what was lost and to gather into one the children of God who were scattered abroad, so the Church, appointed by God to be mother and mistress of nations, recognizes her obligations to all and is always ready and anxious to raise the fallen, to steady those who stumble, to embrace those who return, and to strengthen the good and urge them on to what is better. Thus she can never cease from witnessing to the truth of God which heals all and from declaring it, for she knows that these words were directed to her: My spirit which is upon you, and my words which I have put in your mouth, shall not depart out of your mouth from this time forth and for evermore.

10. And so we, following in the footsteps of our predecessors, in accordance with our supreme apostolic office, have never left off teaching and defending Catholic truth and condemning erroneous doctrines. But now it is our purpose to profess and declare from this chair of Peter before all eyes the saving teaching of Christ, and, by the power given us by God, to

<sup>1</sup> Roberto de Mattei, *Blessed Pius IX*, p. 131.

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reject and condemn the contrary errors. This we shall do with the bishops of the whole world as our co-assessors and fellow-judges, gathered here as they are in the Holy Spirit by our authority in this ecumenical council, and relying on the word of God in Scripture and tradition as we have received it, religiously preserved and authentically expounded by the Catholic Church.

#### *DEI FILIUS, CANONS*

##### 1. On God the creator of all things

1. If anyone denies the one true God, creator and lord of things visible and invisible: let him be anathema.

2. If anyone is so bold as to assert that there exists nothing besides matter: let him be anathema.

3. If anyone says that the substance or essence of God and that of all things are one and the same: let him be anathema.

##### 2. On revelation

1. If anyone says that the one, true God, our creator and lord, cannot be known with certainty from the things that have been made, by the natural light of human reason: let him be anathema.

2. If anyone says that it is impossible, or not expedient, that human beings should be taught by means of divine revelation about God and the worship that should be shown him : let him be anathema.

3. If anyone says that a human being cannot be divinely elevated to a knowledge and perfection which exceeds the natural, but of himself can and must reach finally the possession of all truth and goodness by continual development: let him be anathema.

4. If anyone does not receive as sacred and canonical the complete books of Sacred Scripture with all their parts, as the holy Council of Trent listed them, or denies that they were divinely inspired : let him be anathema.

##### 3. On faith

1. If anyone says that human reason is so independent that faith cannot be commanded by God: let him be anathema.

2. If anyone says that divine faith is not to be distinguished from natural knowledge about God and moral matters, and consequently that for divine faith it is not required that revealed truth should be believed because of the authority of God who reveals it: let him be anathema.

4. If anyone says that all miracles are impossible, and that therefore all reports of them, even those contained in Sacred Scripture, are to be set aside as fables or myths; or that miracles can never be known with certainty, nor can the divine origin of the Christian religion be proved from them: let him be anathema.

##### 4. On faith and reason

2. If anyone says that human studies are to be treated with such a degree of liberty that their assertions may be maintained as true even when they are opposed to divine revelation, and that they may not be forbidden by the Church: let him be anathema.

3. If anyone says that it is possible that at some time, given the advancement of knowledge, a sense may be assigned to the dogmas propounded by the Church which is different from that which the Church has understood and understands: let him be anathema.

#### PASTOR AETERNUS, DEFINITION OF PAPAL INFALLIBILITY

9. Therefore, faithfully adhering to the tradition received from the beginning of the Christian faith, to the glory of God our savior, for the exaltation of the Catholic religion and for the salvation of the Christian people, with the approval of the Sacred Council, we teach and define as a divinely revealed dogma that when the Roman Pontiff speaks EX CATHEDRA, that is, when, in the exercise of his office as shepherd and teacher of all Christians, in virtue of his supreme apostolic authority, he defines a doctrine concerning faith or morals to be held by the whole Church, he possesses, by the divine assistance promised to him in blessed Peter, that infallibility which the divine Redeemer willed his Church to enjoy in defining doctrine concerning faith or morals. Therefore, such definitions of the Roman Pontiff are of themselves, and not by the consent of the Church, irreformable.

So then, should anyone, which God forbid, have the temerity to reject this definition of ours: let him be anathema.

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#### *AETERNI PATRIS, LEO XIII, 1879*

*Pope Pius IX died in 1878, having reigned as pope for 31 years, as the second-longest reigning pope after St. Peter. His successor, Leo XIII would reign until 1903 in the fourth-longest pontificate in history. Together, these two Popes governed the Church for over half a century, and so they exercised immense influence on the universal governance of the Church. When Leo XIII ascended to the papal throne in 1878, he did so without the papal states, which had been captured by Italy in 1870-71. Even though he was stripped of his temporal power, Leo was no less outspoken about the evils of his day. During his pontificate, he faced many growing threats. The agitations of the Freemasons against the Church and especially the papacy continued unabatedly. The tremendous suffering of the masses during the Industrial Revolution and the consequent rise of socialism and communism demanded a clear voice from the Church. And the many errors battled by Gregory XVI and Pius IX were beginning to congeal into a heresy in the realm of Scripture studies.*

*We will look at selections from four documents as samples of his teaching on these and other issues: Aeterni Patris (on Thomism), Humanum Genus (on Freemasonry), Rerum Novarum (on industrial Capitalism and Socialism/Communism), and Providentissimus Deus (on the study of Sacred Scripture).*

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*In Aeterni Patris, Leo XIII lends his voice to a revival in sacred theology called neo-scholasticism. This theological movement sought to recover especially the work of St. Thomas Aquinas and his great commentators. While Aquinas's Summa Theologica was placed on the altar at the Council of Trent, his works did not always retain the same prestige in the intervening period. With the support of Leo XIII, Aquinas would return again to his rightful place as the Common and Angelic Doctor of the Church. Neo-scholastic and Thomistic theology would be challenged by the Modernists first during Leo XIII's and St. Pius X's pontificates and later during the 1940's and 1950's during the pontificate of Pius XII. Since the Second Vatican Council, Thomism has been nearly abandoned in most seminaries in favor of more modern theology.*

*Source: Vatican.va*

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17. Among the Scholastic Doctors, the chief and master of all towers Thomas Aquinas, who, as Cajetan observes, because "he most venerated the ancient doctors of the

Church, in a certain way seems to have inherited the intellect of all." The doctrines of those illustrious men, like the scattered members of a body, Thomas collected together and cemented, distributed in wonderful order, and so increased with important additions that he is rightly and deservedly esteemed the special bulwark and glory of the Catholic faith. With his spirit at once humble and swift, his memory ready and tenacious, his life spotless throughout, a lover of truth for its own sake, richly endowed with human and divine science, like the sun he heated the world with the warmth of his virtues and filled it with the splendor of his teaching. Philosophy has no part which he did not touch finely at once and thoroughly; on the laws of reasoning, on God and incorporeal substances, on man and other sensible things, on human actions and their principles, he reasoned in such a manner that in him there is wanting neither a full array of questions, nor an apt disposal of the various parts, nor the best method of proceeding, nor soundness of principles or strength of argument, nor clearness and elegance of style, nor a facility for explaining what is abstruse.

18. Moreover, the Angelic Doctor pushed his philosophic inquiry into the reasons and principles of things, which because they are most comprehensive and contain in their bosom, so to say, the seeds of almost infinite truths, were to be unfolded in good time by later masters and with a goodly yield. And as he also used this philosophic method in the refutation of error, he won this title to distinction for himself: that, single-handed, he victoriously combated the errors of former times, and supplied invincible arms to put those to rout which might in after-times spring up. Again, clearly distinguishing, as is fitting, reason from faith, while happily associating the one with the other, he both preserved the rights and had regard for the dignity of each; so much so, indeed, that reason, borne on the wings of Thomas to its human height, can scarcely rise higher, while faith could scarcely expect more or stronger aids from reason than those which she has already obtained through Thomas.

...

31. While, therefore, We hold that every word of wisdom, every useful thing by whomsoever discovered or planned, ought to be received with a willing and grateful mind, We exhort you, venerable brethren, in all earnestness to restore the golden wisdom of St. Thomas, and to spread it far and wide for the defense and beauty of the Catholic faith, for the good of society, and for the advantage of all the sciences. The wisdom of St. Thomas, We say; for if anything is taken up with too great subtlety by the Scholastic doctors, or too carelessly stated-if there be

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anything that ill agrees with the discoveries of a later age, or, in a word, improbable in whatever way-it does not enter Our mind to propose that for imitation to Our age. Let carefully selected teachers endeavor to implant the doctrine of Thomas Aquinas in the minds of students, and set forth clearly his solidity and excellence over others. Let the universities already founded or to be founded by you illustrate and defend this doctrine, and use it for the refutation of prevailing errors. But, lest the false for the true or the corrupt for the pure be drunk in, be ye watchful that the doctrine of Thomas be drawn from his own fountains, or at least from those rivulets which, derived from the very fount, have thus far flowed, according to the established agreement of learned men, pure and clear; be careful to guard the minds of youth from those which are said to flow thence, but in reality are gathered from strange and unwholesome streams.

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#### *HUMANUM GENUS, LEO XIII, 1884*

*Almost forty years earlier, on May 20, 1846, Pope Gregory XVI sensed that death was approaching, and he called the French historian Jacques Cretineau-Joly to meet with him. He gave him a collection of documents that had been seized from the Alta Vendita, the high lodge of the Cabonari, a secret organization associated with Freemasonry in Italy. One of these documents was known as the Permanent Instruction of the Alta Vendita. Pope Gregory XVI asked Cretineau-Joly to publish these documents in order to make the Masonic conspiracies public knowledge. Bl. Pope Pius IX and Pope Leo XIII would also ask for the Permanent Instruction to be published. The Masonic document outlined their conspiracy to influence and destroy the Catholic Church. Their chief aim was to make the hierarchy of the Catholic Church unknowingly Masonic in its thinking so that a Pope could be elected who would bring the Masonic goals to their fulfillment – a “revolution in tiara and cope.” An English translation of this document can be found in “Grand Orient Freemasonry Unmasked” by Msgr. George E. Dillon.*

*Leo XIII, like his predecessors, was very conscious of the machinations of the Freemasons to undermine the Church and Christian society. Every Pope since Pius VII had spoken of the danger of Freemasonry, but Leo XIII wrote of it more frequently than any of his predecessors. His encyclical *Humanum Genus*, like *Inimica Vis*, is entirely devoted to the condemnation of Freemasonry and the attempt to awake the Catholic world to its grave threat.*

*Below are some noteworthy selections from the encyclical.*

*Source: Vatican.va*

#### *The Two Cities*

1. The race of man, after its miserable fall from God, the Creator and the Giver of heavenly gifts, "through the envy of the devil," separated into two diverse and opposite parts, of which the one steadfastly contends for truth and virtue, the other of those things which are contrary to virtue and to truth. The one is the kingdom of God on earth, namely, the true Church of Jesus Christ; and those who desire from their heart to be united with it, so as to gain salvation, must of necessity serve God and His only-begotten Son with their whole mind and with an entire will. The other is the kingdom of Satan, in whose possession and control are all whosoever follow the fatal example of their leader and of our first parents, those who refuse to obey the divine and eternal law, and who have many aims of their own in contempt of God, and many aims also against God.

2. This twofold kingdom St. Augustine keenly discerned and described after the manner of two cities, contrary in their laws because striving for contrary objects; and with a subtle brevity he expressed the efficient cause of each in these words: "Two loves formed two cities: the love of self, reaching even to contempt of God, an earthly city; and the love of God, reaching to contempt of self, a heavenly one." At every period of time each has been in conflict with the other, with a variety and multiplicity of weapons and of warfare, although not always with equal ardour and assault. At this period, however, the partisans of evil seems to be combining together, and to be struggling with united vehemence, led on or assisted by that strongly organized and widespread association called the Freemasons. No longer making any secret of their purposes, they are now boldly rising up against God Himself. They are planning the destruction of holy Church publicly and openly, and this with the set purpose of utterly despoiling the nations of Christendom, if it were possible, of the blessings obtained for us through Jesus Christ our Saviour. Lamenting these evils, We are constrained by the charity which urges Our heart to cry out often to God: "For lo, Thy enemies have made a noise; and they that hate Thee have lifted up the head. They have taken a malicious counsel against Thy people, and they have consulted against Thy saints. They have said, 'come, and let us destroy them, so that they be not a nation.'

#### *Papal Warnings*

3. At so urgent a crisis, when so fierce and so pressing an onslaught is made upon the Christian name, it is Our office to point out the danger, to mark who are the adversaries, and to the best of Our power to make head against their plans and devices, that those may not perish whose salvation is committed to Us, and that the kingdom of Jesus Christ entrusted to Our charge may not stand and remain whole, but may be enlarged by an ever-increasing growth throughout the world.

4. The Roman Pontiffs Our predecessors, in their incessant watchfulness over the safety of the Christian people, were prompt in detecting the presence and the purpose of this capital enemy immediately it sprang into the light instead of hiding as a dark conspiracy; and, moreover, they took occasion with true foresight to give, as it were on their guard, and not allow themselves to be caught by the devices and snares laid out to deceive them.

5. The first warning of the danger was given by Clement XII in the year 1738, and his constitution was confirmed and renewed by Benedict XIV(4) Pius VII followed the same path; and Leo XII, by his apostolic constitution, *Quo*

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*Graviores*, put together the acts and decrees of former Pontiffs on this subject, and ratified and confirmed them forever. In the same sense spoke Pius VIII, Gregory XVI, and, many times over, Pius IX.

6. For as soon as the constitution and the spirit of the masonic sect were clearly discovered by manifest signs of its actions, by the investigation of its causes, by publication of its laws, and of its rites and commentaries, with the addition often of the personal testimony of those who were in the secret, this apostolic see denounced the sect of the Freemasons, and publicly declared its constitution, as contrary to law and right, to be pernicious no less to Christendom than to the State; and it forbade any one to enter the society, under the penalties which the Church is wont to inflict upon exceptionally guilty persons. The sectaries, indignant at this, thinking to elude or to weaken the force of these decrees, partly by contempt of them, and partly by calumny, accused the sovereign Pontiffs who had passed them either of exceeding the bounds of moderation in their decrees or of decreeing what was not just. This was the manner in which they endeavoured to elude the authority and the weight of the apostolic constitutions of Clement XII and Benedict XIV, as well as of Pius VII and Pius IX. Yet, in the very society itself, there were to be found men who unwillingly acknowledged that the Roman Pontiffs had acted within their right, according to the Catholic doctrine and discipline. The Pontiffs received the same assent, and in strong terms, from many princes and heads of governments, who made it their business either to delate the masonic society to the apostolic see, or of their own accord by special enactments to brand it as pernicious, as, for example, in Holland, Austria, Switzerland, Spain, Bavaria, Savoy, and other parts of Italy.

#### *The Ultimate Purpose of Freemasonry*

10. ... Now, the masonic sect produces fruits that are pernicious and of the bitterest savour. For, from what We have above most clearly shown, that which is their ultimate purpose forces itself into view - namely, the utter overthrow of that whole religious and political order of the world which the Christian teaching has produced, and the substitution of a new state of things in accordance with their ideas, of which the foundations and laws shall be drawn from mere naturalism.

#### *Indifferentism*

16. If those who are admitted as members are not commanded to abjure by any form of words the Catholic doctrines, this omission, so far from being adverse to the

designs of the Freemasons, is more useful for their purposes. First, in this way they easily deceive the simple-minded and the heedless, and can induce a far greater number to become members. Again, as all who offer themselves are received whatever may be their form of religion, they thereby teach the great error of this age-that a regard for religion should be held as an indifferent matter, and that all religions are alike. This manner of reasoning is calculated to bring about the ruin of all forms of religion, and especially of the Catholic religion, which, as it is the only one that is true, cannot, without great injustice, be regarded as merely equal to other religions.

#### *Marriage and Education*

21. What refers to domestic life in the teaching of the naturalists is almost all contained in the following declarations: that marriage belongs to the genus of commercial contracts, which can rightly be revoked by the will of those who made them, and that the civil rulers of the State have power over the matrimonial bond; that in the education of youth nothing is to be taught in the matter of religion as of certain and fixed opinion; and each one must be left at liberty to follow, when he comes of age, whatever he may prefer. To these things the Freemasons fully assent; and not only assent, but have long endeavoured to make them into a law and institution. For in many countries, and those nominally Catholic, it is enacted that no marriages shall be considered lawful except those contracted by the civil rite; in other places the law permits divorce; and in others every effort is used to make it lawful as soon as may be. Thus, the time is quickly coming when marriages will be turned into another kind of contract - that is into changeable and uncertain unions which fancy may join together, and which the same when changed may disunite.

With the greatest unanimity the sect of the Freemasons also endeavours to take to itself the education of youth. They think that they can easily mold to their opinions that soft and pliant age, and bend it whither they will; and that nothing can be more fitted than this to enable them to bring up the youth of the State after their own plan. Therefore, in the education and instruction of children they allow no share, either of teaching or of discipline, to the ministers of the Church; and in many places they have procured that the education of youth shall be exclusively in the hands of laymen, and that nothing which treats of the most important and most holy duties of men to God shall be introduced into the instructions on morals.

#### *Politics*

22. Then come their doctrines of politics, in which the naturalists lay down that all men have the same right, and

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are in every respect of equal and like condition; that each one is naturally free; that no one has the right to command another; that it is an act of violence to require men to obey any authority other than that which is obtained from themselves. According to this, therefore, all things belong to the free people; power is held by the command or permission of the people, so that, when the popular will changes, rulers may lawfully be deposed and the source of all rights and civil duties is either in the multitude or in the governing authority when this is constituted according to the latest doctrines. It is held also that the State should be without God; that in the various forms of religion there is no reason why one should have precedence of another; and that they are all to occupy the same place.

23. That these doctrines are equally acceptable to the Freemasons, and that they would wish to constitute States according to this example and model, is too well known to require proof. For some time past they have openly endeavoured to bring this about with all their strength and resources; and in this they prepare the way for not a few bolder men who are hurrying on even to worse things, in their endeavor to obtain equality and community of all goods by the destruction of every distinction of rank and property.

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#### *RERUM NOVARUM*, LEO XIII, 1891

*Leo XIII's pontificate also saw the system of industrial capitalism fall deeper into crisis. While taking up the plight of the poor, he also condemned the false Marxist solutions of socialism or communism. His final solution would be to avoid the further concentration of power into the hands of either private individuals or the state. Instead, he calls for the law "to induce as many as possible of the people to become owners," which he believed would decrease inequality and class conflict.*

*Below are some noteworthy selections from the encyclical*

*Source: Vatican.va*

...

#### *The Economic Crisis*

1. That the spirit of revolutionary change, which has long been disturbing the nations of the world, should have passed beyond the sphere of politics and made its influence felt in the cognate sphere of practical economics is not surprising. The elements of the conflict now raging are unmistakable, in the vast expansion of industrial pursuits and the marvellous discoveries of science; in the changed relations between masters and workmen; in the enormous fortunes of some few individuals, and the utter poverty of the masses; the increased self reliance and closer mutual combination of the working classes; as also, finally, in the prevailing moral degeneracy. The momentous gravity of the state of things now obtaining fills every mind with painful apprehension; wise men are discussing it; practical men are proposing schemes; popular meetings, legislatures, and rulers of nations are all busied with it - actually there is no question which has taken deeper hold on the public mind.

2. Therefore, venerable brethren, as on former occasions when it seemed opportune to refute false teaching, We have addressed you in the interests of the Church and of the common weal, and have issued letters bearing on political power, human liberty, the Christian constitution of the State, and like matters, so have We thought it expedient now to speak on the condition of the working classes. It is a subject on which We have already touched more than once, incidentally. But in the present letter, the responsibility of the apostolic office urges Us to treat the question of set purpose and in detail, in order that no misapprehension may exist as to the principles which truth and justice dictate for its settlement. The discussion is not easy, nor is it void of danger. It is no easy matter to define the relative rights and mutual duties of the rich and of the poor, of capital and of

labor. And the danger lies in this, that crafty agitators are intent on making use of these differences of opinion to pervert men's judgments and to stir up the people to revolt.

3. In any case we clearly see, and on this there is general agreement, that some opportune remedy must be found quickly for the misery and wretchedness pressing so unjustly on the majority of the working class: for the ancient workingmen's guilds were abolished in the last century, and no other protective organization took their place. Public institutions and the laws set aside the ancient religion. Hence, by degrees it has come to pass that working men have been surrendered, isolated and helpless, to the hardheartedness of employers and the greed of unchecked competition. The mischief has been increased by rapacious usury, which, although more than once condemned by the Church, is nevertheless, under a different guise, but with like injustice, still practiced by covetous and grasping men. To this must be added that the hiring of labor and the conduct of trade are concentrated in the hands of comparatively few; so that a small number of very rich men have been able to lay upon the teeming masses of the laboring poor a yoke little better than that of slavery itself.

#### *The Evils of Socialism*

4. To remedy these wrongs the socialists, working on the poor man's envy of the rich, are striving to do away with private property, and contend that individual possessions should become the common property of all, to be administered by the State or by municipal bodies. They hold that by thus transferring property from private individuals to the community, the present mischievous state of things will be set to rights, inasmuch as each citizen will then get his fair share of whatever there is to enjoy. But their contentions are so clearly powerless to end the controversy that were they carried into effect the working man himself would be among the first to suffer. They are, moreover, emphatically unjust, for they would rob the lawful possessor, distort the functions of the State, and create utter confusion in the community.

#### *Against Utopianism*

18. In like manner, the other pains and hardships of life will have no end or cessation on earth; for the consequences of sin are bitter and hard to bear, and they must accompany man so long as life lasts. To suffer and to endure, therefore, is the lot of humanity; let them strive as they may, no strength and no artifice will ever succeed in banishing from human life the ills and troubles which beset it. If any there are who pretend differently - who hold out to a hard-

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pressed people the boon of freedom from pain and trouble, an undisturbed repose, and constant enjoyment - they delude the people and impose upon them, and their lying promises will only one day bring forth evils worse than the present. Nothing is more useful than to look upon the world as it really is, and at the same time to seek elsewhere, as We have said, for the solace to its troubles.

#### *Inequality is Natural*

19. The great mistake made in regard to the matter now under consideration is to take up with the notion that class is naturally hostile to class, and that the wealthy and the working men are intended by nature to live in mutual conflict. So irrational and so false is this view that the direct contrary is the truth. Just as the symmetry of the human frame is the result of the suitable arrangement of the different parts of the body, so in a State is it ordained by nature that these two classes should dwell in harmony and agreement, so as to maintain the balance of the body politic. Each needs the other: capital cannot do without labor, nor labor without capital. Mutual agreement results in the beauty of good order, while perpetual conflict necessarily produces confusion and savage barbarity. Now, in preventing such strife as this, and in uprooting it, the efficacy of Christian institutions is marvellous and manifold. First of all, there is no intermediary more powerful than religion (whereof the Church is the interpreter and guardian) in drawing the rich and the working class together, by reminding each of its duties to the other, and especially of the obligations of justice.

#### *Just Wage*

45. Let the working man and the employer make free agreements, and in particular let them agree freely as to the wages; nevertheless, there underlies a dictate of natural justice more imperious and ancient than any bargain between man and man, namely, that wages ought not to be insufficient to support a frugal and well-behaved wage-earner. If through necessity or fear of a worse evil the workman accept harder conditions because an employer or contractor will afford him no better, he is made the victim of force and injustice. ...

#### *The Law Should Favor Ownership*

46. If a workman's wages be sufficient to enable him comfortably to support himself, his wife, and his children, he will find it easy, if he be a sensible man, to practice thrift, and he will not fail, by cutting down expenses, to put by some little savings and thus secure a modest source of

income. Nature itself would urge him to this. We have seen that this great labor question cannot be solved save by assuming as a principle that private ownership must be held sacred and inviolable. The law, therefore, should favor ownership, and its policy should be to induce as many as possible of the people to become owners.

47. Many excellent results will follow from this; and, first of all, property will certainly become more equitably divided. For, the result of civil change and revolution has been to divide cities into two classes separated by a wide chasm. On the one side there is the party which holds power because it holds wealth; which has in its grasp the whole of labor and trade; which manipulates for its own benefit and its own purposes all the sources of supply, and which is not without influence even in the administration of the commonwealth. On the other side there is the needy and powerless multitude, sick and sore in spirit and ever ready for disturbance. If working people can be encouraged to look forward to obtaining a share in the land, the consequence will be that the gulf between vast wealth and sheer poverty will be bridged over, and the respective classes will be brought nearer to one another. A further consequence will result in the great abundance of the fruits of the earth. Men always work harder and more readily when they work on that which belongs to them; nay, they learn to love the very soil that yields in response to the labor of their hands, not only food to eat, but an abundance of good things for themselves and those that are dear to them. That such a spirit of willing labor would add to the produce of the earth and to the wealth of the community is self evident. And a third advantage would spring from this: men would cling to the country in which they were born, for no one would exchange his country for a foreign land if his own afforded him the means of living a decent and happy life. These three important benefits, however, can be reckoned on only provided that a man's means be not drained and exhausted by excessive taxation. The right to possess private property is derived from nature, not from man; and the State has the right to control its use in the interests of the public good alone, but by no means to absorb it altogether. The State would therefore be unjust and cruel if under the name of taxation it were to deprive the private owner of more than is fair.

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#### *PROVIDENTISSIMUS DEUS, LEO XIII, 1893*

*Perhaps the most important papal document ever promulgated concerning the study of Sacred Scripture, Providentissimus Deus addresses both the traditional manner of reading Scripture and modern errors in the understanding and interpretation of Scripture. We will look at those passages in which he condemns modernist errors concerning Scripture.*

Source: Vatican.va

...

#### *The Inspiration and Inerrancy of Sacred Scripture*

20. ... It is a lamentable fact that there are many who with great labour carry out and publish investigations on the monuments of antiquity, the manners and institutions of nations and other illustrative subjects, and whose chief purpose in all this is too often to find mistakes in the sacred writings and so to shake and weaken their authority. Some of these writers display not only extreme hostility, but the greatest unfairness; in their eyes a profane book or ancient document is accepted without hesitation, whilst the Scripture, if they only find in it a suspicion of error, is set down with the slightest possible discussion as quite untrustworthy. It is true, no doubt, that copyists have made mistakes in the text of the Bible; this question, when it arises, should be carefully considered on its merits, and the fact not too easily admitted, but only in those passages where the proof is clear. It may also happen that the sense of a passage remains ambiguous, and in this case good hermeneutical methods will greatly assist in clearing up the obscurity. But it is absolutely wrong and forbidden, either to narrow inspiration to certain parts only of Holy Scripture, or to admit that the sacred writer has erred. For the system of those who, in order to rid themselves of these difficulties, do not hesitate to concede that divine inspiration regards the things of faith and morals, and nothing beyond, because (as they wrongly think) in a question of the truth or falsehood of a passage, we should consider not so much what God has said as the reason and purpose which He had in mind in saying it—this system cannot be tolerated. For all the books which the Church receives as sacred and canonical, are written wholly and entirely, with all their parts, at the dictation of the Holy Ghost; and so far is it from being possible that any error can co-exist with inspiration, that inspiration not only is essentially incompatible with error, but excludes and rejects it as absolutely and necessarily as it is impossible that God Himself, the supreme Truth, can utter that which is not true. This is the ancient and unchanging faith of the Church, solemnly defined in the Councils of Florence and of Trent, and finally confirmed and more expressly formulated by the Council of the Vatican. These are the words of the last:

"The Books of the Old and New Testament, whole and entire, with all their parts, as enumerated in the decree of the same Council (Trent) and in the ancient Latin Vulgate, are to be received as sacred and canonical. And the Church holds them as sacred and canonical, not because, having been composed by human industry, they were afterwards approved by her authority; nor only because they contain revelation without error; but because, having been written under the inspiration of the Holy Ghost, they have God for their author." Hence, because the Holy Ghost employed men as His instruments, we cannot therefore say that it was these inspired instruments who, perchance, have fallen into error, and not the primary author. For, by supernatural power, He so moved and impelled them to write—He was so present to them—that the things which He ordered, and those only, they, first, rightly understood, then willed faithfully to write down, and finally expressed in apt words and with infallible truth. Otherwise, it could not be said that He was the Author of the entire Scripture. Such has always been the persuasion of the Fathers. "Therefore," says St. Augustine, "since they wrote the things which He showed and uttered to them, it cannot be pretended that He is not the writer; for His members executed what their Head dictated." And St. Gregory the Great thus pronounces: "Most superfluous it is to inquire who wrote these things—we loyally believe the Holy Ghost to be the Author of the book. He wrote it Who dictated it for writing; He wrote it Who inspired its execution."

21. It follows that those who maintain that an error is possible in any genuine passage of the sacred writings, either pervert the Catholic notion of inspiration, or make God the author of such error. And so emphatically were all the Fathers and Doctors agreed that the divine writings, as left by the hagiographers, are free from all error, that they laboured earnestly, with no less skill than reverence, to reconcile with each other those numerous passages which seem at variance - the very passages which in great measure have been taken up by the "higher criticism;" for they were unanimous in laying it down, that those writings, in their entirety and in all their parts were equally from the *afflatus* of Almighty God, and that God, speaking by the sacred writers, could not set down anything but what was true. The words of St. Augustine to St. Jerome may sum up what they taught: "On my part I confess to your charity that it is only to those Books of Scripture which are now called canonical that I have learned to pay such honour and reverence as to believe most firmly that none of their writers has fallen into any error. And if in these Books I meet anything which seems contrary to truth, I shall not hesitate to conclude either that the text is faulty, or that the translator has not expressed the meaning of the passage, or that I myself do not understand."

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#### *E SUPREMI, ST. PIUS X, 1903*

*When Pope St. Pius X was raised the pontificate, the Modernist crisis was reaching its peak. Its two greatest promoters were Fr. Alfred Loisy in France and Fr. George Tyrrell, S.J. in England. In the opening encyclical of his pontificate, E Supremi, St. Pius X diagnoses the disease plaguing the world: apostasy from God. He goes so far to say that perhaps it is the beginning of the End or a foretaste of it. The following selection is from the first half of his encyclical.*

Source: Vatican.va

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1. In addressing you for the first time from the Chair of the supreme apostolate to which We have, by the inscrutable disposition of God, been elevated, it is not necessary to remind you with what tears and warm instance We exerted Ourselves to ward off this formidable burden of the Pontificate. Unequal in merit though We be with St. Anselm, it seems to us that We may with truth make Our own the words in which he lamented when he was constrained against his will and in spite of his struggles to receive the honor of the episcopate. For to show with what dispositions of mind and will We subjected Ourselves to the most serious charge of feeding the flock of Christ, We can well adduce those same proofs of grief which he invokes in his own behalf. "My tears are witnesses," he wrote, "and the sounds and moanings issuing from the anguish of my heart, such as I never remember before to have come from me for any sorrow, before that day on which there seemed to fall upon me that great misfortune of the archbishop of Canterbury. And those who fixed their gaze on my face that day could not fail to see it . . . I, in color more like a dead than a living man, was pale for amazement and alarm. Hitherto I have resisted as far as I could, speaking the truth, my election or rather the violence done me. But now I am constrained to confess, whether I will or no, that the judgments of God oppose greater and greater resistance to my efforts, so that I see no way of escaping them. Wherefore vanquished as I am by the violence not so much of men as of God, against which there is no providing, I realize that nothing is left for me, after having prayed as much as I could and striven that this chalice should if possible pass from me without my drinking it, but to set aside my feeling and my will and resign myself entirely to the design and the will of God."

2. In truth reasons both numerous and most weighty were not lacking to justify this resistance of Ours. For, beside the fact that We deemed Ourselves altogether unworthy through Our littleness of the honor of the Pontificate; who

would not have been disturbed at seeing himself designated to succeed him who, ruling the Church with supreme wisdom for nearly twenty six years, showed himself adorned with such sublimity of mind, such luster of every virtue, as to attract to himself the admiration even of adversaries, and to leave his memory stamped in glorious achievements?

3. Then again, to omit other motives, We were terrified beyond all else by the disastrous state of human society today. For who can fail to see that society is at the present time, more than in any past age, suffering from a terrible and deeprooted malady which, developing every day and eating into its inmost being, is dragging it to destruction? You understand, Venerable Brethren, what this disease is - apostasy from God, than which in truth nothing is more allied with ruin, according to the word of the Prophet: "For behold they that go far from Thee shall perish" (Ps. lxxii., 17). We saw therefore that, in virtue of the ministry of the Pontificate, which was to be entrusted to Us, We must hasten to find a remedy for this great evil, considering as addressed to Us that Divine command: "Lo, I have set thee this day over the nations and over kingdoms, to root up, and to pull down, and to waste, and to destroy, and to build, and to plant" (Jerem. i., 10). But, cognizant of Our weakness, We recoiled in terror from a task as urgent as it is arduous.

4. Since, however, it has been pleasing to the Divine Will to raise Our lowliness to such sublimity of power, We take courage in Him who strengthens Us; and setting Ourselves to work, relying on the power of God, We proclaim that We have no other program in the Supreme Pontificate but that "of restoring all things in Christ" (Ephes. i., 10), so that "Christ may be all and in all" (Coloss. iii, 2). Some will certainly be found who, measuring Divine things by human standards will seek to discover secret aims of Ours, distorting them to an earthly scope and to partisan designs. To eliminate all vain delusions for such, We say to them with emphasis that We do not wish to be, and with the Divine assistance never shall be aught before human society but the Minister of God, of whose authority We are the depositary. The interests of God shall be Our interest, and for these We are resolved to spend all Our strength and Our very life. Hence, should anyone ask Us for a symbol as the expression of Our will, We will give this and no other: "To renew all things in Christ." In undertaking this glorious task, We are greatly quickened by the certainty that We shall have all of you, Venerable Brethren, as generous cooperators. Did We doubt it We should have to regard you, unjustly, as either unconscious or heedless of that sacrilegious war which is now, almost everywhere, stirred up and fomented against God. For in truth, "The nations

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have raged and the peoples imagined vain things" (Ps.ii., 1.) against their Creator, so frequent is the cry of the enemies of God: "Depart from us" (Job. xxi., 14). And as might be expected we find extinguished among the majority of men all respect for the Eternal God, and no regard paid in the manifestations of public and private life to the Supreme Will - nay, every effort and every artifice is used to destroy utterly the memory and the knowledge of God.

5. When all this is considered there is good reason to fear lest this great perversity may be as it were a foretaste, and perhaps the beginning of those evils which are reserved for the last days; and that there may be already in the world the "Son of Perdition" of whom the Apostle speaks (II. Thess. ii., 3). Such, in truth, is the audacity and the wrath employed everywhere in persecuting religion, in combating the dogmas of the faith, in brazen effort to uproot and destroy all relations between man and the Divinity! While, on the other hand, and this according to the same apostle is the distinguishing mark of Antichrist, man has with infinite temerity put himself in the place of God, raising himself above all that is called God; in such wise that although he cannot utterly extinguish in himself all knowledge of God, he has contemned God's majesty and, as it were, made of the universe a temple wherein he himself is to be adored. "He sitteth in the temple of God, showing himself as if he were God" (II. Thess. ii., 2).

6. Verily no one of sound mind can doubt the issue of this contest between man and the Most High. Man, abusing his liberty, can violate the right and the majesty of the Creator of the Universe; but the victory will ever be with God - nay, defeat is at hand at the moment when man, under the delusion of his triumph, rises up with most audacity. Of this we are assured in the holy books by God Himself.

Unmindful, as it were, of His strength and greatness, He "overlooks the sins of men" (Wisd. xi., 24), but swiftly, after these apparent retreats, "awaked like a mighty man that hath been surfeited with wine" (Ps. 1xxvii., 65), "He shall break the heads of his enemies" (Ps. 1xxvii., 22), that all may know "that God is the king of all the earth" (Ib. 1xvi, 8), "that the Gentiles may know themselves to be men" (Ib. ix., 20).

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#### *LAMENTABILI SANE, ST. PIUS X, 1907*

*In this sequel to Bl. Pius IX's Syllabus of Errors, Pius X condemns 65 Modernist propositions concerning the Sacred Scriptures. He will give a more thorough exposition and condemnation of Modernism as a whole in Pascendi. Concerning the Scriptures, the Modernists followed the method of Biblical "criticism" developed by liberal Protestantism. The Modernists denied divine authorship of the Bible, the inerrancy of the Bible, and the Church's authority to correctly interpret the Bible. Instead they present the Bible as a historically unreliable collection of works describing the history of one religious people, the Jews, and a Jewish religious leader, Jesus. Jesus, according to the Modernists was not the Son of God, consubstantial with the Father. Instead, he was, according to some, a political revolutionary; according to others, a religious reformer; according to still others a apocalyptic prophet. Below is a selection of condemned propositions. Under each condemned proposition, I am including an explanatory note in italics to help better understand the doctrines of the Modernists.*

Source: [papalencyclicals.net](http://papalencyclicals.net)

4. Even by dogmatic definitions the Church's magisterium cannot determine the genuine sense of the Sacred Scriptures.

*The Church, especially at the Council of Trent, taught definitively on the meaning of certain passages of Scripture. The Modernists, who sought to introduce novel interpretations of Scripture, denied the Church's authority to teach on Scripture.*

5. Since the deposit of Faith contains only revealed truths, the Church has no right to pass judgment on the assertions of the human sciences.

*The Church teaches that it may judge human sciences if their conclusions contradict the Catholic faith. The Modernists, however, refuse to accept this authority because the conclusions of their pseudo-historical research into the Scripture contradict Catholic teaching.*

9. They display excessive simplicity or ignorance who believe that God is really the author of the Sacred Scriptures.

*The Church believes that Scripture has two authors: the divine author (God) and the human author. The divine author uses the human author as a free instrument, so that each word remains the word of God. The Modernists, however, denied the divine authorship of Scripture, except perhaps in a pantheistic sense.*

11. Divine inspiration does not extend to all of Sacred Scriptures so that it renders its parts, each and every one, free from every error.

*The Church teaches that there is no error in Scripture, since God is the author of every word of it. Since the Modernists deny the divine authorship of Scripture, they naturally deny also the inerrancy of Scripture.*

15. Until the time the canon was defined and constituted, the Gospels were increased by additions and corrections. Therefore there remained in them only a faint and uncertain trace of the doctrine of Christ.

*According to the constant tradition of the Church, the Gospels were written by the men to whom each Gospel owes its name. Thus, each Gospel was written either by an Apostle or by a companion of an Apostolic figure. In the case of the Gospel of Mark, St. Mark was the companion of St. Peter, and wrote down the Gospel as preached by him. In the case of the Gospel of Luke, St. Luke was the companion of St. Paul. According to the Modernists, however, the Gospels have no single author, but instead contain layers of additions from different authors. Thus, to truly understand the events of Jesus's life, we must try to discover which passages in the Gospels are later inventions and which truly relate Christ's life. Those passages demonstrating the divinity of Christ most clearly were generally taken by the Modernists to be later fabrications.*

16. The narrations of John are not properly history, but a mystical contemplation of the Gospel. The discourses contained in his Gospel are theological meditations, lacking historical truth concerning the mystery of salvation.

*According to the Church, the Gospel of John is as entirely historical as the other Gospels. Its chief difference comes from St. John's concern with refuting early gnostic heretics who were denying the divinity of Christ. According to the Modernists, however, the Gospel of John was written long after*

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*the events of Christ's life, and its unique stories are pure inventions.*

*there is only man's fallible attempts to try to understand what is ultimately incomprehensible.*

19. Heterodox exegetes have expressed the true sense of the Scriptures more faithfully than Catholic exegetes.

*Modernists tended to agree more with Protestant scholarship (and especially Liberal Protestant scholarship) than with Catholic Biblical scholarship. As an example of traditional Catholic exegesis of Scripture during the modern period, see Fr. George Haydock's Commentary on the Bible.*

23. Opposition may, and actually does, exist between the facts narrated in Sacred Scripture and the Church's dogmas which rest on them. Thus the critic may reject as false facts the Church holds as most certain.

*Like the Protestants, the Modernists teach that the dogmas of the Catholic Church contradict the teachings of Scripture.*

20. Revelation could be nothing else than the consciousness man acquired of his revelation to God.

*According to the Church, Revelation is God's supernatural revealing to man of who He is, through the person of Jesus Christ, as recorded in Sacred Scripture and Sacred Tradition. According to the Modernists, however, Revelation is man's consciousness of God, in particular of the God within.*

27. The divinity of Jesus Christ is not proved from the Gospels. It is a dogma which the Christian conscience has derived from the notion of the Messiah.

*According to the Modernists, the Gospels do not teach the divinity of Jesus Christ. They will, however, admit that He is divine in a sort of pantheistic sense. They would say His religious consciousness of God was most perfect, and this made him most divine.*

21. Revelation, constituting the object of the Catholic faith, was not completed with the Apostles.

*According to the Church, Revelation ends with the Apostolic era. This faith, "once for all delivered to the saints" (Jude 1:3), must simply be handed on through the tradition of the Church. Nothing can ever increase or decrease what is contained in the deposit of the faith. According to the Modernists, however, since Revelation springs from within us, it continually develops and evolves as mankind progresses through history. Moreover, the spirit of God moves within history, so mankind is constantly progressing and heading towards its ultimate fulfillment. The further we travel in human history, the more conscious we become of God, and the more perfect "Revelation" becomes.*

29. It is permissible to grant that the Christ of history is far inferior to the Christ Who is the object of faith.

*The Modernists distinguished between the "Christ of history," who was a mere man, who performed no miracles, and did not rise from the dead, and the "Christ of faith," who is what the Church teaches him to be. If rebuked that they contradicted the teachings of the Church on the Person of Christ, they would reply that they are merely speaking of the "Christ of history" who actually lived and walked with people 2,000 years ago in Palestine, not the "Christ of faith," who reflects the beliefs and aspirations of the Christian people. For example, while the "Christ of history" obviously did not resurrect from the dead, the "Christ of faith" resurrected in the hearts of the Apostles, and that is what our faith in his resurrection symbolizes. We would of course reply that Christ cannot be divided into two: the Christ in whom we have faith is also the Christ who lived in history. In the words of St. Paul, "And if Christ be not risen again, then is our preaching vain, and your faith is also vain." (1 Cor. 15:14)*

22. The dogmas the Church holds out as revealed are not truths which have fallen from heaven. They are an interpretation of religious facts which the human mind has acquired by laborious effort.

*Since God did not reveal Himself from without in one definitive act to the Apostles, there can be no such thing as a dogma known with perfect certainty. According to the Modernists, therefore,*

31. The doctrine concerning Christ taught by Paul, John, and the Councils of Nicea, Ephesus and Chalcedon is not that which Jesus taught but that which the Christian conscience conceived concerning Jesus.

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*According to the Modernists, not only were the Gospels at variance with the actual teachings of Jesus, but so are the Church Councils. The early definitions of Christ's two natures do not reflect who the "Christ of history" actually was.*

32. It is impossible to reconcile the natural sense of the Gospel texts with the sense taught by our theologians concerning the conscience and the infallible knowledge of Jesus Christ.

*According to the Church, Jesus Christ knew all things, even in his human nature. (See Sicut aqua, St. Gregory the Great, 600 AD) The Modernists, however, contended that Christ was ignorant of many things.*

33. Everyone who is not led by preconceived opinions can readily see that either Jesus professed an error concerning the immediate Messianic coming or the greater part of His doctrine as contained in the Gospels is destitute of authenticity.

*Through a misinterpretation of certain passages, the Modernists taught that Christ believed the end of the world to be at hand. Thus, he was often seen as a zealous prophet preaching final repentance for God's final judgment.*

35. Christ did not always possess the consciousness of His Messianic dignity.

*According to the Modernists, Christ became gradually aware of who he was. It was at his baptism, especially, when he realized he was to be the Messiah of Israel. According to the Church, however, he knew this from his very conception, since he was omniscient in his human nature as a necessary consequence of the hypostatic union.*

36. The Resurrection of the Savior is not properly a fact of the historical order. It is a fact of merely the supernatural order (neither demonstrated nor demonstrable) which the Christian conscience gradually derived from other facts.

*In other words, the Modernists did not believe the Resurrection really happened in history.*

38. The doctrine of the expiatory death of Christ is Pauline and not evangelical.

*Jesus did not teach that his suffering and death would atone for the sins of all men. Instead, this was a doctrine invented by St. Paul.*

40. The Sacraments have their origin in the fact that the Apostles and their successors, swayed and moved by circumstances and events, interpreted some idea and intention of Christ.

*According to the Church, Christ Himself instituted each of the Sacraments. According to the Modernists, the Church created the Sacraments as they reflected on the teachings of Christ. The Sacraments therefore have a human, and not a divine origin.*

41. The Sacraments are intended merely to recall to man's mind the ever-beneficent presence of the Creator.

*According to the Modernists, since the Sacraments were created by man, and not by God, they do not give divine grace, but are merely symbols created by man to call God to mind.*

52. It was far from the mind of Christ to found a Church as a society which would continue on earth for a long course of centuries. On the contrary, in the mind of Christ the kingdom of heaven together with the end of the world was about to come immediately.

*According to the Modernists, Christ did not intend to found a Church, but rather the Church was built by Christ's followers after his death.*

53. The organic constitution of the Church is not immutable. Like human society, Christian society is subject to a perpetual evolution.

*According to the Modernists, since the Church was created by man, it must evolve with the rest of man's history. If the Church does not evolve with the times, it will die.*

55. Simon Peter never even suspected that Christ entrusted the primacy in the Church to him.

*According to the Modernists, the doctrine of the papacy was not taught by Christ but was invented later by Christians.*

57. The Church has shown that she is hostile to the progress of the natural and theological sciences.

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*According to the Modernists, since the Church has refused to evolve and change with the rest of the modern world, it has found itself opposed to the developments of science and the accomplishments of human reason.*

58. Truth is no more immutable than man himself, since it evolved with him, in him, and through him.

*According to the Modernists, truth evolves as man evolves through history. In this is contained their teaching of relativism.*

59. Christ did not teach a determined body of doctrine applicable to all times and all men, but rather inaugurated a religious movement adapted or to be adapted to different times and places.

*According to the Modernists, since truth is relative, Christ could not have taught one truth to which all men are obliged to submit. It would certainly be wrong to say that all men ought to become Catholic, because Catholicism does not speak to all men.*

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*PASCENDI DOMINICI GREGIS, ST. PIUS X,  
1907*

*Perhaps the most important encyclical of this century, much of Pascendi is simply an attempt to provide a systematic presentation of the Modernist heresy. Once he describes the heresy as a whole, he enters upon his condemnation of it, defining it as "the synthesis of all heresies." To aid in understanding this difficult encyclical, I am going to treat of Pascendi in three parts. The first part is his introduction to the crisis, which I will quote in full. The second part is his analysis of seven aspects of the Modernist "personality": philosopher, believer, theologian, historian, critic, apologist, and reformer. For this part, which is the most complex, I will summarize his points, quoting from Pascendi itself when helpful. The third part is the Modernist calls for reform. I will quote this part in full. The fourth part is his condemnation of Modernism as well as his solutions to Modernism. These I will quote in full for they speak for themselves.*

Source: [papalencyclicals.net](http://papalencyclicals.net)

#### *Part One: Introduction*

1. The office divinely committed to Us of feeding the Lord's flock has especially this duty assigned to it by Christ, namely, to guard with the greatest vigilance the deposit of the faith delivered to the saints, rejecting the profane novelties of words and oppositions of knowledge falsely so called. There has never been a time when this watchfulness of the supreme pastor was not necessary to the Catholic body; for, owing to the efforts of the enemy of the human race, there have never been lacking "men speaking perverse things" (*Acts* xx. 30), "vain talkers and seducers" (*Tit.* i. 10), "erring and driving into error" (*2 Tim.* iii. 13). Still it must be confessed that the number of the enemies of the cross of Christ has in these last days increased exceedingly, who are striving, by arts, entirely new and full of subtlety, to destroy the vital energy of the Church, and, if they can, to overthrow utterly Christ's kingdom itself. Wherefore We may no longer be silent, lest We should seem to fail in Our most sacred duty, and lest the kindness that, in the hope of wiser counsels, We have hitherto shown them, should be attributed to forgetfulness of Our office.

2. That We make no delay in this matter is rendered necessary especially by the fact that the partisans of error are to be sought not only among the Church's open enemies; they lie hid, a thing to be deeply deplored and feared, in her very bosom and heart, and are the more mischievous, the less conspicuously they appear. We allude, Venerable Brethren, to many who belong to the Catholic laity, nay, and this is far more lamentable, to the ranks of the priesthood itself, who,

feigning a love for the Church, lacking the firm protection of philosophy and theology, nay more, thoroughly imbued with the poisonous doctrines taught by the enemies of the Church, and lost to all sense of modesty, vaunt themselves as reformers of the Church; and, forming more boldly into line of attack, assail all that is most sacred in the work of Christ, not sparing even the person of the Divine Redeemer, whom, with sacrilegious daring, they reduce to a simple, mere man.

3. Though they express astonishment themselves, no one can justly be surprised that We number such men among the enemies of the Church, if, leaving out of consideration the internal disposition of soul, of which God alone is the judge, he is acquainted with their tenets, their manner of speech, their conduct. Nor indeed will he err in accounting them the most pernicious of all the adversaries of the Church. For as We have said, they put their designs for her ruin into operation not from without but from within; hence, the danger is present almost in the very veins and heart of the Church, whose injury is the more certain, the more intimate is their knowledge of her. Moreover they lay the axe not to the branches and shoots, but to the very root, that is, to the faith and its deepest fires. And having struck at this root of immortality, they proceed to disseminate poison through the whole tree, so that there is no part of Catholic truth from which they hold their hand, none that they do not strive to corrupt. Further, none is more skillful, none more astute than they, in the employment of a thousand noxious arts; for they double the parts of rationalist and Catholic, and this so craftily that they easily lead the unwary into error; and since audacity is their chief characteristic, there is no conclusion of any kind from which they shrink or which they do not thrust forward with pertinacity and assurance. To this must be added the fact, which indeed is well calculated to deceive souls, that they lead a life of the greatest activity, of assiduous and ardent application to every branch of learning, and that they possess, as a rule, a reputation for the strictest morality. Finally, and this almost destroys all hope of cure, their very doctrines have given such a bent to their minds, that they disdain all authority and brook no restraint; and relying upon a false conscience, they attempt to ascribe to a love of truth that which is in reality the result of pride and obstinacy.

Once indeed We had hopes of recalling them to a better sense, and to this end we first of all showed them kindness as Our children, then we treated them with severity, and at last We have had recourse, though with great reluctance, to public reproof. But you know, Venerable Brethren, how fruitless has been Our action. They bowed their head for a moment, but it was soon uplifted more arrogantly than ever. If it were a matter which concerned them alone, We might perhaps have overlooked it: but the security of the Catholic name is at stake. Wherefore, as to maintain it longer would be a crime, We must now break silence, in order to expose before the whole Church in their true colours those men who have assumed this bad disguise.

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4. But since the Modernists (as they are commonly and rightly called) employ a very clever artifice, namely, to present their doctrines without order and systematic arrangement into one whole, scattered and disjointed one from another, so as to appear to be in doubt and uncertainty, while they are in reality firm and steadfast, it will be of advantage, Venerable Brethren, to bring their teachings together here into one group, and to point out the connexion between them, and thus to pass to an examination of the sources of the errors, and to prescribe remedies for averting the evil.

5. To proceed in an orderly manner in this recondite subject, it must first of all be noted that every Modernist sustains and comprises within himself many personalities; he is a philosopher, a believer, a theologian, an historian, a critic, an apologist, a reformer. These roles must be clearly distinguished from one another by all who would accurately know their system and thoroughly comprehend the principles and the consequences of their doctrines.

#### *Part Two: Summary of the Modernist System*

*The Modernist holds to what Pius X calls “agnosticism,” which teaches that “human reason is confined entirely within the field of phenomena” (6). In other words, reason may only treat of things one can experience with the senses. He points out how this destroys the possibility of natural theology (demonstrating the existence of God and of His attributes through reason alone) as well as supernatural revelation by God to man. In other words, direct knowledge of God is impossible. He later explains that Modernism will naturally progress towards atheism.*

*So if religion cannot be proved by reason or revealed by God, from whence does it come? The origin of religion is “in man.” Man experiences, within himself, a certain need for the divine, which they call “faith.” Not even the Catholic religion escapes this model. Therefore, the Modernists taught that Catholicism was created by man to fulfill his need for the divine. How opposed this is to the Catholic faith, which teaches that God revealed Himself to man through sending His only Son, Jesus Christ to found a Church that would possess Christ’s own authority until the end of the world. The Modernists then explain revelation as the process by which God manifests Himself to the soul through the soul’s awareness that it requires the divine.*

*When a community of men with the same experience of the divine revealing itself within join together, they form a religion. And when they attempt to express their experience, they formulate dogmas. Thus in every religion, its adherents have “faith” as they receive the revelation of God. On the contrary, the Church teaches that the virtue of*

*faith is only held by those who accept the entirety of the Catholic faith. Moreover, the revelation of God is the revelation of Jesus Christ and of His Catholic Church.*

*Notice how completely this doctrine opposes the doctrine of Original Sin. According to the Church, from within man comes the tendency to sin, an effect of Original Sin. From without, comes grace. Thus, man is humbled and God is exalted. In the Modernist vision, religion springs up from within man. Man is exalted, since grace, religion, and revelation all come from within.*

*Moreover, if all religions are the product of true faith and true revelation, then all religions are true. Moreover, if all religions spring from within man as the creation of man, then the Catholic religion, like all religions, is merely natural. From these conclusions flow the rest of the Modernists errors. If all religions are true, then all religions lead to God, and it would be wrong to proselytize members of other religions. If Catholicism is the product of man, then man can change it to adapt it to the times.*

*And, indeed, according to the Modernists, the Church must adapt to the times. As history progresses, man’s religious sense is sharpened, his consciousness of the divine is perfected, and thus, religion must evolve with history. But they do not advocate for throwing out old dogmas; rather, they suggest reinterpreting them. For example, they would argue that all the doctrine of transubstantiation really means is that God is with us. It would be a mistake to blindly adhere to the “surface meaning” of these dogmatic formulations, and ignore the deeper “moral sense” of them. (13) Another example might be the doctrine that Christ is consubstantial with the Father. The Modernist could argue that all this really means is that Christ was most open to the transcendent, most sensitive to his religious consciousness. They would defend themselves by claiming not to be changing dogma, but only changing the expression or language of the dogma.*

*Nor does the Magisterium escape this Hegelian tsunami. According to the Modernists, the Magisterium is nothing more than the authority that imposes the dogmatic formulas to represent the religious sense of a community. If everyone in a religious community believes that by receiving the Eucharist, they receive God, then the role of the Magisterium is to promulgate a formula teaching that everyone can adhere to. In this scenario, the authority of the Magisterium does not come from God, but from man. St. Pius X explains, “And as this magisterium springs, in its last analysis, from the individual consciences and possesses its mandate of public utility for their benefit, it follows that the ecclesiastical magisterium must be subordinate to them,*

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*and should therefore take democratic forms.” (25) In other words, the Church should be a democracy and the teaching of the Magisterium should evolve to reflect the beliefs of the “faithful.”*

*It is not just the teaching, however, that must evolve, but the entire life of the Church must be adapted to modern times and modern thinking. Now, we will look at Pius X’s description of the reforms desired by the Modernists. I will quote this section in full. Consider how familiar so many of these desires sound.*

#### *Part Three: Modernist Reform*

38. It remains for Us now to say a few words about the Modernist as reformer. From all that has preceded, some idea may be gained of the reforming mania which possesses them: in all Catholicism there is absolutely nothing on which it does not fasten. Reform of philosophy, especially in the seminaries: the scholastic philosophy is to be relegated to the history of philosophy among obsolete systems, and the young men are to be taught modern philosophy which alone is true and suited to the times in which we live. Reform of theology; rational theology is to have modern philosophy for its foundation, and positive theology is to be founded on the history of dogma.

As for history, it must be for the future written and taught only according to their modern methods and principles. Dogmas and their evolution are to be harmonised with science and history.

In the Catechism no dogmas are to be inserted except those that have been duly reformed and are within the capacity of the people.

Regarding worship, the number of external devotions is to be reduced, or at least steps must be taken to prevent their further increase, though, indeed, some of the admirers of symbolism are disposed to be more indulgent on this head.

Ecclesiastical government requires to be reformed in all its branches, but especially in its disciplinary and dogmatic parts. In spirit with the public conscience, which is now wholly for democracy; a share in ecclesiastical government should therefore be given to the lower ranks of the clergy, and even to the laity, and authority should be decentralised.

The Roman Congregations, and especially the Index [of Forbidden Books] and the Holy Office, are to be reformed.

The ecclesiastical authority must change its line of conduct in the social and political world; while keeping outside political and social organization, it must adapt itself to those which exist in order to penetrate them with its spirit.

With regard to morals, they adopt the principle of the Americanists, that the active virtues are more important than the passive, both in the estimation in which they must be held and in the exercise of them.

The clergy are asked to return to their ancient lowliness and poverty, and in their ideas and action to be guided by the principles of Modernism; and there are some who, echoing the teaching of their Protestant masters, would like the suppression of ecclesiastical celibacy.

What is there left in the Church which is not to be reformed according to their principles?

#### *Part Four: Condemnation and Practical Solutions*

39. It may be, Venerable Brethren, that some may think We have dwelt too long on this exposition of the doctrines of the Modernists. But it was necessary, both in order to refute their customary charge that We do not understand their ideas, and to show that their system does not consist in scattered and unconnected theories but in a perfectly organised body, all the parts of which are solidly joined so that it is not possible to admit one without admitting all. For this reason, too, We have had to give this exposition a somewhat didactic form and not to shrink from employing certain uncouth terms in use among the Modernists. And now, can anybody who takes a survey of the whole system be surprised that We should define it as the synthesis of all heresies? Were one to attempt the task of collecting together all the errors that have been broached against the faith and to concentrate the sap and substance of them all into one, he could not better succeed than the Modernists have done. Nay, they have done more than this, for, as we have already intimated, their system means the destruction not of the Catholic religion alone but of all religion. With good reason do the rationalists applaud them, for the most sincere and the frankest among the rationalists warmly welcome the modernists as their most valuable allies.

...Certainly this suffices to show superabundantly by how many roads Modernism leads to the annihilation of all religion. The first step in this direction was taken by Protestantism; the second is made by Modernism; the next will plunge headlong into atheism.

40. To penetrate still deeper into Modernism and to find a suitable remedy for such a deep sore, it behoves Us, Venerable Brethren, to investigate the causes which have engendered it and which foster its growth. That the proximate and immediate cause consists in a perversion of the mind cannot be open to doubt. The remote causes seem to us to be reduced to two: curiosity and pride. Curiosity by

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itself, if not prudently regulated, suffices to explain all errors. Such is the opinion of Our Predecessor, Gregory XVI., who wrote: A lamentable spectacle is that presented by the aberrations of human reason when it yields to the spirit of novelty, when against the warning of the Apostle it seeks to know beyond what it is meant to know, and when relying too much on itself it thinks it can find the fruit outside the Church wherein truth is found without the slightest shadow of error (Ep. Encycl. Singulari nos, 7 Kal. Jul. 1834).

But it is pride which exercises an incomparably greater sway over the soul to blind it and plunge it into error, and pride sits in Modernism as in its own house, finding sustenance everywhere in its doctrines and an occasion to flaunt itself in all its aspects. It is pride which fills Modernists with that confidence in themselves and leads them to hold themselves up as the rule for all, pride which puffs them up with that vainglory which allows them to regard themselves as the sole possessors of knowledge, and makes them say, inflated with presumption, We are not as the rest of men, and which, to make them really not as other men, leads them to embrace all kinds of the most absurd novelties; it is pride which rouses in them the spirit of disobedience and causes them to demand a compromise between authority and liberty; it is pride that makes of them the reformers of others, while they forget to reform themselves, and which begets their absolute want of respect for authority, not excepting the supreme authority. No, truly, there is no road which leads so directly and so quickly to Modernism as pride. When a Catholic laymen or a priest forgets that precept of the Christian life which obliges us to renounce ourselves if we would follow Jesus Christ and neglects to tear pride from his heart, ah! but he is a fully ripe subject for the errors of Modernism. Hence, Venerable Brethren, it will be your first duty to thwart such proud men, to employ them only in the lowest and obscurest offices; the higher they try to rise, the lower let them be placed, so that their lowly position may deprive them of the power of causing damage. Sound your young clerics, too, most carefully, by yourselves and by the directors of your seminaries, and when you find the spirit of pride among any of them reject them without compunction from the priesthood. Would to God that this had always been done with the proper vigilance and constancy.

41. If we pass from the moral to the intellectual causes of Modernism, the first which presents itself, and the chief one, is ignorance. Yes, these very Modernists who pose as Doctors of the Church, who puff out their cheeks when they speak of modern philosophy, and show such contempt for scholasticism, have embraced the one with all its false

glamour because their ignorance of the other has left them without the means of being able to recognise confusion of thought, and to refute sophistry. Their whole system, with all its errors, has been born of the alliance between faith and false philosophy.

42. If only they had displayed less zeal and energy in propagating it! But such is their activity and such their unwearied capacity for work on behalf of their cause, that one cannot but be pained to see them waste such labour in endeavouring to ruin the Church when they might have been of such service to her had their efforts been better employed. Their articles to delude men's minds are of two kinds, the first to remove obstacles from their path, the second to devise and apply actively and patiently every instrument that can serve their purpose. They recognise that the three chief difficulties for them are scholastic philosophy, the authority of the fathers and tradition, and the magisterium of the Church, and on these they wage unrelenting war. For scholastic philosophy and theology they have only ridicule and contempt. Whether it is ignorance or fear, or both, that inspires this conduct in them, certain it is that the passion for novelty is always united in them with hatred of scholasticism, and there is no surer sign that a man is on the way to Modernism than when he begins to show his dislike for this system. Modernists and their admirers should remember the proposition condemned by Pius IX: The method and principles which have served the doctors of scholasticism when treating of theology no longer correspond with the exigencies of our time or the progress of science (Syll. Prop. 13). They exercise all their ingenuity in diminishing the force and falsifying the character of tradition, so as to rob it of all its weight. But for Catholics the second Council of Nicea will always have the force of law, where it condemns those who dare, after the impious fashion of heretics, to deride the ecclesiastical traditions, to invent novelties of some kind . . . or endeavour by malice or craft to overthrow any one of the legitimate traditions of the Catholic Church; and Catholics will hold for law, also, the profession of the fourth Council of Constantinople: We therefore profess to conserve and guard the rules bequeathed to the Holy Catholic and Apostolic Church by the Holy and most illustrious Apostles, by the orthodox Councils, both general and local, and by every one of those divine interpreters the Fathers and Doctors of the Church. Wherefore the Roman Pontiffs, Pius IV. and Pius IX., ordered the insertion in the profession of faith of the following declaration: I most firmly admit and embrace the apostolic and ecclesiastical traditions and other observances and constitutions of the Church. The Modernists pass the same judgment on the most holy Fathers of the Church as they pass on tradition; decreeing, with amazing effrontery

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that, while personally most worthy of all veneration, they were entirely ignorant of history and criticism, for which they are only excusable on account of the time in which they lived. Finally, the Modernists try in every way to diminish and weaken the authority of the ecclesiastical magisterium itself by sacrilegiously falsifying its origin, character, and rights, and by freely repeating the calumnies of its adversaries. To all the band of Modernists may be applied those words which Our Predecessor wrote with such pain: To bring contempt and odium on the mystic Spouse of Christ, who is the true light, the children of darkness have been wont to cast in her face before the world a stupid calumny, and perverting the meaning and force of things and words, to depict her as the friend of darkness and ignorance, and the enemy of light, science, and progress (Motu-proprio, Ut mysticum, 14 March, 1891). This being so, Venerable Brethren, no wonder the Modernists vent all their gall and hatred on Catholics who sturdily fight the battles of the Church. But of all the insults they heap on them those of ignorance and obstinacy are the favourites. When an adversary rises up against them with an erudition and force that render him redoubtable, they try to make a conspiracy of silence around him to nullify the effects of his attack, while in flagrant contrast with this policy towards Catholics, they load with constant praise the writers who range themselves on their side, hailing their works, excluding novelty in every page, with choruses of applause; for them the scholarship of a writer is in direct proportion to the recklessness of his attacks on antiquity, and of his efforts to undermine tradition and the ecclesiastical magisterium; when one of their number falls under the condemnations of the Church the rest of them, to the horror of good Catholics, gather round him, heap public praise upon him, venerate him almost as a martyr to truth. The young, excited and confused by all this glamour of praise and abuse, some of them afraid of being branded as ignorant, others ambitious to be considered learned, and both classes goaded internally by curiosity and pride, often surrender and give themselves up to Modernism.

43. And here we have already some of the artifices employed by Modernists to exploit their wares. What efforts they make to win new recruits! They seize upon chairs in the seminaries and universities, and gradually make of them chairs of pestilence. From these sacred chairs they scatter, though not always openly, the seeds of their doctrines; they proclaim their teachings without disguise in congresses; they introduce them and make them the vogue in social institutions. Under their own names and under pseudonyms they publish numbers of books, newspapers, reviews, and sometimes one and the same writer adopts a variety of pseudonyms to trap the incautious reader into believing in a whole multitude of Modernist writers - in

short they leave nothing untried, in action, discourses, writings, as though there were a frenzy of propaganda upon them. And the results of all this? We have to lament at the sight of many young men once full of promise and capable of rendering great services to the Church, now gone astray. And there is another sight that saddens Us too: that of so many other Catholics, who, while they certainly do not go so far as the former, have yet grown into the habit, as though they had been breathing a poisoned atmosphere, of thinking and speaking and writing with a liberty that ill becomes Catholics. They are to be found among the laity, and in the ranks of the clergy, and they are not wanting even in the last place where one might expect to meet them, in religious institutes. If they treat of biblical questions, it is upon Modernist principles; if they write history, it is to search out with curiosity and to publish openly, on the pretext of telling the whole truth and with a species of ill-concealed satisfaction, everything that looks to them like a stain in the history of the Church. Under the sway of certain a priori rules they destroy as far as they can the pious traditions of the people, and bring ridicule on certain relics highly venerable from their antiquity. They are possessed by the empty desire of being talked about, and they know they would never succeed in this were they to say only what has been always said. It may be that they have persuaded themselves that in all this they are really serving God and the Church - in reality they only offend both, less perhaps by their works themselves than by the spirit in which they write and by the encouragement they are giving to the extravagances of the Modernists.

...

45. In the first place, with regard to studies, We will and ordain that scholastic philosophy be made the basis of the sacred sciences. It goes without saying that *if anything is met with among the scholastic doctors which may be regarded as an excess of subtlety, or which is altogether destitute of probability, We have no desire whatever to propose it for the imitation of present generations* (Leo XIII. Enc. *Aeterni Patris*). And let it be clearly understood above all things that the scholastic philosophy We prescribe is that which the Angelic Doctor has bequeathed to us, and We, therefore, declare that all the ordinances of Our Predecessor on this subject continue fully in force, and, as far as may be necessary, We do decree anew, and confirm, and ordain that they be by all strictly observed. In seminaries where they may have been neglected let the Bishops impose them and require their observance, and let this apply also to the Superiors of religious institutions. Further let Professors remember that they cannot set St. Thomas aside, especially in metaphysical questions, without grave detriment.

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48. All these prescriptions and those of Our Predecessor are to be borne in mind whenever there is question of choosing directors and professors for seminaries and Catholic Universities. Anybody who in any way is found to be imbued with Modernism is to be excluded without compunction from these offices, and those who already occupy them are to be withdrawn. The same policy is to be adopted towards those who favour Modernism either by extolling the Modernists or excusing their culpable conduct, by criticising scholasticism, the Holy Father, or by refusing obedience to ecclesiastical authority in any of its depositaries; and towards those who show a love of novelty in history, archaeology, biblical exegesis, and finally towards those who neglect the sacred sciences or appear to prefer to them the profane. In all this question of studies, Venerable Brethren, you cannot be too watchful or too constant, but most of all in the choice of professors, for as a rule the students are modelled after the pattern of their masters. Strong in the consciousness of your duty, act always prudently but vigorously.

49. Equal diligence and severity are to be used in examining and selecting candidates for Holy Orders. Far, far from the clergy be the love of novelty! God hates the proud and the obstinate. ...

55. ... We decree, therefore, that in every diocese a council of this kind, which We are pleased to name "the Council of Vigilance," be instituted without delay. The priests called to form part in it shall be chosen somewhat after the manner above prescribed for the Censors, and they shall meet every two months on an appointed day under the presidency of the Bishop. They shall be bound to secrecy as to their deliberations and decisions, and their function shall be as follows: They shall watch most carefully for every trace and sign of Modernism both in publications and in teaching, and, to preserve from it the clergy and the young, they shall take all prudent, prompt and efficacious measures. ...

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#### *OATH AGAINST MODERNISM, ST. PIUS X, 1910*

*The Oath against Modernism played a decisive role in St. Pius X's successful suppression of the Modernists during his pontificate. Every clergy, pastor, confessor, preacher, religious superior, and professor was required to swear this oath. I will offer some additional explanation (in italics) of each proposition in the Oath.*

*Source: papalencyclicals.net*

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

And first of all, I profess that God, the origin and end of all things, can be known with certainty by the natural light of reason from the created world (see Rom. 1:19), that is, from the visible works of creation, as a cause from its effects, and that, therefore, his existence can also be demonstrated:

*Since the Modernists believed reason and science can only treat of things visible, they denied that God can be proved through reason. Pius here authoritatively teaches the opposite.*

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

*The Modernists did not believe that miracles and prophecies are actually historical. Pius X teaches that not only have they occurred, but that they are reasons for holding to the Catholic faith, even in modern times.*

Thirdly, I believe with equally firm faith that the Church, the guardian and teacher of the revealed word, was personally instituted by the real and historical Christ when he lived among us, and that the Church was built upon Peter, the prince of the apostolic hierarchy, and his successors for the duration of time.

*The Modernists did not believe that Christ founded the Church, nor that he built it upon Peter. Instead, they taught that the Church was created*

*by man as a response to Christ's teachings. Pius X teaches the contrary: that the Church has a divine origin.*

Fourthly, I sincerely hold that the doctrine of faith was handed down to us from the apostles through the orthodox Fathers in exactly the same meaning and always in the same purport.

*The Modernists claimed that they do not reject the dogmas of the Catholic Church, but that as history progresses, every dogma must be re-examined and re-understood. Pius X teaches that such a re-interpretation of dogmas is impossible.*

Therefore, I entirely reject the heretical' misrepresentation that dogmas evolve and change from one meaning to another different from the one which the Church held previously.

*Since the Modernists do not believe in the divine authority of the Church or the Magisterium, they believe that dogmas are man-made (like "policies") of the Church, and can be changed in their meaning.*

I also condemn every error according to which, in place of the divine deposit which has been given to the spouse of Christ to be carefully guarded by her, there is put a philosophical figment or product of a human conscience that has gradually been developed by human effort and will continue to develop indefinitely.

*The Modernists claim that revelation comes through the religious consciousness of the faithful, and develops with the history of the faithful over time. The Church, on the contrary, teaches that the deposit of the faith was delivered "once for all" to the Apostolic fathers (Jude 1:3).*

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

*The Modernists claim that faith is one's awareness of his need for the divine. Thus, it is possible for*

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*men of all religions to have true faith. The Church, on the contrary, teaches that faith is a virtue infused by God enabling one to assent to the truth of divine revelation. In other words, not all men have faith, only those who assent to the Catholic faith.*

Furthermore, with due reverence, I submit and adhere with my whole heart to the condemnations, declarations, and all the prescripts contained in the encyclical *Pascendi* and in the decree *Lamentabili*, especially those concerning what is known as the history of dogmas.

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

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

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

*The Modernists taught that, in order to be a good scholar, one must set aside one's faith and treat of history, the Church Fathers, Scripture, etc from a purely agnostic, rational point of view.*

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

I firmly hold, then, and shall hold to my dying breath the belief of the Fathers in the charism of truth, which certainly is, was, and always will be in the succession of the episcopacy from the apostles.

The purpose of this is, then, not that dogma may be tailored according to what seems better and more suited to the culture of each age; rather, that the absolute and immutable truth preached by the apostles from the beginning may never be believed to be different, may never be understood in any other way.

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

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#### *NOTRE CHARGE APOSTOLIQUE, ST. PIUS X, 1910*

*Even as St. Pius X continued to fight Modernism within the Church, the state of secular affairs remained troubled and was about to break out into world war. In response to a Catholic movement in France, "the Sillon," which had drifted towards radical democratic politics, Pius promulgated Notre Charge Apostolique, condemning egalitarianism and liberalism. He teaches that the authority of the government does not flow from or through the people; instead, it descends directly from God.*

Source: [papalencyclicals.net](http://papalencyclicals.net)

11. No, Venerable Brethren, We must repeat with the utmost energy in these times of social and intellectual anarchy when everyone takes it upon himself to teach as a teacher and lawmaker - the City cannot be built otherwise than as God has built it; society cannot be setup unless the Church lays the foundations and supervises the work; no, civilization is not something yet to be found, nor is the New City to be built on hazy notions; it has been in existence and still is: it is Christian civilization, it is the Catholic City. It has only to be set up and restored continually against the unremitting attacks of insane dreamers, rebels and miscreants. OMNIA INSTAURARE IN CHRISTO.

...

21. The Sillon places public authority primarily in the people, from whom it then flows into the government in such a manner, however, that it continues to reside in the people. But Leo XIII absolutely condemned this doctrine in his Encyclical "Diuturnum Illud" on political government in which he said:

"Modern writers in great numbers, following in the footsteps of those who called themselves philosophers in the last century, declare that all power comes from the people; consequently those who exercise power in society do not exercise it from their own authority, but from an authority delegated to them by the people and on the condition that it can be revoked by the will of the people from whom they hold it. Quite contrary is the sentiment of Catholics who hold that the right of government derives from God as its natural and necessary principle."

Admittedly, the Sillon holds that authority - which first places in the people - descends from God, but in such a way: "as to return from below upwards, whilst in the

organization of the Church power descends from above downwards."

But besides its being abnormal for the delegation of power to ascend, since it is in its nature to descend, Leo XIII refuted in advance this attempt to reconcile Catholic Doctrine with the error of philosophism. For, he continues: "It is necessary to remark here that those who preside over the government of public affairs may indeed, in certain cases, be chosen by the will and judgment of the multitude without repugnance or opposition to Catholic doctrine. But whilst this choice marks out the ruler, it does not confer upon him the authority to govern; it does not delegate the power, it designates the person who will be invested with it."

22. For the rest, if the people remain the holders of power, what becomes of authority? A shadow, a myth; there is no more law properly so-called, no more obedience. The Sillon acknowledges this: indeed, since it demands that threefold political, economic, and intellectual emancipation in the name of human dignity, the Future City in the formation of which it is engaged will have no masters and no servants. All citizens will be free; all comrades, all kings. A command, a precept would be viewed as an attack upon their freedom; subordination to any form of superiority would be a diminishment of the human person, and obedience a disgrace.

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#### *AD BEATISSIMI APOSTOLORUM, POPE BENEDICT XV, 1914*

*In the opening encyclical of his pontificate, Benedict XV addressed the situation of World War I that had just begun. Like St. Pius X in *E Supremi*, he saw the events of his day in apocalyptic terms: "Certainly those days would seem to have come upon us of which Christ Our Lord foretold: 'You shall hear of wars and rumours of wars - for nation shall rise against nation, and kingdom against kingdom' (Matt. xxiv, 6, 7)." For our purposes, we will look at a brief passage in which he warns that Modernism had yet to be entirely suppressed and cautions against even "the spirit of Modernism."*

*Source: Vatican.va*

25. ... There are to be found today, and in no small numbers, men, of whom the Apostle says that: "having itching ears, they will not endure sound doctrine: but according to their own desires they will heap up to themselves teachers, and will indeed turn away their hearing from the truth, but will be turned unto fables" (II Tim. iv. 34). Infatuated and carried away by a lofty idea of the human intellect, by which God's good gift has certainly made incredible progress in the study of nature, confident in their own judgment, and contemptuous of the authority of the Church, they have reached such a degree of rashness as not to hesitate to measure by the standard of their own mind even the hidden things of God and all that God has revealed to men. Hence arose the monstrous errors of "Modernism," which Our Predecessor rightly declared to be "the synthesis of all heresies," and solemnly condemned. We hereby renew that condemnation in all its fulness, Venerable Brethren, and as the plague is not yet entirely stamped out, but lurks here and there in hidden places, We exhort all to be carefully here and there in hidden places, We exhort all to be carefully on their guard against any contagion of the evil, to which we may apply the words Job used in other circumstances: "It is a fire that devoureth even to destruction, and rooteth up all things that spring" (Job xxxi. 12). Nor do We merely desire that Catholics should shrink from the errors of Modernism, but also from the tendencies or what is called the spirit of Modernism. Those who are infected by that spirit develop a keen dislike for all that savours of antiquity and become eager searchers after novelties in everything: in the way in which they carry out religious functions, in the ruling of Catholic institutions, and even in private exercises of piety. ...

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#### *MORTALIUM ANIMOS*, POPE PIUS XI, 1928

*Reigning during the period between the First and Second World Wars, Pius XI's pontificate saw the rise of even more radical philosophical and cultural movements in Europe. In Mortalium Animos, Pius XI teaches on the topic of true and false religious unity. He especially warns against a false form of ecumenism. This encyclical is short and important to read in its entirety. Therefore, it will be reproduced in its entirety below, with certain selections bolded to highlight particularly important teachings.*

Source: [Vatican.va](http://Vatican.va)

Venerable Brethren, Health and Apostolic Benediction.

1. Never perhaps in the past have we seen, as we see in these our own times, the minds of men so occupied by the desire both of strengthening and of extending to the common welfare of human society that fraternal relationship which binds and unites us together, and which is a consequence of our common origin and nature. For since the nations do not yet fully enjoy the fruits of peace - indeed rather do old and new disagreements in various places break forth into sedition and civic strife - and since on the other hand many disputes which concern the tranquillity and prosperity of nations cannot be settled without the active concurrence and help of those who rule the States and promote their interests, it is easily understood, and the more so because none now dispute the unity of the human race, why many desire that the various nations, inspired by this universal kinship, should daily be more closely united one to another.

2. A similar object is aimed at by some, in those matters which concern the New Law promulgated by Christ our Lord. For since they hold it for certain that men destitute of all religious sense are very rarely to be found, they seem to have founded on that belief a hope that the nations, although they differ among themselves in certain religious matters, will without much difficulty come to agree as brethren in professing certain doctrines, which form as it were a common basis of the spiritual life. For which reason conventions, meetings and addresses are frequently arranged by these persons, at which a large number of listeners are present, and at which all without distinction are invited to join in the discussion, both infidels of every kind, and Christians, even those who have unhappily fallen away from Christ or who with obstinacy and pertinacity deny His divine nature and mission. **Certainly such attempts can nowise be approved by Catholics, founded as they are on that false opinion which considers all**

**religions to be more or less good and praiseworthy, since they all in different ways manifest and signify that sense which is inborn in us all, and by which we are led to God and to the obedient acknowledgment of His rule. Not only are those who hold this opinion in error and deceived, but also in distorting the idea of true religion they reject it, and little by little turn aside to naturalism and atheism, as it is called; from which it clearly follows that one who supports those who hold these theories and attempt to realize them, is altogether abandoning the divinely revealed religion.**

3. But some are more easily deceived by the outward appearance of good when there is question of fostering unity among all Christians.

4. Is it not right, it is often repeated, indeed, even consonant with duty, that all who invoke the name of Christ should abstain from mutual reproaches and at long last be united in mutual charity? Who would dare to say that he loved Christ, unless he worked with all his might to carry out the desires of Him, Who asked His Father that His disciples might be "one." [1] And did not the same Christ will that His disciples should be marked out and distinguished from others by this characteristic, namely that they loved one another: "By this shall all men know that you are my disciples, if you have love one for another"? [2] All Christians, they add, should be as "one": for then they would be much more powerful in driving out the pest of irreligion, which like a serpent daily creeps further and becomes more widely spread, and prepares to rob the Gospel of its strength. These things and others that class of men who are known as pan-Christians continually repeat and amplify; and these men, so far from being quite few and scattered, have increased to the dimensions of an entire class, and have grouped themselves into widely spread societies, most of which are directed by non-Catholics, although they are imbued with varying doctrines concerning the things of faith. This undertaking is so actively promoted as in many places to win for itself the adhesion of a number of citizens, and it even takes possession of the minds of very many Catholics and allures them with the hope of bringing about such a union as would be agreeable to the desires of Holy Mother Church, who has indeed nothing more at heart than to recall her erring sons and to lead them back to her bosom. But in reality beneath these enticing words and blandishments lies hid a most grave error, by which the foundations of the Catholic faith are completely destroyed.

5. Admonished, therefore, by the consciousness of Our Apostolic office that We should not permit the flock of the Lord to be cheated by dangerous fallacies, We invoke,

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Venerable Brethren, your zeal in avoiding this evil; for We are confident that by the writings and words of each one of you the people will more easily get to know and understand those principles and arguments which We are about to set forth, and from which Catholics will learn how they are to think and act when there is question of those undertakings which have for their end the union in one body, whatsoever be the manner, of all who call themselves Christians.

6. We were created by God, the Creator of the universe, in order that we might know Him and serve Him; our Author therefore has a perfect right to our service. God might, indeed, have prescribed for man's government only the natural law, which, in His creation, He imprinted on his soul, and have regulated the progress of that same law by His ordinary providence; but He preferred rather to impose precepts, which we were to obey, and in the course of time, namely from the beginnings of the human race until the coming and preaching of Jesus Christ, He Himself taught man the duties which a rational creature owes to its Creator: "God, who at sundry times and in divers manners, spoke in times past to the fathers by the prophets, last of all, in these days, hath spoken to us by his Son." [3] **From which it follows that there can be no true religion other than that which is founded on the revealed word of God: which revelation, begun from the beginning and continued under the Old Law, Christ Jesus Himself under the New Law perfected.** Now, if God has spoken (and it is historically certain that He has truly spoken), all must see that it is man's duty to believe absolutely God's revelation and to obey implicitly His commands; that we might rightly do both, for the glory of God and our own salvation, the Only-begotten Son of God founded His Church on earth. Further, We believe that those who call themselves Christians can do no other than believe that a Church, and that Church one, was established by Christ; but if it is further inquired of what nature according to the will of its Author it must be, then all do not agree. A good number of them, for example, deny that the Church of Christ must be visible and apparent, at least to such a degree that it appears as one body of faithful, agreeing in one and the same doctrine under one teaching authority and government; but, on the contrary, they understand a visible Church as nothing else than a Federation, composed of various communities of Christians, even though they adhere to different doctrines, which may even be incompatible one with another. Instead, Christ our Lord instituted His Church as a perfect society, external of its nature and perceptible to the senses, which should carry on in the future the work of the salvation of the human race, under the leadership of one head, [4] with an authority teaching by word of mouth, [5] and by the ministry of the sacraments, the founts of heavenly grace; [6] for which

reason He attested by comparison the similarity of the Church to a kingdom, [7] to a house, [8] to a sheepfold, [9] and to a flock. [10] This Church, after being so wonderfully instituted, could not, on the removal by death of its Founder and of the Apostles who were the pioneers in propagating it, be entirely extinguished and cease to be, for to it was given the commandment to lead all men, without distinction of time or place, to eternal salvation: "Going therefore, teach ye all nations." [11] In the continual carrying out of this task, will any element of strength and efficiency be wanting to the Church, when Christ Himself is perpetually present to it, according to His solemn promise: "Behold I am with you all days, even to the consummation of the world?" [12] It follows then that the Church of Christ not only exists to-day and always, but is also exactly the same as it was in the time of the Apostles, unless we were to say, which God forbid, either that Christ our Lord could not effect His purpose, or that He erred when He asserted that the gates of hell should never prevail against it. [13]

7. And here it seems opportune to expound and to refute a certain false opinion, on which this whole question, as well as that complex movement by which non-Catholics seek to bring about the union of the Christian churches depends. For authors who favor this view are accustomed, times almost without number, to bring forward these words of Christ: "That they all may be one.... And there shall be one fold and one shepherd," [14] with this signification however: that Christ Jesus merely expressed a desire and prayer, which still lacks its fulfillment. For they are of the opinion that the unity of faith and government, which is a note of the one true Church of Christ, has hardly up to the present time existed, and does not to-day exist. They consider that this unity may indeed be desired and that it may even be one day attained through the instrumentality of wills directed to a common end, but that meanwhile it can only be regarded as mere ideal. They add that the Church in itself, or of its nature, is divided into sections; that is to say, that it is made up of several churches or distinct communities, which still remain separate, and although having certain articles of doctrine in common, nevertheless disagree concerning the remainder; that these all enjoy the same rights; and that the Church was one and unique from, at the most, the apostolic age until the first Ecumenical Councils. **Controversies therefore, they say, and longstanding differences of opinion which keep asunder till the present day the members of the Christian family, must be entirely put aside, and from the remaining doctrines a common form of faith drawn up and proposed for belief, and in the profession of which all may not only know but feel that they are brothers. The manifold churches or communities, if**

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**united in some kind of universal federation, would then be in a position to oppose strongly and with success the progress of irreligion.** This, Venerable Brethren, is what is commonly said. There are some, indeed, who recognize and affirm that Protestantism, as they call it, has rejected, with a great lack of consideration, certain articles of faith and some external ceremonies, which are, in fact, pleasing and useful, and which the Roman Church still retains. They soon, however, go on to say that that Church also has erred, and corrupted the original religion by adding and proposing for belief certain doctrines which are not only alien to the Gospel, but even repugnant to it. Among the chief of these they number that which concerns the primacy of jurisdiction, which was granted to Peter and to his successors in the See of Rome. Among them there indeed are some, though few, who grant to the Roman Pontiff a primacy of honor or even a certain jurisdiction or power, but this, however, they consider not to arise from the divine law but from the consent of the faithful. **Others again, even go so far as to wish the Pontiff Himself to preside over their motley, so to say, assemblies.** But, all the same, although many non-Catholics may be found who loudly preach fraternal communion in Christ Jesus, yet you will find none at all to whom it ever occurs to submit to and obey the Vicar of Jesus Christ either in His capacity as a teacher or as a governor. Meanwhile they affirm that they would willingly treat with the Church of Rome, but on equal terms, that is as equals with an equal: but even if they could so act. it does not seem open to doubt that any pact into which they might enter would not compel them to turn from those opinions which are still the reason why they err and stray from the one fold of Christ.

**8. This being so, it is clear that the Apostolic See cannot on any terms take part in their assemblies, nor is it anyway lawful for Catholics either to support or to work for such enterprises; for if they do so they will be giving countenance to a false Christianity, quite alien to the one Church of Christ.** Shall We suffer, what would indeed be iniquitous, the truth, and a truth divinely revealed, to be made a subject for compromise? For here there is question of defending revealed truth. Jesus Christ sent His Apostles into the whole world in order that they might permeate all nations with the Gospel faith, and, lest they should err, He willed beforehand that they should be taught by the Holy Ghost:[15] has then this doctrine of the Apostles completely vanished away, or sometimes been obscured, in the Church, whose ruler and defense is God Himself? If our Redeemer plainly said that His Gospel was to continue not only during the times of the Apostles, but also till future ages, is it possible that the object of faith should in the process of time become so obscure and uncertain, that it would be necessary to-day to tolerate

opinions which are even incompatible one with another? If this were true, we should have to confess that the coming of the Holy Ghost on the Apostles, and the perpetual indwelling of the same Spirit in the Church, and the very preaching of Jesus Christ, have several centuries ago, lost all their efficacy and use, to affirm which would be blasphemy. But the Only-begotten Son of God, when He commanded His representatives to teach all nations, obliged all men to give credence to whatever was made known to them by "witnesses preordained by God,"[16] and also confirmed His command with this sanction: "He that believeth and is baptized shall be saved; but he that believeth not shall be condemned." [17] These two commands of Christ, which must be fulfilled, the one, namely, to teach, and the other to believe, cannot even be understood, unless the Church proposes a complete and easily understood teaching, and is immune when it thus teaches from all danger of erring. In this matter, those also turn aside from the right path, who think that the deposit of truth such laborious trouble, and with such lengthy study and discussion, that a man's life would hardly suffice to find and take possession of it; as if the most merciful God had spoken through the prophets and His Only-begotten Son merely in order that a few, and those stricken in years, should learn what He had revealed through them, and not that He might inculcate a doctrine of faith and morals, by which man should be guided through the whole course of his moral life.

9. These pan-Christians who turn their minds to uniting the churches seem, indeed, to pursue the noblest of ideas in promoting charity among all Christians: nevertheless how does it happen that this charity tends to injure faith? Everyone knows that John himself, the Apostle of love, who seems to reveal in his Gospel the secrets of the Sacred Heart of Jesus, and who never ceased to impress on the memories of his followers the new commandment "Love one another," altogether forbade any intercourse with those who professed a mutilated and corrupt version of Christ's teaching: "If any man come to you and bring not this doctrine, receive him not into the house nor say to him: God speed you." [18] For which reason, since charity is based on a complete and sincere faith, the disciples of Christ must be united principally by the bond of one faith. Who then can conceive a Christian Federation, the members of which retain each his own opinions and private judgment, even in matters which concern the object of faith, even though they be repugnant to the opinions of the rest? And in what manner, We ask, can men who follow contrary opinions, belong to one and the same Federation of the faithful? For example, those who affirm, and those who deny that sacred Tradition is a true fount of divine Revelation; those who hold that an ecclesiastical hierarchy,

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made up of bishops, priests and ministers, has been divinely constituted, and those who assert that it has been brought in little by little in accordance with the conditions of the time; those who adore Christ really present in the Most Holy Eucharist through that marvelous conversion of the bread and wine, which is called transubstantiation, and those who affirm that Christ is present only by faith or by the signification and virtue of the Sacrament; those who in the Eucharist recognize the nature both of a sacrament and of a sacrifice, and those who say that it is nothing more than the memorial or commemoration of the Lord's Supper; those who believe it to be good and useful to invoke by prayer the Saints reigning with Christ, especially Mary the Mother of God, and to venerate their images, and those who urge that such a veneration is not to be made use of, for it is contrary to the honor due to Jesus Christ, "the one mediator of God and men." [19] **How so great a variety of opinions can make the way clear to effect the unity of the Church We know not; that unity can only arise from one teaching authority, one law of belief and one faith of Christians. But We do know that from this it is an easy step to the neglect of religion or indifferentism and to modernism, as they call it. Those, who are unhappily infected with these errors, hold that dogmatic truth is not absolute but relative, that is, it agrees with the varying necessities of time and place and with the varying tendencies of the mind, since it is not contained in immutable revelation, but is capable of being accommodated to human life.** Besides this, in connection with things which must be believed, it is nowise licit to use that distinction which some have seen fit to introduce between those articles of faith which are fundamental and those which are not fundamental, as they say, as if the former are to be accepted by all, while the latter may be left to the free assent of the faithful: for the supernatural virtue of faith has a formal cause, namely the authority of God revealing, and this is patient of no such distinction. For this reason it is that all who are truly Christ's believe, for example, the Conception of the Mother of God without stain of original sin with the same faith as they believe the mystery of the August Trinity, and the Incarnation of our Lord just as they do the infallible teaching authority of the Roman Pontiff, according to the sense in which it was defined by the Ecumenical Council of the Vatican. Are these truths not equally certain, or not equally to be believed, because the Church has solemnly sanctioned and defined them, some in one age and some in another, even in those times immediately before our own? Has not God revealed them all? For the teaching authority of the Church, which in the divine wisdom was constituted on earth in order that revealed doctrines might remain intact for ever, and that they might be brought with ease and security to the knowledge of men, and which is daily exercised through

the Roman Pontiff and the Bishops who are in communion with him, has also the office of defining, when it sees fit, any truth with solemn rites and decrees, whenever this is necessary either to oppose the errors or the attacks of heretics, or more clearly and in greater detail to stamp the minds of the faithful with the articles of sacred doctrine which have been explained. But in the use of this extraordinary teaching authority no newly invented matter is brought in, nor is anything new added to the number of those truths which are at least implicitly contained in the deposit of Revelation, divinely handed down to the Church: only those which are made clear which perhaps may still seem obscure to some, or that which some have previously called into question is declared to be of faith.

**10. So, Venerable Brethren, it is clear why this Apostolic See has never allowed its subjects to take part in the assemblies of non-Catholics:** for the union of Christians can only be promoted by promoting the return to the one true Church of Christ of those who are separated from it, for in the past they have unhappily left it. To the one true Church of Christ, we say, which is visible to all, and which is to remain, according to the will of its Author, exactly the same as He instituted it. During the lapse of centuries, the mystical Spouse of Christ has never been contaminated, nor can she ever in the future be contaminated, as Cyprian bears witness: "The Bride of Christ cannot be made false to her Spouse: she is incorrupt and modest. She knows but one dwelling, she guards the sanctity of the nuptial chamber chastely and modestly." [20] The same holy Martyr with good reason marveled exceedingly that anyone could believe that "this unity in the Church which arises from a divine foundation, and which is knit together by heavenly sacraments, could be rent and torn asunder by the force of contrary wills." [21] For since the mystical body of Christ, in the same manner as His physical body, is one, [22] compacted and fitly joined together, [23] it were foolish and out of place to say that the mystical body is made up of members which are disunited and scattered abroad: **whosoever therefore is not united with the body is no member of it, neither is he in communion with Christ its head.** [24]

**11. Furthermore, in this one Church of Christ no man can be or remain who does not accept, recognize and obey the authority and supremacy of Peter and his legitimate successors.** Did not the ancestors of those who are now entangled in the errors of Photius and the reformers, obey the Bishop of Rome, the chief shepherd of souls? Alas their children left the home of their fathers, but it did not fall to the ground and perish for ever, for it was supported by God. Let them therefore return to their common Father, who, forgetting the insults previously

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heaped on the Apostolic See, will receive them in the most loving fashion. For if, as they continually state, they long to be united with Us and ours, why do they not hasten to enter the Church, "the Mother and mistress of all Christ's faithful"?[25] Let them hear Lactantius crying out: "**The Catholic Church is alone in keeping the true worship. This is the fount of truth, this the house of Faith, this the temple of God: if any man enter not here, or if any man go forth from it, he is a stranger to the hope of life and salvation. Let none delude himself with obstinate wrangling. For life and salvation are here concerned, which will be lost and entirely destroyed, unless their interests are carefully and assiduously kept in mind.**"[26]

12. **Let, therefore, the separated children draw nigh to the Apostolic See**, set up in the City which Peter and Paul, the Princes of the Apostles, consecrated by their blood; to that See, We repeat, which is "the root and womb whence the Church of God springs,"[27] not with the intention and the hope that "the Church of the living God, the pillar and ground of the truth"[28] will cast aside the integrity of the faith and tolerate their errors, but, on the contrary, that they themselves submit to its teaching and government. Would that it were Our happy lot to do that which so many of Our predecessors could not, to embrace with fatherly affection those children, whose unhappy separation from Us We now bewail. Would that God our Savior, "Who will have all men to be saved and to come to the knowledge of the truth,"[29] would hear us when We humbly beg that He would deign to recall all who stray to the unity of the Church! In this most important undertaking We ask and wish that others should ask the prayers of Blessed Mary the Virgin, Mother of divine grace, victorious over all heresies and Help of Christians, that She may implore for Us the speedy coming of the much hoped-for day, when all men shall hear the voice of Her divine Son, and shall be "careful to keep the unity of the Spirit in the bond of peace."[30]

13. You, Venerable Brethren, understand how much this question is in Our mind, and We desire that Our children should also know, not only those who belong to the Catholic community, but also those who are separated from Us: if these latter humbly beg light from heaven, there is no doubt but that they will recognize the one true Church of Jesus Christ and will, at last, enter it, being united with us in perfect charity. While awaiting this event, and as a pledge of Our paternal good will, We impart most lovingly to you, Venerable Brethren, and to your clergy and people, the apostolic benediction.

Given at Rome, at Saint Peter's, on the 6th day of January, on the Feast of the Epiphany of Jesus Christ, our Lord, in the year 1928, and the sixth year of Our Pontificate.

PIUS XI

Footnotes:

1. John xvii, 21.
2. John xiii, 35.
3. Heb. i, I seq.
4. Matt. xvi, 18 seq; Luke xxii, 32; John xxi, 15-17.
5. Mark xvi, 15.
6. John iii, 5; vi, 48-59; xx, 22 seq; cf. Matt. xviii, 18, etc.
7. Matt. xiii.
8. cf. Matt. xvi, 18.
9. John x, 16.
10. John xxi, 15-17.
11. Matt. xxviii, 19.
12. Matt. xxviii, 20.
13. Matt. xvi, 18.
14. John xvii, 21; x, 16.
15. John xvi, 13.
16. Acts x, 41.
17. Mark xvi, 16.
18. II John 10.
19. Cf. I Tim. ii, 15.
20. De Cath. Ecclesiae unitate, 6.
21. Ibid.
22. I Cor. xii, 12.
23. Eph. iv, 16.
24. Cf. Eph. v, 30; 1, 22.
25. Conc. Lateran IV, c. 5.
26. Divin. Instit. iv, 30. 11-12.
27. S. Cypr. Ep. 48 ad Cornelium, 3.
28. I Tim. iii, 15.
29. I Tim. ii, 4.
30. Eph. iv, 3.

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#### *CASTI CONNUBII, POPE PIUS XI, 1930*

*Earlier in 1930, the Seventh Lambeth Conference of the Anglican Church decided that contraception could be used for grave reasons. This represented the first major Protestant denomination to reverse its beliefs concerning contraception. In response, Pope Pius XI published this encyclical on Christian marriage, writing of its nature, the goods that flow from it, and the contemporary evils opposed to it.*

Source: *Vatican.va*

#### *The Subjection of the Wife to the Husband*

26. Domestic society being confirmed, therefore, by this bond of love, there should flourish in it that "order of love," as St. Augustine calls it. This order includes both the primacy of the husband with regard to the wife and children, the ready subjection of the wife and her willing obedience, which the Apostle commends in these words: "Let women be subject to their husbands as to the Lord, because the husband is the head of the wife, and Christ is the head of the Church."

27. This subjection, however, does not deny or take away the liberty which fully belongs to the woman both in view of her dignity as a human person, and in view of her most noble office as wife and mother and companion; nor does it bid her obey her husband's every request if not in harmony with right reason or with the dignity due to wife; nor, in fine, does it imply that the wife should be put on a level with those persons who in law are called minors, to whom it is not customary to allow free exercise of their rights on account of their lack of mature judgment, or of their ignorance of human affairs. But it forbids that exaggerated liberty which cares not for the good of the family; it forbids that in this body which is the family, the heart be separated from the head to the great detriment of the whole body and the proximate danger of ruin. For if the man is the head, the woman is the heart, and as he occupies the chief place in ruling, so she may and ought to claim for herself the chief place in love.

28. Again, this subjection of wife to husband in its degree and manner may vary according to the different conditions of persons, place and time. In fact, if the husband neglect his duty, it falls to the wife to take his place in directing the family. But the structure of the family and its fundamental law, established and confirmed by God, must always and everywhere be maintained intact .

29. With great wisdom Our predecessor Leo XIII, of happy memory, in the Encyclical on Christian marriage which We have already mentioned, speaking of this order to be maintained between man and wife, teaches: "The man is the ruler of the family, and the head of the woman; but because she is flesh of his flesh and bone of his bone, let her be subject and obedient to the man, not as a servant but as a companion, so that nothing be lacking of honor or of dignity in the obedience which she pays. Let divine charity be the constant guide of their mutual relations, both in him who rules and in her who obeys, since each bears the image, the one of Christ, the other of the Church."

#### *The Moral Corruption of the Age and the Source of the Evils*

44. When we consider the great excellence of chaste wedlock, Venerable Brethren, it appears all the more regrettable that particularly in our day we should witness this divine institution often scorned and on every side degraded.

45. For now, alas, not secretly nor under cover, but openly, with all sense of shame put aside, now by word again by writings, by theatrical productions of every kind, by romantic fiction, by amorous and frivolous novels, by cinematographs portraying in vivid scene, in addresses broadcast by radio telephony, in short by all the inventions of modern science, the sanctity of marriage is trampled upon and derided; divorce, adultery, all the basest vices either are extolled or at least are depicted in such colors as to appear to be free of all reproach and infamy. Books are not lacking which dare to pronounce themselves as scientific but which in truth are merely coated with a veneer of science in order that they may the more easily insinuate their ideas. The doctrines defended in these are offered for sale as the productions of modern genius, of that genius namely, which, anxious only for truth, is considered to have emancipated itself from all those old-fashioned and immature opinions of the ancients; and to the number of these antiquated opinions they relegate the traditional doctrine of Christian marriage.

46. These thoughts are instilled into men of every class, rich and poor, masters and workers, lettered and unlettered, married and single, the godly and godless, old and young, but for these last, as easiest prey, the worst snares are laid.

47. Not all the sponsors of these new doctrines are carried to the extremes of unbridled lust; there are those who, striving as it were to ride a middle course, believe nevertheless that something should be conceded in our times as regards certain precepts of the divine and natural

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law. But these likewise, more or less wittingly, are emissaries of the great enemy who is ever seeking to sow cockle among the wheat.[42] We, therefore, whom the Father has appointed over His field, We who are bound by Our most holy office to take care lest the good seed be choked by the weeds, believe it fitting to apply to Ourselves the most grave words of the Holy Ghost with which the Apostle Paul exhorted his beloved Timothy: "Be thou vigilant . . . Fulfill thy ministry . . . Preach the word, be instant in season, out of season, reprove, entreat, rebuke in all patience and doctrine."

48. And since, in order that the deceits of the enemy may be avoided, it is necessary first of all that they be laid bare; since much is to be gained by denouncing these fallacies for the sake of the unwary, even though We prefer not to name these iniquities "as becometh saints," yet for the welfare of souls We cannot remain altogether silent.

49. To begin at the very source of these evils, their basic principle lies in this, that matrimony is repeatedly declared to be not instituted by the Author of nature nor raised by Christ the Lord to the dignity of a true sacrament, but invented by man.

#### *Contraception*

53. And now, Venerable Brethren, we shall explain in detail the evils opposed to each of the benefits of matrimony. First consideration is due to the offspring, which many have the boldness to call the disagreeable burden of matrimony and which they say is to be carefully avoided by married people not through virtuous continence (which Christian law permits in matrimony when both parties consent) but by frustrating the marriage act. Some justify this criminal abuse on the ground that they are weary of children and wish to gratify their desires without their consequent burden. Others say that they cannot on the one hand remain continent nor on the other can they have children because of the difficulties whether on the part of the mother or on the part of family circumstances.

54. But no reason, however grave, may be put forward by which anything intrinsically against nature may become conformable to nature and morally good. Since, therefore, the conjugal act is destined primarily by nature for the begetting of children, those who in exercising it deliberately frustrate its natural power and purpose sin against nature and commit a deed which is shameful and intrinsically vicious.

55. Small wonder, therefore, if Holy Writ bears witness that the Divine Majesty regards with greatest detestation this horrible crime and at times has punished it with death. As St. Augustine notes, "Intercourse even with one's legitimate wife is unlawful and wicked where the conception of the offspring is prevented. Onan, the son of Juda, did this and the Lord killed him for it."

56. Since, therefore, openly departing from the uninterrupted Christian tradition some recently have judged it possible solemnly to declare another doctrine regarding this question, the Catholic Church, to whom God has entrusted the defense of the integrity and purity of morals, standing erect in the midst of the moral ruin which surrounds her, in order that she may preserve the chastity of the nuptial union from being defiled by this foul stain, raises her voice in token of her divine ambassadorship and through Our mouth proclaims anew: any use whatsoever of matrimony exercised in such a way that the act is deliberately frustrated in its natural power to generate life is an offense against the law of God and of nature, and those who indulge in such are branded with the guilt of a grave sin.

#### *Emancipation of Women*

74. The same false teachers who try to dim the luster of conjugal faith and purity do not scruple to do away with the honorable and trusting obedience which the woman owes to the man. Many of them even go further and assert that such a subjection of one party to the other is unworthy of human dignity, that the rights of husband and wife are equal; wherefore, they boldly proclaim the emancipation of women has been or ought to be effected. This emancipation in their ideas must be threefold, in the ruling of the domestic society, in the administration of family affairs and in the rearing of the children. It must be social, economic, physiological: - physiological, that is to say, the woman is to be freed at her own good pleasure from the burdensome duties properly belonging to a wife as companion and mother (We have already said that this is not an emancipation but a crime); social, inasmuch as the wife being freed from the cares of children and family, should, to the neglect of these, be able to follow her own bent and devote herself to business and even public affairs; finally economic, whereby the woman even without the knowledge and against the wish of her husband may be at liberty to conduct and administer her own affairs, giving her attention chiefly to these rather than to children, husband and family.

75. This, however, is not the true emancipation of woman, nor that rational and exalted liberty which belongs to the

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noble office of a Christian woman and wife; it is rather the debasing of the womanly character and the dignity of motherhood, and indeed of the whole family, as a result of which the husband suffers the loss of his wife, the children of their mother, and the home and the whole family of an ever watchful guardian. More than this, this false liberty and unnatural equality with the husband is to the detriment of the woman herself, for if the woman descends from her truly regal throne to which she has been raised within the walls of the home by means of the Gospel, she will soon be reduced to the old state of slavery (if not in appearance, certainly in reality) and become as amongst the pagans the mere instrument of man.

76. This equality of rights which is so much exaggerated and distorted, must indeed be recognized in those rights which belong to the dignity of the human soul and which are proper to the marriage contract and inseparably bound up with wedlock. In such things undoubtedly both parties enjoy the same rights and are bound by the same obligations; in other things there must be a certain inequality and due accommodation, which is demanded by the good of the family and the right ordering and unity and stability of home life.

#### *Mixed Marriages (Marriages to Non-Catholics)*

81. This religious character of marriage, its sublime signification of grace and the union between Christ and the Church, evidently requires that those about to marry should show a holy reverence towards it, and zealously endeavor to make their marriage approach as nearly as possible to the archetype of Christ and the Church.

82. They, therefore, who rashly and heedlessly contract mixed marriages, from which the maternal love and providence of the Church dissuades her children for very sound reasons, fail conspicuously in this respect, sometimes with danger to their eternal salvation. This attitude of the Church to mixed marriages appears in many of her documents, all of which are summed up in the Code of Canon Law: "Everywhere and with the greatest strictness the Church forbids marriages between baptized persons, one of whom is a Catholic and the other a member of a schismatical or heretical sect; and if there is, add to this, the danger of the falling away of the Catholic party and the perversion of the children, such a marriage is forbidden also by the divine law." If the Church occasionally on account of circumstances does not refuse to grant a dispensation from these strict laws (provided that the divine law remains intact and the dangers above mentioned are provided against by suitable safeguards), it

is unlikely that the Catholic party will not suffer some detriment from such a marriage.

83. Whence it comes about not unfrequently, as experience shows, that deplorable defections from religion occur among the offspring, or at least a headlong descent into that religious indifference which is closely allied to impiety. There is this also to be considered that in these mixed marriages it becomes much more difficult to imitate by a lively conformity of spirit the mystery of which We have spoken, namely that close union between Christ and His Church.

84. Assuredly, also, will there be wanting that close union of spirit which as it is the sign and mark of the Church of Christ, so also should be the sign of Christian wedlock, its glory and adornment. For, where there exists diversity of mind, truth and feeling, the bond of union of mind and heart is wont to be broken, or at least weakened. From this comes the danger lest the love of man and wife grow cold and the peace and happiness of family life, resting as it does on the union of hearts, be destroyed. Many centuries ago indeed, the old Roman law had proclaimed: "Marriages are the union of male and female, a sharing of life and the communication of divine and human rights." But especially, as We have pointed out, Venerable Brethren, the daily increasing facility of divorce is an obstacle to the restoration of marriage to that state of perfection which the divine Redeemer willed it should possess.

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#### *DIVINI REDEMPTORIS, POPE PIUS XI, 1937*

*Twenty years after the Russian Revolution, Pius XI published this lengthy condemnation of Communism, whose influence and violence had spread worldwide. While many in the West entertained delusions about the grandeur of Communism, Pius XI's condemnation was absolute. He does, however, describe the current situation as "the lamentable ruin into which amoral Liberalism has plunged us," and thus he does not propose a classical Liberal model as the solution to the crisis.*

Source: *Vatican.va*

#### *False Messianic Vision*

8. The Communism of today, more emphatically than similar movements in the past, conceals in itself a false messianic idea. A pseudo-ideal of justice, of equality and fraternity in labor impregnates all its doctrine and activity with a deceptive mysticism, which communicates a zealous and contagious enthusiasm to the multitudes entrapped by delusive promises. ...

#### *Feminism and Education*

11. Refusing to human life any sacred or spiritual character, such a doctrine logically makes of marriage and the family a purely artificial and civil institution, the outcome of a specific economic system. There exists no matrimonial bond of a juridico-moral nature that is not subject to the whim of the individual or of the collectivity. Naturally, therefore, the notion of an indissoluble marriage-tie is scouted. Communism is particularly characterized by the rejection of any link that binds woman to the family and the home, and her emancipation is proclaimed as a basic principle. She is withdrawn from the family and the care of her children, to be thrust instead into public life and collective production under the same conditions as man. The care of home and children then devolves upon the collectivity. Finally, the right of education is denied to parents, for it is conceived as the exclusive prerogative of the community, in whose name and by whose mandate alone parents may exercise this right.

#### *Communist Propaganda*

17. There is another explanation for the rapid diffusion of the Communistic ideas now seeping into every nation, great and small, advanced and backward, so that no corner of the earth is free from them. This explanation is to be found in a propaganda so truly diabolical that the world has perhaps

never witnessed its like before. It is directed from one common center. It is shrewdly adapted to the varying conditions of diverse peoples. It has at its disposal great financial resources, gigantic organizations, international congresses, and countless trained workers. It makes use of pamphlets and reviews, of cinema, theater and radio, of schools and even universities. Little by little it penetrates into all classes of the people and even reaches the better-minded groups of the community, with the result that few are aware of the poison which increasingly pervades their minds and hearts.

18. A third powerful factor in the diffusion of Communism is the conspiracy of silence on the part of a large section of the non-Catholic press of the world. We say conspiracy, because it is impossible otherwise to explain how a press usually so eager to exploit even the little daily incidents of life has been able to remain silent for so long about the horrors perpetrated in Russia, in Mexico and even in a great part of Spain; and that it should have relatively so little to say concerning a world organization as vast as Russian Communism. This silence is due in part to shortsighted political policy, and is favored by various occult forces which for a long time have been working for the overthrow of the Christian Social Order.

#### *Communism and Religion*

22. This, unfortunately, is what we now behold. For the first time in history we are witnessing a struggle, cold-blooded in purpose and mapped out to the least detail, between man and "all that is called God." Communism is by its nature anti-religious. It considers religion as "the opiate of the people" because the principles of religion which speak of a life beyond the grave dissuade the proletariat from the dream of a Soviet paradise which is of this world.

#### *Communism an Intrinsic Evil*

58. See to it, Venerable Brethren, that the Faithful do not allow themselves to be deceived! Communism is intrinsically wrong, and no one who would save Christian civilization may collaborate with it in any undertaking whatsoever. Those who permit themselves to be deceived into lending their aid towards the triumph of Communism in their own country, will be the first to fall victims of their error. And the greater the antiquity and grandeur of the Christian civilization in the regions where Communism successfully penetrates, so much more devastating will be the hatred displayed by the godless.

## Modernism: The Synthesis of All Heresies

### Key Magisterial Texts

#### *MEDIATOR DEI, POPE PIUS XII, 1947*

*In the 19<sup>th</sup> century, a liturgical movement began primarily from the work of Dom Prosper Guéranger, abbot of the Benedictine abbey of Solesmes in France. This movement sought to restore knowledge of the history and meaning of the sacred rites of the Church. While originally noble in origin, strange currents began to develop in the early twentieth century. This led Pius XII to write Mediator Dei, which both affirmed the aspirations of the liturgical movement and cautioned against some of the modernistic tendencies becoming increasingly popular. We will only look at the teachings that he points to as errors.*

Source: [Vatican.va](http://Vatican.va)

#### *Novelties*

59. ... Thus, to cite some instances, one would be straying from the straight path were he to wish the altar restored to its primitive tableform; were he to want black excluded as a color for the liturgical vestments; were he to forbid the use of sacred images and statues in Churches; were he to order the crucifix so designed that the divine Redeemer's body shows no trace of His cruel sufferings; and lastly were he to disdain and reject polyphonic music or singing in parts, even where it conforms to regulations issued by the Holy See.

#### *The Hierarchical and Common Priesthood*

83. For there are today, Venerable Brethren, those who, approximating to errors long since condemned teach that in the New Testament by the word "priesthood" is meant only that priesthood which applies to all who have been baptized; and hold that the command by which Christ gave power to His apostles at the Last Supper to do what He Himself had done, applies directly to the entire Christian Church, and that thence, and thence only, arises the hierarchical priesthood. Hence they assert that the people are possessed of a true priestly power, while the priest only acts in virtue of an office committed to him by the community. Wherefore, they look on the eucharistic sacrifice as a "concelebration," in the literal meaning of that term, and consider it more fitting that priests should "concelebrate" with the people present than that they should offer the sacrifice privately when the people are absent.

#### *Private Masses*

95. Some in fact disapprove altogether of those Masses which are offered privately and without any congregation,

on the ground that they are a departure from the ancient way of offering the sacrifice; moreover, there are some who assert that priests cannot offer Mass at different altars at the same time, because, by doing so, they separate the community of the faithful and imperil its unity; while some go so far as to hold that the people must confirm and ratify the sacrifice if it is to have its proper force and value.

#### *Sacrifice or Supper?*

114. They, therefore, err from the path of truth who do not want to have Masses celebrated unless the faithful communicate; and those are still more in error who, in holding that it is altogether necessary for the faithful to receive holy communion as well as the priest, put forward the captious argument that here there is question not of a sacrifice merely, but of a sacrifice and a supper of brotherly union, and consider the general communion of all present as the culminating point of the whole celebration.

#### *Non-Liturgical Devotions*

176. ... Above all, do not allow - as some do, who are deceived under the pretext of restoring the liturgy or who idly claim that only liturgical rites are of any real value and dignity - that churches be closed during the hours not appointed for public functions, as has already happened in some places: where the adoration of the august sacrament and visits to our Lord in the tabernacles are neglected; where confession of devotion is discouraged; and devotion to the Virgin Mother of God, a sign of "predestination" according to the opinion of holy men, is so neglected, especially among the young, as to fade away and gradually vanish. Such conduct most harmful to Christian piety is like poisonous fruit, growing on the infected branches of a healthy tree, which must be cut off so that the life-giving sap of the tree may bring forth only the best fruit.

## Modernism: The Synthesis of All Heresies

### Key Magisterial Texts

#### *HUMANI GENERIS, POPE PIUS XII, 1950*

*While World War II occupied most of Pius XII's attention during the beginning of his pontificate, a new theological movement began to take root, with its representatives mostly in France, Germany, and the Low Countries. Its leaders were mostly members of the Jesuits and the Dominicans and they echoed many of the teachings of the Modernists. Some of their central themes included Ressourcement, or a return to the sources. Among some, there was a belief that modern theology since the Council of Trent had refused to move with the times, and so we needed to return to the Ancient and Medieval Church for inspiration. Among others, the restoration could only be Ancient, and the corruption of the theology and life of the Church began in the Middle Ages.*

*This included a general rejection of Neo-Scholasticism and Thomism. One of its proponents, Yves Congar, famously called Neo-Scholasticism a "wax mask." In other words, the critique was not that it was false, but that it was dead, lifeless, and removed from the concrete life of modern men. Instead, theology had to be reformulated using modern philosophy, because if theology is not relevant, it is false.*

*The critical reaction to these tendencies built after World War II ended, especially due to the work of the great Thomist, Fr. Reginald Garrigou-Lagrange, O. P.. In 1947, he published what was referred to as an "atomic bomb": "New theology, where are you leading us?" His answer was straight back to Modernism. He wrote, "It is a strict obligation of conscience for the tradition theologians to respond. Otherwise they gravely neglect to their duty, and they will have to render an account before God."*

*In 1950, Pope Pius XII published Humani Generis, which took aim at the errors of the Nouvelle Theologie. From this point on, the theologians of the new movement were suppressed for the rest of his pontificate. Many, however, would later be recovered and exercise great influence within the Church.*

Source: Vatican.va

#### *Dogmatic Relativism*

14. In theology some want to reduce to a minimum the meaning of dogmas; and to free dogma itself from terminology long established in the Church and from philosophical concepts held by Catholic teachers, to bring about a return in the explanation of Catholic doctrine to the way of speaking used in Holy Scripture and by the Fathers

of the Church. They cherish the hope that when dogma is stripped of the elements which they hold to be extrinsic to divine revelation, it will compare advantageously with the dogmatic opinions of those who are separated from the unity of the Church and that in this way they will gradually arrive at a mutual assimilation of Catholic dogma with the tenets of the dissidents.

15. Moreover, they assert that when Catholic doctrine has been reduced to this condition, a way will be found to satisfy modern needs, that will permit of dogma being expressed also by the concepts of modern philosophy, whether of immanentism or idealism or existentialism or any other system. Some more audacious affirm that this can and must be done, because they hold that the mysteries of faith are never expressed by truly adequate concepts but only by approximate and ever changeable notions, in which the truth is to some extent expressed, but is necessarily distorted. Wherefore they do not consider it absurd, but altogether necessary, that theology should substitute new concepts in place of the old ones in keeping with the various philosophies which in the course of time it uses as its instruments, so that it should give human expression to divine truths in various ways which are even somewhat opposed, but still equivalent, as they say. They add that the history of dogmas consists in the reporting of the various forms in which revealed truth has been clothed, forms that have succeeded one another in accordance with the different teachings and opinions that have arisen over the course of the centuries.

16. It is evident from what We have already said, that such tentatives not only lead to what they call dogmatic relativism, but that they actually contain it. ...

#### *Inspiration and Inerrancy of Scripture*

22. To return, however, to the new opinions mentioned above, a number of things are proposed or suggested by some even against the divine authorship of Sacred Scripture. For some go so far as to pervert the sense of the Vatican Council's definition that God is the author of Holy Scripture, and they put forward again the opinion, already often condemned, which asserts that immunity from error extends only to those parts of the Bible that treat of God or of moral and religious matters. They even wrongly speak of a human sense of the Scriptures, beneath which a divine sense, which they say is the only infallible meaning, lies hidden. In interpreting Scripture, they will take no account of the analogy of faith and the Tradition of the Church. Thus they judge the doctrine of the Fathers and of the Teaching Church by the norm of Holy Scripture, interpreted by the purely human reason of exegetes, instead

## **Modernism: The Synthesis of All Heresies**

### **Key Magisterial Texts**

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of explaining Holy Scripture according to the mind of the Church which Christ Our Lord has appointed guardian and interpreter of the whole deposit of divinely revealed truth.

#### *Other Errors*

26. Some also question whether angels are personal beings, and whether matter and spirit differ essentially. Others destroy the gratuity of the supernatural order, since God, they say, cannot create intellectual beings without ordering and calling them to the beatific vision. Nor is this all. Disregarding the Council of Trent, some pervert the very concept of original sin, along with the concept of sin in general as an offense against God, as well as the idea of satisfaction performed for us by Christ. Some even say that the doctrine of transubstantiation, based on an antiquated philosophic notion of substance, should be so modified that the real presence of Christ in the Holy Eucharist be reduced to a kind of symbolism, whereby the consecrated species would be merely efficacious signs of the spiritual presence of Christ and of His intimate union with the faithful members of His Mystical Body.

27. Some say they are not bound by the doctrine, explained in Our Encyclical Letter of a few years ago, and based on the Sources of Revelation, which teaches that the Mystical Body of Christ and the Roman Catholic Church are one and the same thing. Some reduce to a meaningless formula the necessity of belonging to the true Church in order to gain eternal salvation. Others finally belittle the reasonable character of the credibility of Christian faith.