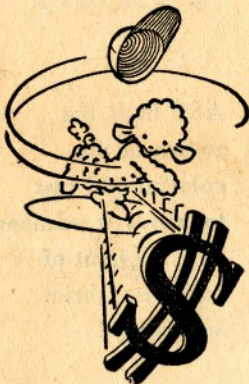


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ROME, Aug. 21 (AP)—The official English translation of the Papal Encyclical made public today:

To our venerable brethren, patriarchs, primates, Archbishops, Bishops and other local ordinaries enjoying peace and communion with the Holy See, concerning some false opinions which threaten to undermine the foundations of Catholic doctrine:

Venerable Brethren, Greetings and Apostolic benediction. Disagreement and error among men on moral and religious matters have always been a cause of profound sorrow to all good men, but above all to the true and loyal sons of the Church, especially today, when we see the principles of Christian culture being attacked on all sides.

It is not surprising that such discord and error should always have existed outside the fold of Christ. For though, absolutely speaking, human reason by its own natural force and light can arrive at a true and certain knowledge of the one personal God, who by His Providence watches over and governs the world, and also of the natural law, which the Creator has written in our hearts, still there are not a few obstacles to prevent reason from making efficient and fruitful use of its natural ability. The truths that have to do with God and the relations between God and men, completely surpass the sensible order and demand self-surrender and self-abnegation in order to be put into practice and to influence practical life. Now the human intellect, in gaining the knowledge of such truths, is hampered both by the activity of the senses and the imagination, and by evil passions arising from original sin. Hence men easily persuade themselves in such matters that what they do not wish to believe is false or at least doubtful.

Revelation Held Necessary

It is for this reason that divine revelation must be considered morally necessary so that those religious and moral truths which are not of their nature beyond the reach of reason in the present condition of the human race, may be known with a firm certainty and with freedom from all error.

Furthermore, the human intelligence sometimes experiences difficulties in forming a judgment about the credibility of the Catholic faith, notwithstanding the many wonderful external signs God has given, which are sufficient to prove with certitude by the unaided light of natural reason the divine origin of the Christian religion. For men can, whether from prejudice or passion or bad faith, refuse and resist not only the evidence of the external proofs that are available, but also divine inspiration.

If anyone examines the state of affairs outside the Christian fold, he will easily discover the principal trends that not a few learned men are following. Some imprudently and indiscreetly hold that evolution, which has not been fully proved even in the domain of natural sciences, explains the origin of all things, and audaciously support the monastic and pantheistic opinion that the world is in continual evolution. Commu-

Pope Issues Warning to Catholics To Shun Deviations From Dogma

Continued From Page 1

are common to all Christian faiths.

In effect the encyclical confirms that the Vatican does not intend to compromise on questions of faith and morals and bars the way to a reunion with other Christian churches unless it be based on acceptance of the Roman Catholic doctrine as the only true faith.

Some Catholic theologians, the Pope said, have shown an inclination to disregard the teaching authority of the church, its decisions and interpretations, and the instructions contained in papal encyclicals.

The opinion of these theologians, he continued, is that these teachings are a restraint retarding progress; that the dogmas must be freed from the terminology established by tradition; that the doctrine of the Roman Catholic Church must be explained as written in the holy scriptures and as told by the "fathers of the church."

These theologians hope, Pope Pius said, that when the dogma has been shorn of elements that they believe not to be part of the divine revelation, "it will compare advantageously with the opinions of those who are separated from the

which is all the more serious because it is more concealed beneath the mask of virtue. There are many who, deploring disagreement among men and intellectual confusion, through an imprudent zeal for souls, are urged by a great and ardent desire to do away with the barrier that divides good and honest men; these advocate an "eirenism" according to which, by setting aside the questions which divide men, they aim not only at joining forces to repel the attacks of atheism, but also at reconciling their differences in dogma. And, as in former times, some questioned whether the traditional apologetics of the church did not constitute an obstacle rather than a help to the winning of souls for Christ, so today some go as far as to question seriously whether theology and theological methods, such as with the approval of ecclesiastical authority are found in our schools, should not only be perfected, but also completely reformed, in order to promote the more efficacious propagation of the Kingdom of Christ everywhere throughout the world among men of every culture and religious opinion.

Aim to Adapt Teaching

Now if these only aimed at adapting ecclesiastical teaching and methods to modern conditions and requirements, through the introduction of some new system, there would be scarcely any reason for alarm.

But some, through enthusiasm for an imprudent "eirenism," seem to consider as an obstacle to the restoration of fraternal union, tenets founded on the laws and principles given by Christ

unity of the church and that in this way they will gradually arrive at a mutual assimilation of Catholic dogma and the tenets of the dissidents.

Another Reason Cited

Another reason given by these theologians, Pope Pius said, is 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."

These, the Pontiff said, are serious deviationist tendencies "which approach heresy." He declared that dogma was a truth proposed by the Roman Catholic Church as an article of divine revelation and as such indisputable and immutable; that "the teaching authority of the church," that is, what the church regards as its divinely appointed authority to teach the truths of religion, had been entrusted to it "by Christ, Our Lord, with the whole deposit of faith—sacred scripture and divine tradition—to be preserved, guarded and interpreted."

thority is represented by them as a hindrance to progress and an obstacle in the way of science.

Restraint Deemed Unjust

By some non-Catholics it is considered as an unjust restraint preventing some qualified theologians from reforming their subject. And, although this sacred office of teacher in matters of faith and morals must be the proximate and universal criterion of truth for all theologians, since it has been entrusted by Christ, our Lord the whole deposit of faith—sacred scripture and divine tradition—to be preserved, guarded and interpreted, still the duty that is incumbent on the faithful to flee also those errors which more or less approach heresy, and accordingly "to keep also the constitutions and decrees by which such evil opinions are proscribed and forbidden by the Holy See," is sometimes as little known as if it did not exist.

What is expounded in the encyclicals of the Roman Pontiffs concerning the nature and constitution of the church is deliberately and habitually neglected by some, with the idea of giving force to a certain vague notion which they profess to have found in the ancient fathers, especially the Greeks.

The Popes, they assert, do not wish to pass judgment on what is a matter of dispute among theologians, so recourse must be had to the early sources, and the recent constitutions and decrees of the teaching church must be explained from the writings of the ancients.

Although this seems well said, still it is not free from error. It is true that Popes generally leave theologians free in these matters which are disputed by reputable

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 the human sense of the scriptures, beneath which the 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 exegesis, instead 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.

Exegesis Called Symbolic

Further, according to their fictitious opinions, the literal sense of holy scripture and its explanation, carefully worked out under the church's vigilance by so many great exegeses, should yield now to a new exegesis which they are pleased to call symbolic or spiritual. By means of this new exegesis the Old Testament, which today in the church is a sealed book, would finally be thrown open to all the faithful. By this method, they say, all difficulties vanish, difficulties which hinder only those who adhere to the literal meaning of the scriptures.

Everyone sees how foreign all this is to the principles and norms of interpretation rightly fixed by our predecessors of happy memory Leo XIII in his encyclical "Providentissimus," and Benedict XV in the encyclical "Spiritus Paraclitus," as also by ourselves in the encyclical "Divino Afflante Spiritu."

It is not surprising that novelties of this kind have already borne their deadly fruit in almost all branches of theology. It is now doubted that human reason, without divine revelation and the help of divine grace, can, by arguments drawn from the created universe, prove the existence of a personal God; it is denied that the world had a beginning; it is argued that the creation of the world is necessary, since it proceeds from the necessary liberality of divine love; it is denied that God has eternal and infallible foreknowledge of the free actions of men—all this in contradiction to the decrees of the Vatican Council.

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.

Original Sin is Denied

Disregarding the Council of Trent, some present the very concept of original sin, along with the concept of it 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

acquired since God, the highest truth, has created and guides human intellect, not that it may daily oppose new truths to rightly established ones but rather that having eliminated errors which may have crept in, it may build truth upon truth in the same order and structure that exist in reality, the source of truth.

Christians Are Warned

Let no Christian, therefore, whether philosopher or theologian, embrace eagerly and lightly whatever novelty happens to be thought up from day to day, but rather let him weigh it with painstaking care and a balanced judgment, lest he lose or corrupt the truth he already has, with grave danger and damage to his faith.

If one considers all this well, he will easily see why the church demands that future priests be instructed in philosophy "according to the method, doctrine, and principles of the Angelic doctor," since, as we well know from the experience of centuries, the method of Aquinas is singularly pre-eminent both for teaching students and for bringing truth to light; his doctrine is in harmony with divine revelation, and is most effective both for safeguarding the foundation of the faith, and for reaping, safely and usefully, the fruits of sound progress.

How deplorable it is, then, that this philosophy, received and honored by the church, is scorned by some who shamelessly call it outmoded in form and rationalistic, as they say, in its method of thought.

They say that this philosophy upholds the erroneous notion that there can be a metaphysics that is absolutely true; whereas, in fact, they say, reality, especially transcendent reality, cannot better be expressed than by different propositions which mutually complete each other, although they are in a way mutually opposed.

Our traditional philosophy, then, with its clear exposition and solution of questions, its accurate definition of terms, its clear-cut distinctions, can be, they concede, useful as a preparation for scholastic theology, a preparation quite in accord with medieval mentality; but this philosophy hardly offers a method of philosophizing suited to the needs of our modern culture. They allege, finally, that our perennial philosophy is only a philosophy of immutable essences, while the contemporary mind must look to the existence of things and to life, which is ever in flux.

Philosophy is Scorned

While scorning our philosophy, they extol other philosophies of all kinds, ancient and modern, oriental and occidental, by which they seem to imply that any kind of philosophy or theory, with a few additions and corrections if need be, can be reconciled with Catholic dogma. No Catholic can doubt how false this is, especially where there is question of those fictitious theories they call immanentism, or idealism or materialism, whether historic or dialectic, or even existentialism, whether atheistic or simply the type that denies the validity of the reason in the field of metaphysics.

Finally, they reproach this philosophy taught in our schools

scientific foundation in which doctrine contained in sacred scripture or in tradition is involved. If such conjectural opinions are directly or indirectly opposed to the doctrine revealed by God, then the demand that they then be recognized can in no way be admitted.

Research Not Forbidden

For these reasons, the teaching authority of the church does not forbid that, in conformity with the present state of human sciences and sacred theology, research and discussions on the part of men experienced in both fields take place with regard to the doctrine of evolution in as far as it inquires into the origin of the human body as coming from pre-existent and living matter—for Catholic faith obliges us to hold that souls are immediately created by God. However, this must be done in such a way that reasons for both opinions, that is those favorable and those unfavorable to evolution, be weighed and judged with the necessary seriousness, moderation and measure, and provided that all are prepared to submit to the judgment of the church, to whom Christ has given the mission of interpreting authentically the sacred scripture and of defending dogmas of faith. Some, however, highly transgress this liberty of discussion when they act as if the origin of the human body from pre-existing and living matter were already completely certain and proved by facts which have been discovered up to now and by reasoning on those facts and as if there were nothing in the sources of divine revelation which demands the greatest moderation and caution in this question.

When, however, there is a question of another conjectural opinion, namely polygenism, children of the church by no means enjoy such liberty. For the faithful cannot embrace that opinion which maintains either that after Adam there existed on this earth true men who did not take their origin through natural generation from him as from the first parent of all, or that Adam represents a certain number of first parents. Now it is in no way apparent how such an opinion can be reconciled with that which the sources of revealed truth and the documents of teaching authority of the church propose with regard to original sin, which proceeds from sin actually committed by an individual Adam and which through generation is passed on to all and is in everyone as his own.

Just as in the biological and anthropological sciences, so also in the historical sciences there are those who boldly transgress limits and safeguards established by the church. In a particular way must be deplored a certain too-free interpretation of the historical books of the Old Testament.

Reference Held Erroneous

Those who favor this system in order to defend their cause wrongly refer to a letter which was sent not long ago to the Archbishop of Paris by the Pontifical Commission on Biblical Studies. This letter in fact clearly points out that the first eleven chapters of Genesis, although properly speaking not conforming to the scientific method, are not to be considered as a scientific treatise. Relying on this hope which

which are fundamental for our salvation and also give a popular description of the origin of the human race and chosen people. If, however, the ancient sacred writers have taken anything from popular narrations (and this may be conceded), it must never be forgotten that they did so with the help of divine inspiration through which they were rendered immune from any error in selecting and evaluating those events.

Therefore, whatever of popular narrations have been inserted into the sacred Scriptures must in no way be considered on a par with myths or other such things, which are more the product of an extravagant imagination than of that striving for truth and simplicity which in the sacred books, also of the Old Testament, is so apparent that our ancient sacred writers must be admitted to be clearly superior to the ancient profane writers.

Truly we are awake that a majority of Catholic doctors, the fruit of whose studies is being gathered in universities, in seminaries and in colleges of the religious, are far removed from those errors which today, whether through a desire of novelty or through certain immoderate zeal for the apostolate, are being spread either openly or covertly. But we know also that such new opinions can entice the incautious; and therefore we prefer to withstand the very beginning rather than to administer medicine after the diseases has grown inveterate.

Bishops Receive Charge

For this reason, after mature reflection and consideration before God, that we may not be wanting in our sacred duty, we charge Bishops and superiors general of religious orders, binding them most seriously in conscience, to take most diligent care that such opinions be not advanced in schools, in conferences or in writings of any kind, and that they be not taught in any manner whatsoever to the clergy or faithful.

Let teachers in ecclesiastical institutions be aware that they cannot with tranquil conscience exercise their office of teaching entrusted to them unless in the instruction of their students they religiously accept and exactly observe the norms which we have ordained. That due reverence and submission which in their unceasing labor they must press toward teaching the authority of church, let them instill also into the minds and hearts of their students.

Let them strive with every force and effort to further the progress of the sciences which they teach; but let them also be careful not to transgress the limits which we have established for the protection of the truth of the Catholic faith and doctrine. With regard to new questions, which modern culture and progress have brought to the foreground, let them engage in the most careful research, but with the necessary prudence and caution; finally, let them not think, indulging in false "irenicism," that the dissident and erring can happily be brought back to the bosom of the church if the whole truth found in the church is not sincerely taught to all without corruption or diminution.

Relying on this hope which

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More R. P. news on page 4

trends and a few learned men are following. Some imprudently and indiscreetly hold that evolution, which has not been fully proved even in the domain of natural sciences, explains the origin of all things, and audaciously support the monastic and pantheistic opinion that the world is in continual evolution. Communists gladly subscribe to this opinion so that, when the souls of men have been deprived of every idea of God, they may the more efficaciously defend and propagate their dialectical materialism.

The fictitious tenets of revolution which repudiate all that is absolute, firm and immutable, have paved the way for the new erroneous philosophy which, opposing itself to idealism, immanentism and pragmatism, has assumed the name of existentialism, since it concerns itself only with the existence of individual things and neglects all consideration of their immutable essences.

Historicism Is Assailed

There is also a certain historicism, which giving value only to the events of man's life, overthrows the foundation of all truth and absolute law in regard to philosophical speculations and especially to Christian dogmas.

In all this confusion of opinion it is some consolation to us to see former adherents of rationalism today not uncommonly desiring to return to the fountain of divine truth, and to acknowledge and profess the word of God as contained in the sacred scripture as the foundation of all religious teaching. But at the same time it is a matter of regret that not a few of these, the more firmly they accept the word of God, so much the more do they diminish the value of human reason, and the more they exalt the authority of God and revealer, the more severely do they spurn the teaching office of the church, which has been instituted by Christ, our Lord, to preserve and interpret divine revelation.

This attitude is not only plainly at variance with holy scripture, but it is shown to be false by experience also. For often those who disagree with the true church complain openly of their disagreement in matters of dogma and thus unwillingly bear witness to the necessity of a living teaching authority.

Now Catholic theologians and philosophers, whose grave duty it is to defend natural and supernatural truth and instill it in the hearts of men, cannot afford to ignore or neglect these more or less erroneous opinions. Rather they must come to understand these same theories well, both because diseases are not properly treated unless they are rightly diagnosed, and because sometimes even in these false theories a certain amount of truth is contained, and, finally because there theories provoke more subtle discussion and evaluation of philosophical and theological truths.

Novelty Held Danger

If philosophers and theologians strive merely to derive profit from the careful examination of these doctrines, there is no reason for an appeal to the teaching authority of the church. However, although we know that Catholic teachers generally avoid these errors, it is apparent, however, that some today, as in apostolic times, desirous of novelty, and fearing to be considered ignorant of recent scientific findings, tend to withdraw from the sacred teaching authority and are accordingly in danger of gradually departing from revealed truth and of drawing others along with them into error.

Another danger is perceived

in the introduction of some new system, there would be scarcely any reason for alarm.

But some, through enthusiasm for an imprudent "eirenism," seem to consider as an obstacle to the restoration of fraternal union, tenets founded on the laws and principles given by Christ and likewise of the institutions founded by Him, or which are the defence and support of the integrity of the faith, and the removal of which would bring about the union of all, but only to their destruction.

These new opinions, whether they originate from a reprehensible desire of novelty or from a laudable motive, are not always advanced in the same degree, with equal clarity nor in the same terms, nor always with the unanimous agreement of their authors. Theories that today are put forward rather covertly by some, not without cautions and distinctions, tomorrow are openly and without moderation proclaimed by others more audacious, causing scandal to many, especially among the young clergy and to the detriment of ecclesiastical authority.

Though they are more cautions in their published works, they are more open in their writings intended for private circulation and in conferences and lectures. Moreover, these opinions are published not only among members of either clergy and in seminaries and religious institutions, but also among the laity, and especially among those who are engaged in teaching youth.

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, and to return in the explanation of Catholic doctrine to the way of speaking used in Holy Scripture and by the fathers of the church.

Would Strip Church Dogma

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 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 and the tenets of the dissidents.

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.

Unfortunately these advocates of novelty easily pass from despising scholastic theology of the neglect of and even contempt for the teaching authority of the church itself, which gives such authoritative approval to scholastic theology. This teaching au-

thority is expounded in encyclical letters does not itself demand consent, on the pretext that in writing such letters the Popes do not exercise the supreme power of their teaching authority. For these matters are taught with the ordinary teaching authority, of which it is true to say: "He who heareth you, heareth me," and generally what is expounded and inculcated in encyclical letters already for other reasons appertains to Catholic doctrine. But if the supreme Pontiffs in their official documents purposely pass judgment on a matter up to that time under dispute, it is obvious that the matter, according to the mind and will of the same Pontiffs, cannot be any longer considered a question open to discussion among theologians.

Letters Demand Consent

It is also true that theologians must always return to the source of divine revelation; for it belongs to them to point out how the doctrine of the living teaching authority is to be found either explicitly or implicitly in the scriptures and in tradition.

Besides, each source of divinely revealed doctrine contains so many rich treasures of truth that they can really never be exhausted. Hence it is that theology through study of its sacred sources remains ever fresh; on the other hand speculation which neglects a deeper search into the deposit of faith proves sterile, as we know from experience.

For this reason even positive theology cannot be on a par with merely historical science. For together with the sources of positive theology God has given to His church a living teaching authority to elucidate and explain what is contained in the deposit of faith only obscurely and implicitly.

Indeed the very opposite procedure must be used. Hence our predecessor of immortal memory, Pius IX, teaching that the most noble office of theology is to show how a doctrine defined by the church is contained in the sources of revelation, added these words, and with very good reason: "In that sense in which it has been defined by the church."

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

Deposit Given to Church

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