

June 29, 2026

Solemnity of Sts. Peter and Paul

Critique of the Profession of Faith of the Society of St. Pius X (SSPX)
and Addressing the Illicit Ordination of Bishops

Introduction

To be fully incorporated in the Catholic Church one must profess the same one faith; share in the same seven Sacraments, most especially Baptism and the Eucharist; and be in union with the Pope and College of Bishops.¹ This reality of union with the Church is most beautifully expressed at every Mass, most especially on Solemnities, such as all Sundays, where we are united in worship through the priest, who is a co-worker with their diocesan bishop, who likewise is a member of the College of Bishops in union with the head of that college, the Pope, professing the same one faith in the Creed, and engaging in the exercise of right worship of the one true God, Jesus Christ, by virtue of the common and ministerial priesthood of Jesus Christ, offering the sacrifice of Calvary for the forgiveness of sins, and entering holy communion with God himself in the Eucharist. Thus, when anything ruptures this unity, it is not from God.²

Recently, the Church has been faced with the sadness of a schism, that is a rupturing of communion with the Catholic Church, specifically with the Pope and College of Bishops, by a group of Christians called the Society of St. Pius X (SSPX), who have done this once before in 1988, but had been being reconciled with the Church over the past thirty-eight years. This new action of ordaining bishops without a papal mandate and thus creating bishops who are not in communion with the College of Bishops, most especially the visible sign of pastoral unity for the entire Church, the Pope, will place the entire society: its clergy and lay faithful who remain in communion with them instead of the Catholic Church in a state of schism.³

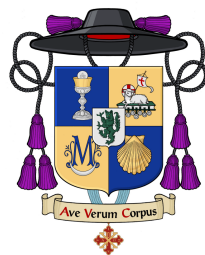
The effects of this act will mean that their priests will no longer enjoy the gracious extension of faculties from Pope Francis to validly absolve from sins through the Sacrament of Penance,⁴ or the delegation to preside over, bless, and witness the Sacrament of Matrimony. This means that anyone who goes to an SSPX bishop or priest will not validly receive the Sacrament of Matrimony under any condition and will only receive the Sacrament of Penance validly if there is an impossibility to receive the Sacrament from a priest in full communion with the Catholic

¹Vatican II, dogmatic constitution on the Church *Lumen gentium* 14, November 21, 1964: *AAS* 57 (1965) 18-19; *CIC*, c. 205.

²See *CCC*, 817-819.

³See *CIC*, cc. 1364, 1387.

⁴Pope Francis, apostolic letter *Misericordia et miseria* 12, November 20, 2016: *AAS* 108 (2016) 1319-1320.



Church.⁵ Furthermore, those who attend the SSPX and their Masses, though a valid Eucharist, are placing themselves outside of communion with the Catholic Church and are subjecting their souls to possible peril as belonging to the SSPX is a violation of the first commandment.⁶

Beyond the act of schism, the SSPX has recently published a *Profession of Catholic Faith of the Society of Saint Pius X to enlighten souls in the face of modern errors*. This document presents numerous issues: 1) The hypocrisy in numbers 69, 73, 75-77, and 80 in which this profession acknowledges the Holy Spirit preserving from error the Pope and College of Bishops, including during an ecumenic council, and the authority of the Pope to teach and then rejects key elements of the Second Vatican Ecumenical Council and teaching of the Popes since the Council; 2) The SSPX are guilty of the same conflation of academic theories with actual doctrinal teachings of the Church that also occurs within Catholic theological, liturgical, and canonical circles; 3) The SSPX, just like many within the Catholic Church, fail to understand the nature and purpose of the Second Vatican Council; 4) There is a failure on the part of the SSPX to be honest with the pastoral circumstances facing the Church preceding and at the time of the Second Vatican Council versus presenting them as a rotten fruit thereof; 5) The failure to disambiguate something a pope wrote or said, even in an official document, with the exercise of his Supreme, Universal, Infallible teaching power and thus, appreciate the great diversity of levels of teaching authority exercised in the Church; and 6) The inability of the SSPX to be able to hold two diverse possibilities in their mind at once. These issues are pervasive throughout the profession and thus it is pastorally necessary to address them.

General Critique of the *Profession of Faith*

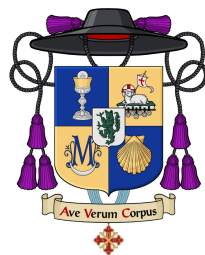
1) *There is a fundamental flaw in the understanding of the nature and purpose of the Second Vatican Council.* The nature of the Second Vatican Council was “pastoral”, that is that it was called in a spirit of *aggiornamento*, meaning: “a bringing up to date”, the faith of the Catholic Church to address the pastoral challenges of the time. Furthermore, Pope St. John XXIII had a threefold vision for the Council’s work: Christian unity; the reform of the Code of Canon Law, and to address human dignity, specifically man’s being made in the image of God.⁷ There was an explicit desire that the Second Vatican Council not merely complete the work of Vatican I, but that it was to have its own specific work.

The Second Vatican Council did not define any new doctrines or dogmas of the faith. Rather, in its two dogmatic constitutions: *Lumen gentium*, on the Church, and *Dei verbum*, on

⁵See *CIC*, cc. 844 §§1-2, 966 §1, and 1108 §1.

⁶See *CCC*, 2089.

⁷See John XXIII, “Solemn Allocution at St. Paul’s Outside the Walls,” January 25, 1959: *AAS* 51 (1959) 65-69; and John XXIII, apostolic constitution *Humanae salutis* 6-12, December 25, 1961: *AAS* 54 (1962) 8-10.

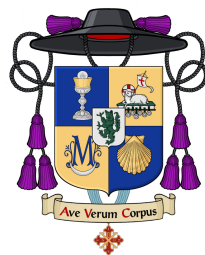


Divine Revelation, the fathers of the Council provided a complete treatment on ecclesiology and fundamental theology which was left incomplete due to the outbreak of the Franco-Prussian War at the First Vatican Council and was in need of addressing, especially considering the challenges that modernism, Gallicanism, conciliarism, and ultramontanism were still presenting and the developments occurring in the biblical, liturgical, and patristic movements. Furthermore, the soteriological question and its ecumenical and interreligious implications, the need to address the role of bishops and the laity in the Church, and the need to reinforce the importance of the universal call to holiness were all reasons why this constitution addressed ecclesiology with a full treatment versus a series of smaller documents addressing singular issues. Considering the reform of canon law, the subject of the Church needed a full treatment which makes *Lumen gentium* the point of reference for the interpretation of all other documents of the Council, especially the declarations *Nostra aetate*, and *Dignitatis humanae*, and the Decrees: *Presbyterorum ordinis*, *Christus Dominus*, *Optatum totius*, *Perfectae caritatis*, *Unitatis redintegratio*, *Ad gentes*, *Apostolicam actuositatem*, and *Orientalium ecclesiarum*. If we read any of these documents alone without reference to *Lumen gentium* then it is understandable that the SSPX would see a potential for heterodoxy or ambiguity, but when we understand that the Council interprets itself considering its constitutions, pre-eminently *Lumen gentium*, then these concerns cease.

Besides the need to address ecclesiology, the Council knew that considering the atrocities of the Second World War, it was necessary to address human dignity and to frame human dignity in an applicable manner to all humanity and not merely Christians to avoid future motives for genocide. Thus, the pastoral constitution on the Church in the modern world, *Gaudium et spes*, provided the first ever full treatment of the Church on the theme of Christian anthropology. This must be read considering the phenomenon of atheism and the rapid growth of existentialist philosophy that was consuming Europe and western societies at the time. Thus, the fathers of the Council made the explicit decision to not provide a philosophical (natural law) and/or merely theological treatment of Christian anthropology. Rather, they pursued a biblical anthropology, not merely for the purpose of Christian unity, but to address people in a manner that may be convincing grounded in the Scriptures, which are universal to all Christians, and call back those who, having been raised in the Church, had since abandoned faith for atheism due to the rise of existentialist philosophy.⁸ Just as *Lumen gentium* provides the point of reference for the other Council documents, the declarations *Dignitatis humanae*, and *Gravissimum educationis*, and the Decrees *Unitatis redintegratio*, and *Inter mirifica* must be interpreted considering *Gaudium et spes* without which they would attempt to stand without a foundation.

2) *Not everything in the Profession of Faith is contrary to the faith.* Indeed, many people would benefit from some of its teachings because the content of some of these paragraphs are not

⁸See Charles Moeller, "History of the Constitution," in *Commentary on the Documents of Vatican II*, Volume V: Pastoral Constitution on the Church in the Modern World, edited by Herbert Vorgrimler (New York, N.Y.: Herder and Herder, 1969) 51.



heard enough in the preaching of many priests, or in the teachings of catechists and a healthy increase in emphasis would do the life of the Christian faithful much good.

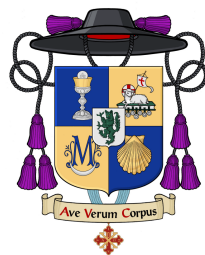
3) *The writing style is confrontational.* “You catch more flies with honey, than vinegar.” One of the fundamental issues with the SSPX is anger. They are angry things changed. They are angry that the way they had things, had grown comfortable and accustomed was ripped out from them. There was a spiritual violence perpetrated, whether intentionally or not, against those who had “bought-in” to the faith wholeheartedly prior to the Second Vatican Council and then experienced a seeming upheaval of all that they knew, loved, and which made them spiritually “at home”. This has led to an anger, resentment, and intrenched defensive posture amongst many traditionalists. The *Profession of Faith* is a clear product of such a posture. Instead of an invitation to dialogue, a concept they wholeheartedly reject out of an intrenched self-justification that they are the sole guardians of truth and therefore cannot be open to discussion because what they say is right and no one else can ever have a perspective to the contrary, will appeal to those who, weak in faith, need an aggressive utterance versus a conversation which may aid both sides to a clearer appreciation of Truth.

4) *Whether the issue is ecumenism or an act of the Church communicating with the World, the issue is that the SSPX cannot hold two things seemingly discordant as possible at the same time.* F. Scott Fitzgerald defined genius as follows: “The test of a first-rate intelligence is the ability to hold two opposed ideas in the mind at the same time, and still retain the ability to function.” The Church is a genius, a first-rate intelligence that can walk and chew gum at the same time. Can the Catholic Church not simultaneously hold that it is the “pillar and bulwark of truth (I Tim. 3: 15)” in which the Church of Christ subsists⁹ and at the same time engage in dialogue with other Christians and non-Christian religions without compromising its faith or nature but with the intention of building greater communion? According to the SSPX, No. I cannot hold to the idea that the Church must be a monolith incapable of holding true to itself while also engaging in dialogue with the world.

However, to this point, just because the Church, especially in the activity of the pope or of bishops, individually or collectively, engages in dialogue with other Christians, non-Christian religions, and the World in general that does not mean that it accepts, approves, or endorses, but that it approaches as a brother in the one human family those who have not yet come into full communion with her and invites them to a fraternal relationship with the hope of bringing the Gospel to those who have not yet fully embraced it or heard it with an open heart.¹⁰

⁹See Vatican II, dogmatic constitution on the Church *Lumen gentium* 8, November 21, 1964: *AAS* 57 (1965) 12.

¹⁰See Vatican II, pastoral constitution on the Church in the Modern World *Gaudium et spes* 23 and 24, December 7, 1965: *AAS* 58 (1966) 1044-1045.



5) *The Profession of Faith* does identify certain legitimate issues, such as irenicism in ecumenical dialogue, misunderstandings of certain Conciliar teachings, etc. However, most of the issues, such as irenicism,¹¹ soteriological issues regarding the necessity of Baptism, the Eucharist, and the Church,¹² the unique mediation of salvation by Jesus Christ and the necessary role of the Catholic Church as the ordinary means of salvation,¹³ have all been addressed. Thus, general theological consensus would no longer hold to many of the issues that the *Profession of Faith* identifies, though they may remain in certain “liberal” theological circles, these opinions are not held as credible arguments in academia.

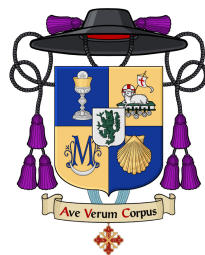
One such example is Karl Rahner’s theory of the “anonymous Christian”. Firstly, Rahner was a faithful son of the Church who asked questions and raised new proposals considering the teachings of the Second Vatican Council which opened new possibilities and were later given greater clarification due precisely to the fact that theologians, such as Rahner, asked questions and proposed theories. I don’t condemn Rahner for asking questions or raising new ideas. As was mentioned earlier, the fact that these ideas were taught in seminaries and subsequently parishes and schools as “the teachings of Vatican II” or “this is what the Church teaches now” is regrettable because they did cause confusion and, in some cases, polarization amongst the Christian faithful who became divided as traditional or progressive, conservative or liberal instead of united by one faith. Yet, no one should blame the Council, or condemn a scholar in the academic forum who “aired out” new theories so long as the scholar is willing to admit error(s). Further, even an errant theory helps the Church reach greater clarity on an issue. While I am not grateful to Martin Luther for dividing the Church and misleading people, I do recognize that his heretical teachings provided the impetus for the Church to gain greater clarity.

Rahner, and the like, never intended to teach their new theories as defined and settled doctrine. However, their newness was attractive because newness is always attractive to the discontented. Again, we see that those who were discontented with the way the Church was versus those who had bought into the Church as it was prior to the Council, wholeheartedly, are against each other instead of appreciating what something is while simultaneously acknowledging what it likewise is not.

¹¹See International Theological Commission, *Christianity and the World Religions* 1.1, 1997 in *Texts and Documents: 1986-2007*, edited by Michael Sharkey and Thomas Weinandy, (San Francisco: Ignatius Press, 2009); See also: Congregation for the Doctrine of the Faith, declaration *Dominus Iesus* 4-8, August 6, 2000: *AAS* 92 (2000) 744-749.

¹²See International Theological Commission, *The Hope of Salvation for Infants Who Die Without Being Baptized* 99, in *Texts and Documents: 1986-2007*, edited by Michael Sharkey and Thomas Weinandy, (San Francisco: Ignatius Press, 2009).

¹³Congregation for the Doctrine of the Faith, declaration *Dominus Iesus* 9-12, 16-22, August 6, 2000: *AAS* 92 (2000) 749-754, 756-764.



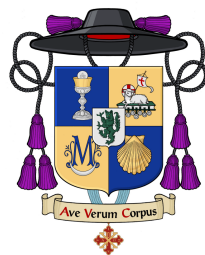
Pope St. John Paul II and Benedict XVI sought to restore stability of faith to the Church after a period of experimentation and free-ranging theories following the Council, but not at the cost of legitimate academic inquiry. Rather, they reminded the Church of Vatican II's foundation: the previously defined theological, liturgical, and canonical doctrine from which Vatican II is an organic outgrowth in continuity with the Church's living tradition. This framework, while not rejected, has been given a silent nod during the pontificate of Pope Francis so the Church can, again, explore new theories to address the pastoral challenges of our own day. Synodality, a notion steeped in Tradition, will remain, whereas the blessing of homosexual couples has fallen into near immediate desuetude.

The fundamental problem that the Church needs to confront today is: *How to address new pastoral challenges with new theories while not disinheriting our Tradition, but providing real, concrete solutions that bring people to Jesus?* Vatican II provided a pastoral *gestalt shift* that opened the Church to new possibilities. This is scary to some, exciting to others, but what it should be is an opportunity to restore beauty because we can address the contemporary issues, grounded in Tradition, but with a renewed pastoral creativity. Vatican II was not a new Pentecost at the cost and with the abrogation of all that came before, but an *aggiornamento*, bringing up to date, of the inherited faith to address new pastoral challenges. And every new generation will face unique pastoral challenges. For instance, never did the Church have to address the reality and moral effects of Artificial Intelligence. This is a new issue. Now, is this issue addressed absent a foundation in Christian anthropology? No. So, from the inherited Tradition of Christian anthropology we can, now, address this new issue. Thus, we bring up to date the faith, not rupturing it from its roots, but applying it to new things. Then-Fr. Joseph Ratzinger, writing on *Gaudium et spes* in the Vorgrimler Commentary on the Documents of Vatican II stated: "Certainly the Church is tied to what was once and for all, the origin in Jesus of Nazareth, and in this sense it is obliged 'chronologically' to continuity with him and the testimony of the beginning. But because 'the Lord is the Spirit' (2 Cor 3:17) and remains present through the Spirit, the Church has not only the chronological line with its obligation of continuity and identity, it has also the moment, the *kairos*, in which it must interpret and accomplish the work of the Lord as present. The Church is not the petrification of what once was, but its living presence in every age. The Church's dimension is therefore the present and the future no less than the past."¹⁴

Some Specific Critiques of Articles of the *Profession of Faith* of the SSPX

There are many errors in the SSPX's *Profession of Faith* that would take far too long to address individually, but are already addressed, in general, by my general critique. However, some more egregious errors will be addressed, here, following the order of presentation of articles of

¹⁴Joseph Ratzinger, "The Dignity of the Human Person," in *Commentary on the Documents of Vatican II*, Volume V: Pastoral Constitution on the Church in the Modern World, edited by Herbert Vorgrimler (New York, N.Y.: Herder and Herder, 1969) 116.



faith in the SSPX's document. This is done to avoid the Christian faithful who, in earnest, want to be faithful Catholics and are confused by the ongoing issues with the SSPX. Furthermore, no one adhering to the Traditional Latin Mass in the Catholic Church should ever espouse these errors taught by the SSPX as authentic tradition, as Cardinal Hosius stated at the Council of Trent, and was recently cited by Cardinal Mueller at the Consistory of June 2026: "*Catholicus non est, qui a Romana ecclesia in fidei doctrina discordat* – One is not Catholic, who deviates from the Roman Church in matters of the doctrine of the faith." For, if we believe in Matthew 16: 18 and in Papal Infallibility, then we cannot believe that the Church, the Pope and College of Bishops at the Second Vatican Council, erred and taught heresy. This is the fundamental hypocrisy of the SSPX's *Profession of Faith* as was addressed in the Introduction.

I. Divine Revelation, the Faith, and Tradition

Article 9 denies the presence of the *sensus fidei* and the *sensus fidelium*. Now, to co-opt these notions as a replacement for Divine Revelation or to confuse the *sensus fidelium* with the *vox mundi* would be a grievous error. But, to deny that the Church has the sense of the faith and that the faith can be authenticated by the sense of the faithful would likewise be an error. When thousands pour into St. Peter's Square at the canonization of a new saint and clamor with approval of their canonization, while not necessary, is that not an authentic expression of the sense of the faithful? The key is: "of the faithful", not of the unfaithful. When the faithful who are those who are in union with the profession of faith of the Catholic Church,¹⁵ give voice and/or action to the faith, instinctually, then that is an expression of the *sensus fidelium* and is completely authentic.

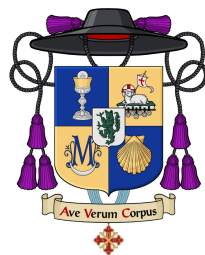
II. God, Principle and End of All Things, Holy Trinity

Art. 22 takes aim at recent popes who omitted the *Filioque* from the Creed when professing the faith with Orthodox counterparts. There are two elements in responding to this issue, first is the ability to hold two seemingly discordant things at the same time, and secondly is the historical argument.

First, not saying something does not mean that you don't believe it. One can profess the Creed without the *filioque* and still believe it. In fact, many Eastern Catholics do this all the time because the Nicene-Constantinopolitan Creed did not originally contain the *filioque* and in their liturgies to this day it is not present. However, to be in full communion of faith, every Eastern Catholic must believe that the Holy Spirit proceeds from the Father and the Son as it is an article of faith in the Catholic Church.

Secondly, understanding the history. During the reign of Charlemagne (d. 814 AD), the power of the Carolingian Empire (800-887 AD) was vast and significant including in the life of the Church, i.e. in having the ear of the Pope. This was not highly valued by those in

¹⁵See *CIC*, c. 205.



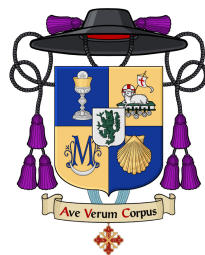
Constantinople, which had positioned themselves, since the Fall of Rome (476 AD), as the New Rome and therefore the more significant See (Diocese) in the Church.

It was at the Councils of Nicea (325 AD) and the First in Constantinople (381 AD) that the Nicene-Constantinopolitan Creed was adopted as the orthodox profession of faith for the whole Church. However, it was not fully adopted into the sacred liturgy until the fifth century. Charlemagne was crowned Holy Roman Emperor in 800 by the Pope and to consolidate his authority as the true successor of Rome, Charlemagne accused the Patriarch of Constantinople, Tarasios, of heresy because he did not use the *filioque* in the Creed. However, the *filioque* was not a part of the original formulation of the Creed from the Councils of Nicea and Constantinople, it was a later development. Pope Leo III resisted Charlemagne's pressure to insert the *filioque* into the Creed and furthermore did not accept the charge of heresy made against Patriarch Tarasios.

In 809 Pope Leo III accepted the formulation from the Council of Aachen, a local council, that the formulation of the *filioque* was the orthodox expression of the faith, however, he did not include the *filioque* in the Creed. The *filioque* was only inserted into the Creed in the Latin liturgy in 1014 AD, at the request of the German King Henry II who had come to Rome to be crowned Emperor and was aghast at the different custom in force which excluded the *filioque*. Pope Benedict VIII owed his papacy to King Henry who restored him to the papal throne after usurpation by Antipope Gregory VI. Thus, Pope Benedict VIII had the *filioque* sung at Mass in Rome for the first time as part of the Creed as a debt of gratitude to him at his imperial enthronement Mass.

The *filioque* was one of the contributing factors to the Great East-West Schism of 1054 AD. However, there have been two concessions on both sides. At the Second Council of Lyons in 1274, Michael the Palaiologos – Emperor of Constantinople, professed the *filioque*. And, at the Council of Florence (1431-1445 AD), while communion was elusive in 1438, by the summer of 1439, the Greeks accepted the *filioque* since in the East they believe that Saints cannot profess error and numerous saints had professed the *filioque*. However, the decree of union *Laetentur caeli* was short lived since the Patriarch Joseph II died two days after agreeing to the *filioque*, and the decree wasn't promulgated until July 5, 1439. On the Catholic side, in more recent times, Pope St. John Paul II, Pope Benedict XVI, Pope Francis, and Pope Leo have all professed the Nicene-Constantinopolitan Creed without the *filioque* at ecumenical services with the Orthodox. And the Ukrainian, Melkite, Ruthenian, Maronite, etc. Churches *sui iuris* of the Catholic Church do not use the *filioque* to this day. Thus, conflating the non-use of the *filioque* as the rejection of the faith that the Holy Spirit proceeds from the Father and the Son is not only erroneous but is a-historical, which means not traditional.

IV. Original Sin and the Condition of Man



In articles 32, 33 and 34 we find a conflation of the Church's attitude of extolling humanity and its accomplishments with the failure to recognize original sin and the need of humanity to be redeemed by Jesus. Again, one can extoll humanity without simultaneously denying the reality of original sin and the absolute necessity of the Paschal Mystery for one's salvation.

In article 36 it is concerning that this *Profession of Faith* wants to take the Creation narrative of Genesis as literal. Firstly, there are two distinct Creation narratives in Genesis each with their own emphases. Secondly, is the *sensus plenior*, a reality taught by the Church for ages, to be denied since we can only understand Genesis from the literal sense according to the SSPX? Are they espousing a fundamentalist interpretation much like some of the Protestants: "God just went click, and everything was there"? Lastly, is there no appreciation for the distinction between history and *geschichte*, which does not deny the historicity but can appreciate that what is conveyed in the Creation narratives of Genesis is inspired and inerrant not so much in the "how" as much as in the "what"?

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

In article 43, the ordinary means of salvation is expressed. However, if one does not receive the Sacraments of the Church, worthily, is there no possibility for their salvation? Cannot the Holy Spirit, in a way known only to him, not unite through supernatural faith in the existence of God and trust in his Divine Providence for salvation a person to the paschal mystery of Christ?¹⁶ Thus, providing salvation as an uniquely Christocentric and ecclesiocentric reality but not to the detriment of non-Christians?¹⁷ This is the fruit of the development of *communio* theology before and after the Council. And to deny, as the SSPX does, the value of *communio* ecclesiology would be to deny the value of St. Augustine's Christology and pneumatology to the ecclesiological pedagogy since *communio* ecclesiology is born of St. Augustine.¹⁸

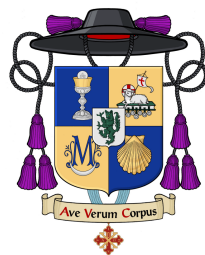
VI. The Most Holy Virgin Mary in the Economy of Salvation

Articles 50 and 51 address Mary as Co-Redemptrix and Mediatrix of all Graces. Concerning Mary as Co-Redemptrix, I have already addressed this issue in my textbook: *This Is Our Faith* on pages thirty-eight through forty-one and show how this title can certainly contribute to confusion and should not be used. However, I likewise, in the same work, address Mary as the

¹⁶See Vatican II, pastoral constitution on the Church in the Modern World *Gaudium et spes* 22, December 7, 1964: AAS 58 (1966) 1042-1044.

¹⁷See Congregation for the Doctrine of the Faith, declaration *Dominus Iesus* 21, August 6, 2000: AAS 92 (2000) 762-763.

¹⁸See Joseph Ratzinger, "The Holy Spirit as Communio: Concerning the Relationship of Pneumatology and Spirituality in Augustine," *Communio* 25 (Summer 1998) 324-337. See also: Congregation for the Doctrine of the Faith, letter *Communiois notio*, May 28, 1992: AAS 85 (1993) 838-850.



Mediatrice of all Graces on pages thirty-five through thirty-eight and express how this title is proper.¹⁹

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

Articles 57 through 66 are pure Feeneyism, which was condemned by Venerable Pope Pius XII. Thus, not even having to defend paragraphs eight, nine, thirteen, and sixteen of *Lumen gentium* it is clear that the SSPX are condemning not only Vatican II but the horrible modernist [said with sarcasm], Pope Pius XII. Such a notion is an *ab initio* failure. However, it must be noted that the theological principle: *Extra ecclesiam nulla salus* was not formulated by St. Cyprian to apply to those who are already outside visible communion with the Church but was used concerning those who were already incorporated into the Church as a warning against apostasy, heresy, and schism.²⁰ Thus, this theological principle, which was never formally defined by a pope or ecumenical council as a doctrine of the faith, remains intact in the Church today as a clear warning against disunity with the Church, for such would be perilous for one's salvation.²¹ [Ironically isn't it?]

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

Article 76 rejects the reform of *Lumen gentium* that a diocesan bishop is the Vicar of Christ in his own diocese and not a Vicar of the Pope, dependent upon the constant renewal of quinquennial faculties from the Pope to minister in his own diocese. Vatican II restored the more ancient notion of each bishop as the Vicar of Christ, who, by virtue of his ordination to the episcopate held the authority to teach, govern, and sanctify in his own diocese. The modern notion would be to limit and restrict the authority of a bishop to govern in his own diocese in favor of an ultramontanist notion of papal authority.

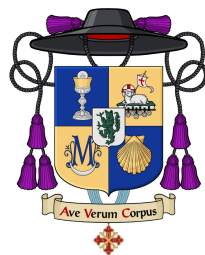
Articles 77-79 present collegiality in a fashion completely ignorant of the *Nota praevia explicativa* addended to *Lumen gentium*. I would suggest that they read Ratzinger's explanation of the *Nota* in the first volume of the Vorgrimler Commentary pages three hundred to three-hundred-two. After which, the griping of these articles becomes superfluous.

Article 85 is interesting and reminds me of a conversation held between a canonist and theologian, both professors at the Catholic University of America, in Curley Hall about the fact that there would have been greater clarity and less dissent over the teachings of the Second Vatican

¹⁹See Philip-Michael Tangorra and Monica Condit, *This Is Our Faith: A Confirmation Program*, (Columbia, South Carolina: Amazon Publishing, 2025) 35-41.

²⁰See Francis A. Sullivan, S.J., *Salvation Outside the Church?: Tracing the History of the Catholic Response*, (Eugene, Oregon: Wipf and Stock Publishers, 1992) 3-27, especially 21-23.

²¹International Theological Commission, *Christianity and World Religions* 8-10, 1997, in *Texts and Documents: 1986-2007*, edited by Michael Sharkey and Thomas Weinandy, (San Francisco: Ignatius Press, 2009).



Council if there had been anathemas attached to its teachings. Yet, where would that have put the SSPX? Heretics and not just schismatics? Maybe they should appreciate the pastoral nature of the Council and the fact that its teachings can be discussed in respectable dialogue versus incur a *laetis sententiae* censure from the Church?

XII. The Social Kingship of Christ and Christian Civilization

This entire section attacks religious liberty, the freedom of conscience, and the establishment of the separation of Church and State. This perspective is myopic. One is left with the necessity to ask the SSPX, outside of a Catholic country, how is the Church to engage in discourse with a country that has another religion or non-Catholic Christianity as the established religion of State? Are we to go to war to liberate our fellow Catholics in such countries or are we to engender religious liberty, not to the contrary or denial of the Truth that is Jesus Christ (Jn. 14: 6), throughout the world to protect the rights of Christians to practice their faith everywhere?

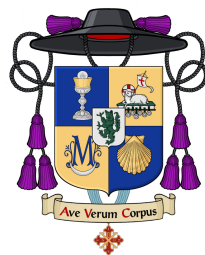
XIII. The Sacraments of the New Law and XV. Christian Life, Holiness, and the Perfection of Charity

In articles 113 and 129 there is mention of the necessity to engage in “combat” with evil. I do not deny that we are to struggle, that spiritual warfare is not a reality, however, personally, I have found that one thrives spiritually not because of one’s own efforts, but through surrender to Jesus which brings with it a freedom from such evils. I rather have Jesus fight for me, because He always wins. I, myself, am not greater than an angel, even if fallen.

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

Article 123 makes mention of the Church’s “sacred language” would that be limited to Latin? After all, *Koine* Greek was the *lingua franca* of the New Testament and even in the sacred liturgy on the Italian Peninsula, Rome included, until 69 AD. Of course, Jesus also spoke and prayed in Hebrew and Aramaic. And, the Traditional Latin Mass was never exclusively celebrated in Latin, as provision was made for it to be celebrated in Old Church Slavonic.

Articles 124-126 are despicable. The *Novus Ordo Missae* is the valid and beautiful celebration of the Paschal Mystery of Jesus Christ in word and work. To intimate that the Mass is deficient and claim that the Mass has contributed to the loss of vocations and proliferation of heresy and evil is to claim that the Mass, in which Jesus is spiritually present in the Word of God and really and truly present in the Eucharist, is either permitting evil in the presence of God or is invalid and does not confer the Sacrament of the Eucharist. This error cannot be accepted. Furthermore, no one who attends the Traditional Latin Mass, even if exclusively, can be Catholic and deny an approved form of the Mass given to the Church by a pope. The celebration of the Eucharist, who is Jesus Christ – the son of God, in either form of the Roman Rite, and indeed in any ecclesiastically approved Rite, can never be spoken of as deficient, contributing to evil(s), heretical, or problematic. The Mass must always be addressed reverently by all.



XVI. The Last Things and Christian Hope

Article 137 makes it as if every priest preaches mercy without justice. This is a perfect example of the SSPX taking the actions of a few and brushing the whole Church with it and presenting such actions as the approved teaching of the Church. Generalizations and stereotypes are unjust.

Conclusion

No one wanting full communion with the Catholic Church can make this *Profession of Faith* and remain a faithful member of the Catholic Church and/or portray themselves as knowledgeable and understanding the Catholic faith, its history and traditions, or the reasons for the actions of the Catholic Church, especially at the Second Vatican Council. Furthermore, if this is what Pope Francis was dealing with, one may have a newfound understanding for his negative actions taken against traditionalist Catholics, though that would be brushing us all with the same lacquer as that of the SSPX and that would neither be true, or just. May we learn that generalizations about people always fall short and create a disservice, because a human person is a far more complex, intricate reality of reason, conscience, free will, and life experiences that all contribute to the whole person. Thus, mutual respect and charity are necessary to understand one's perspective and dialogue, which is not an evil, is the essential mode for such discovery and mediation.

This *Profession of Faith* on a positive level lays clear the terms for a dialogue seeking reconciliation and unity, if only the SSPX were open to dialogue which this document explicitly rejects. Negatively, this profession has drawn a seemingly uncompromising impasse, and will mislead some of the Christian faithful from understanding our living tradition and the authentic faith of the Catholic Church and that is why I have set to writing this critique. After all, the SSPX teach us that proper pastoral action is to correct doctrinal error(s).

Society of Saint Pius X



S S P X

Profession of Catholic Faith

of the Society of Saint Pius X

to enlighten souls in the face of modern errors



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

Preamble

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

I. Divine Revelation, the Faith, and Tradition

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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



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

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

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

IV. Original Sin and the Condition of Man

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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



X. The Magisterium, Guardian of the Revealed Deposit

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

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

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

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

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

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

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

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

XI. The Moral Order and the Law of God

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

things not change
the value, but they do
affect in possibility -



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

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

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

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

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

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

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

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

XII. The Social Kingship of Christ and Christian Civilization

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

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

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



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

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

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

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

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

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

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

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

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

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



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

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

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

XIII. The Sacraments of the New Law

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

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

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

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

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

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

Exactly as it is how a Christian expects nearly by desire



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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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



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

XVI. The Last Things and Christian Hope

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

Conclusion

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

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

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



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

Amen.

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