

# Decrees of the First Vatican Council

## CANONS

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

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

2. If anyone is so bold as to assert that

- there exists nothing besides matter:

let him be **anathema**.

3. If anyone says that

- the substance or essence of God and that of all things are one and the same:

let him be **anathema**.

4. If anyone says

- that finite things, both corporal and spiritual, or at any rate, spiritual, emanated from the divine substance; or
- that the divine essence, by the manifestation and evolution of itself becomes all things or, finally,
- that God is a universal or indefinite being which by self determination establishes the totality of things distinct in genera, species and individuals:

let him be **anathema**.

5. If anyone

- does not confess that the world and all things which are contained in it, both spiritual and material, were produced, according to their whole substance, out of nothing by God; or
- holds that God did not create by his will free from all necessity, but as necessarily as he necessarily loves himself; or
- denies that the world was created for the glory of God:

let him be **anathema**.

## 2. On revelation

1. If anyone says that

- the one, true God, our creator and lord, cannot be known with certainty
  - from the things that have been made,
  - by the natural light of human reason:

let him be **anathema**.

2. If anyone says that it is

- impossible, or
- not expedient,
- that human beings should be taught by means of divine revelation about
  - God and
  - the worship that should be shown him :

let him be **anathema**.

3. If anyone says that a human being

- cannot be divinely elevated to a
  - knowledge and
  - perfection

which exceeds the natural, but

- of himself can and must reach finally the possession of all
  - truth and
  - goodness

by continual development:

let him be **anathema**.

4. If anyone

- does not receive as sacred and canonical the complete books of sacred scripture with all their parts, as the holy **council of Trent** listed them, or
- denies that they were divinely inspired :

let him be **anathema**.

### 3. On faith

1. If anyone says that

- human reason is so independent that faith cannot be commanded by God:

let him be **anathema**.

2. If anyone says that

- divine faith is not to be distinguished from natural knowledge about God and moral matters, and consequently that
- for divine faith it is not required that revealed truth should be believed because of the authority of God who reveals it:

let him be **anathema**.

3. If anyone says that

- divine revelation cannot be made credible by external signs, and that therefore
- men and women ought to be moved to faith only by each one's internal experience or private inspiration:

let him be **anathema**.

4. If anyone says that

- all miracles are impossible, and that therefore
- all reports of them, even those contained in sacred scripture, are to be set aside as fables or myths; or that
- miracles can never be known with certainty,
- nor can the divine origin of the christian religion be proved from them:

let him be **anathema**.

5. If anyone says that

- the assent to christian faith is
  - not free, but is
  - necessarily produced by arguments of human reason; or that
- the grace of God is necessary only for living faith which works by charity:

let him be **anathema**.

6. If anyone says that

- the condition of the faithful and those who have not yet attained to the only true faith is alike, so that
- Catholics may have a just cause for calling in doubt, by suspending their assent, the faith which they have already received from the teaching of the church, until they have completed a scientific demonstration of the credibility and truth of their faith:

let him be **anathema**.

## 4. On faith and reason

1. If anyone says that

- in divine revelation there are contained no true mysteries properly so-called, but that
- all the dogmas of the faith can be understood and demonstrated by properly trained reason from natural principles:

let him be **anathema**.

2. If anyone says that

- human studies are to be treated with such a degree of liberty that their assertions may be maintained as true even when they are opposed to divine revelation, and that
- they may not be forbidden by the church:

let him be **anathema**.

3. If anyone says that

- it is possible that at some time, given the advancement of knowledge, a sense may be assigned to the dogmas propounded by the church which is different from that which the church has understood and understands:

let him be **anathema**.

And so in the performance of our supreme pastoral office, we beseech for the love of Jesus Christ and we command, by the authority of him who is also our God and saviour, all faithful Christians, especially those in authority or who have the duty of teaching, that they contribute their zeal and labour to the warding off and elimination of these errors from the church and to the spreading of the light of the pure faith.

But since it is not enough to avoid the contamination of heresy unless those errors are carefully shunned which *approach* it in greater or less degree, we warn all of their duty to observe the constitutions and decrees in which such wrong opinions, though not expressly mentioned in this document, have been banned and forbidden by this holy see.