

**THE MODERNIST;
PP. 3-77**

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The Modernist; pp. 3-77 by Joseph Rickaby

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JOSEPH RICKABY

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By JOSEPH RICKABY, S.J.



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The Modernist

Introduction

THE object of these pages is twofold: first and mainly, to show that Pius X could do no otherwise than to eject the Modernist from the Catholic Church—he has no place there; secondly, to show John Henry Newman the whole-hearted opponent of Modernism, as it was not then called but as it existed in his day.

As the Papal Encyclical and Syllabus condemns no man by name, so these pages are strictly impersonal: no individual is either mentioned or aimed at in them. I shall be glad if any one will disavow this doctrine of Modernism, and cry that it never was his. Yet let him cry out

without anger : the doctrine is not imputed to him.

The discourses are founded on the *Syllabus Lamentabili* issued July 3, 1907, and the Encyclical *Pascendi dominici gregis* of September 8, 1907, the authorized translation of which may be had of Messrs. Burns & Oates, price twopence. Of the sixty-five propositions condemned in the *Syllabus*, the following are chiefly dealt with in these pages.

Prop. 3. From ecclesiastical judgements and censures passed upon the free and more erudite interpretation of Scripture, it may be gathered that the faith proposed by the Church contradicts history, and that Catholic dogmas really cannot be reconciled with the truer origins of the Christian religion.

Prop. 6. In the defining of truths *the Church taught* and *the Church teaching* work together in such a way that nothing is left for the Church teaching but to sanction the common opinions of the Church taught.

Prop. 9. They display either excessive simplicity or excessive ignorance, who believe that God is really the author of Holy Scripture.

Prop. 12. A Scripture student, if he wishes to apply himself to biblical studies to any good purpose, should begin by discarding any preconceived opinion of the supernatural origin of Holy Scripture, and interpret it no otherwise than he would interpret documents merely human.

Prop. 14. In sundry narratives the Evangelists have related, not so much what is true as what, though false, they reckoned to be more profitable to their readers.

Prop. 16. The narratives of John are not properly history, but a mystic contemplation of the Gospel; the discourses contained in his Gospel are theological meditations on the mystery of salvation, destitute of historical truth.

Prop. 19. Heterodox interpreters have expressed the true sense of Scripture more faithfully than Catholic interpreters.

Prop. 20. Revelation could have been nothing else than a consciousness acquired by man of his relation to God.

Prop. 22. The dogmas which the Church gives out as revealed are not truths that have fallen from heaven, but are a certain interpretation put upon religious facts by a laborious effort of the human mind.

Prop. 23. There may exist, and there actually does exist, an opposition between the facts narrated in Holy Scripture and the dogmas of the Church resting on them ; so that the critics may reject as false what the Church believes as most certain fact.

Prop. 26. The dogmas of the Church are to be retained only in their practical sense, that is to say, as a rule of behaviour but not as a rule of belief.

Prop. 29. We may allow that Christ, such as history exhibits Him, is much inferior to the Christ who is the object of faith.

Prop. 36. The resurrection of the Saviour is not properly a fact of the

historical order, but is a fact of the merely supernatural order, neither proved nor provable, which the Christian consciousness has gradually derived from other facts.

Prop. 49. As the Christian Supper gradually took the form of a liturgical action, they who had been used to preside at the Supper acquired a priestly character.

Prop. 54. Dogma, Sacraments, a Hierarchy, as well in principle as in fact, are only so many interpretations and developments of the Christian intelligence, developments that by additions from without have increased and perfected the slight germ that was latent in the Gospel.

Prop. 58. Truth is no more unchangeable than man himself, being evolved with him, in him, and through him.

Prop. 59. Christ did not teach a definite body of doctrine applicable to all times and to all men, but rather began a religious movement adapted or adaptable to a variety of times and places.