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THE
DOCTRINAL DECREES AND CANONS

OF THE

Council of Trent;

TRANSLATED FROM THE FIRST EDITION PRINTED AT
ROME, IN 1564.

WITH A PREFACE AND NOTES
BY W. C. BROWNLEE, D.D.
Of the Collegiate Reformed Dutch Church, New-York.

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P R E F A C E

THE council of Trent was assembled by pope Pius III., in 1545. It was continued under several pontiffs; and after several interruptions, it was brought to a close by pope Pius IV. in 1563. It was therefore convoked about sixteen years after the true church of God protested against the Roman Apostasy, and were thence called Protestants.

It was called under the pretence of reforming "the church" in its head and members. But, who ever heard of an assembly of criminal intruders, and robbers of public property assembling to reform themselves, while they were resolved to be what they were; and retain what they had abstracted, by a system of fraud and tyranny! The real object of this council, was to crush the Reformation, so triumphantly going forward in the continent and islands of Europe.

To accomplish this, the Council pursued *two* courses, while they carefully retained the entire power and supremacy of its pope, and prevented all reformation of the priesthood. First: they laid down their complete system of doctrines, rites, and ceremonies, in direct opposition to the simple and pure, and primitive doctrines, sacraments, and ordinances of Christ, drawn by the Protestants exclusively from the BIBLE. In doing this, they ratified the traditions of the fathers, though not, perhaps, two men present, could tell what they really were. They also confirmed the bulls, and decrees of former popes, with all the legends the most pal-

pably absurd and ludicrous ; and the opinions and determinations of their doctors and saints, in different ages and countries. These, altogether, exhibit a grotesque compound of contradictions, puerilities, heresies, idolatry, superstitions, and vileness in morals, such as never had match in heathen, or Mohammedan lands ! And these, moreover, are all interwoven with a savage spirit of persecution. These councils ratified by that of Trent, invoke the sword of extermination against all who differ from Rome in religion. Nor does their fierce hatred pause at the gate of death. It pursues their victims into eternity ; and standing up before the throne of the Eternal Judge, it utters *its* sentence of damnation on all who die out of its pale ! The spirit and anathemas breathed out in the following pages, will reveal this melancholy disgrace on human nature, as still nursed in the Roman church.

Second, Having thus succeeded in making all the votaries of Rome as divers from Protestants ; and their faith, as far separated from the faith of the true Church, as *Anti-Christ* is from CHRIST ; or, as *Belial* is from God,—years were spent in gradually maturing a stupendous conspiracy against the Protestant Christian world. This conspiracy produced explosion after explosion in Europe. The war was to be waged to extermination against the Waldenses, and Albigenses of the ancient Apostolic Church ; against the Huguenots, even to the last man ; and even against the last Bourbon who should favour them. Hence, as history tells us, Philip II. of Spain was to exterminate Henry IV. of Navarre. Hence the origin of the famous French League, at the head of which were the bloody traitor, the Duke of Guise, and his guilty associates. These were to aid Spain against Navarre, in the horrid tragedy. The first outbreak took place in 1572. in the atrocious massacre of St. Bartholomew, and the following civil wars which desolated that

land, and drenched it in Protestant and papal blood! Meanwhile, the emperor was to pour in his troops upon the Protestant cantons of the Swiss, and aid the papist cantons in massacring the followers of the immortal martyr Zuingle; who fell sword in hand, in defence of the liberty and religion of his country. Geneva was assigned to the Duke of Saxony, who was, under all penalties, to league with Rome. He was pledged not to leave alive a human being there—man, or woman, or child—who had forsaken Rome, and become a Christian Protestant. England and Scotland were to be overrun by Spain, and converted by fire and sword to Popery; or made one heap of smouldering ruins. Hence the Spanish Armada was constructed and sent to sea. But, God, who watched over Zion, breathed on it, and scattered it! And it sank like lead in the mighty waters! Then, the conspirators were to turn their arms upon that part of the European continent which lies between the Atlantic and the Baltic; and exterminate all the Lutherans, without sparing male, female, or infant!

To aid in this, each of the cardinals, bishops, and priests, engaged to contribute largely out of their revenues to institute this Crusade of extermination. And priests who had no means, were urged to go into the army, and aid in "*this Holy War!*" See the French author, *Discours des Conjurations, &c.*, from 1565.

The character of the Trent fathers has been drawn not incorrectly, by some writers of their own sect. Fra Paolo pronounced them very frankly, and we suppose truthfully, to be "A COUNCIL OF INCARNATE DEMONS!"—They were proud, ambitious, sensual, immoral men. The pope's Legates presided: they allowed nothing like liberty of discussion. And often the most violent brawls and indecent scenes took place. One aged bishop rushed upon another bishop, at the

close of a speech, and tore a handful out of his beard. There were a few who seemed to respect religion. But these were usually hooted, and hissed into silence.

These canons and decrees were promulgated as the creed and guide of "the Church;" while the Holy Bible was strictly prohibited in the vernacular of the people. And one thing is remarkable. These decrees were not to be subjected to private judgment, or private explanation: and no glosses or explanations were to be made on them, without *the leave of the pope!*

Finally, the reception of the Council of Trent was various. There was no unity on the matter. The papists of Germany, Venice, Savoy, and Portugal, received the decrees without an express limitation. They were received "with a caution" as to discipline, and the authority of their kings, by Spain, Naples, and Sicily. The council was *never published in France* notwithstanding all the attempts of Rome to effect it. The *doctrinal* canons were received by the French priests. But the king sustained the superior liberty of the Gallican church. In Scotland, the pope, Pius IV. used his best influences to induce Mary, Queen of Scots, to publish and enforce them. But the stern and successful Reformers there, prevented it. In England, no attempt of this kind was made. Queen Elizabeth, who, to use the pope's own words, "was excommunicated and damned" by the pope, would have caused any man to lose his head, who would have been bold enough to try it.

The original copy of THE ACTS of the Council of Trent has never seen the light. They were seized by Napoleon, in the Vatican, and sent to Paris. Mr. Bulter states, that "it is probable that they were restored to Rome, with the Restoration of Pope Pius VII. and of the Bourbon dynasty."

W. C. BROWNLEE.

THE DOCTRINAL
DECREES AND CANONS
OF THE
COUNCIL OF TRENT.

SESSION THIRD, HELD FEBRUARY 4, 1546.

The Creed of Faith.

“IN the name of the holy and undivided Trinity, Father, Son, and Holy Ghost.

“The sacred, holy œcumenical and general Council of Trent, lawfully assembled in the Holy Spirit, under the presidency of Cardinals De Monte, Santa Croce, and Pole, the three legates of the apostolic see ;—considering the importance of the subjects to be discussed, and especially of those which are included in these two articles, the extirpation of heresies, and the reformation of manners, for which causes chiefly the council has been assembled ;—moreover, acknowledging with the apostle, that its ‘wrestling is not against flesh and blood, but against the spirits of wickedness in high places,’ doth in the first place, after the example of the same apostle,

exhort all persons to 'be strengthened in the Lord, and in the might of his power, in all things taking the shield of faith, wherewith they may be able to extinguish all the fiery darts of the most wicked one, and the helmet of salvation with the sword of the spirit, which is the word of God.' Therefore, that his its pious care may, both in its commencement and its progress, enjoy the favour of God, it hath appointed and decreed, that before, all things, confession of faith be made; following in this the examples of the fathers, who were accustomed, in their sacred councils, at the very beginning of their proceedings, to hold up this shield against all heresies; by which means alone they have not unfrequently drawn infidels to the faith, confuted heretics, and confirmed believers. Wherefore, the council hath thought proper to recite in that form of words which is read in all churches, the confession of faith adopted by the holy Roman church, which contains the first principles in which all who profess the faith of Christ necessarily agree, and is the firm and only foundation, against which the gates of hell shall never prevail. It is as follows:—

"I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the only begotten Son of God, and born of the Father before all ages. God of God; Light of Light; true God of true God; begotten, not made; consubstantial to the Father, by whom all things were made. Who for us men, and for our salvation, came down from heaven, and became incarnate by the Holy Ghost, of the Virgin Mary, and was made man. He was crucified also for us, suffered under Pontius Pilate,

and was buried. And the third day he rose again according to the Scriptures; and ascended into heaven, sitteth at the right hand of the Father; and he is to come again with glory to judge both the living and the dead, of whose kingdom there shall be no end. And in the Holy Ghost, the Lord and Giver of life, who proceedeth from the Father and the Son; who together with the Father and the Son, is adored and glorified; who spoke by the prophets. And one Holy, catholic, and apostolic church. I confess one baptism for the remission of sins. And I expect the resurrection of the dead, and the life of the world to come. Amen."

FOURTH SESSION HELD ON APRIL 8, 1546.

Decree of the Canon of Scripture.

The sacred, holy, œcumenical and general council of Trent, lawfully assembled in the Holy Spirit, the three before-mentioned legates of the apostolic see presiding therein; bearing constantly in view the removal of error and the preservation of the purity of the gospel in the church, which gospel, promised before by the prophets in the sacred Scriptures, was first orally published by our Lord Jesus Christ, the Son of God, who afterwards commanded it to be preached by his apostles to every creature, as the source of all saving truth and discipline; and perceiving that this truth and discipline are contained both in written books and in unwritten traditions, which have come down to us, either received by the apostles, from the lip of Christ himself, or transmitted by the hands of the same apostles, under the dictation of the Holy Spirit; following the example

of the orthodox fathers, doth receive and reverence, with equal piety and veneration all the books, as well of the Old as of the New Testament, the same God being the author of both—and also the aforesaid traditions, pertaining both to faith and manners, whether received from Christ himself, or dictated by the Holy Spirit, and preserved in the catholic church by continual succession. Moreover, lest any doubt should arise respecting the sacred books which are received by the council, it has been judged proper to insert a list of them in the present decree.

“They are these : of the OLD TESTAMENT, the five books of Moses,—Genesis, Exodus, Leviticus, Numbers, and Deuteronomy ; Joshua ; Judges ; Ruth ; four books of Kings ; two books of Chronicles ; the first and second of Esdras, the latter is called Nehemiah ; Tobit ; Judith ; Esther ; Job ; the Pslams of David, in number 150 ; the Proverbs ; Ecclesiastes ; the Song of Songs ; Wisdom ; Ecclesiasticus ; Isaiah ; Jeremiah, with Baruch ; Ezekiel ; Daniel ; the twelve minor Prophets,—Hosea, Joel, Amos, Obediah Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi ; and two books of Maccabees, the first and second. Of the NEW TESTAMENT, the four Gospels, according to Matthew, Mark, Luke, and John ; the Acts of the Apostles written by the Evangelist Luke ; fourteen epistles of the Apostle Paul,—to the Romans, two to the Corinthians, to the Galatians, to the Ephesians, to the Philippians, to the Colossians, two to the Thessalonians, two to Timothy, to Titus, to Philemon, and to the Hebrews ; two of the Apostle Peter ; three of the Apostle John ; one of the Apostle

James ; one of the Apostle Jude ; and the Revelation of the Apostle John. Whoever shall not receive, as sacred and canonical, all those books and every part of them, as they are commonly read in the Catholic Church, and are contained in the old Vulgate Latin edition, or shall knowingly and deliberately despise the aforesaid traditions : let him be accursed. The foundation being thus laid in the confession of faith all may understand the manner in which the council intends to proceed, and what proofs and authorities will be principally used in establishing doctrine and restoring order in the church.

DECREE OF THE EDITION AND USE OF THE SACRED
BOOKS.

“Moreover, the same most holy council, considering that no small advantage will accrue to the church of God, if of all the Latin editions of the Sacred Book which are in circulation, some one shall be distinguished as that which ought to be regarded as authentic— doth ordain and declare, that the same old and Vulgate edition, which has been approved by its use in the church for so many ages shall be held as authentic, in all public lectures, disputations, sermons, and expositions ; and that no one shall dare or presume to reject it, under any pretence whatsoever.

“In order to restrain petulant minds, the council further decrees, that in matters of faith and morals, and whatever relates to the maintenance of Christian doctrine, no one, confiding in his own judgment, shall dare to wrest the sacred Scriptures to his own sense of them, contrary to that which hath



been held and still is held by holy mother church, whose right it is to judge of the true meaning and interpretation of Sacred Writ; or contrary to the unanimous consent of the fathers; even though such interpretations should never be published. If any disobey, let him be denounced by the ordinaries, and punished according to law.

“Being desirous also, as is reasonable, of setting bounds to the printers, who, with unlimited boldness, supposing themselves at liberty to do as they please, print editions of the Holy Scriptures with notes and expositions taken indifferently from any writer, without the permission of their ecclesiastical superiors, and that at a concealed or falsely-designated press, and, which is worse, without the name of the author—and also rashly expose books of this nature to sale in other countries; the holy council decrees and ordains, that for the future the sacred Scriptures, and especially the old Vulgate edition, shall be printed in the most correct manner possible; and no one shall be permitted to print, or cause to be printed any books relating to religion without the name of the author; neither shall any one hereafter sell such books, or even retain them in his possession, unless they have been first examined and approved by the ordinary, under penalty of anathema, and the pecuniary fine adjudged by the last council of Lateran. And if they be regulars, they shall obtain, besides this examination and approval, the license of their superiors, who shall examine the books according to the forms of their statutes. Those who circulate or publish them in manuscript without being examined and approved, shall be liable to the same penal-

ties as the printers; and those who possess or read them, unless they declare the authors of them, shall themselves be considered as the author. The approbation of books of this description shall be given in writing, and shall be placed in due form on the title-page of the book, whether manuscript or printed; and the whole, that is, the examination and the approval, shall be gratuitous, that what is deserving may be approved, and what is unworthy may be rejected.

“Finally, the holy council wishing to repress the audacity of those who apply and pervert words and sentences of Holy Scripture to profane uses, making them serve for railleries, vain and fabulous applications, flatteries, detractions, superstitions, impious and diabolical incantations, divinations, lots, and infamous libels; commands and ordains, in order to abolish this kind of irreverence and contempt, and to prevent any one from daring for the future to abuse the words of Scripture in this or any similar way, that such persons shall be punished at the discretion of the Bishops, as wilful violators of the word of God, in the manner prescribed by law.”

DECREE CONCERNING ORIGINAL SIN.

Session fifth held June 17, 1546.

“That our Catholic faith, without which it is impossible to please God, may be cleansed from error and remain in its purity, whole and undefiled, and that Christian people may not be carried about with every wind of doctrine; the sacred, holy, œcumenical and general council of Trent, lawfully

assembled, &c. wishing to reclaim the wandering, and confirm such as waver, doth in the following manner decree, confess, and declare, concerning original sin, according to the authority of the sacred Scriptures, venerable fathers, approved councils, and the judgment and consent of the church. For among the many evils with which the old serpent, the perpetual enemy of the human race, has troubled the church in our times, is this, that he has revived the old and excited new dissensions respecting original sin and the remedy thereof.

“1. Whoever shall not confess that when Adam, the first man, transgressed the commandment of God given him in paradise, he lost immediately the purity and righteousness in which he was created, and by the sin of his prevarication incurred the wrath and indignation of God, and consequently death, with which God had before threatened him; and with death captivity to him who thence hath the power of death, that is, the devil; so that by this offence of prevarication the whole man was changed for the worse, both in body and in soul: let him be accursed.

“2. Whoever shall affirm that Adam’s prevarication injured himself only, and not his posterity, and that he lost the purity and righteousness which he had received from God, for himself only, and not also for us; or that when he became polluted by disobedience he transmitted to all mankind corporal death and punishment only, but not sin also which is death of the soul: let him be accursed. For he contradicts the Apostle, who saith, ‘By one man sin entered into this world, and death by sin,

and so death passed upon all men, in whom all have sinned.' Rom. v. 12.

"3. Whoever shall affirm, that this sin of Adam, which originally was one offence only, but being transmitted to all by propagation, not by imitation, becomes the sin of all, can be taken away by the strength of human nature, or by any other remedy than the merit of our Lord Jesus Christ, the one Mediator, who hath reconciled us to God by his blood, and is made to us justice, sanctification, and redemption; 1 Cor. i. 30; or shall deny that the merit of Christ Jesus is applied, both to adults and infants, by the sacrament of baptism, rightly administered according to the forms of the church: let him be accursed. 'For there is no other name under heaven given to men, whereby we must be saved.' Acts iv. 12. Whence that saying, 'Behold the Lamb of God, behold him who taketh away the sin of the world,' John i. 29; and that other, 'As many of you as have been baptized, have put on Christ,' Gal. iii. 27.

"4. Whosoever shall affirm, that new-born infants, even though sprung from baptized parents, ought not to be baptized; or shall say, though they are baptized for the remission of sins, yet they derive not from Adam that original guilt which must be expiated in the laver of regeneration, in order to obtain eternal life; whence it must follow in those instances the form of baptism is not sincerely but deceitfully administered: let him be accursed. For those words of the Apostle, 'By one man sin entered into the world, and death by sin and so death passed upon all men, in whom all have sinned.' are to be understood in no other way

than that in which the Catholic church, diffused through the whole world, hath understood them. For even little children, who could not themselves commit sin, are by this rule of faith truly baptized for the remission of sins, according to apostolic tradition, that in regeneration they may be cleansed a way which was contracted in generation. For 'unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God,' John iii. 5.

"5. Whoever shall deny that the guilt of original sin is remitted by the grace of our Lord Jesus Christ, bestowed in baptism; or shall affirm that, that wherein sin truly and properly consists is not wholly rooted up, but is only cut down or not imputed: let him be accursed. For God hates nothing in the regenerate, because there is no condemnation to those who are truly buried with Christ in baptism unto death, who walk not after the flesh, but putting off the old man, and putting on the new, which according to God, is created, are made innocent, immaculate, pure, harmless, the beloved of God, and even heirs of God, and joint heirs with Christ, so that nothing can wholly prevent them from entering into heaven. Nevertheless, this holy council doth confess and feel that concupiscence, or the fuel of sin, doth still remain in the baptized; which, being left to try them, will not hurt those who do not yield thereto, but manfully resist, through the grace of Christ Jesus; on the contrary, 'he who shall strive lawfully, shall be crowned,' 2 Tim. ii. 5. The holy council declares that the Catholic church hath never understood, that this concupiscence, which the apostle

sometimes call sin, is so called sin, as if there were truly and properly sin in the regenerate, but because it is of sin, and inclines to sin. Whoever thinks differently : let him be accursed.

“The holy council further declares, that it is not its design to include in this decree, which treats of original sin, the blessed and immaculate Virgin Mary, mother of God ; but that the constitutions of Pope Sixtus IV., of blessed memory, are to be observed, under the penalties contained in the same ; which are hereby renewed.”

SESSION SIXTH, HELD JANUARY 13, 1547.

Decree concerning Justification—the Introduction.

“Seeing that in this age many errors are disseminated, concerning the doctrine of justification ; errors destructive to the souls of many, and highly injurious to the unity of the church ; the sacred, holy, œcumenical, and general council of Trent, lawfully assembled, &c. seeking the praise and glory of Almighty God, the tranquillity of the church, and the salvation of souls, doth intend to explain to all the faithful in Christ that true and wholesome doctrine of justification, which Christ Jesus the Sun of righteousness, the Author and finisher of our faith, hath taught, the Apostles delivered, and the Catholic church, instructed by the Holy Spirit, hath ever retained, strictly enjoining that henceforth no one dare to believe, preach, or teach, otherwise than is appointed and declared by the present decree.

Chap. I. Inability of Nature and the Law to justify Men.

“In the first place, the holy council maintains that it is necessary, in order to understand the doctrine of justification truly and well, that every one should acknowledge and confess, that since all men had lost innocence by Adam’s prevarication, and had become unclean, and as the Apostle says, ‘by nature children of wrath,’ as is expressed in the decree on original sin, they were so completely the slaves of sin, and under the power of the devil and of death, that neither could the Gentiles be liberated or rise again by the power of nature, nor even the Jews, by the letter of the law of Moses. Nevertheless, free will was not wholly extinct in them, though weakened and bowed down.

Chap. II. Dispensation and Mystery of the Advent of Christ.

“Whence it came to pass, that when the blessed fulness of time came, the heavenly Father, the Father of mercies and God of all comfort, sent to men Christ Jesus his Son, who had been spoken of and promised by many holy men, both before the law and during the time of the law ; that he might redeem the Jews, who were under the law, that the Gentiles who had not followed after justice might attain to justice, and that all might receive the adoption of sons. Him hath God set forth as a propitiation for our sins, through faith in his blood ; yet not for our sins only, but also for those of the whole world.

Chap. III. Who are justified by Christ.

“But though he died for all, yet all receive not the benefit of his death, but those only to whom the merit of his passion is imparted. For as men could not be born unrighteous, were they not the seed of Adam, contracting real guilt by being his posterity ; so, unless they were renewed in Christ, they would never be justified, since that renewal is bestowed upon them by the merit of his passion, through grace, by which grace they become just. For this blessing the apostle exhorts us always to give thanks to God the Father, who hath made us worthy to be partakers of the lot of the saints in light, hath delivered us from the power of darkness, and hath translated us into the kingdom of the Son of his love, in whom we have redemption and the remission of sins. Col. i. 12—14.

Chap. IV. Description of the Justification of the Ungodly, and the manner thereof, in a state of Grace.

“In which words is contained a description of the justification of the ungodly, which is a translation from that state in which man is born a child of the first Adam, into a state of grace and adoption of the children of God, by Jesus Christ our Saviour, the second Adam. Which, translation, now that the gospel is published, cannot be accomplished without the laver of regeneration, or the desire thereof; as it is written, ‘Unless a man be born again of water and the Holy Ghost he cannot enter into the kingdom of God.’ John iii. 5.

Chap. V. Necessity and source of Preparation for Justification in adult persons.

“The council further declares, that in adult per-

sons the beginning of justification springs from the preventing grace of God through Christ Jesus: that is, from his calling, wherewith they are called, having in themselves no merits; so that those who, in consequence of sin, were alienated from God, are disposed to betake themselves to his method of justifying them, by his grace, which excites and helps them, and with which grace they freely agree and co-operate. Thus, while God touches the heart of man by the illumination of his Holy spirit, man is not altogether passive, since he receives that influence which he had power to reject; while, on the other hand, he could not of his free will, without the grace of God, take any step towards righteousness before him. Hence, when it is said in the sacred Scriptures, 'Turn ye to me, and I will turn to you;' Zech, i. 3.; we are reminded of our freedom. When we reply, 'Turn us to thyself, O, Lord, and we shall be turned,' we confess that we are influenced by the grace of God.

Chap. VI. Mode of Preparation.

"Men are disposed for this righteousness, when excited and aided by divine grace, and receiving faith by hearing, they are freely drawn to God, believing that those things are true which are divinely revealed and promised, and this chiefly, that God justifies the sinner by his grace, through the redemption which is in Christ Jesus; and when, perceiving that they are sinners, and moved by that fear of divine justice with which they are salutarily smitten, they are by the consideration of God's mercy encouraged to hope, trust that he will be propitious to them for Christ's sake, begin to love him as the fountain of all righteousness, and consequently re

gard sin with a certain hatred and abhorrence, that is, with that penitence which must necessarily exist before baptism; and finally, when they resolve to receive baptism, to begin a new life, and to keep the divine commandments. Of this disposition it is written, 'He that cometh to God must believe that he is, and is a rewarder to them that seek him,' Heb. xi. 6; and 'Be of good heart, son, thy sins are forgiven thee,' Matt. ix. 2; and 'The fear of the Lord driveth out sin,' Ecclesiasticus i. 27; and, 'Do penance, and be baptized, every one of you, in the name of Jesus Christ, for the remission of your sins, and you shall receive the gift of the Holy Ghost,' Acts ii. 38; and 'Going therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you,' Matt. xxviii. 19, 20. Lastly, 'Prepare your hearts unto the Lord,' 1 Sam. vii. 5.

Chap. VII. Nature and causes of Justification of the Ungodly.

"Justification itself follows this disposition or preparation; and justification is not remission of sin merely, but also sanctification, and the renewal of the inner man by the voluntary reception of grace and divine gifts, so that he who was unrighteous is made righteous, and the enemy becomes a friend, and an heir according to the hope of eternal life. The causes of justification are these: the final cause, the glory of God and of Christ, and life eternal; the efficient cause, the merciful God, who freely cleanses and sanctifies, sealing and anointing with the Holy Spirit of promise, which is

the earnest of our inheritance ; the meritorious cause, his well-beloved and only-begotten Son, Jesus Christ our Lord, who, through his great love wherewith he loved us, even when we were enemies, merited justification for us by his most holy passion on the cross, and made satisfaction for us to God the Father ; the instrumental cause, the sacrament of baptism, which is the sacrament of faith without which no one can ever obtain justification ; lastly, the sole formal cause is the righteousness of God , not that by which he himself is righteous, but that by which he makes us righteous ; with which being endued by him, we are renewed in the spirit of our mind, and are not only accounted righteous, but are properly called righteous, and are so receiving righteousness in ourselves, each according to his measure, which the Holy Spirit bestows upon each as he wills, and according to our respective dispositions and co-operation. For although no one can be righteous unless the merits of our Lord Jesus Christ are imparted to him, yet this takes place in justification of the ungodly, when, for the sake of his most holy passion, the love of God is infused in the hearts of those who are justified, and abides in them. Therefore, when a man is justified, and united to Jesus Christ, he receives, together with remission of sins, the following gifts, bestowed upon him at the same time, namely, faith, hope, and charity. For faith does not perfectly join us to Christ, nor make us living members of his body, unless hope and charity accompany it ; for which reason it is most truly said, 'faith without works is dead' and void, James i. 20.; and 'in Christ Jesus neither circumcision availeth any thing, nor un-

circumcision, but faith that worketh by charity,' Gal. v. 6. It is this faith that catechumens ask of the church before they receive the sacrament of baptism, according to apostolic tradition; for they seek that faith which procures eternal life, which faith cannot procure, separately from hope and charity. Therefore, they are immediately reminded of the words of Christ, 'if thou wilt enter into life, keep the commandments,' Matt. xix. 17. Then receiving, in their regeneration, true and christian righteousness, as the best robe; white and spotless, bestowed on them through Christ Jesus instead of that which Adam lost by his disobedience, both for himself and us, they are commanded to preserve the same, that they may present it before the tribunal of our Lord Jesus Christ, and possess eternal life.

Chap. VIII. How is it to be understood that the Ungodly are justified by Faith, and freely.

"When the apostle says that man is justified 'by faith,' and 'freely,' these words are to be understood in that sense in which the Catholic church hath always held and explained them; namely, that we are said to be justified 'by faith,' because faith is the beginning of human salvation, the foundation and root of all justification, without which it is impossible to please God, and come into the fellowship of his children: and that we are said to be justified 'freely,' because nothing which precedes justification, whether faith or works, can deserve the grace thereof. 'For if by grace, then it is not now by works:' otherwise, as the same apostle saith, 'Grace is no more grace.' Rom. xi. 6. f

Chap. IX. Against the vain confidence of the Heretics.

“But although it must be believed that sin is not forgiven, nor ever was forgiven, unless freely, by the mercy of God, for Christ’s sake; yet no one is authorized to affirm that his sins are or will be forgiven, who boasts of the assurance and certainty thereof, and rests only on that assurance; seeing that this vain and impious confidence may exist among heretics and schismatics, and does actually prevail in these times, and is fiercely contended for, in opposition to the Catholic church. It is on no account to be maintained, that those who are really justified ought to feel fully assured of the fact, without any doubt whatever; or that none are absolved and justified but those who believe themselves to be so; or that by this faith only absolution and justification are procured; as if he who does not believe this, doubts the promises of God, and the efficacy of the death and resurrection of Christ! For while no godly person ought to doubt the mercy of God, the merit of Christ, or the virtue and efficacy of the sacraments; so, on the other hand, whoever considers his own infirmity and corruption, may doubt and fear whether he is in a state of grace; since no one can certainly and infallibly know that he has obtained the grace of God.

Chap. X Increase of actual Justification.

“Thus, therefore, those who are justified and made the friends and servants of God, go from strength to strength, and are renewed, as the apostle says, ‘day by day:’ that is, mortifying the members of their flesh, and ‘presenting them as instru-

ments of justice, unto sanctification;’ Rom. vi. 13, 19: by the observance of the commandments of God and the church, faith co-operating with good works, they gain an increase of that righteousness which was received by the grace of Christ, and are the more justified. As it is written, ‘He that is just, let him be just still,’ Rev. xxii. 11; and again ‘Be not afraid to be justified, even to death,’ Ecclesiasticus xviii. 22; and again, ‘Do you see that by works a man is justified, and not by faith only?’ James ii. 24. Holy Church seeks this increase of righteousness when she prays, ‘Grant us O Lord, an increase of faith, hope, and charity!’

Chap. XI. Necessity and possibility of keeping the Commandments.

“But no one ought to think that, because he is justified, he is released from obligation to keep the commandments; nor is that rash saying to be used, which the fathers have prohibited and anathematized, ‘that it is impossible for a justified man to keep God’s precepts:’ for God does not enjoin impossibilities, but commands, and admonishes us to do what we can, and to ask his help for what we cannot perform, and by his grace we are strengthened. Whose commandments are not heavy, whose yoke is sweet, and his burden light. 1 John v. 3. Mat. xi. 30. The children of God love Christ; but those who love him ‘keep his words,’ as he himself testifieth, John xiv. 23; which by divine aid they are able to do. For though the most holy and righteous persons, while they are in this mortal life, may daily commit small offences, which are termed *venial*, they do not on that account cease

to be righteous; 'forgive us our debts,' is the humble and sincere prayer of the just. Therefore the just should consider themselves the more bound to walk in the ways of righteousness, because, being freed from sin and become servants of God, they are able to persevere in a sober, righteous, and pious life, through Christ Jesus, by whom they have access into this grace. For God does not forsake those who are once justified by his grace, unless he is first forsaken by them. No one, therefore, ought to flatter himself on account of his faith only, supposing that by faith alone he is made an heir, and shall obtain the inheritance, although he has not suffered with Christ, that he may be glorified together. For Christ himself, as the apostle affirms, 'though he was the Son of God, learned obedience by the things which he suffered, and being consummated, he became to all who obey him the cause of eternal salvation.' Heb. v. 8, 9. Wherefore the same apostle admonishes the justified in these words: 'Know you not that they that run in the race, all run indeed, but one receiveth the prize? So run that you may obtain. . . . I therefore so run, not as at uncertainty; I so fight, not as one beating the air; but I chastise my body, and bring it into subjection, lest perhaps, when I have preached to others I myself become a cast-away.' 1 Cor. ix. 24—27. To the same effect Peter, the prince of the apostles: 'Labour the more, that by good works you may make sure your calling and election: for doing these things you shall not sin at any time.' 2 Pet. i. 10. Whence it is plain that they are enemies to the orthodox doctrine of religion, who affirm that the just man sins in every

good work, at least venially ; or, which is yet more intolerable, that he deserves everlasting punishment ; and they also are enemies, who maintain that the just sin in all works in which, by way of rousing themselves from their sloth, and stimulating their diligence in running the christian race ; they set before their minds the eternal reward, as well as the glory of God, which is first of all to be regarded ; since it is written, 'I have inclined my heart to do thy justification for ever, for the reward,' Psalm cxix. 112. And the apostle says of Moses, 'that he looked unto the reward,' Heb. xi. 26.

Chap. XII. The rash confidence of Predestination is to be avoided.

"Let no man, while he continues in this mortal state, so far presume respecting the hidden mystery of divine predestination, as to conclude that he is certainly one of the predestinate ; as if it were true that a justified man cannot sin any more, or that if he sin, he can assure himself of repentance ; for no one can know whom God hath chosen for himself, unless by special revelation.

Chap. XIII. The gift of Perseverance.

"In like manner concerning the gift of perseverance, of which it is written, 'he that shall persevere to the end, he shall be saved,' Matt. xxiv. 13 : which gift can only be received from him who is able to establish him who stands, that he may continue to stand, and to restore the fallen. Let no one indulge himself in the assurance of absolute certainty ; although it behoves all to place the strongest confidence in the help of God. For as

God hath begun a good work, so he will perfect it working in them both to will and to accomplish Phil. i. 6., ii. 13. unless they fail of his grace. Nevertheless, let those who think they stand, take heed lest they fall, and work out their own salvation with fear and trembling, by labours, by watchings, by alms, by prayers, by offerings, by fasts, and by chastity. For they ought to fear, knowing that they are renewed to the hope of glory, but are not yet in glory, being still engaged in conflict with the flesh, the world, and the devil; in which conflict they cannot overcome, unless by the grace, of God, they obey the apostolic word, which saith, 'We are debtors, not to the flesh, to live according to the flesh; for if you live according to the flesh, you shall die; but if by the Spirit you mortify the deeds of the body, you shall live.' Rom. viii. 12, 13.

Chap. XIV. The Lapsed, and their Recovery.

"Those who by sin have fallen from the grace of justification received may be justified again, when, moved by divine influence, they succeed in recovering their lost grace by the sacrament of penance, through the merits of Christ. For this method of justification is that recovery of the lapsed which the holy fathers have fitly called the 'second plank after shipwreck' of lost grace. Moreover Christ Jesus instituted the sacrament of penance, for those who may fall into sin after baptism, when he said, 'receive ye the Holy Ghost; whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained,' John xx. 22, 23. Therefore we must teach that the penance of a Christian man after his fall is very different from

baptismal penance, and includes not only the cessation from sin, and the hatred thereof or a contrite and humble heart, but also the sacramental confession of sin, at least in desire, to be performed in due time, with priestly absolution; satisfaction also, by fasts, alms, prayers, and other pious exercises of the spiritual life; not satisfaction for eternal punishment, which together with the offence is remitted by the sacrament, or the desires thereof—but for the temporal punishment, which, as the Sacred Scriptures teach, is not always remitted, as it is in baptism to those, who being ungrateful for the grace of God which they received, have grieved the Holy Spirit and dared to profane the temple of God. Of this penance it is written, ‘Be mindful, therefore, from whence thou art fallen, and do penance, and do the first works.’ Rev. ii. 5. And again, ‘The sorrow that is according to God worketh penance, stedfast unto salvation, 2 Cor. vii. 10. And again, ‘Do penance, and bring forth fruit worthy of penance,’ Matt. iii. 2, and iv. 17.

Chap. XV. Grace, although not Faith, may be lost by any Mortal Sin.

“We must maintain, in opposition to the artful schemes of some men, who by smooth words and flattery deceive innocent minds, that although faith is not lost, the received grace of justification may be, not only by infidelity, in which even faith itself is lost, but also by any other mortal sin; in this upholding the doctrine of the divine word, which not only excludes unbelievers from the kingdom of God, but believers also, such as fornicators, adulterers, the effeminate, those who defile themselves

with mankind, covetous persons, drunkards, railers extortioners, and all others who commit deadly sin, from which they might abstain by the help of divine grace, and for which they are separated from the grace of Christ.

Chap. XVI. Fruit of Justification; that is the merit of good works, and the reason of that merit.

“For this reason the words of the apostles are to be addressed to the justified, whether they have always preserved the grace they received, or whether they have recovered it after it was lost: ‘Abound in every good work, knowing that your labour is not in vain in the Lord,’ 1 Cor. xv. 58; ‘For God is not unjust, that he should forget your work, and the love which you have shown in his name,’ Heb. vi. 10: and ‘Do not therefore lose your confidence, which hath a great reward.’ Heb. x. 35. Therefore eternal life is to be seen before those who persevere in good works to the end, and hope in God, both as a favour mercifully promised to the children of God through Christ Jesus, and as a reward to be faithfully rendered to their good works and merits, according to the divine engagement. For this is the ‘crown of justice’ which the apostle said was laid up for him and would be rendered to him by the just Judge, after he had fought his fight and finished his course; and not to him only, but to all them also that love his coming, 2 Tim. iv. 7, 8. And seeing that Christ Jesus imparts energy to the justified, as the head to the members, and the vine to the branches; which energy always precedes, accompanies, and follows their good works, and without which they could not be acceptable to God, nor meritorious; it must

be believed that the justified are in no respect deficient, but that they may be considered as fully satisfying the divine law, as far as is compatible with our present condition, by their works, which are wrought in God, and as really deserving eternal life, to be bestowed in due time, if they die in a state of grace; for Christ our Saviour saith, 'He that shall drink of the water that I shall give him, shall not thirst for ever, but the water that I shall give him, shall become in him a fountain of water, springing up into life everlasting.' John iv. 13, 14. So that neither is our righteousness set up as if it were actually derived from ourselves, nor is the righteousness of God unknown or disallowed. For it is called our righteousness, because we are justified thereby, through its indwelling in us; and at the same time it is the righteousness of God, because it is infused into us by God, through the merits of Christ. Nevertheless, it is not to be forgotten, that though the sacred Scriptures attach so much value to good works, that Christ promises 'that whosoever shall give to drink to one of his little ones, a cup of cold water only, he shall not lose his reward,' Mat. x. 42, and the apostle testifies that 'that which is at present momentary and light of our affliction worketh for us above measure exceedingly an eternal weight of glory,' 2 Cor. iv. 17; yet far be it from a Christian man that he should trust or glory in himself, and not in the Lord, whose goodness towards all men is so great, that he wills those excellencies which are his own gifts to be also regarded as their merits. And since in many things we all offend, every one ought to set before his eyes the severity and justice of God.

as well as his mercy and goodness, nor judge himself, although unconscious of guilt: for the actions of man are not to be examined and judged by human judgment, but by God's; who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts, and then shall every man have praise from God,' who, it is written, 'will render to every man according to his works.' 1 Cor. iv. 5; Rom. ii. 6.

THE CANONS.

"To this exposition of the Catholic doctrine of justification, without a sincere and firm faith in which no one can be justified, the holy council hath thought fit to subjoin these canons, that all may know, not only what is to be held and followed, but also what is to be rejected and shunned:

"*Canon 1.* Whoever shall affirm, that a man may be justified before God by his own works, whether performed by the strength of human nature, or according to the teaching of the law, without the grace of God in Christ Jesus: let him be accursed.

"2. Whoever shall affirm that divine grace by Christ Jesus was given to this end only, that man might be better able to live righteously, and deserve eternal life, as if he could do both by his own free will, although with extreme difficulty: let him be accursed.

"3. Whoever shall affirm, that man is able to believe, hope, love, or repent as he ought, so as to attain to the grace of justification, without the preventing influence and aid of the Holy Spirit: let him be accursed.

"4. Whoever shall affirm, that when man's free

will is moved and wrought upon by God, it does in no respect co-operate and consent to divine influence, and calling so as to dispose and prepare him to obtain the grace of justification; or that he cannot refuse if he would, but is like a lifeless thing, altogether inert, and merely passive: let him be accursed.

“5. Whoever shall affirm, that the free will of man has been lost and extinct since the fall of Adam; or that it exists only in name, or rather as a name without substance; or that it is a fiction, introduced by Satan into the church: let him be accursed.

“6. Whoever shall affirm, that it is not in the power of man to commit sin of himself, but that evil as well as good works are wrought by God, not only permissively, but really, as his own act; so that the treachery of Judas was no less his work than the calling of Paul: let him be accursed.

“7. Whoever shall affirm, that all works done before justification, in whatever way performed, are actually sins, and deserve God's hatred; or that the more earnestly a man labours to dispose himself for grace, he does but sin the more: let him be accursed.

“8. Whoever shall affirm, that the fear of hell, under the influence of which we flee to the mercy of God, sorrowing for sin and abstaining therefrom, is itself sin, or makes sinners worse: let him be accursed.

“9. Whoever shall affirm, that the ungodly is justified by faith only, so that it is to be understood that nothing else is to be required, to co-operate therewith in order to obtain justification; and that it is on no account necessary that he should prepare

and dispose himself by the effect of his own will : let him be accursed.

“ 10. Whoever shall affirm, that men are justified without the righteousness of Christ, by which he has merited for us ; or that they are thereby formally just : let him be accursed.

“ 11. Whoever shall affirm, that men are justified solely by the imputation of the righteousness of Christ, or the remission of sin, to the exclusion of grace and charity, which is shed abroad in their hearts, and inheres in them ; or that the grace by which we are justified is only the favour of God : let him be accursed.

“ 12. Whoever shall affirm, that justifying faith is nothing else than confidence in the divine mercy, by which sins are forgiven for Christ's sake ; or that it is that confidence only by which we are justified : let him be accursed.

“ 13. Whoever shall affirm, that in order to obtain the forgiveness of sin it is necessary in all cases that the individual should firmly believe, without any doubt concerning his own infirmity and corruption, that his sins are forgiven : let him be accursed.

“ 14. Whoever shall affirm, that a man is forgiven and justified, because he stedfastly believes that he is forgiven and justified ; or that no one is truly justified unless he believes himself to be so ; or that it is by such faith only that pardon and justification are obtained : let him be accursed.

“ 15. Whoever shall affirm, that the faith of a renewed and justified man requires him to believe that he is certainly one of the predestinate : let him be accursed.

“ 16. Whoever shall affirm, that he shall most

surely, certainly, and infallibly enjoy the great gift of perseverance unto the end ; unless he hath learned the same by special revelation : let him be accursed.

“17. Whoever shall affirm, that the grace of justification belongs only to those who are predestinated to life ; and that all others, though they are called, are not called to receive grace, being by the ordinance of God predestinated to misery : let him be accursed.

“18. Whoever shall affirm, that it is impossible even for a justified man, living in a state of grace, to keep the commandments of God : let him be accursed.

“19. Whoever shall affirm, that the gospel contains no positive command but to believe : and that all the rest are indifferent, being neither enjoined nor prohibited, but free ; or that the ten commandments are not binding upon Christians : let him be accursed.

“20. Whoever shall affirm, that a justified man, how perfect soever, is not bound to keep the commandments of God and the church, but only to believe ; as if the gospel were a naked absolute promise of eternal life, without the condition of keeping the commandments : let him be accursed.

“21. Whoever shall affirm, that Christ Jesus was given by God to men as a Redeemer to be trusted in, but not also as a Lawgiver to be obeyed : let him be accursed.

“22. Whoever shall affirm, that a justified man is able to persevere in righteousness received without the especial help of God ; or with that help he cannot : let him be accursed.

"23. Whoever shall affirm, that a man once justified cannot fall into sin any more, nor lose grace, and therefore that he who falls into sin never was truly justified; or, on the other hand, that he is able, all his life long, to avoid all sins, such as are venial and that without a special privilege from God, such as the church believes was granted to the blessed Virgin; let him be accursed.

"24. Whoever shall affirm, that justification received is not preserved, and even increased, in the sight of God, by good works; but that works are only the fruits and evidences of justification received, and not the causes of its increase: let him be accursed.

"25. Whoever shall affirm, that a righteous man sins in every good work, at least venially; or, which is yet more intolerable, mortally; and that he therefore deserves eternal punishment, and only for this reason is not condemned, that God does not impute his works to condemnation: let him be accursed.

"26. Whoever shall affirm, that the righteous ought not to expect and hope for everlasting reward from God for their good works, which are wrought in God, through his mercy and the merits of Jesus Christ, if they persevere to the end in well-doing and observance of the divine commandments: let him be accursed.

"27. Whoever shall affirm, that there is no mortal sin except infidelity, or that grace once received cannot be lost by any other sin than infidelity, however great and enormous: let him be accursed.

"28. Whoever shall affirm, that when grace is lost by sin, faith is always lost in the same time; or

that the faith which remains is not true faith, being confessedly inactive; or that he who has faith without charity is not a Christian: let him be accursed.

“29. Whoever shall affirm, that he who has fallen after baptism cannot by the grace of God rise again; or that if he can, it is possible for him to recover his lost righteousness by faith only, without the sacrament of penance, which the holy Roman and universal church, instructed by Christ the Lord and his Apostles, has to this day professed, kept, and taught: let him be accursed.

“30. Whoever shall affirm, that when the grace of justification is received, the offence of the penitent sinner is so forgiven, and the sentence of eternal punishment reversed, that there remains no temporal punishment to be endured, before his entrance into the kingdom of heaven, either in this world, or in the future state, in purgatory: let him be accursed.

“31. Whoever shall affirm, that a righteous man sins, if he performs good works with a view to the everlasting reward: let him be accursed.

“32. Whoever shall affirm, that the good works of a justified man are in such sense the gifts of God, that they are not also his worthy merits; or that he, being justified by his good works, which are wrought by him through the grace of God, and the merits of Jesus Christ, of whom he is a living member, does not really deserve increase of grace, eternal life, the enjoyment of that eternal life if he dies in a state of grace, and even an increase of glory: let him be accursed

“33. Whoever shall affirm, that the Catholic doctrine of justification, as stated by the holy coun-

cil in the present decree, does in any respect derogate from the glory of God and the merits of Jesus Christ our Lord ; or that the truth of our faith is not thereby clearly explained, and the glory of God and of Christ Jesus promoted : let him be accursed."

SESSION SEVENTH, HELD MARCH 3, 1547.

Decree concerning the Sacraments—Introduction.

" In order to complete the exposition of the wholesome doctrine of justification, published in the last session by the unanimous consent of the fathers, it hath been deemed proper to treat of the holy sacraments of the church, by which all true righteousness is at first imparted, then increased, and afterwards restored, if lost. For which cause the sacred, holy, œcumenical and general Council of Trent, lawfully assembled, &c. abiding by the doctrine of the sacred scriptures, the tradition of the apostles, and the uniform consent of other councils, and of the fathers, hath resolved to frame and decree these following canons, in order to expel and extirpate the errors and heresies respecting the most holy sacraments, which have appeared in these times—partly the revival of heresies long ago condemned by our ancestors—partly new inventions—and have proved highly detrimental to the purity of the Catholic church and the salvation of souls. The remaining canons, necessary to the completion of the work, will be published hereafter, by the help of God.

" *Canon 1.* Whoever shall affirm that the sacra-

ments of the new law were not all instituted by Jesus Christ our Lord, or that they are more or fewer than seven, namely, baptism, confirmation, the eucharist, penance, extreme unction, orders, and matrimony, or that any of these is not truly and properly a sacrament : let him be accursed.

“2. Whoever shall affirm that the sacraments of the new law only differ from those of the old law, in that their ceremonies and external rites are different : let him be accursed.

“3. Whoever shall affirm that these seven sacraments are in such sense equal, that no one of them is in any respect more honourable than another : let him be accursed.

“4. Whoever shall affirm that the sacraments of the new law are not necessary to salvation, but superfluous ; or that men may obtain the grace of justification by faith only, without these sacraments, although it is granted that they are not all necessary to every individual : let him be accursed.

“5. Whoever shall affirm that the sacraments were instituted solely for the purpose of strengthening our faith : let him be accursed.

“6. Whoever shall affirm that the sacraments of the new law do not contain the grace which they signify ; or that they do not confer that grace on those who place no obstacle in its way ; as if they were only the external signs of grace or righteousness received by faith, and marks of Christian profession, whereby the faithful are distinguished from unbelievers : let him be accursed.

“7. Whoever shall affirm that grace is not always conferred by these sacraments, and upon all persons, as far as God is concerned, if they be rightly

received ; but that it is only bestowed sometimes, and on some persons : let him be accursed.

“8. Whoever shall affirm that grace is not conferred by these sacraments of the new law, by their own power *ex opere operato* ; but that faith in the divine promise is all that is necessary to obtain grace : let him be accursed.

“9. Whoever shall affirm that a character, that is, a certain spiritual and indelible mark, is not impressed on the soul by the three sacraments of baptism, confirmation, and orders ; for which reason they cannot be repeated : let him be accursed.

“10. Whoever shall affirm that all Christians have power to preach the word and administer all the sacraments : let him be accursed.

“11. Whoever shall affirm that when ministers perform and confer the sacrament, it is not necessary that they should at least have the intention to do what the church does : let him be accursed.

“12. Whoever shall affirm that a minister who is in a state of moral sin, does not perform or confer a sacrament, although he observes every thing that is essential to the performance and bestowment thereof : let him be accursed.

“13. Whoever shall affirm that the received and approved rites of the Catholic church, commonly used in the solemn administration of the sacraments, may be despised, or omitted without sin, by the minister, at his pleasure, or that any pastor of a church may change them for others : let him be accursed.”

OF BAPTISM.

‘ *Canon* 1. Whoever shall affirm that the baptism

of John had the same virtue as the baptism of Christ: let him be accursed.

“2. Whoever shall affirm that real and natural water is not necessary to baptism, and therefore that those words of our Lord Jesus Christ, ‘Unless a man be born again of water and the Holy Ghost,’ John iii. 3, are to be figuratively interpreted: let him be accursed.

“3. Whoever shall affirm that the true doctrine of the sacrament of baptism is not in the Roman church, which is the mother and mistress of all churches: let him be accursed.

“4. Whoever shall affirm that baptism, when administered by heretics, in the name of the Father, and of the Son, and of the Holy Ghost, with the intention to do what the church does, is not true baptism: let him be accursed.

“5. Whoever shall affirm that baptism is indifferent, that is, not necessary to salvation: let him be accursed.

“6. Whoever shall affirm that a baptized person cannot lose grace, even if he wishes to do so, how grievously soever he may sin, unless indeed he becomes an infidel: let him be accursed.

“7. Whoever shall affirm that the baptized are by their baptism brought under obligation to faith only, and not to the observance of the whole law of Christ: let him be accursed.

“8. Whoever shall affirm that the baptized are free from all the precepts of holy church, either written or delivered by tradition, so that they are not obliged to observe them, unless they will submit to them of their own accord: let him be accursed.

"9. Whoever shall affirm that men are so to call to mind the baptism they have received, as to understand that all vows made after baptism are null and void, by virtue of the promise made in that baptism; as if by such vows any injury were done to the faith which they professed, or to their baptism itself: let him be accursed.

"10. Whoever shall affirm that all sins committed after baptism are forgiven, or become venial, solely by the remembrance of that baptism, or faith therein: let him be accursed.

"11. Whoever shall affirm that baptism, truly and regularly administered, is to be repeated when a man is brought to repentance, who has denied the faith of Christ, after the manner of the infidels: let him be accursed.

"12. Whoever shall affirm that no one ought to be baptized, but at the age at which Christ was baptized, or in the article of death: let him be accursed.

"13. Whoever shall affirm that children are not to be reckoned among the faithful by the reception of baptism, because they do not actually believe; and therefore that they are to be re-baptized when they come to years of discretion; or that, since they cannot personally believe, it is better to omit their baptism, than that they should be baptized only in the faith of the church: let him be accursed.

"14. Whoever shall affirm that when these baptized children grow up, they are to be asked whether they will confirm the promises made by their godfathers in their name at their baptism; and that if they say they will not, they are to be left to their own choice, and not to be *compelled* in the mean

time to lead a Christian life, or by any other *punishment* than exclusion from the eucharist and the other sacraments, until they repent: let him be accursed."

OF CONFIRMATION.

"*Canon 1.* Whoever shall affirm that the confirmation of the baptized is a trifling ceremony, and not a true and proper sacrament; or that formerly it was nothing more than a kind of catechizing; in which young persons explained the reasons of their faith before the church: let him be accursed.

"2. Whoever shall affirm that they offend the Holy Spirit, who attribute to any virtue to the said chrism of confirmation: let him be accursed.

"3. Whoever shall affirm that the usual administrator of confirmation is not the bishop only, but any ordinary priest: let him be accursed."

THE EUCHARIST.—The sacred, holy, œcumenical, and general Council of Trent, lawfully assembled, &c., being convened *under the special guidance and government of the Holy Spirit*, in order to expound the true and ancient doctrine of faith and the sacraments, and apply a remedy to all heresies and other most grievous evils by which the church of God is now miserably vexed and rent in pieces—hath from the first particularly desired to root out utterly the tares of accursed errors and schisms, which the enemy has sown in these calamitous times, respecting the doctrine, use, and worship of the most holy eucharist; which sacrament our Saviour had left in the church as a symbol of the unity and love in which he hath willed all Chris-

tians to be joined and knit together. Therefore, the same most holy council strictly enjoins all the faithful in Christ, that they presume not hereafter to believe, teach, or preach otherwise respecting the most holy eucharist, than is explained and defined in this present decree ; in which is delivered the genuine and wholesome doctrine of the venerable and divine sacrament of the eucharist, as *the Catholic church*, instructed by our Lord Jesus Christ and his apostles, and *taught by the Holy Spirit*, who constantly leadeth her into truth, hath held, and will keep to the end of the world.

SESSION THIRTEENTH, WHICH WAS THE THIRD UNDER THE NEW POPE JULIUS III. HELD OCTOBER 11, 1551.

Decree concerning the most holy Sacrament of the Eucharist.

Chap. I. The real Presence of our Lord Jesus Christ in the most holy Sacrament of the Eucharist.

“In the first place, the holy council teacheth, and openly and plainly professeth, that our Lord Jesus Christ, true God and man, is truly, really, and substantially contained in the pure sacrament of the holy eucharist, after the consecration of the bread and wine, and under the species of those sensible objects. Neither is it to be regarded as contradictory, that our Saviour should always sit at the right hand of the Father in heaven according to his natural mode of existence, and yet be sacramentally present with us in his substance in many other places, according to that mode of existence which, though we cannot express it in words, we

can nevertheless, when thought is illumined by faith, conceive to be possible with God, and ought most firmly to believe.—For all our ancestors who belonged to the true church of Christ, did most plainly acknowledge, in discoursing on this most holy sacrament, that our Redeemer instituted the same when, after the benediction of the bread and wine, he testified in clear and express words, that he presented to his disciples his own body and his own blood. Which words, recorded by the evangelists, and repeated afterwards by blessed Paul, do evidently require that appropriate and clear interpretation which has been given them by the fathers; it is therefore a most heinous crime that they should be turned by certain contentious and wicked men into pretended and imaginary figures, to the denial of the truth of the flesh, and blood of Christ; contradicting therein the universal sense of the church, the pillar and ground of the truth, which detests those vain comments, devised by impious men under the influence of Satan, and thankfully acknowledges and holds in perpetual remembrance, this most excellent gift of Christ.”

Chap. II. Reason of the Institution of this most holy Sacrament.

“Therefore, when our Saviour was about to depart from this world to the Father, he instituted this sacrament, in which he did as it were pour forth the riches of his divine love to men, and establish a memorial of his wonderful deeds: and he hath commanded us, in partaking thereof, to cherish his memory, and declare his death, till he shall come to judge the world. Now he intended this sacra-

ment to be received as the spiritual food of souls, by which those who live by his life should be sustained and strengthened, as he said, 'he who eateth me, the same shall live by me;' and as an antidote, to deliver us from daily faults, and preserve us from mortal sins. Moreover he designed it as a pledge of our future glory and everlasting bliss, and therefore as a symbol of that one body of which he is the head, and to which it is his will that we the members should be joined by the closest bond of faith, hope, and charity, that we might all speak the same thing, and no schisms be among us."

Chap. III. Excellence of the most holy Eucharist above the other Sacraments.

"The most holy eucharist hath this in common with the other sacraments, that it is a symbol of sacred things, a visible form of invisible grace. But herein is discovered its peculiar excellence, that while the other sacraments then first possess the power of sanctifying when they are used by any one, the very author of sanctity is in the eucharist before it is used: for the apostles had not yet received the eucharist from the hand of the Lord, when he affirmed that what he was presenting to them was really his body. And this faith has always remained in the church of God, that immediately after the consecration, the true body of our Lord, and his true blood, together with his soul and divinity, do exist under the species of the bread and wine; his body under the species of bread, and his blood under the species of wine, by virtue of the words of consecration; his body also

under the species of wine, and his blood under the species of bread, and his soul under each species, through that natural connection and concomitance by which all the parts of Christ our Lord, who has risen from the dead, no more to die, are closely connected together; and his divinity, through the wonderful and hypostatical union thereof with his body and soul. Wherefore it is most certain that all is contained under either species, and both; for Christ, whole and entire, exists under the species of bread, and in every particle thereof, and under the species of wine, and in all its parts.

Chap. IV. Transubstantiation.

“Since therefore Christ our Redeemer affirmed that it was truly his body which was presented under the species of bread, the church of God hath always held, and this holy council now renew the declaration, that by the consecration of the bread and wine, the whole substance of the bread is converted into the substance of the body of Christ our Lord, and the whole substance of the wine into the substance of his blood; which conversion is by the holy Catholic church fitly and properly called transubstantiation.

Chap. V. Worship and Veneration to be rendered to this most holy Sacrament.

“There is, therefore, no room to doubt, that all the faithful in Christ are bound to venerate this most holy sacrament, and to render thereto the worship of *latria*, which is due to the true God, *latriæ cultum, qui vero Deo debetur*, according to the custom always observed in the Catholic church.

Neither is it to be less adored, because it was instituted by Christ our Lord, as has been stated; for we believe him who is present therein to be the same God of whom the Eternal Father said, when he brought him into the world, 'And let all the angels of God adore him,' Heb. i. 6; before whom the Magi prostrated themselves, adoring; and whom, as scripture testifies, the apostles worshipped in Galilee.

"The holy council further declares, that the custom of annually celebrating this pre-eminent and adorable sacrament with peculiar veneration and solemnity, on an appointed festal day, carrying it reverently and honourably in procession through the streets and public places, was piously and religiously introduced into the church of God. For it is most proper that certain sacred days should be fixed, on which all Christians may in a special manner testify with what grateful remembrance they regard their common Lord and Redeemer, for a benefit so ineffable and divine, wherein is represented the victory and triumph of his death. Thus also it is fit that all-conquering truth should display its triumph over heresies and lies, that when its enemies witness so great splendour, and such joy in the whole church, they may be disheartened, and as it were, smitten with pining sickness, or else, struck with shame and confusion, may betimes repent.

Chap. VI. Preserving the Sacrament of the Holy Eucharist, and carrying it to the Sick.

"The custom of preserving the holy eucharist in the sacristy is so ancient, that it was acknowledged

even in the age of the council of Nice. Moreover, the practice of carrying the same holy eucharist to the sick, and carefully preserving it for that purpose in churches, is not only perfectly agreeable to the strictest equity and reason, but has also been enjoined by many councils, and sanctioned by the long-standing observance of the Catholic church. Therefore, this holy council decrees, that this very salutary and necessary custom be retained.

Chap. VII. Preparation to be used in order to Receive the Holy Eucharist worthily.

“ If it is not fitting to engage in any sacred duty but in a holy manner, the Christian will clearly perceive that the surpassing purity and divinity of this heavenly sacrament require him the more diligently to take heed that he do not attempt to receive it without great reverence and sanctity, especially when those fearful words of the apostle are considered, ‘ He that eateth and drinketh unworthily, eateth and drinketh judgment to himself not discerning the body of the Lord,’ 1 Cor. xi. 29 Wherefore he who wishes to communicate must be reminded of the precept, ‘ Let a man prove himself,’ 1 Cor. xi. 28. Now the custom of the church declares this preparation to be necessary—that no one who is conscious of mortal sin, however contrite he may think himself to be should venture to receive the holy eucharist without previous sacramental confession. Which custom this holy council decrees to be strictly observed by all Christians, and even by the priests, whose office it is to administer the sacrament, unless there happens to be no confessor at hand. If, therefore, through necessity, the

priest solemnizes the sacrament without previous confession, let him confess as soon as possible.

Chap. VIII. Use of this admirable Sacrament.

“As regards the use of this holy sacrament, our fathers have rightly and wisely distinguished three ways of receiving it. They have taught that some receive it only sacramentally, as sinners. Others receive it only spiritually, namely, those who eating with desire the heavenly bread presented to them, enjoy its fruit and use, through lively faith, working by charity. A third class receive it both sacramentally and spiritually; these are those who so examine and prepare themselves beforehand, that they come to this divine table, adorned with the nuptial garment. Now it hath been the custom of the church of God, that in receiving this sacrament, the laity should take the communion from the priests, and the officiating priests administer to themselves: which custom, transmitted by apostolic tradition, rightfully deserves to be retained. Lastly, the holy council doth with paternal affection admonish, exhort, beg, and entreat, by the tender mercies of our God, all who bear the Christian name, that they would at length unite and agree, in this sign of unity, this bond of charity, this symbol of concord; and that, mindful of the exceeding majesty and wonderful love of Jesus Christ our Lord, who gave his precious soul as the price of our salvation, and his flesh to us to eat, they would believe in those sacred mysteries of his body and blood, regard them with constant and firm faith, devotion, piety, and reverence, and frequently receive that supersub-

stantial bread, which will be the true life of their souls, preserve the health of the mind, and so strengthen them, that they will be able to pursue the course of this miserable pilgrimage till they arrive at the heavenly country, and eat without disguise that angel's food which they now receive under sacred veils."

"But since it is not sufficient to state truth, unless errors are detected and exposed, the holy council has thought fit to subjoin the following canons, that the Catholic doctrine being now declared, all persons may understand what heresies they ought to shun and avoid.

CANONS ON THE EUCHARIST.

"*Canon 1.* Whoever shall deny, that in the most holy sacrament of the eucharist there are truly, really, and substantially *contained the body and blood of our Lord Jesus Christ, together with his soul and divinity*, and consequently Christ entire; but shall affirm that he is present therein only in a sign or figure, or by his power: let him be accursed.

"2. Whoever shall affirm, that in the most holy sacrament of the eucharist there remains the substance of the bread and wine, together with the body and blood of our Lord Jesus Christ; and shall deny that wonderful and peculiar conversion of the whole substance of the bread into his body, and of the whole substance of the wine into his blood, the species only of bread and wine remaining, which conversion the Catholic church most fitly terms transubstantiation: let him be accursed.

"3. Whoever shall deny that *Christ entire* is contained in the venerable sacrament of the eucharist,

under such species, and under every part of each species when they are separated: let him be accursed.

“4. Whoever shall affirm, that the body and blood of our Lord Jesus Christ are not present in the admirable eucharist, as soon as the consecration is performed, but only as it is used and received, and neither before nor after; and that the true body of our Lord does not remain in the hosts or consecrated morsels, which are reserved or left after communion: let him be accursed.

“5. Whoever shall affirm, that remission of sins is the chief fruit of the most holy eucharist, or that other effects are not produced thereby: let him be accursed.

“6. Whoever shall affirm, that Christ the only begotten Son of God, is not to be adored in the holy eucharist with the external signs of that worship which is due to God; and therefore that the eucharist is not to be honoured with extraordinary festive celebration, nor solemnly carried about in processions, according to the laudable and universal rites and customs of holy church, nor publicly presented to the people *for their adoration*; and that those who worship the same are idolators: let him be accursed.

“7. Whoever shall affirm that it is not lawful to preserve the holy eucharist in the sacristy, but that immediately after consecration it must of necessity be distributed to those who are present; or that it is not lawful to carry it in procession to the sick: let him be accursed.

“8. Whoever shall affirm that *Christ* as exhibited in the eucharist is *eaten* in a spiritual manner only,

and not also sacramentally and *really*: let him be accursed.

“9. Whoever shall deny that all, and every one of the faithful in Christ, of both sexes, are bound to communicate every year, at least at Easter, according to the injunction of holy mother church: let him be accursed.

“10. Whoever shall affirm, that it is not lawful for the officiating priest to administer the communion to himself: let him be accursed.

“11. Whoever shall affirm, that faith only is a sufficient preparation for the reception of the most holy sacrament of the eucharist: let him be accursed. And lest so great a sacrament should be taken unworthily, and therefore to death and condemnation, the said holy council doth decree and declare, that previous sacramental confession is absolutely necessary, if a confessor is at hand, for those who are conscious of the guilt of mortal sin, however contrite they may think themselves to be. Whoever shall presume to teach, preach, or obstinately assert the contrary, or to maintain opposite opinions in public disputation: let him ipso facto be excommunicated.”

SESSION FOURTEENTH, HELD NOV. 25, UNDER POPE
JULIUS III. A. D. 1551.

PENANCE.

“Although in the decree concerning justification many observations on the sacrament of penance were necessarily introduced, on account of the connection of the subjects: nevertheless, such is the multitude and variety of errors promulgated in our

times on that point, that it will greatly tend to the public welfare to give a more exact and full explanation thereof, by which, through the assistance of the Holy Spirit, all errors may be exposed and eradicated, and the Catholic truth rendered more clear and illustrious; which explanation the sacred, holy, œcumenical, and universal Council of Trent, lawfully assembled, &c. doth now propound to all Christians, to be by them ever preserved.

Chap. I. Necessity and Institution of the Sacrament of Penance.

“If, in all the regenerate, there were such gratitude to God, that they always kept the righteousness received by his goodness and grace in baptism, there would have been no need to institute another sacrament for the remission of sins, besides baptism. But since God, who is rich in mercy, knoweth our frame, he hath provided a saving remedy for those who yield themselves again to the slavery of sin and the power of the devil; namely, the sacrament of penance, whereby the benefits of the death of Christ are applied to those who sin after baptism. Now, in order to obtain grace and righteousness, penance was always necessary for all men, who had defiled themselves with mortal sin, even for those who sought to be washed in the sacrament of baptism, that, renouncing and amending their perverseness, they might regard so great offences against God with the utmost abhorrence and hatred, and pious grief of mind. Whence the prophet saith, ‘Be converted, and do penance for all your iniquities, and iniquity shall not be your ruin.’ Ezek. xviii. 30. The Lord also said, ‘Except you do

penance, you shall all likewise perish.' Luke xiii. 5. And Peter the prince of the apostles, recommending penance to those sinners who were about to be initiated by baptism, said, 'Do penance, and be baptized every one of you.' Acts. ii. 38. Yet penance was not a sacrament before the coming of Christ, nor since his coming is it a sacrament to any before baptism. But the Lord specially instituted the sacrament of penance, when, after his resurrection, he breathed on his disciples, saying, 'Receive, ye the Holy Ghost; whose sins you shall forgive, they are forgiven, them; and whose sins you shall retain, they are retained.' John xx. 22, 23. By that remarkable action, and by those express words, as the fathers have by universal consent always understood the same, the power of forgiving and retaining sins, in order to reconcile the faithful who have sinned after baptism, was communicated to the apostles and their lawful successors; and the Catholic church hath with good reason rejected and condemned as heretics the Novatians, who obstinately deny the power of forgiving. Wherefore this holy synod, approving and receiving the above most evident sense of those words of our Lord, condemns the vain interpretations of those persons who falsely restrict them to the power of preaching the word of God and publishing the gospel of Christ, in opposition to the institution of this sacrament.

Chap. II. Difference between the Sacrament of Penance and the Sacrament of Baptism

"But this sacrament is known to differ from baptism in many respects. For besides that the matter and form, in which the essence of a sacrament con-

sists, are exceedingly different, it is very plain that the minister of baptism cannot be a judge, since the church exercises judgment only on those who have first entered into her by the gate of baptism. 'For what have I to do,' saith the apostle, 'to judge them who are without?' 1 Cor. v. 12. But it is otherwise with those who are of the household of faith, whom Christ the Lord hath made members of his body in the laver of baptism. For if these afterwards defile themselves by any transgression, it is not his will that they should be cleansed by a repetition of baptism, which is on no account lawful in the Catholic church, but they should be placed as offenders before the tribunal of penance, that they may be absolved by the sentence of the priests, not once only but as often as they penitently flee thereto, confessing their sins. The fruit of baptism is also different from the fruit of penance: for in baptism we put on Christ and are made new creatures in him, obtaining the full and entire remission of all our sins; but divine justice requires that we should not be able again to attain this new and perfect state, through the sacrament of penance, without many tears and great efforts, so that penance was deservedly called by the holy fathers a kind of laborious baptism. And the sacrament of penance is as necessary to salvation for those who have sinned after baptism, as baptism itself for the unregenerate.

Chap. III. Parts and Fruit of this Sacrament.

"The holy council further teaches, that the form of the sacrament of penance, in which its power chiefly lies, resides in the words of the minister,

• I absolve thee from thy sins, in the name of the Father, and of the Son, and of the Holy Ghost.' To which words certain prayers are added, by a laudable custom of holy church: yet they do not belong to the essence of its form, nor are they necessary to the administration of the sacrament itself. Moreover, the acts of the penitent, namely, contrition, confession, and satisfaction, are the matter, as it were, of this sacrament; which inasmuch as they are required by divine appointment in order to the completeness of the sacrament, and the full and perfect remission of sins, are for this reason called the parts of penance. And assuredly the substance and effect of this sacrament, as far as relates to its power and efficacy, is reconciliation with God; which sometimes produces in pious souls, who receive this sacrament in a devotional manner, tranquillity and peace of conscience, accompanied with strong spiritual consolation. In making these statements respecting the parts and effects of this sacrament, the holy council condemns the sentiments of those persons who contend that the terrors with which the conscience is smitten, and faith, are the parts of penance.

Chap. IV. Contrition.

“Contrition, which holds the first place in the above mentioned acts of the penitent, is the sorrow and detestation which the mind feels for past sin, with a purpose of sinning no more. Now this emotion of contrition was always necessary in order to obtain the pardon of sins; and when a man has sinned after baptism, it prepares him for the remission of sin, if joined with confidence in the mercy

of God, and an earnest desire of performing whatever is necessary to the proper reception of the sacrament. Therefore, the holy council declares, that this contrition includes not only the cessation from sin, and the purpose of beginning a new life, but also hatred of former transgression, according as it is written, 'Cast away from you all your transgressions by which you have transgressed, and make to yourselves a new heart and a new spirit,' Ezek. xviii, 31. And certainly, whoever considers those cries of the saints, 'To thee only have I sinned, and have done evil before thee,' Psalm li. 6.—'I have laboured in my groanings, every night I will wash my bed,' Psalm vi. 7.—'I will recount to the Lord my years, in the bitterness of my soul,' Isa. xxxviii. 15: and others of the same kind, will easily perceive that they spring from vehement hatred of the past life, and a strong abhorrence of sin. The council further teaches, that although it may sometimes happen that this contrition is perfect in charity, and reconciles a man to God before the sacrament of penance is actually received, nevertheless the reconciliation is not to be ascribed to contrition without the desire of the sacrament, which was in fact included in it. The council also declares, that that imperfect contrition which is called attrition, commonly arising from a turpitude of sin, and a fear of hell and punishment, the intention of continuing in sin with the hope of receiving pardon at last being disavowed, not only does not make a man a hypocrite and a greater sinner, but is really a gift of God, and an impulse of the Holy Spirit; not that the Spirit does as yet dwell in the soul, but merely excites the penitent,

who, thus aided, prepares his way to righteousness. And although it cannot of itself conduct the sinner to justification, without the sacrament of penance, yet it disposes him to seek the grace of God in the sacrament of penance; for the Ninevites, being salutarily impressed with this fear by the terror-inspiring preaching of Jonah, did penance and sought mercy of the Lord. Therefore Catholic writers have been basely calumniated, as if they had affirmed that the sacrament of penance confers grace on those who receive it, without good disposition; which sentiment the church of God hath never taught nor held. Some also falsely teach that contrition is extorted and forced, not free and voluntary.

Chap. V. Confession.

‘The universal church has always understood that a full confession of sins was instituted by the Lord as a part of the sacrament of penance, now explained, and that it is necessary, by divine appointment, for all who sin after baptism: because our Lord Jesus Christ, when he was about to ascend from earth to heaven, left his priests in his place, as presidents and judges, to whom all mortal offences into which the faithful might fall should be submitted, that they might pronounce sentence of remission or retention of sins, by the power of the keys. For it is plain that the priests cannot sustain the office of judge, if the cause be unknown to them, nor inflict equitable punishments if sins are only confessed in general, and not minutely and individually described. For this reason it follows that penitents are bound to rehearse in confes-

sion all mortal sins, of which, after diligent examination of themselves, they are conscious, even though they be of the most secret kind, and only committed against the two last precepts of the decalogue. Which sometimes do more grievously wound souls, and are more perilous than those which are open and manifest. For venial offences by which we are not excluded from the grace of God, and into which we so frequently fall, may be concealed without fault, and expiated in many other ways, although, as the pious custom of many demonstrates, they may be mentioned in confession very properly and usefully, and without any presumption. But seeing that all mortal sins, even of thought, make men children of wrath and enemies of God, it is necessary to seek from him pardon of every one of them, with open and humble confession. Therefore, when the faithful in Christ labour to confess every sin that occurs to their memory, without doubt they place all before the divine mercy, that they may be pardoned. Those who do otherwise, and knowingly conceal any sins, present nothing to the divine goodness, to be forgiven by the priest: for if the sick man is ashamed to show his wound to the surgeon, that cannot be cured which is unknown. Moreover, it follows that even those circumstances which alter the species of sin are to be explained in confession, since otherwise the penitents cannot fully confess their sins, nor the judges know them; and it becomes impossible to form a right estimate of the heinousness of the offence, or inflict a suitable punishment. Whence it is very unreasonable to teach that those circumstances are the inventions

of idle men, or that it is sufficient to confess one circumstance only, as for instance, that we have sinned against a brother. And it is truly impious to assert that such confession as is here enjoined is impossible, or to call it a torture of conscience: for it is plain that nothing else is required by the church of penitents, than that when they have carefully examined themselves, and explored all the corners and recesses of their consciences, they should confess those sins in the commission of which they remember to have mortally offended their Lord and God; but that other offences, which are not brought to mind in this diligent inquiry, are understood to be generally included in the same confession: concerning which offences we sincerely adopt the language of the prophet: 'From secret ones cleanse me, O Lord,' Psalm xix. 13. Besides, the difficulty of such confession as this, and the shame of discovering our offences, which seem hard to be overcome, are alleviated by the many and great advantages and consolations which are unquestionably bestowed in absolution on those who worthily receive the sacrament. And now with regard to the practice of confessing secretly to the priest alone: although Christ has not prohibited any one from publicly confessing his crimes as a punishment for his offences, and for his own humiliation, as well as for an example to others, and for the edification of the offended church; nevertheless, such public confession, especially of secret sins, is not enjoined by any divine command, nor has it been expressly provided for by any human law. Therefore, seeing that sacramental confession, as it has been practised by holy church

from the beginning, and is still practised, was at all times recommended by the manifest and unanimous consent of the holiest and most ancient fathers, the groundless calumny of those persons is clearly refuted, who presume to teach that such confession is opposed to divine commands, and that it is a human invention, first introduced by the council of Lateran. Whereas the church assembled in the council of Lateran did not decree that Christians should confess, which was well known to be necessary, and instituted by divine command, but only that the duty of confession should be fulfilled at least once a year by all persons who have attained to years of discretion. For which reason the salutary custom of confessing at the sacred and most acceptable season of Lent, has been observed by the whole church with very great benefit to the souls of believers; which custom this holy council approves and adopts, as pious and deserving to be retained.

Chap. VI. The Minister of this Sacrament, and of Absolution.

“Respecting the minister of this sacrament, the holy council declares that all those opinions are false and utterly opposed to the truth of the gospel, which mischievously extend the power of the keys to all men whatsoever, besides bishops and priests; supposing that those words of our Lord, ‘Whatsoever you shall bind upon earth shall be bound also in heaven, and whatsoever you shall loose upon earth shall be loosed also in heaven’ Matt. xviii. 18, and Whose sins you shall forgive they are forgiven them, and whose sins you shall retain

they are retained,' John xx. 23, were spoken indifferently and promiscuously to all believers in Christ, to the denial of the institution of this sacrament, so that every one has the power of forgiving sins, public sins by reproof, if the offender shall acquiesce therein, and secret sins by voluntary confession, to whomsoever made. The council further teaches, that even those priests who are living in mortal sin exercise the function of forgiving sins, as the ministers of Christ, by the power of the Holy Spirit conferred upon them in ordination; and that those who contend that wicked priests have not this power hold very erroneous sentiments. Again; though the priest's absolution is the dispensation of a benefit which belongs to another, yet it is not to be considered as merely a ministry, whether to publish the gospel or to declare the remission of sins, but as of the nature of a judicial act, in which sentence is pronounced by him as a judge: and therefore the penitent ought not to flatter himself on account of his faith, so as that, though he should have no contrition, and though the priest should not intend to act seriously and really to absolve him, he should suppose that he is nevertheless truly absolved before God, on the ground of his faith only. For faith without penance cannot procure remission of sins; nor would any one, unless extremely negligent of his own salvation, be satisfied with a priest who absolved him jestingly, but would carefully seek for one who should be serious in the performance of his office.

Chap. VII. Reservation of Cases.

"Since, therefore, the nature and reason of a ju-

dicial process require that sentence should be pronounced only on those who are inferior to the judge; the church of God has always been persuaded, and this council establishes it as a certain truth, that absolution can be of no value when it is bestowed on one over whom the priest has not ordinary or delegated jurisdiction. Now, our venerable ancestors judged it greatly to the advancement of Christian discipline, that certain heavy and heinous offences should not receive absolution from any priests but those of the highest rank. Whence the Supreme Pontiffs, deservedly exercising the sovereign power which is given them over the universal church, have been accustomed to reserve to their own decision the more weighty causes and crimes. Nor, seeing that in the divine government all things are well ordered, is it to be questioned that similar power, given for edification, not for destruction, belongs to all bishops in their respective dioceses, according to the authority invested in them over inferior priests, especially with regard to those offences to which the censure of excommunication is annexed. Moreover, it is perfectly consistent with the method of the divine administration, that this reservation of sins should be valid, not only in the external government of the church, but also before God. Nevertheless, lest for this cause any should perish, the church of God has always piously taken care that there should be no reservation in the article of death, and therefore that in that case all priests may absolve such penitents as they think proper, from all sins and censures whatsoever; only, as priests have no power in reserved cases, except in the article of death, it becomes them to

endeavour to persuade penitents to repair to their superior and lawful judges for the benefit of absolution.

Chap. VIII. Necessity and Fruit of Satisfaction.

“ It remains to treat of satisfaction, which, of all the parts of penance, was ever particularly recommended to Christian people by our fathers, and has in our days been chiefly impugned, and that with great pretences to piety, by men who have indeed the appearance of godliness, but deny the power thereof. The holy council declares, that the notion that offence is never forgiven by the Lord, without a remission of the whole punishment, is altogether false and contrary to the word of God. For, besides the evidence of divine tradition, there are many plain and striking examples in holy writ, by which this error is clearly refuted. And truly the justice of God seems reasonably to require that those who have sinned through ignorance before baptism should be received into a state of grace in a different manner from those who, having been once freed from the slavery of sin and the devil, and having received the whole gift of the Holy Spirit, dread not knowingly to violate the temple of God, and grieve the Holy Ghost. And it is agreeable to the divine goodness that our sins should not be forgiven without satisfaction, lest, taking occasion therefrom, we should think lightly of them, treat the Holy Spirit in an injurious and contumelious manner, fall into more grievous offences, and treasure up for ourselves wrath against the day of wrath. For doubtless these satisfactory penances tend powerfully to preserve and restrain penitents

from sin, and render them more cautious and watchful in future: they cure also the remains of sin, and remove vicious habits, contracted by evil living, substituting for them the opposite practices of virtue. Nor has the church of God ever devised a more efficacious method of averting the punishment impending over us from the Divine Being, than a frequent performance of these works of penance, with a genuine sorrow of heart. In addition to this, when, in making satisfaction we suffer for our sins, we are conformed to Christ Jesus, who has satisfied for our offences, and from whom is all our sufficiency; receiving thence also the sure pledge that if we suffer with him we shall be glorified together. Nevertheless, this our satisfaction which we make for our offences, is not otherwise to be regarded than as being through Christ Jesus; for we, who of ourselves, as of ourselves, can do nothing, can do all things through his co-operation who strengtheneth us: so that man has nothing to glory in, but all our glorying is in Christ, in whom we live, in whom we merit, in whom we make satisfaction, bringing forth fruits worthy of penance, which from him derive their value, by him are offered to the Father, and through him are accepted by the Father. Therefore the priests of the Lord, following the suggestion of wisdom and prudence, are bound to enjoin salutary and suitable satisfaction, according to the nature of the offence and the capability of the offender; lest, if they connive at sin and deal too indulgently with penitents, by adjudging small penalties to heinous crimes, they become partakers of other men's transgressions. But let them take special care that the satisfaction which they impose shall

not only tend to the preservation of a new life and the cure of human infirmity, but shall also act as a punishment and affliction for past sins; for, as the ancient fathers believed and taught, the power of the keys was not given to loose only, but also to bind. Yet they did not imagine that for this reason the sacrament of penance is a tribunal of anger and punishment, nor has any Catholic ever supposed that the efficacy of the merit and satisfaction of our Lord Jesus Christ is obscured or in the least diminished by these our works of satisfaction: although thi has been maintained by recent innovators, who teach that a new life is the best penance, and thus take away all the efficacy and use of satisfaction.

Chap. IX. Works of Satisfaction.

“The council further teaches, that such is the abundance of the divine bounty, that we are able to make satisfaction to God the Father through Christ Jesus, not only by punishments voluntarily endured by us as chastisements for sin, or imposed at the pleasure of the priest according to the degree of the offence, but also, and this is an amazing proof of love, by temporal pains inflicted by God himself, and by us patiently borne.

CANONS ON PENANCE.

The council also delivers the following canons, to be inviolably observed, and condemns and anathematizes for ever those who assert the contrary.

“*Canon 1.* Whoever shall affirm that penance, as used in the Catholic church, is not truly and properly a sacrament, instituted by Christ our Lord, for the benefit of the faithful, to reconcile them to

God, as often as they shall fall into sin after baptism: let him be accursed.

"2. Whoever, confounding the sacraments, shall affirm that baptism itself is a penance, as if those two sacraments were not distinct, and penance were not rightly called a 'second plank after shipwreck : ' let him be accursed.

"3. Whoever shall affirm that the words of the Lord our Saviour, 'Receive ye the Holy Ghost; whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained;' are not to be understood of the power of forgiving and retaining sins in the sacrament of penance, as the Catholic church has always from the very first understood them; but shall restrict them to the authority of preaching the gospel, in opposition to the institution of this sacrament: let him be accursed.

"4. Whoever shall deny, that in order to the full and perfect forgiveness of sins, three acts are required of the penitent, constituting as it were the matter of the sacrament of penance, namely contrition, confession, and satisfaction, which are called the three parts of penance; or shall affirm that there are only two parts of penance, namely, terrors wherewith the conscience is smitten by the sense of sin, and faith produced by the gospel, or by absolution, whereby the person believes that his sins, are forgiven him through Christ: let him be accursed.

"5. Whoever shall affirm that that contrition which is produced by examination, enumeration, and hatred of sins, and in the exercise of which the penitent recounts his years in the bitterness of his soul,

pondering the weight, multitude, and baseness of his offences, the loss of eternal happiness, and the desert of eternal condemnation, with a resolution to lead a better life—that such contrition is not sincere and useful sorrow, and does not prepare for grace, but makes a man a hypocrite and a greater sinner, and that it is in fact a forced sorrow, and not free and voluntary : let him be accursed.

“6. Whoever shall deny that sacramental confession was instituted by divine command, or that it is necessary to salvation ; or shall affirm that the practice of secretly confessing to the priest alone, as it has been ever observed from the beginning by the Catholic church, and still observed, is foreign to the institution and command of Christ, and is a human invention : let him be accursed.

“7. Whoever shall affirm, that in order to obtain forgiveness of sins in the sacrament of penance, it is not by divine command necessary to confess all and every mortal sin which occurs to the memory after due and diligent premeditation—including secret offences, and those which have been committed against the two last precepts of the decalogue, and those circumstances which change the species of sin ; but that such confession is only useful for the instruction and consolation of the penitent, and was formerly observed merely as a canonical satisfaction imposed upon him ; or shall affirm that those who labour to confess all their sins wish to leave nothing to be pardoned by the divine mercy ; or, finally, that it is not lawful to confess venial sins : let him be accursed.

“8. Whoever shall affirm that the confession of every sin, according to the custom of the church, is

impossible, and merely a human tradition, which the pious should reject; or that all Christians, of both sexes, are not bound to observe the same once a year, according to the constitution of the great Council of Lateran; and therefore, that the faithful in Christ are to be persuaded not to confess in Lent: let him be accursed.

“9. Whoever shall affirm that the priest’s sacramental absolution is not a judicial act, but only a ministry, to pronounce and declare that the sins of the party confessing are forgiven, so that he believes himself to be absolved, even though the priest should not absolve seriously, but in jest; or shall affirm that the confession of the penitent is not necessary in order to obtain absolution from the priest: let him be accursed.

“10. Whoever shall affirm that priests living in mortal sin have not the power of binding and loosing; or that priests are not the only ministers of absolution, but that it was said to all believers, ‘Whatsoever you shall bind upon earth shall be bound also in heaven, and whatsoever you shall loose upon earth, shall be loosed also in heaven;’ and ‘whose sins you shall forgive, they are forgiven, and whose sins you shall retain, they are retained;’ by virtue of which words any one may absolve from sin, from public sin by public reproof, if the offender shall acquiesce therein, and from private sins by voluntary confession: let him be accursed.

“11. Whoever shall affirm that bishops have not the power of reserving to themselves certain cases, excepting such as relate to the external polity of the church, and therefore, that the reservation of

cases does not hinder priests from absolving, even in such reserved cases : let him be accursed.

“ 12. Whoever shall affirm, that the entire punishment is always remitted by God, together with the fault, and therefore that penitents need no other satisfaction, than faith, whereby they apprehend Christ, who has made satisfaction for them : let him be accursed.

“ 13. Whoever shall affirm, that we can by no means make satisfaction to God for our sins, through the merits of Christ, as far as the temporal penalty is concerned, either by punishments inflicted on us by him, and patiently borne, or enjoined by the priest, though not undertaken of our own accord, such as fastings, prayers, alms, or other works of piety ; and therefore that the best penance is nothing more than a new life : let him be accursed.

“ 14. Whoever shall affirm, that the satisfactions by which penitents redeem themselves from sin through Christ Jesus, are no part of the service of God, but, on the contrary, human traditions, which obscure the doctrine of grace, and the true worship of God, and the benefits of the death of Christ : let him be accursed.

“ 15. Whoever shall affirm, that the keys are given to the church to loose only, and not also to bind ; and that therefore when priests impose punishments on those who confess, they act in opposition to the design of the keys, and against the institution of Christ ; and that to maintain, that if the power of the keys be denied, both temporal and eternal punishment remain to be endured, is to advance a mere fiction : let him be accursed.”

EXTREME UNCTION.

INTRODUCTION.—“ It hath seemed good to the holy council to subjoin to the preceding exposition of the doctrine of penance what now follows concerning the sacrament of extreme unction, which was regarded by the fathers as the consummating act, not of penance only, but of the whole Christian life, which ought to be a perpetual penance. In the first place, therefore, with regard to its institution, the council declares and teaches, that as our most merciful Redeemer, who intended that his servants should be provided at all times with salutary remedies against every dart of their enemies, has in the other sacraments prepared powerful helps, by which Christians may be safely preserved during life, from all great spiritual evils—so he has fortified the close of their existence with the sacrament of extreme unction, as with a most secure defence. For though our adversary seeks and takes occasion, during our whole life, to devour our souls, in whatever manner he may ; there is no period in which he so vigorously exerts all the strength of his subtlety to accomplish our utter ruin, and disturb, if possible, our confidence in the divine mercy, as when he sees that we are approaching the termination of our course.

Chap. I. Institution of the Sacrament of Extreme Unction.

“ This sacred unction of the sick was instituted as a true and proper sacrament of the New Testament by Christ Jesus our Lord ; being first intimated by Mark, vi. 13, and afterwards recommended and published to the faithful by James the apostle,

brother of our Lord. 'Is any man,' saith he, 'sick among you? Let him bring in the priests of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick man; and the Lord shall raise him up; and if he be in sins, they shall be forgiven him,' James v. 14, 15. In which words, as the church has learned by apostolical tradition, handed down from age to age, he teaches the matter, form, proper minister, and effect of this salutary sacrament. For the church understands the matter of the sacrament to be the oil, blessed by the bishop; the unction most fitly representing the grace of the Holy Spirit, wherewith the soul of the sick man is invisibly anointed. The form is contained in the words of administration.

Chap. II. The effect of this Sacrament.

"The power and effect of this sacrament are explained in the words—'and the prayer of faith shall save the sick man; and the Lord shall raise him up; and if he be in sins, they shall be forgiven him.' For this power is the grace of the Holy Spirit; whose unction cleanses away sins, if any remain to be expiated, even the last traces of sin; and relieves and confirms the soul of the sick man, exciting in him strong confidence of the divine mercy; by which strengthened, he bears far better the inconveniences and pains of his disorder; resists more easily the temptations of the devil, who does, as it were, lie in wait at his heels; and sometimes obtains the restoration of his bodily health, if the same shall further the salvation of his soul.

Chap. III. The Minister of this Sacrament, and the time at which it is to be given.

“ And now as to the law relative to the persons who are to receive and administer this sacrament ; this is laid down with sufficient clearness in the afore-cited words. For there it appears that the ‘ elders of the church,’ are the proper ministers of this sacrament ; which appellation is to be understood in that passage as meaning either bishops, or priests regularly ordained by them, with laying on of the hands of the presbytery, and not persons advanced in years, or of elevated rank. The council also declares that this unction is to be applied to the sick, and especially to those who lie in so dangerous a state, as in all appearance to be appointed to death, whence it is called ‘ the sacrament of the dying.’ But if the sick recover after receiving this unction, they may again enjoy the aid of the sacrament, when they are in similar danger of their lives. Wherefore those persons are on no account to be listened to, who teach, in opposition to the most express and lucid statements of the apostle James, that this unction is a human invention, or a rite received from the fathers, but not a command of God, with promise of grace ; nor those who affirm that its power has long ago ceased, as if the gift of healing belonged to the primitive church only ; nor those who say that the rites and customs observed by the holy Roman church, in the administration of this sacrament, are opposed to the language of the apostle James, and therefore may be changed for any other ; nor finally, those who assert that this extreme unction may be despised by the faithful without sin. For all these assertions are manifestly

contradictory to the plain words of the great apostle. Nor, indeed, has the church of Rome, the mother and mistress of all other churches, adopted any observance in administering this unction, as far as relates to the substance of the sacrament, by the blessed apostle James. Neither can so important a sacrament be despised without great sin, and insult to the Holy Spirit himself."

CANONS ON EXTREME UNCTION.

"*Canon 1.* Whoever shall affirm, that extreme unction is not truly and properly a sacrament, instituted by Christ our Lord, and published by the blessed apostle James, but only a ceremony received from the fathers, or a human invention: let him be accursed.

"2. Whoever shall affirm, that the sacred unction of the sick does not confer grace, nor forgive sin, nor relieve the sick; but that its power has ceased, as if the gift of healing existed only in past ages: let him be accursed.

"3. Whoever shall affirm, that the rite and practice of extreme unction observed by the holy Roman church is repugnant to the doctrine of the blessed apostle James, and therefore that it may be altered or despised without sin: let him be accursed.

"4. Whoever shall affirm, that the 'elders of the church,' whom blessed James exhorts to be brought in to anoint the sick man, are not priests, ordained by the bishop, but persons advanced in years, in any community; and therefore that the priest is not the only proper minister of extreme unction: let him be accursed."

COMMUNION WITHOUT THE WINE ; OR, IN ONE KIND.

INTRODUCTION.—“Seeing that many and monstrous errors concerning the awful and most holy sacrament of the eucharist, are by the arts of the wicked spirit disseminated in different places ; through which, in some provinces, many seem to have departed from the faith and obedience of the Catholic church :—the sacred, holy, œcumenical, and general Council of Trent, lawfully assembled, &c. hath judged proper to explain in this place the doctrine of communion, in both kinds, and of children. Wherefore, all Christ’s faithful are strictly enjoined, that henceforth they dare not believe, teach, or preach, otherwise than is explained and defined in this decree.

Chap. I. The Laity and non-officiating Clergy are not bound by the divine law to receive the communion in both kinds.

“The sacred council therefore, taught by the Holy Spirit, the Spirit of wisdom and understanding, the Spirit of council and piety, and following the judgment and practice of the church, doth declare and teach, that the laity and non-officiating clergy are not bound by any divine precept to receive the sacrament of the eucharist in both kinds ; nor can any one who holds the true faith indulge the slightest doubt that communion in either kind is sufficient to salvation. For although Christ the Lord did in the last supper institute this venerable sacrament of the eucharist in the species of bread and wine, and thus delivered it to the apostles ; yet it does not thence follow that all the faithful in Christ are bound by divine statute to receive both

kinds. Nor can it be fairly proved from the discourse recorded in the 6th chapter of John, that communion in both kinds is commanded by the Lord, howsoever the same may have been interpreted by various holy fathers and doctors.—For he who said, ‘Except you eat the flesh of the Son of man, and drink his blood, you shall not have life in you,’ v. 54., said also, ‘If any man eat of this bread, he shall live for ever,’ v. 52.; and he who said, ‘He that eateth my flesh and drinketh my blood, hath everlasting life,’ v. 55., said also, ‘The bread that I will give is my flesh for the life of the world,’ v. 52.; and lastly, he who said, ‘He that eateth my flesh, and drinketh my blood, abideth in me and I in him.’ v. 57., said nevertheless, ‘He that eateth this bread shall live for ever,’ v. 59.

Chap. II. Power of the Church regarding the dispensation of the Sacrament of the Eucharist.

“The council further declares, that in the dispensation of the sacraments the church hath always possessed the power, so that their substance was preserved, of making such appointments and alterations, according to the change of things, times, and places, as it should judge would best promote the benefit of the recipients, and the veneration due to the sacraments themselves. Which indeed the apostle seems to have not obscurely intimated, when he said. ‘Let a man so account of us, as of the ministers of Christ and the dispensers of the mysteries of God.’ 1 Cor. iv. 1. For it is sufficiently plain, that he himself used this power, not only in other respects, but also with regard to this sacrament, because, when he had given various direc-

tions respecting its use, he added, 'And the rest I will set in order when I come.' 1 Cor. xi. 34. Wherefore, though from the beginning of the Christian religion the use of both kinds was not infrequent, yet when in process of time that practice was for weighty and just causes changed, holy mother church, recognising her acknowledged authority in the administration of the sacraments, approved the custom of communion in one kind, and commanded it to be observed as law: to condemn or alter which, at pleasure, without the authority of the church itself, is not lawful.

Chap. III. The true Sacrament, and Christ whole and entire, is received under either species.

"Moreover, the council declares, that though our Redeemer, as has been before said, did in the last supper institute this sacrament in two kinds, and thus deliver it to the apostle, it must nevertheless be granted that the true sacrament, and Christ whole and entire, is received in either kind by itself; and therefore, that as far as regards the fruit of the sacrament, those who receive one kind only are not deprived of any grace that is necessary to salvation.

Chap. IV. Sacramental Communion is not obligatory on Children.

"Lastly, the same holy council teaches, that the sacramental communion of the eucharist is not necessarily obligatory on children, who have not attained the use of reason. For being regenerated in the laver of baptism, and incorporated into

Christ, they cannot lose the gracious state of children of God, which was acquired at that time. Nevertheless, antiquity is not to be condemned, on account of that practice having been formerly observed in some places. For though the holy fathers had sufficient grounds for the custom, in the then existing state of things, yet it must be without doubt believed that they did not attend to it, as necessary to salvation.

Of communion in both kinds, and the communion by infants.

CANONS.

“*Canon 1.* Whoever shall affirm, that all and every one of Christ's faithful are bound by divine command to receive the most holy sacrament of the eucharist in both kinds, as necessary to salvation: let him be accursed.

“2. Whoever shall affirm, that the holy Catholic church had not just grounds and reasons for restricting the laity and non-officiating clergy to communion in the species of bread only, or that she hath erred therein: let him be accursed.

“3. Whoever shall deny that Christ, whole and entire, the fountain and author of every grace, is received under the one species of bread; because, as some falsely affirm, he is not then received according to his own institution in both kinds; let him be accursed.

“4. Whoever shall affirm, that the communion of the eucharist is necessary to children, before they reach the years of discretion: let him be accursed.”

SESSION XXII, HELD UNDER POPE PIUS IV. SEP. 17: 1562.

The Doctrine of the Sacrifice of the Mass.

“That the ancient, complete and perfect faith and doctrine of the holy Catholic church respecting the great mystery of the eucharist may be retained and preserved in its purity, and all errors and heresies be banished away—the sacred, holy, œcumenical and general council of Trent, lawfully assembled, &c. instructed by the illumination of the Holy Spirit, teaches, declares, and hereby decrees to be announced to all Christian people, how far the same is to be regarded as a true and proper sacrifice.

Chap. I. Institution of the Most Holy Sacrament of the Mass.

“Since there was no perfection under the first testament, as the Apostle Paul testifies, because of the weakness of the Levitical priesthood, it behoved God, the Father of mercies, to ordain that another priest should arise, after the order of Melchizedec, even our Lord Jesus Christ, who might complete and bring to perfection as many as should be sanctified. He therefore, our God and Lord, when about to offer himself once for all to God the Father by his death, on the altar of the cross, that there he might accomplish eternal redemption—knowing that his priesthood was not to be abolished by death—in the last supper, on the night in which he was betrayed, declared himself to be constituted a priest for ever, after the order of Melchizedec, offered his body and blood to God the Father under the species of bread and wine,

and by these symbols delivered the same to be received by his apostles, whom he then appointed priests of the new testament, and commanded them and their successors in the priesthood to offer the same, saying, 'Do this for a commemoration of me.' Luke xxii. 19. Thus hath the Catholic church always understood and taught this doctrine; and this the Saviour did, that he might leave to his beloved spouse, the church, a visible sacrifice, such as human nature required, by which the bloody sacrifice made on the cross might be represented, the memory thereof preserved to the end of the world, and its salutary virtue applied for the remission of those sins which are daily committed by us. For as the Israelites of old, sacrificed the passover in memory of their departure from Egypt, so the Redeemer instituted a new passover, wherein he is himself sacrificed by the church, through the priests, under the visible signs, in memory of his passage from this world to the Father, after he had redeemed us by the shedding of his blood, delivered us from the power of darkness, and translated us into his kingdom. And truly this is the 'clean oblation' which cannot be defiled by any unworthiness or sin of the offerer; respecting which the Lord foretold by Malachi that it should be offered in every place to his name, which should be great among the Gentiles: as also the apostle did not obscurely intimate, when he said, in his epistle to the Corinthians, that those who were polluted by participation of the table of devils, could not be partakers of the table of the Lord; understanding that the word 'table' was always used for 'altar.' Finally, this is the sacrifice

which was figuratively represented by the various sacrifices offered in the times of nature and of the law ; since it includes every good which was signified by them, and is the consummation and perfection of them all.

Chap. II. The Sacrifice of the Mass is Propitiatory, both for the Living and the Dead.

“ And since the same Christ, who once offered himself by his blood on the altar of the cross, is contained in this divine sacrifice which is celebrated in the mass, and offered without blood, the holy council teaches that this sacrifice is really propitiatory, and made by Christ himself ; so that if we approach God, contrite and penitent, with a true heart and sincere faith, with fear and reverence, we ‘ obtain mercy and find grace in seasonable aid.’ Heb. iv. 16. For assuredly God is appeased by this oblation, bestows grace and the gift of repentance, and forgives all crimes and sins, how great soever ; for the sacrifice which is now offered by the ministry of the priests is one and the same as that which Christ then offered on the cross, only the mode of offering is different. And the fruits of that bloody oblation are plentifully enjoyed by means of this unbloody one ; so untrue is it that the latter derogates from the glory of the former. Wherefore it is properly offered, according to apostolic tradition, not only for the sins, punishments, satisfactions, and other necessities of living believers, but also for the dead in Christ, who are not yet thoroughly purified.

Chap. III. Masses in honour of the Saints.

“ Although the church is accustomed to celebrate

sometimes certain masses in honour and memory of the saints, nevertheless it teaches that sacrifice is not offered to them, but to God only, who has crowned them with glory ; whence the priest doth not say, 'I offer sacrifice to thee, Peter, or Paul,' but giving thanks to God for their victories, he implores their patronage, that they whom we commemorate on earth may vouchsafe to intercede for us in heaven.

Chap. IV. Canon of the Mass.

"And since it is fit that holy services should be administered in a holy manner, and this sacrifice is the holiest of all, the Catholic church hath many ages ago instituted a sacred canon, in order that it might be worthily and reverently offered and received ; which canon is so free from every error, as to contain nothing which does not powerfully savour of holiness and piety, and tend to raise the minds of the worshippers to God ; for it is composed of the words of our Lord himself, the traditions of the apostles, and the pious institutions of holy pontiffs.

Chap. V. Solemn Ceremonies of the Sacrifice of the Mass.

"Seeing that such is the nature of man, that he cannot easily be raised to the contemplation of divine things without external aid, holy mother church hath instituted certain rites, as for instance, that some parts of the mass should be spoken in a low tone of voice, others in a louder. Ceremonies are also used, such as mystical benedictions, lights, incense, vestments, and others of the same kind, gath-

ered from apostolic discipline and tradition, whereby the majesty of this great sacrifice is set forth, and by these visible signs of religion and piety the minds of the faithful are excited to the contemplation of the deep truths which are therein contained.

Chap. VI. Masses in which the Priest only Communicates.

“This holy council could wish, that at every mass the faithful who are present would communicate, not in spiritual affection only, but also in the sacramental reception of the eucharist, in order that the fruit of this most holy sacrifice might be more plentifully enjoyed. But although this is not always done, the council does not therefore condemn those masses in which the priest only sacramentally communicates, as if they were private and unlawful, but approves and commends them. For even such masses ought to be deemed common to all, partly because in them the people do spiritually communicate, and partly because they are celebrated by the public minister of the church, not for himself only, but also for all the faithful who belong to the body of Christ.

Chap. VII. Mixing Water with the Wine in offering the Cup.

“Further, the holy council reminds all men that the priests are commanded by the church to mix water with the wine in the cup, when they offer the sacrifice; partly, because Christ the Lord is believed to have done the same, and partly because water, together with blood, flowed from his side, which sacrament is brought to remembrance by this

mixture : and since people are represented by water, in the apocalypse of blessed John, the union of believers with Christ the head is thus also represented.

Chap. VIII. The Mass not to be celebrated in the Vulgar Tongue—its Mysteries to be explained to the People.

“ Although the mass comprises abundant instruction for those who believe, it has not been deemed expedient by the fathers that it should be every where celebrated in the vernacular tongue. Wherefore, lest the sheep of Christ hunger, and the children ask bread and there be none to break it to them, through the universal retention of a custom which has been approved by the holy Roman church, the mother and mistress of all churches, the holy council commands all priests having cure of souls, to intersperse in the celebration of the mass, either personally or by others, explanations of what has been read, and frequently to expound the mystery of this most holy sacrifice, especially on Sundays and feast-days.

Chap. IX. Prologue to the subjoined Canons.

“ Seeing that in this age many errors are disseminated, and many persons teach and dispute in opposition to this ancient faith, which is founded on the holy gospel, the traditions of the apostles, and the doctrine of venerable fathers ; this most holy council, having frequently, seriously, and maturely discussed the subject, hath determined by unanimous consent to condemn and root out of the church all that is contrary to this pure faith and sacred doctrine, by the canons hereto subjoined.

“Canon 1. Whoever shall affirm, that a true and proper sacrifice is not offered to God in the mass ; or that the offering is nothing else than giving Christ to us, to eat : let him be accursed.

“2. Whoever shall affirm, that by those words, ‘Do this for a commemoration of me,’ Christ did not appoint his apostles priests, or did not ordain that they and other priests should offer his body and blood : let him be accursed.

“3. Whoever shall affirm, that the sacrifice of the mass is only a service of praise and thanksgiving, or a bare commemoration of the sacrifice made on the cross, and not a propitiatory offering ; or that it only benefits him who receives it, and ought not to be offered for the living and the dead, for sins, punishments, satisfactions, and other necessities : let him be accursed.

“4. Whoever shall affirm, that the most holy sacrifice of Christ, made on the cross, is blasphemed by the sacrifice of the mass ; or that the latter derogates from the glory of the former : let him be accursed.

“5. Whoever shall affirm, that to celebrate masses in honour of the saints, and in order to obtain their intercession with God, according to the intention of the church, is an imposture : let him be accursed.

“6. Whoever shall affirm, that the canon of the mass contains errors, and ought therefore to be abolished : let him be accursed.

“7. Whoever shall affirm, that the ceremonies, vestments, and external signs used by the Catholic church, in the celebration of the mass, are excite-

ments to irreligion, rather than helps to piety: let him be accursed.

“8. Whoever shall affirm, that those masses in which the priest only communicates sacramentally are unlawful, and therefore ought to be abolished: let him be accursed.

“9. Whoever shall affirm, that the practice of the Roman church, in uttering with a low voice part of the canon and the words of consecration, is to be condemned; or that the mass should be celebrated in the vernacular language only; or that water is not to be mixed in the cup with wine, when the sacrifice is offered, because it is contrary to Christ’s institution: let him be accursed.”

I SESSION TWENTY-THIRD, HELD JULY 15, 1563.

[At this stage of the Council of Trent the most violent contests, and outrageous divisions existed in it. The Spanish and French party maintained a resolute opposition to the Papal party. It was an arena of gladiators, or a council of demons incarnate. Pandemonium, as Fra Palo said, rather than “a most holy council.”]

DECREE ON ORDERS.

Chap. I. Institution of the Priesthood of the New Law.

“Sacrifice and priesthood are so joined by the ordinance of God, that both are found together in every dispensation. Since, therefore, under the New Testament, the Catholic church has received by divine institution the holy and visible sacrifice of the eucharist, it must be acknowledged that she has a new, and visible, and external priesthood, in the place of the old. Now the sacred scriptures show, and the tradition of the Catholic church has always taught, that this priesthood was instituted

by the Lord our Saviour, and that to his apostles and their successors in the priesthood, the power was given to consecrate, offer, and minister his body and blood, and also to remit and retain sins.

Chap. II. The Seven Orders.

“As the ministry of so exalted a priesthood is a divine thing, it was meet, in order to surround it with the greater dignity and veneration, that in the admirable economy of the church, there should be several distinct orders of ministers, intended by their office to serve the priesthood, and so disposed, as that, beginning with the clerical tonsure, they may ascend gradually through the lesser to the greater orders. For the sacred scriptures make express mention of deacons as well as of priests, and instruct us in very serious language respecting those things which are to be specially regarded in their ordination; and from the beginning of the church, the names and appropriate duties of the following orders are known to have been in use: sub-deacons, acolytes, exorcists, readers, and porters. Although they are not all of equal rank; for sub-deacons are placed among the greater orders by the fathers and holy councils, in which also we very frequently read of other inferior orders.

Chap. III. Orders are truly and properly a Sacrament.

“Since it is evident, from the testimony of scripture, apostolic tradition, and the unanimous consent of the fathers, that by holy ordination, bestowed by words and external signs, grace is conferred; no one ought to doubt that orders constitute one of the seven sacraments of holy church. For the

apostle saith, 'I admonish thee, that thou stir up the grace of God which is in thee by the imposition of my hands. For God hath not given us the spirit of fear: but of power, and of love, and of sobriety.' 2 Tim. i. 6, 7.

Chap. IV. The Ecclesiastical Hierarchy, and Ordination.

“Forasmuch then as in the sacrament of orders, as in baptism and confirmation, a character is impressed, which can neither be destroyed nor taken away, the holy council deservedly condemns the notion of those who assert that the priests of the New Testament have only a temporary power, and that those who have been rightly ordained may become laymen again, if they should cease to exercise the ministry of the word of God. Moreover if any one affirm that all christians promiscuously are priests of the New Testament, or that all are endued with equal spiritual power, he does nothing less than confound the ecclesiastical hierarchy which resembles a well-appointed army; as if, in opposition to the doctrine of blessed Paul, all were apostles, all were prophets, all were evangelists, all were pastors, all were teachers. Further, the holy council declares, that in addition to other ecclesiastical degrees, bishops, who have succeeded to the place of the apostles, hold a distinguished rank in this hierarchal order; that they are placed by the Holy Spirit, as the same apostle saith, to rule the church of God; that they are superior to presbyters; and that they administer the sacrament of confirmation, ordain the ministers of the church, and perform many other offices, to which those who

are in inferior orders have no right. The holy council further declares, that in the ordination of bishops, priests, and the other orders, the consent, call, or authority of the people, or of any secular power or magistracy, is not so necessary, as that without the same the ordination would be invalid ; on the contrary, it is hereby declared, that all those who presumptuously undertake and assume the offices of the ministry with no other call and appointment than that of the people, or the secular power and magistracy, are not to be accounted ministers of the church, but thieves and robbers, who have not entered in by the door.

“ Thus much it hath seemed good to the holy council to teach the faithful respecting the sacrament of orders. Opposite sentiments are condemned in the manner following, by express and appropriate canons ; that amidst the prevailing darkness of error, all men may, by the help of Christ, adopting this rule of faith, easily discern and retain the Catholic truth.

CANONS.

“ *Canon. 1.* Whoever shall affirm, that under the New Testament there is not a visible and external priesthood ; or that there is no power to consecrate and offer the true body and blood of the Lord, and remit and retain sins, but only the bare office and ministry of preaching the gospel ; or that those who do not preach are by no means to be considered priests : let him be accursed.

“ *2.* Whoever shall affirm, that there are not in the Catholic church, besides the priesthood, other orders, both greater and lesser, by which, as by de-

grees, the priesthood may be ascended : let him be accursed.

“ 3. Whoever shall affirm, that orders, or holy ordination, is not truly and properly a sacrament, instituted by Christ the Lord ; or that it is a human invention, devised by men unskilful in things ecclesiastical ; or that it is only the ceremony of choosing the ministers of the word of God and of the sacraments : let him be accursed.

“ 4. Whoever shall affirm, that the Holy Spirit is not given by ordination ; and therefore, that bishops say in vain, ‘ Receive the Holy Ghost ;’ or that thereby a character is not impressed ; or that he who was once a priest may become a layman again : let him be accursed.

“ 5. Whoever shall affirm, that the sacred unction used by the church in holy ordination, as well as the other ceremonies observed in bestowing orders, are not only unnecessary, but ridiculous and hurtful : let him be accursed.

“ 6. Whoever shall affirm, that there is not in the Catholic church a hierarchy instituted by divine appointment, and consisting of bishops, presbyters, and ministers : let him be accursed.

“ 7. Whoever shall affirm, that bishops are not superior to presbyters ; or that they have not the power of confirming or ordaining : or that the power which they have is common to them and presbyters ; or that orders conferred by them without the consent or calling of the people, or the secular power, are invalid ; or that those who are not properly ordained or instituted according to ecclesiastical or canonical power, but derive their ordination from some other source, are lawful

ministers of the word and the sacraments : let him be accursed:

“ 8. Whoever shall affirm, that those bishops who are peculiarly appointed by the authority of the Roman pontiff are not lawful and true bishops, but a human invention : let him be accursed.”

SESSION XXIV, WHICH WAS THE EIGHTH UNDER POPE
PIUS IV., HELD ON THE 11TH NOV. 1563.

Doctrine of the Sacrament of Matrimony.

“ The first parent of the human race, inspired by the divine Spirit, pronounced the bond of marriage to be perpetual and indissoluble, when he said, “ This now is bone of my bones, and flesh of my flesh ; wherefore a man shall leave his father and mother, and shall cleave to his wife, and they shall be two in one flesh.” Gen. ii. 23, 24.

“ Christ our Lord hath expressly taught that two persons only can be joined together and united in this bond. Having quoted the last-mentioned words, as proceeding from God, he said, ‘ Therefore now they are not two, but one flesh ;’ and immediately afterwards he confirmed the durability of the connection, as it had been so long before declared by Adam, by adding, ‘ What therefore God hath joined together, let no man put asunder.’ Mat. xix. 5, 6.

“ Christ also, who hath instituted and perfected the venerable sacraments, hath by his passion merited the grace which gives perfection to natural love, confirms the indissoluble union, and sanctifies those who are united. Which the Apostle

Paul intimated, when he said ; ‘ Husbands, love your wives, as Christ also loved the church, and delivered himself for it,’ presently adding, ‘ This is a great sacrament, but I speak in Christ and in the church.’ Ephes. v. 25. 32.

“ Since, therefore, under the gospel, matrimony excels the nuptials of the ancients, because of the grace received through Christ, our holy fathers, the councils, and the universal tradition of the church have always taught that it is deservedly reckoned among the sacraments of the new law. Against which doctrine impious men have raved in these times, not only indulging wrongful thoughts respecting this venerable sacrament, but also, according to their manner, introducing liberty of the flesh under cover of the gospel, and writing and speaking much that is contrary to the sentiments of the Catholic church, and the approved customs that are derived from the apostolic era—greatly to the peril of the faithful in Christ. Therefore this holy and universal council, desiring to prevent such rashness, hath determined to destroy the infamous heresies and errors of the before-named schismatics, lest many more should be affected by their destructive contagion ; for which cause the following anathemas are decreed against those heretics and their errors.

CANONS.

“ *Canon 1.* Whoever shall affirm, that matrimony is not truly and properly one of the seven sacraments of the evangelical law, instituted by Christ our Lord, but that it is a human invention, intro-

duced into the church, and does not confer grace : let him be accursed.

“ 2. Whoever shall affirm, that Christians may have more wives than one, and that this is prohibited by no divine law : let him be accursed.

“ 3. Whoever shall affirm, that only those degrees of consanguinity or affinity which are mentioned in the book of Leviticus, can hinder or annul the marriage contract ; and that the church has no power to dispense with some of them, or to constitute additional hindrances or reasons for annulling the contract : let him be accursed.

“ 4. Whoever shall affirm, that the church can not constitute any impediments, with power to annul matrimony, or that constituting them she has erred : let him be accursed.

“ 5. Whoever shall affirm, that the marriage bond may be dissolved by heresy, or mutual dislike, or voluntary absence from the husband or wife : let him be accursed.

“ 6. Whoever shall affirm, that a marriage solemnized but not consummated, is not annulled if one of the parties enters into a religious order : let him be accursed.

“ 7. Whoever shall affirm, that the church has erred in teaching according to the evangelical and apostolic doctrine that the marriage bond cannot be dissolved by the adultery of one of the parties, and that neither of them, not even the innocent party, who has given no occasion for the adultery, can contract another marriage while the other party lives—and that the husband who puts away his adulterous wife, and marries another, commits adultery, and also the wife who puts away her

adulterous husband, and marries another; whoever shall affirm that the church has erred in maintaining these sentiments: let him be accursed.

“8. Whoever shall affirm, that the church has erred in decreeing that for various reasons married persons may be separated, as far as regards actual cohabitation, either for a certain or an uncertain time: let him be accursed.

“9. Whoever shall affirm, that persons in holy orders, or regulars, who have made a solemn profession of chastity, may contract marriage, and that the contract is valid, notwithstanding any ecclesiastical law or vow; and that to maintain the contrary is nothing less than to condemn marriage; and that all persons may marry who feel that though they should make a vow of chastity, they have not the gift thereof; let him be accursed—for God does not deny his gifts to those who ask aright, neither does he suffer us to be tempted above that we are able.

“10. Whoever shall affirm, that the conjugal state is to be preferred to a life of virginity or celibacy, and that it is not better and more conducive to happiness to remain in virginity or celibacy than to be married: let him be accursed.

“11. Whoever shall affirm, that to prohibit the solemnization of marriage at certain seasons of the year is a tyrannical superstition, borrowed from the superstitions of the pagans; or shall condemn the benedictions and other ceremonies used by the church at those times: let him be accursed.

“12. Whoever shall affirm, that matrimonial causes do not belong to the ecclesiastical judges: let him be accursed.”

MONASTIC ORDERS.—*Abstract of the Decree passed in the twenty-fifth Session of the Council of Trent.*—“It was enacted, that care should be taken to procure strict observance of the rules of the respective professions; that no regular should be allowed to possess any private property, but should surrender every thing to his superior; *that all monasteries, even those of the mendicants, the capuchins and friars minor observatins excepted, at their own request, should be permitted to hold estates and other wealth*; that no monk should be suffered to undertake any office whatever, without his superior's consent, nor to quit the convent, without a written permission; *that nunneries should be kept carefully closed, and egress be absolutely forbidden to the nuns, under any pretence whatever, without episcopal license, on pain of excommunication—magistrates being enjoined under the same penalties to aid the bishops, if necessary, by employing force, and the latter being urged to their duty by the fear of the judgment of God, and the eternal curse*; that monastics should confess and receive the eucharist at least once a month; that if any public scandal should arise out of their conduct, they should be judged and punished by the superior, or in case of his failure, by the bishop; that no renunciation of property or pecuniary engagement should be valid unless made within two months of taking the vows of religious profession: that immediately after the noviciate, the novices should either be dismissed or take the vow, and that if they were dismissed, nothing should be received from them but a reasonable payment for their board, lodging, and clothing, during the noviciate; that no females should take the veil with-

out previous examination by the bishop; that whoever compelled females to enter convents against their will, from avaricious or other motives, or, on the other hand, hindered such as were desirous of the monastic life, should be excommunicated; *that if any monk or nun pretended that they had taken the vows under the influence of force or fear, or before the age appointed by law, they should not be heard, except within five years of their profession—if they laid aside the habit of their own accord, they should not be permitted to make the complaint, but be compelled to return to the monastery, and be punished as apostates, being, in the meantime, deprived of all the privileges of their order.* Finally, With regard to the general reformation of the corruptions and abuses which existed in convents, the council lamented the great difficulty of applying any effectual remedy, but hoped that the supreme pontiff would provide for the exigences of the case, *as far as the times would bear.*—See Pallav. Lib. 24, cap. 5, 6. And Sarpi, Lib. 8. Sect. 77.

SESSION XXV. HELD DECEMBER 3 AND 4, 1563, UNDER
POPE PIUS IV.

Decree concerning Purgatory.

“ Since the Catholic church, instructed by the Holy Spirit, through the sacred writings and the ancient tradition of the fathers, hath taught in holy councils, and lastly in this œcumenical council, that there is a purgatory, and that the souls detained there are assisted by the suffrages of the faithful, but especially by the acceptable sacrifice of the mass; this holy council commands, all bishops

diligently to endeavour that the wholesome doctrine of purgatory, delivered to us by venerable fathers and holy councils, be believed and held by Christ's faithful, and every where taught and preached. Let difficult and subtle questions, which tend not to edification, and from which commonly religion derives no advantage, be banished from popular discourses, particularly when addressed to the ignorant multitude. Let such as are of doubtful character, or seem to border upon error, be prevented from being published and discussed. Let those which promote mere curiosity, or superstition, or savour of filthy lucre, be prohibited as scandalous and offensive to Christians. Let the bishops take care that the suffrages of the living faithful, masses, prayers, alms, and other works of piety, which the faithful have been accustomed to perform for departed believers, be piously and religiously rendered, according to the institutes of the church; and whatever services are due to the dead, through the endowments of deceased persons, or in any other way, let them not be performed slightly, but diligently and carefully, by the priests and ministers of the church, and all others to whom the duty belongs."

Decree concerning Invocation, Veneration, and Relics of the Saints, and also concerning Sacred Images.

"The holy council commands all bishops, and others who have the care and charge of teaching, that according to the practice of the Catholic and apostolic church, received from the first beginning of the Christian religion, the consent of venerable fathers, and the decrees of holy councils, they la-

bour with diligent assiduity to instruct the faithful concerning the invocation and intercession of the saints, the honour due to relics, and the lawful use of images; teaching them that the saints, who reign together with Christ, offer their prayers to God for men—that it is a good and useful thing suppliantly to invoke them, and to flee to their prayers, help, and assistance, because of the benefits bestowed by God through his Son Jesus Christ our Lord, who is our only Redeemer and Saviour; and that those are men of impious sentiments who deny that the saints, who enjoy eternal happiness in heaven, are to be invoked—or who affirm that they do not pray for men, or to beseech them to pray for us is idolatry, or that it is contrary to the word of God, and opposed to the honour of Jesus Christ, the one Mediator between God and men, or that it is foolish to supplicate verbally or mentally, those who reign in heaven.

“ Let them teach also, that the holy bodies of the holy martyrs and others living with Christ, whose bodies were living members of Christ and temples of the Holy Spirit, and will be by him raised to eternal life and glorified, are to be venerated by the faithful, since by them God bestows many benefits upon men. So that they are to be wholly condemned, as the church has long before condemned them; and now repeats the sentence, who affirm that veneration and honour are not due to the relics of the saints, or that it is a useless thing that the faithful should honour these and other sacred monuments, and that the memorials of the saints are in vain frequented, to obtain their help and assistance.

“ Moreover, let them teach that the images of Christ, of the Virgin, Mother of God, and of other saints, are to be had and retained, especially in churches, and due honour and veneration rendered to them. Not that it is believed that any divinity or power resides in them, on account of which they are to be worshipped, or that any benefit is to be sought from them, or any confidence placed in images, as was formerly by the Gentiles, who fixed their hope in idols. But the honour with which they are regarded is referred to those who are represented by them; so that we adore Christ, and venerate the saints, whose likenesses these images bear, when we kiss them, and uncover our heads in their presence, and prostrate ourselves. All which has been sanctioned by the decrees of councils against the impugners of images, especially the second council of Nice.”

“ Let the bishops teach further, that by the records of the mysteries of our redemption, expressed in pictures or other similitudes, men are instructed and confirmed in those articles of faith which are especially to be remembered and cherished; and that great advantages are derived from all sacred images, not only because the people are thus reminded of the benefits and gifts which are bestowed upon them by Christ, but also because the divine miracles performed by the saints, and their salutary examples, are thus placed before the eyes of the faithful, that they may give thanks to God for them, order their lives and manners in imitation of the saints, and be excited to adore and love God, and cultivate piety. Whoever shall

teach or think in opposition to these decrees, let him be accursed.

“ But if any abuses have crept into these sacred and salutary observances, the holy council earnestly desires that they may be altogether abolished, so that no images may be set up calculated to lead the ignorant into false doctrine or dangerous error. And since the histories and narratives of sacred scripture are sometimes represented in painting or sculpture, for the benefit of the unlearned multitude, let men be taught, that when the Deity is thus represented, it is not to be supposed that the same can be seen by our bodily eyes, or that a likeness of God can be given in colour or figure. Moreover, let all superstition in the invocation of saints, the veneration of relics and the sacred use of images, be taken away ; let all base gain be abolished ; and lastly, let all indecency be avoided, so that images be neither painted nor adorned in a lascivious manner, nor the commemoration of the saints or visits to relics be abused by men to gluttony and drunkenness ; as though the festal days appointed in honour of the saints were to be spent in licentiousness and luxury. Finally, let all diligent caution be observed in these respects by the bishop, that nothing be done tending to disorder, impropriety, or tumult, and no profane or unseemly exhibitions be allowed ; for holiness becometh the house of God. And that these things may be faithfully observed, the holy council decrees that it shall not be lawful for any one to fix or cause to be fixed a new image in any place or church, however exempt from ordinary jurisdiction, unless the same be approved by the bishop ;

nor are any new miracles to be admitted, or any new relics to be received, but with the recognition and approbation of the bishop, who, having received information respecting the same, and taken the advice of divines and other pious men, will do whatever shall be judged consonant to truth and piety. But if any doubt or difficulty occurs in abolishing abuses, or any unusually important question arises, let the bishop wait for the opinion of his metropolitan and the neighbouring bishops, assembled in provincial council; yet so as that nothing new or hitherto unused in the church be decreed, without the cognizance of the most holy Roman pontiff."

CONTINUATION OF THE SESSION ON THE 4TH DAY OF
DECEMBER.

Decree concerning Indulgences.

"Since the power of granting indulgences has been bestowed by Christ upon his church, and this power, divinely given, has been used from the earliest antiquity, the holy council teaches and enjoins that the use of indulgences, so salutary to Christian people, and approved by the authority of venerable councils, shall be retained by the church; and it anathematizes those who assert that they are useless, or deny that the church has the power of granting them. Nevertheless, the council desires that moderation be shown in granting them, according to the ancient and approved custom of the church, lest by too much laxity ecclesiastical discipline be weakened. Anxious moreover to correct and amend the abuses that have crept in, and by reason of which this honourable name of indulgences is blasphemed by the

heretics, the council determines generally by this present decree, that all wicked gains accruing from them, which have been the principal source of these abuses, shall be wholly abolished. But with regard to other abuses, proceeding from superstition, ignorance, irreverence, or any other cause whatever; seeing that they cannot be severally prohibited, on account of the great variety of evils existing in so many places and provinces, the council commands each bishop to procure a careful account of the abuses existing within his own jurisdiction, and lay the same before the first provincial synod; that when the opinion of other bishops has been obtained, the whole may be immediately referred to the pontiff, by whose authority and prudence such enactments will be made as are expedient for the universal church; so that the gift of holy indulgences may be dispensed to the faithful in a pious, holy, and incorrupt manner."

Decree concerning choice of Meats, Drinks, Fasts, and Feast days.

"Moreover, the holy council exhorts all pastors, and beseeches them by the most holy coming of our Lord and Saviour, that as good soldiers of Jesus Christ, they assiduously recommend to all the faithful the observance of all the institutions of the holy Roman church, the mother and mistress of all churches, and of the decrees of this and other œcumenical councils; and that they use all diligence to promote obedience to all their commands, and especially to those which relate to the mortification of the flesh, as the choice of meats and fasts; as also to those which tend to the increase of piety,

and the devout and religious celebration of feasts; admonishing the people to obey those who are set over them—for they who hear them, shall hear God, the rewarder—but they who despise them, shall feel that God is the avenger.”

Concerning the Index of Books, the Catechism, the Breviary, and the Missal.

“The most holy council in the second session, held under Pope Pius IV. gave a commission to certain select fathers, to take into consideration what ought to be done concerning certain censures, and books, suspected, or positively pernicious; and report to the holy council. And hearing that the committee had not finished their labours in that matter, and perceiving that on account of the variety, and the great multitude of books to be examined and decided on, no judgment could be now pronounced distinctly and conveniently on them by the holy council, it was decreed that what had been agreed upon by this committee of select fathers, should be exhibited to his holiness the Roman Pontiff; and be finished and published by his judgment and authority. The same resolution was adopted by the holy council, respecting the report of the said committee relative to the CATECHISM, and the MISSAL, and the BREVIARY,”

Hence, we may next appropriately insert the decree respecting the INDEX OF PROHIBITED BOOKS.

Ten Rules enacted by the Council of Trent, and approved by Pope Pius IV., in a Bull, issued on the 24th of March, 1564.

RULE.—“1. All books condemned by the supreme pontiffs, or general councils, before the year

1515, and not comprised in the present Index, are nevertheless, to be considered as condemned.

“ 2. The books of heresiarch, whether of those who broached or disseminated their heresies prior to the year above mentioned, or of those who have been, or are, the heads or leaders of heretics, as Luther, Zwingle, Calvin, Balthasar Pacimontanus, Swenchfeld, and other similar ones, are altogether forbidden, whatever may be their names, titles, or subjects. And the books of other heretics, which treat professedly upon religion, are totally condemned; but those which do not treat upon religion are allowed to be read, after being examined and approved by Catholic divines, by order of the bishops and inquisitors. Those Catholic books also are permitted to be read, which have been composed by authors who have afterwards fallen into heresy, or who, after their fall, have returned into the bosom of the church, provided they have been approved by the theological faculty of some Catholic university, or by the general inquisition.

“ 3. Translations of ecclesiastical writers, which have been hitherto published by condemned authors, are permitted to be read, if they contain nothing contrary to sound doctrine. Translations of the Old Testament may also be allowed, but only to learned and pious men, at the discretion of the bishop; provided they use them merely as elucidations of the vulgate version, in order to understand the Holy Scriptures, and not as the sacred text itself. But Translations of the New Testament made by authors of the first class of this Index, are allowed to no one, since little advantage, but much danger, generally arises from reading them. If

notes accompany the versions which are allowed to be read, or are joined to the vulgate edition, they may be permitted to be read by the same persons as the versions, after the suspected places have been expunged by the theological faculty of some Catholic university, or by the general inquisitor. On the same conditions also, pious and learned men may be permitted to have what is called Vatablus's Bible, or any part of it. But the preface and prolegomena of the Bible published by Isidorus Clarius are, however, excepted; and the text of his editions is not to be considered as the text of the vulgate edition.

“ 4. Inasmuch as it is manifest from experience, that if the Holy Bible, translated into the vulgar tongue, be indiscriminately allowed to every one, the temerity of men will cause more evil than good to arise from it, it is, on this point, referred to the judgment of the bishops, or inquisitors, who may, by the advice of the priest or confessor, permit the reading of the Bible translated into the vulgar tongue by Catholic authors, to those persons whose faith and piety, they apprehend, will be augmented, and not injured by it; and this permission they must have in writing. But if any one shall have the presumption to read or possess it without such written permission, he shall not receive absolution until he have first delivered up such Bible to the ordinary. Booksellers, however, who shall sell, or otherwise dispose of Bibles in the vulgar tongue, to any person not having such permission, shall forfeit the value of the Books, to be applied by the bishop to some pious use; and be subjected by the bishop to such other penalties as the bishop shall

judge proper, according to the quality of the offence. But regulars shall neither read nor purchase such Bibles without a special license from their superiors.

“ 5. Books of which heretics are the editors, but which contain little or nothing of their own, being mere compilations from others, as lexicons concordances, apophthegms, similes, indexes, and others of a similar kind, may be allowed by the bishops and inquisitors, after having made, with the advice of Catholic divines, such corrections and emendations as may be deemed requisite.

“ 6. Books of controversy betwixt the Catholics and heretics of the present time, written in the vulgar tongue, are not to be indiscriminately allowed, but are to be subject to the same regulations as Bibles in the vulgar tongue. As to those works in the vulgar tongue, which treat of morality, contemplation, confession, and similar subjects, and which contain nothing contrary to sound doctrine, there is no reason why they should be prohibited; the same may be said also of sermons in the vulgar tongue, designed for the people. And if in any kingdom or province, any books have been hitherto prohibited, as containing things not proper to be read, without selection, by all sorts of persons, they may be allowed by the bishop and inquisitor, after having corrected them, if written by Catholic authors.

“ 7. Books professedly treating of lascivious or obscene subjects, or narrating, or teaching them, are utterly prohibited, since, not only faith but morals, which are readily corrupted by the perusal of them, are to be attended to; and those who pos-

sess them shall be severely punished by the bishop, But the works of antiquity, written by the heathens, are permitted to be read, because of the elegance and propriety of the language; though on no account shall they be suffered to be read by young persons.

“ 8. Books, the principal subject of which is good, but in which some things are occasionally introduced tending to heresy and impiety, divination, or superstition, may be allowed, after they have been corrected by Catholic divines, by the authority of the general inquisition. The same judgment is also formed of prefaces, summaries, or notes, taken from the condemned authors, and inserted in the works of authors not condemned; but such works must not be printed in future, until they have been amended.

“ 9. All books and writings of geomancy, hydro-mancy, aeromancy, pyromancy, onomancy, chiromancy and necromancy; or which treat of sorceries, poisons, auguries, auspices, or magical incantations, are utterly rejected. The bishops shall also diligently guard against any persons reading or keeping any books, treatises, or indexes, which treat of judicial astrology, or contain presumptuous predictions of the events of future contingencies, and fortuitous occurrences, or of those actions which depend upon the will of man. But such opinions and observations of natural things as are written in aid of navigation, agriculture, and medicine, are permitted.

“ 10. In the printing of books or other writings, the rules shall be observed, which are ordained in the 10th session of the council of Lateran, under

Leo X. Therefore, if any book is to be printed in the city of Rome, it shall first be examined by the Pope's Vicar, and the master of the sacred palace, or other persons chosen by our most holy father for that purpose. In other places, the examination of any book or manuscript intended to be printed shall be referred to the bishop, or some skilful person whom he shall nominate, and the inquisitor of heretical pravity of the city or diocess in which the impression is executed, who shall gratuitously and without delay affix their approbation to the work in their own handwriting, subject, nevertheless, to the pains and censures contained in the said decree; this law and condition being added, that an authentic copy of the book to be printed, signed by the author himself, shall remain in the hands of the examiner: and it is the judgment of the fathers of the present deputation, that those persons who publish works in manuscript, before they have been examined and approved, should be subject to the same penalties as those who print them; and, that those who read or possess them should be considered as the authors, if the real authors of such writings do not avow themselves. The approbation given in writing shall be placed at the head of the books, whether printed or in manuscript, that they may appear to be duly authorized; and this examination and approbation, &c. shall be granted gratuitously.

“ Moreover, in every city and diocess, the house or places where the art of printing is exercised, and also the shops of booksellers, shall be frequently visited by persons deputed for that purpose by the bishop or his vicar, conjointly with the inquisitor

of heretical pravity, so that nothing that is prohibited may be printed, kept, or sold. Booksellers of every description shall keep in their libraries a catalogue of the books which they have on sale, signed by the said deputies; nor shall they keep or sell, nor in any way dispose of any other books, without permission from the deputies, under pain of forfeiting the books, and being liable to such other penalties as shall be judged proper by the bishop or inquisitor, who shall also punish the buyers, readers, or printers of such works. If any person import foreign books into any city, they shall be obliged to announce them to the deputies; or if this kind of merchandise be exposed to sale in any public place, the public officers of the place shall signify to the said deputies, that such books have been brought; and no one shall presume to give to read, or lend, or sell, any book which he or any other person has brought into the city, until he has shown it to the deputies, and obtain their permission, unless it be a work well known to be universally allowed.

“Heirs and testamentary executors shall make no use of the books of the deceased, nor in any way transfer them to others, until they have presented a catalogue of them to the deputies, and obtained their license, under pain of the confiscation of the books, or the infliction of such other punishment as the bishop or inquisitor shall deem proper according to the continuancy or quality of the delinquent.

“With regard to those books which the fathers of the present deputation shall examine or correct, or deliver to be corrected, or permit to be reprinted

on certain conditions, booksellers and others shall be bound to observe whatever is ordained respecting them. The bishops and general inquisitors shall, nevertheless, be at liberty, according to the power they possess, to prohibit such books as may seem to be permitted by these rules, if they deem it necessary for the good of the kingdom, or province, or diocese. And let the secretary of those fathers, according to the command of our holy Father, transmit to the notary of the general inquisitor, the names of the books that have been corrected, as well as of the persons to whom the fathers have granted the power of examination.

“ Finally, it is enjoined on all the faithful, that no one presume to keep or read any books contrary to these rules, or prohibited by this index. But if any one keep or read any books composed by heretics, or the writings of any author suspected of heresy, or false doctrine, he shall instantly incur the sentence of excommunication ; and those who read or keep works interdicted on another account, besides the mortal sin committed, shall be severely punished at the will of the bishops.”

DECREE OF CONFIRMATION.—“ So great has been the calamity of these times, and the inveterate malice of the heretics, that no explanations of our faith have been given, however clear, nor any decrees passed, however express, which, influenced by the enemy of mankind, they have not defiled by some error. For which cause the holy council has taken particular care to condemn and anathematize the principal errors of the heretics of our age,

and to deliver and teach the true and Catholic doctrine ; this has been done—the council has condemned, anathematized, and defined. But since so many bishops, called from different provinces of the Christian world, could be no longer absent from their churches without great loss and universal peril to the flock—and no hope remained that the heretics would come hither any more, after having been so often invited and so long waited for, and having received the pledge of safety, according to their desire ; and therefore it was necessary to put an end to this holy council ; it now remains that all princes be exhorted in the Lord, as they now are, not to permit its decrees to be corrupted or violated by the heretics, but to ensure their devout reception and faithful observance, by them, and by all others. But if any difficulty should arise in regard to their reception, or any circumstances occur, which indeed are not to be feared, that should render necessary any further explanation or definition ; the holy council trusts, that in addition to the remedies already appointed, the blessed Roman pontiff will provide for the exigency, either by summoning certain individuals from those provinces in which the difficulty shall arise, to whom the management of the business may be confided, or by the celebration of a general council, if it be judged necessary, or by some fitter method, adapted to the necessities of the provinces, and calculated to promote the glory of God, and the good of the church.”

THE CLOSE OF THE COUNCIL BY ACCLAMATION.

The Cardinal of Lorraine addressed the Council at its close. He called on the members to unite in their best wishes, and prayers for the pope, the emperor, and kings of Europe, who favoured the council, for the legates, cardinals, ambassadors, and bishops: and for the repose and peace of those *who had died* since the commencement of the council. He then proceeded thus:—

Cardinal Lorraine :—“ The most holy, and œcumenical Council of Trent,—may we ever confess its faith, ever observe its decrees !

The Fathers :—“ Ever may we confess, ever observe them !

Cardinal :—Thus we all believe : we are all of the same mind : with hearty assent we all subscribe.* This is the faith of blessed Peter, and the Apostles;† this is the faith of the fathers : this is the faith of the orthodox !

The Fathers :—“ Thus we believe : thus we think : thus we subscribe.

Cardinal :—“ Abiding by these decrees, may we be found worthy of the mercy of the chief and great High Priest, Jesus Christ our God, by the intercession of our Holy Lady, the Mother of God, ever a virgin, and of all the saints.

The Fathers :—“ Be it so : be it so : Amen, Amen !

Cardinal :—“ Let all heretics (Protestants) be accursed !

* Yes! harmonious in heresy, mischief, and all evil! So Milton says, “ Devils keepleague with devils damned !”

† The Trent Creed is as opposite to the faith of the Apostles, as Belial to Christ.

The Fathers :—" Be they accursed ! Be they accursed !"

Then followed the subscription by each member, in all only *two hundred and fifty-five* ! And this small and comparatively insignificant council has audaciously arrogated to itself the name and honour of a GENERAL COUNCIL OF THE CHURCH ! It was no council of the true church of our Lord Jesus Christ. It was a meagre,—and I add, the last meagre council of the sect of the Roman apostasy, which branched off from the true, ancient, and only pure church of Christ : and it stands forth before heaven and the christian world, as " THE MAN OF SIN," " THE APOSTASY," " which worships departed souls," " forbids marriage," and " prohibits the use of certain meats, on certain days ;" and as " BABYLON THE GREAT," and " THE BEAST," or " the great persecuting power," " THE WOMAN IN SCARLET, DRUNK WITH THE BLOOD OF THE SAINTS, AND THE MARTYRS OF JESUS CHRIST !" The Holy Spirit has uttered this, and no sober-minded christian can gainsay it.

NOTES.

NOTE. p. 1.—*The Morals of that Age.*

THE period preceding the convokings of the Council of Trent was a dark and gloomy era in Europe. Religion was almost extinct. The pope, the personation incarnate of Mammon, and the prince of darkness, reigned at Rome. In a book entitled "*Fasciculus Rerum*," &c., there is found a Tract entitled,—“A Bull of the Devil, in which that *father* admonishes his pope how he ought to conduct himself in governing the Roman church, and the whole world.” There is another tract entitled, “Antilogia, or the pope’s reply.” Therein he gives a picture of the vice and perverseness of the priests and bishops, such as to show that not even the prince of darkness himself can control them. See Cramp’s Text Book of Popery, p. 14. Fra Paolo (Father Paul) in his history of the Council of Trent, calls them, in the overpowering sorrow of his heart, “a conclave of demons incarnate!” No wonder, Christian reader, that such men enacted such canons and decrees as the preceding. Yet they decreed in solemn assembly, that this same “most holy council” was *inspired and guided by the Holy Ghost!* “And it was assembled in the Holy Ghost.” Third Session. See Cramp p. 40.

NOTE. p. 3.—*Rule of Faith.*

When a Roman catholic speaks of “The Scriptures,” he does not mean what a Protestant Christian means. He means by that term, the Old and New Testaments; certain books of the Apocrypha; and Tradition, with the unanimous consent of the Fathers. All these form the Rule of Faith; and they are to be “explained only as the pope explains them!” Pope Sixtus published by request of the Trent Fathers, “a perfect edition” of the Vulgate, backed by a Bull, denouncing

his curse on any who should alter it. His successor, pope Clement, found so many errors in his infallible predecessor's edition, that he issued a new edition, fortified by his Bull, declaring his edition perfect. Dr. Jones has enumerated 2000 variations between these *two* copies of the *two* infallibles. Here the Protestant puts a question to the Roman priests which always fills them with confusion and rage, namely, to which of these editions do you adhere,—the Sixtine, or the Clementine? Which is the best? Both were pronounced perfect by *two* popes, equally claiming infallibility. See Dr. James' "Bellum Papale:" Horne's Introduction to the Study of the Holy Scriptures Vol. II. Part I. Ch. V. Sect. I., presents a specimen of the variations of these two editions.

As for an *English* version of the Bible in the Romish Church, we respectfully challenge the priests to prove that any such exists, or is recognized. At an examination of priests and professors of Maynooth College before the British Parliament, it was declared upon their great oaths, that *no such version* existed! See the folio copy of that Examination. I have perused the copy in the possession of the Rev. Mr. Langmuir.

See Cramp p. 60, for copies of the papal denunciation of Bible Societies, by pope Pius VII. and pope Leo XII.

See specimens of the unparalleled translations of the New Testament, in French, called the Bourdeaux Edition, A.D. 1686, in Cramp's Text book of Popery, p. 66.

These decrees of the Trent Council on the Holy Scriptures, were received with grief and indignation by the Protestants. A council of such immoral men,—men of weak talents; a council consisting at that session, of only 8 archbishops, 41 bishops, 3 abbots, and 6 generals of monkish orders! This was a *general* council of the Christian church!!! Cramp p. 57.

NOTE. p. 11—32.—*Justification.*

The discussion on Justification showed nearly as many sentiments, and variations in this "inspired Council," as there were speakers. Some were orthodox, as were Contarenus bishop of Belluno, and the archbishop of Sienna. The contests were often fierce. The old bishop of Cava actually rushed upon the old bishop of Chiron, and tore off part of his beard.—See Pallavicini, Lib. viii. cap. 6. Cramp, p. 87.

In the papal church, justification is held and taught to consist in "a man's acceptance before God by his own merit." And in order to show some respect to Christ's work and merits, they teach, in the words of Bellarmine,— "that the work of Christ hath not only deserved of God that we should obtain salvation, but that *we should also obtain it by our own merit!!!* De Justif. Lib. V. cap. 5.

All true Protestants believe that Justification is an act of God's free grace; that believers are pardoned and made righteous in his sight, not by human merit, not by any good works; but only by our Redeemer's perfect righteousness. All good works follow faith and justification. They are the fruits of our sanctification alone. This is the grand article of faith called by the immortal Luther,— "Articulus stantis, aut cadentis Ecclesiæ." By the preaching of Justification by faith *only*, in Christ's atonement, was the great Reformation achieved, as to the holy victory of pure doctrine. For all the other prominent points of the gospel, following this Article, were established in their order.

While the Council of Trent was thus warring against the fundamental doctrine of Christianity, the emperor of Germany and the pope were actively engaged in forming a strong league to make a war of extermination against the Protestants. The pope's motto was,— "The subjection of Protestant heretics,—or death, death by fire and sword here, and death in the eternal world!" And the Protestant princes were not backward in preparing to meet them, in any form they chose to assail them.—See the History of that period; Robertson's Charles V. &c.

Hence, the Council of Trent consummated the heresy, idolatry, and general apostasy of the Church of Rome from the gospel; while it kindled the flames of persecution, and of war, among the nations of Europe.

NOTE. p. 34.—*Baptism.*

The Church of Rome teaches that the priest, be he a good man, or a bad man, conveys grace to the souls of men, by the sacraments. See Trent Catechism, p. 150. "Our Lord when he was baptized by John, gave to *the water a power of sanctifying.*" Trent Catech. p. 160—165. Hence the modern doctrine of "water regeneration," taught in certain churches, which are only partially reformed; and which have strong desires and leanings to the mother church of Rome."

Rome teaches that the "intention" of the priest to baptize and convey grace is essential. If "*the intention*" be wanting, by design, or by accident, no grace is conveyed, and no baptism is effected. And as no man under the heavens, can know, whether the priest had "*the intention*," or not, it follows that no man in the Romish church ever can know whether he be baptized or not. And let it be especially noted, that this, respecting the priest's "intention" does equally apply to all the seven sacraments of Rome. And here, by the way, I remark, that "Marriage is a papal sacrament," and must be dispensed by the priest's "Intention;" and if this be wanting, then the parties are not married. But, as no man can know certainly, whether the essentially necessary "intention" was possessed, and exerted by the priest, it follows, by a certain demonstration, that no Roman catholic, married by a priest, can have any certain assurance that he and his *supposed* spouse are truly married. They may for ought they know, be *not* married, and are therefore before God, living in mutual sin; and dying in these perpetual doubts, they have no assurance against positive damnation! Even Extreme Unction by the priest may want "the intention!" Here is another awful chance against his soul, in eternity!!!

Popish priests recognize baptism by midwives, by doctors, be they infidel, or not: Trent Catech. p. 150, &c.: Also, by any person at hand. And even baptism by Protestant *heretics*, is pronounced valid by the papal church. The reason is evident, from the canons on Baptism. It is to secure and extend the tyrannical power of the priests and the church. For, unless a people be baptized, Rome herself says that she has no power or control over them. Hence, to secure her anticipated power, and universal sway, she is obliged, for her own interest, to recognize baptism by *us, heretics!!!*—See this fully explained, in Cramp, p. 131.

During these discussions at Trent, on Baptism, an infectious fever broke out there. The fathers in alarm, took the vote to fly from it to Bologna. And so small and contemptible was this "*General Council of the Christian Church*," that, at the vote, there were 38 for removing; 14 were against it, and 4 neutral.—See Pallavicini, Lib. IX. cap. 14, 15. Sarpi, Lib. II. Sect. 97—99. The minority were mainly Spanish bishops, who refused to leave Trent, until they had the emperor's leave. As the holy fathers took their departure, some of them looking back upon Trent, thus

apostrophized the remanent fathers,—“ *There ye may stay ye swine!*” Such was the fraternal love of *this most holy council*. By this schism, the council was broken up: and the breach lasted two years. Meantime, pope Paul III. died, and with his last breath, uttered the words,—“ *Would to God I had never been born!*”—See Thuanus, Hist. Lib. VI. Sect. 10. In Wolfii Lectiones Memorab. Tom. II. 544—549, the learned reader will find an extraordinary pasquinade written at that time, purporting to describe the descent of this pope into the infernal regions, and his reception there! Cramp, p. 147.

NOTE p. 33 and 74.—*The Mass.*

After the death of Paul III., De Monte, the papal legate, at Trent, was chosen to the pope's throne. He assumed the name of Julius III. This was the pope, who raised a young man, the honourable keeper of his MONKEY, to the dignity of a cardinal: and who when remonstrated by the other cardinals for letting “a monkey keeper,” have a chance to run for the pope's crown, replied, “And what merit did you see in me, that you raised me to the popedom?” A question this was, which not one of the holy council could answer! See Thuan. Hist. Lib. VI. S. 10. And Hist. des Conclaves, Tom. I. 101—110.—Wolfius also states, that on the new coinage issued by this haughty despot of Rome, this motto was impressed:—“Gens et regnum quod mihi non paruerit, peribit. The nation and kingdom which will not be submissive to me, shall perish!”

The Trent Council again met, Sep. 1, 1550. It was a small assembly. The Protestants and Roman Catholics of Germany had no great will to come. The former distrusted the emperor's passports. They anticipated the renewal of the treatment of the council of Constance to Huss and Jerome; the latter deemed it useless to come, as they saw that they never could conciliate the Protestants. And to add to the insignificance of this paltry council, Amyat appeared as the messenger of the king of France, solemnly protesting against the council, and declaring that France never could admit them to be a general, or lawful council! They were only “a private assembly!” Accordingly, the great prelates of France being all absent, it is a sheer imposition to pronounce this “meeting, a general council!”

The conflicts, not to say the brawls, in the discussions on

the Mass, were fierce and protracted between the Dominicans and Franciscans. Each obstinately maintained most jarring and absurd opinions. At last, an ingenious hand drew up an ambiguous Janus-faced canon, which could be read both ways, to suit each of the fierce combatants in the bosom of holy mother's *Unity*. And that is the decree given in the preceding text. And, nevertheless, the individuals who figured on the arena of this small assembly, pompously set forth amid the ridicule of sober men, that "they were the sacred, holy, œcumenical, and general council of Trent, lawfully assembled, &c.; and convened under the special guidance, and government of the Holy Ghost, to expound the true and ancient doctrines of faith, &c." *Risum teneatis Amici!*!

The papal church uses unleavened bread in the Mass; and "wine is mingled with the water;" and this adulterated cup, is moreover withheld from the people. The priests alone take the wine. Yet our Lord "also took the cup, and said, *drink ye, every one of it.*"

This corrupt imposition put into the place of the Lord's supper, does accomplish the following miracles, if we may believe the pope: 1. "The mass wafer conveys grace to man: it changes its partakers into its own nature, that is, into Christ. 2. It remits venial sins. 3. It is an antidote against sin. 4. It subdues the corrupt flesh. 5. It leads on to the attainment of eternal life." Thus, the wafer is a God and a Saviour! See Trent Catechism, p. 234. Cramp 162, 163, notes.

A Hindoo was, on a time, witnessing the celebration of the Mass. He watched the priest as he went through his manipulations, and heard him, by his mummery of "*hoc est corpus meum: this is my body,*" convert the bread into Christ's body and blood, soul and divinity.* And turning to a missionary, he said:—"We, Hindoos, are bad enough, but not so much as these idolaters. Here, their priests make a little bread; then they turn it by words,—mere words,—into their god, the soul, and divinity; and then they eat up their god! We Hindoos may make gods as well as these, but we *never eat up our gods!* They must be savage men!"

A young Indian was saying his catechism to a priest. "How many Gods are there?" asked the priest. "There

* The Trent Catechism adds this,—"*his bones, muscles, and nerves.*"

are none Sir!" said the lad. "How is this?" cried the priest. "Is this all the fruit of my instructions?" "Why, Sir," said the youth, "there was *one* God, yesterday, at the Mass; but you know, Reverend Sir, as well as I do, that *you eat him up!* Hence, am I not right that you have no God!"

We have only to add here, that it should be carefully inquired into, by every sober-minded Roman Catholic, whether Transubstantiation and the Mass do not involve monstrous absurdities. I simply propose one or two to them. You are told that "*Christ said the first Mass.*" Of course then, if your priests speak the truth, our Lord, still sitting at the first communion table, took his own body, and with his own hands, broke his real body, and poured out his real blood, and gave his body, to be eaten by men. Yes, eleven different men did eat up his *one* body eleven times! And all the time he was sitting before the apostles!

Again, Christ's body is all the time *in heaven*: and he is eaten up millions of times weekly *on earth!* Can a rational being believe this?

Besides, tell me what a cannibal is? "He is one who eats human flesh and drinks human blood." Now, the Mass makes you cannibals! YOU EAT HUMAN FLESH! YOU EAT CHRIST'S REAL FLESH! Either you are shocking cannibals: or, as the only alternative, your priests do LIE, and do most egregiously impose on you! "Come out of her; and be separate, and be not partaker of her sins that ye be not partakers of her plagues!" Rev. ch. xviii.

NOTE. p. 47—66.—*Penance.*

At the time of this discussion, the Protestants refused to come to the Council. The passports were so framed, as to let the civil powers, the mere creatures of the pope, have the chance of burning them! Besides, what would Protestants do there? Even when the papal bishops urged "Reformation in the head and members," they were frowned down. When the bishop of Verdun, in honest warmth, spoke of certain "*pretended reformations,*" the pope's legate in the council could scarcely be restrained from committing an assault on him! He called him "*an ignorant old stupid fellow:*" and ordered him to shut his mouth! See Francis Vargas' *Mem. of the Council of Trent*, p. 245, &c. "The council can do nothing," said Vargas, p. 203.: "it has lost all its power, all its liberty. The pope's legate is master

here, and has every thing his own way." Again, he exclaims, in p. 247, "it is surprising that God's affairs go on so badly! No one is on his side: no one dares speak for him. We are all dumb dogs that cannot bark." Can any candid man believe this to be a council of God's Church, when such admissions are made by a leading and most prominent Spanish Roman catholic as Vargas was! "No one there," he says, "was on God's side!"

In the Roman church, penance is essential to salvation: all must kneel at a priest's feet, and be pardoned. If you refuse, you will be *damned*! Here are the words of the Trent Catechism on this matter:—"The voice of the priest, who is legitimately a minister of the remission of sins, is to be heard as that of Christ himself, who said to the lame man, 'son, be of good cheer, thy sins are forgiven thee!'"—See Catech. p. 253, &c.

At the Confessional, the priest "representing Christ, and acting in his name," puts to the "penitent" the most abominable questions in relation to the breach of the seventh command. At the Confessional, young persons learn more wickedness, and suffer more pollution of mind, than by mingling for months with the worst kind of company! The Roman priests are generally, the most infamous and polluted men in all countries, which groan under their footsteps. I refer to DEN'S Moral Theology, translated by that distinguished scholar, and successful champion of Protestantism, the Rev. MR. BERG of Philadelphia. See pp. 461, &c., of his "Synopsis of Dens." Also, the pamphlet published in Ireland, containing the questions of DENS in Latin and English, which these remorseless corrupters of youth, the priests, put to their victims male and female, at the Confessional. I know of no other ancient or modern book, wherein so much blackguardism is concentrated in so small a space, as in this of DENS. See also the GLASGOW PROTESTANT; American Edition, Appendix, Vol. II. p. 722—728. How appropriately is the pope with his priests, called THE MAN OF SIN!

NOTE. p. 66—71.—*Extreme Unction.*

To the reflecting and candid Roman Catholic, I propound these difficulties. The canon of Trent declares that *the oil* used, must be olive oil, alone. How do you know that the priest uses olive oil? You have no proof. The INTENTION

of your priest to anoint you, and cleanse you, must be true and certain. He must INTEND in his soul, conscience, and heart, to anoint, cleanse, and wash you from all your sins. If he has not the INTENTION in this manner, truly and honestly, then are you not anointed; not cleansed,—nor ready for your death! But how can you ever know that he had such INTENTION? You never can know; you are left to die in doubt, in despair, in horror! Again, if he have the INTENTION, and does blot out all your sins, then you go directly to heaven. And so all who have the extreme unction, can never go to Purgatory. They need not Purgatory. Yet the priest gives you absolution in extreme unction, and yet demands pay for Masses to bring you out of Purgatory! How can you submit to this plundering system of priestly imposture and barefaced robbery? I speak as unto wise men, judge ye what I say:—think and decide for yourselves.

During this discussion, in the Trent Council, pope after pope died: and still his successor was worse than his predecessor! The Protestants in self defence were carrying their arms toward the gates of Trent. But the peace of Cambray in 1559, restored tranquillity to bleeding Europe, and put the Protestants into the full possession of their rights and religion. Pope Paul IV. had exerted himself to his utmost to stop the progress of the gospel of Jesus. He established the Inquisition with great powers: and it did its bloody work. But, the pure gospel still gained ground; in France, in Flanders, in Holland, in Britain, and even in Spain, and even in Italy! The pope was in despair! The rage of the feeble old man was all in vain. He died of grief and vexation, having with his last breath, implored the Cardinals assembled at his dying bed, “to sustain the Inquisition as their best defence against the heresy of Protestants.” Yet this man professed to be God’s vicar, and to act in the stead of Christ!

NOTE. p. 91.—*Purgatory.*

This late invention of the papacy, for it is only a few centuries old, is the grand national bank of the pope! And sooner will the miserable miser part with his gold, than the avaricious pope and priests abandon this monstrous fiction borrowed from the heathen Greeks.

The priests and friars, says Gaven, formerly a Roman priest, have distributed the dungeons of purgatory into eight apartments; corresponding to the eight classes, into which

they have divided society. And this division is shrewdly made to increase their gain; which is always the only, and all absorbing object of these *holy* despots! There is an apartment for each according to their wealth and rank. For, assuredly a king, or a gentleman, would rather endure a more rigid, and hot fire of purgatory, and pay higher to get out of it, than to be crammed in, among cobblers, and beggars, even in a less hot atmosphere!! Hence, says Mr. Gaven, they place the poor people in the *first* apartment, where the fury of the fire is the least. In the *second*, they put gentlemen, gentlewomen, and tradesmen's wives! In the *third*, which is hotter than either of these, they dispose of the ladies of quality! In the *fourth*,—hotter still—are placed merchants, and tradesmen. In the *fifth*, which is very hot, indeed, they put noblemen. In the *sixth*, which is amazingly hot, they arrange the grandees, to be properly scorched. The *seventh*, which is terribly fierce in its flames, contains princes. And the *eighth*, the superlative degree, the deepest, darkest, and hottest of all, contains kings! Each of these has a tariff of prices nicely, and accurately adjusted by the ghostly financiers. And, what displays a shrewd policy in this novel traffic, there is power lodged with the disinterested, and *holy* priests, to change, at any time, the lodgings of these people. That is to say, should a poor man, or a tradesman get rich,—he can buy the priest's interest for a suitable sum, to transfer his poor dead ancestor into a *more genteel apartment* in Purgatory."—Dr. Brownlee's Letters in the Roman Catholic controversy, p. 250.

NOTE. p. 107.—*Popery.*

Popery is a patched up, piebald system, made up of shreds and patches, gathered up in the course of twelve centuries by avaricious tyrants. Its priesthood, its pompous dresses, sacrifices, incense, and altars, are all borrowed from the Jews, whose system is solemnly abrogated by our Lord. Its hierarchy is the *pontifex Romanus*, borrowed from the pagan emperor, who was high priest at the pagan altar. Its holy water is taken from the pagan chapel. Its images, and saints, and saintesses, are borrowed from the heathen temples. Its celibacy and nuns, are purely heathen.—But our God has issued his law, "Marriage is honourable in ALL." "A bishop *must* be the husband of one wife." Its papal holy days and feasts are every one copied from the heathen religion.

and their saints days. The ancient Pantheon of Rome contained the idols of *all* nations. This same building is now the house of the Mother of *all* Saints. The heathen idols have received a new nomenclature. Jupiter is now St. Peter: Apollo is St. John: Venus is Madonna: and so on, through the ghostly calendar. Thus, Rome has fulfilled that prediction of St. John even to the letter. "The *second* Beast gave life to the image of the *first* Beast," Rev. xiii. Rome papal with her religion, is Rome pagan with her religion perpetuated!

Poperly "has given life" to the once slain "Beast" of paganism. And, as St. Paul predicted,—The apostasy of Rome revives "the doctrines of demons," that is, the heathen worship of departed heroes and worthies; she "forbids to marry;" and she "prohibits the use of certain meats." See 1 Tim. IV. 1—4.

This fearful enemy of Christ's crown and glory, and of the rights and liberties of the human family, is now putting forth over the nations, his last desperate struggle! The evil one and the hierophant of Rome, "have come down in great wrath," to regain, if possible, the power formerly possessed over the human race. For they know that "their time is short." Blessed be the Lord God of our Fathers, that the twelve hundred and sixty years are nearly expired! Come Lord Jesus, come quickly, to relieve thy weeping spouse, and the bleeding human family!

THE END.