

b. *Obedience of the Jesuits* Const. vi. 1 [Institutum I, 407 f.]; Mirbt, 431
 Let us with the utmost pains strain every nerve of our strength to exhibit this virtue of obedience, firstly to the Highest Pontiff, then to the Superiors of the Society; so that in all things, to which obedience can be extended with charity, we may be most ready to obey his voice, just as if it issued from Christ our Lord ..., leaving any work, even a letter, that we have begun and have not yet finished; by directing to this goal all our strength and intention in the Lord, that holy obedience may be made perfect in us in every respect, in performance, in will, in intellect; by submitting to whatever may be enjoined on us with great readiness, with spiritual joy and perseverance; by persuading ourselves that all things [commanded] are just; by rejecting with a kind of blind obedience all opposing opinion or judgement of our own; and that in all things which are ordained by the Superior where it cannot be clearly held [*definiri*] that any kind of sin intervenes. And let each one persuade himself that they that live under obedience ought to allow themselves to be borne and ruled by divine providence working through their Superiors exactly as if they were a corpse which suffers itself to be borne and handled in any way whatsoever; or just as an old man's stick which serves him who holds it in his hand wherever and for whatever purpose he wish to use it. ...

II. THE COUNCIL OF TRENT, 1545-1563

[The Popes were for long unwilling to agree to a Council, but the Empire threatened a Council on German soil, and the Pope agreed. Trent was fixed on as an Imperial city. The Council had three distinct periods, 1545-50, 1550-52 (during which Protestant deputations from Germany were admitted), and after Charles's abdication and the Peace of Augsburg, 1562-64.]

a. *On Scripture and Tradition*

Session IV, 8 April 1546 *Concilium Tridentinum, Diariorum, etc. Nova Collectio* (Freiburg, 1901-), v. 91. Denzinger, 783

The Holy, Oecumenical and General Synod of Trent ... having this aim always before its eyes, that errors may be removed and the purity of the Gospel be preserved in the Church, which was before promised through the prophets in the Holy Scriptures and which our Lord Jesus Christ the Son of God first published by his own mouth and then commanded to be preached through his Apostles to every creature as

a source of all saving truth and of discipline of conduct; and perceiving that this truth and this discipline are contained in written books and in unwritten traditions, which were received by the Apostles from the lips of Christ himself, or, by the same Apostles, at the dictation of the Holy Spirit, and were handed on and have come down to us, following the example of the orthodox Fathers, this Synod receives and venerates, with equal pious affection and reverence, all the books both of the New and the Old Testaments, since one God is the author of both, together with the said Traditions, as well those pertaining to faith as those pertaining to morals, as having been given either from the lips of Christ or by the dictation of the Holy Spirit and preserved by unbroken succession in the Catholic Church. ...

b. *On Original Sin*

Session V, 17 June 1546 C.Tr. v. 238 ff. Denzinger, 788 ff.

1. If any one does not confess that the first man Adam, when he had transgressed the command of God in Paradise, straightway lost that holiness and righteousness in which he had been established, and through the offence of this disobedience incurred the wrath and indignation of God, and therefore incurred death, which God had before threatened to him, and with death, captivity under the power of him who thereafter had the power of death, namely the devil, and that the whole of Adam, through the offence of that disobedience, was changed for the worse in respect of body and soul: let him be anathema.

2. If any one asserts that the disobedience of Adam injured only himself and not his offspring ... or that ... only death and the pains of the body were transferred to the whole human race, and not the sin also, which is the death of the soul: let him be anathema [Rom. v. 12].

3. If any one asserts that the sin of Adam—which in origin is one and which has been transmitted to all mankind by propagation, not through imitation, and is in every man and belongs to him—can be removed either by man's natural powers or by any other remedy than the merit of the one mediator our Lord Jesus Christ ...

4. If any one denies that infants who have just issued from their mother's womb are to be baptized, even if born of baptized parents, or says that they are indeed baptized for the remission of sins but that they are not infected with any original sin from Adam such as would need expiation by the laver of regeneration for the attainment of

eternal life; whence it follows that in regard to them the formula of baptism for remission of sins is to be understood not in its true but in a false sense ...

c. *On Justification*

Session VI, January 1547 C.Tr. v. 797 ff. Denzinger, 81 ff.

Canons on Justification

[The following propositions, among others, were anathematized.]

1. That man can be justified before God by his own works, which are done either in the strength of human nature or through the teaching of the law, apart from the divine grace through Jesus Christ.
2. That this grace is given through Jesus Christ solely to the end that a man may be able more easily to live justly and to earn eternal life, as if he could, though with great difficulty, do both these through his free will, without grace.
3. That without the prevenient inspiration of the Holy Spirit and his aid a man can believe, hope and love, or can repent, as he should, so that on him the grace of justification may be conferred.
4. That the free will of man, moved and aroused by God, does not co-operate at all by responding to the awakening call of God, so as to dispose and prepare itself for the acquisition of the grace of justification, nor can it refuse that grace, if it so will, but it does nothing at all, like some inanimate thing, and is completely passive.
5. That man's free will has been wholly lost and destroyed after Adam's sin.
6. That it is not in the power of man to make his ways evil, but that evil works as well as good are wrought by God, not just by way of permission but even by his own personal activity; so that the betrayal of Judas is no less his work than the calling of Paul.
7. That all works before justification, for whatever reason they were done, are in truth sins and deserve the hatred of God, or that the more strongly a man strives to dispose himself to receive Grace, the more grievously he sins.
9. That the impious is justified by faith alone—if this means that nothing else is required by way of co-operation in the acquisition of the grace of justification, and that it is in no way necessary for a man to be prepared and disposed by the motion of his own will.
15. That a man reborn and justified is bound by faith to believe that he is assuredly in the number of the predestinate.

23. That a man once justified can no more sin, nor can he lose the grace, and so he that falls into sin was never truly justified; or that it is possible altogether to avoid all sins, even venial sins. ...

24. That justification once received is not preserved and even increased in the sight of God through good works; but that these same works are only fruits and signs of justification, not causes of its increase.

d. *On the Eucharist*

Session XIII, October 1551 C.Tr. v. 996. Denzinger, 874 ff.

Chapter 4. *On Transubstantiation*

Since Christ our Redeemer said that that which he offered under the appearance of bread was truly his body, it has therefore always been held in the Church of God, and this holy Synod now declares anew, that through consecration of the bread and wine there comes about a conversion of the whole substance of the bread into the substance of the body of Christ our Lord, and of the whole substance of the wine into the substance of his blood. And this conversion is by the Holy Catholic Church conveniently and properly called transubstantiation.

Chapter 5. *On the worship and veneration of the Holy Eucharist*

And so no place is left for doubting that all Christ's faithful should in their veneration display towards this most Holy Sacrament the full worship of adoration [*latrae cultum*] which is due to the true God, in accordance with the custom always received in the Catholic Church. For it is not the less to be adored because it was instituted by Christ the Lord that it might be taken and eaten.

Canons on the Holy Eucharist

Mansi, xxxiii. 84 C f. Denzinger, 883 ff.

3. On the Eucharist. If any one denies that in the venerable sacrament of the Eucharist the whole Christ is contained under each species and in each separate part of each species: let them be anathema.

9. If any one denies that each and all of Christ's faithful, of either sex, having come to years of discretion, is bound to communicate at least once a year in Eastertide, in accordance with the precept of Holy Mother Church: let him be anathema.

e. *On Penance*

Session XIV, November 1551 Mansi, xxxiii. 99 C ff. Denzinger, 911 ff.

Canons on the Sacrament of Penance

[The following propositions, among others, are anathematized.]

1. That penance is not truly and properly a sacrament in the Catholic Church, instituted for the faithful by Christ our Lord, for their reconciliation to God whenever they fall into sin after baptism.

2. That baptism itself is the sacrament of penance (as if there were not two distinct sacraments) and that therefore it is not right to call penance the 'second plank after shipwreck'.¹

3. That the words of our Lord and Saviour, 'Whosoever sins', etc. [John xx. 22], are not to be understood of the power of remitting or retaining sins in the sacrament of penance, as the Catholic Church has always, from the first, understood them: but ... that they refer to the authority to preach the Gospel.

4. That for entire and perfect remission of sins three acts are not required in a penitent, to be as it were the matter of the sacrament, namely contrition, confession and satisfaction.

6. That sacramental confession was neither instituted by divine authority, nor is it necessary to salvation by divine authority; or that the method of private confession to a priest alone, a method always observed from the first down to this day by the Catholic Church, is alien from the institution and command of Christ, and is a human invention.

f. *On the Most Holy Sacrifice of the Mass*

Session XXII, September 1562 C.Tr. viii. 699 f. Denzinger, 938 ff.

Chapter 2. And since in this divine Sacrifice which is performed in the Mass, that same Christ is contained in a bloodless sacrifice who on the altar of the cross once offered himself with the shedding of his blood: the holy Synod teaches that this sacrifice is truly propitiatory, and through it it comes about that if with true hearts and right faith, with fear and reverence, with contrition and penitence, we approach God we 'attain mercy and find grace and help in time of need' [Hebrews iv. 16]. For God, propitiated by the oblation of this sacrifice, granting us grace and the gift of penitence, remits our faults and even

¹ As Luther maintained, see p. 220 above.

our enormous sins. For there is one and the same victim, now offering through the ministry of the priesthood, who then offered himself on the cross: the only difference is in the method of the offering. The fruits of this (the bloody) oblation are perceived most fully through this bloodless oblation; so far is it from taking any honour from the former. Wherefore it is rightly offered, in accordance with the tradition of the Apostles, not only for the sins, penances, satisfactions and other necessities of the faithful living, but also for the dead in Christ, whose purification is not yet accomplished.

g. *On Purgatory and Invocation of Saints*

Session XXV, December 1563 C.Tr. ix. 1077 f. Denzinger, 983 f.

Since the Catholic Church, taught by the Holy Spirit from the Sacred writings and the ancient traditions of the Fathers, has taught, in holy Councils and lately in this oecumenical Synod, that there is a purgatory and that souls there detained are helped by the intercessions of the faithful, but most of all by the acceptable sacrifice of the altar, this sacred Synod instructs bishops to take earnest care that the sound doctrine concerning purgatory handed down by the holy Fathers and sacred Councils be by Christ's faithful believed, held, taught and everywhere preached. But among the unlettered folk let the more difficult and subtler questions, which do not tend to edification [1 Tim. i. 4] and from which no increase of piety is wont to arise, be excluded from public preaching. And let them not permit any public handling of matters uncertain or those which labour under an appearance of falsehood. And let them prohibit, as scandals and sources of offence to the faithful, things which pander to curiosity and superstition or which savour of base lucre.

The holy Synod enjoins on all bishops and others on whom is laid the duty and charge of teaching, that they diligently instruct the faithful, in accordance with the use of the Catholic and Apostolic Church (received from the earliest age of the Christian religion), the consensus of the holy Fathers and the decrees of the Sacred Councils, firstly concerning the intercession of saints, the invocation of saints, the honour due to relics, and the lawful use of images; teaching them that the Saints who reign with Christ offer their prayers to God on behalf of men, that it is good and useful to invoke them in supplication and to have recourse to their prayers, their help and their succour for the obtaining of benefits from God through his son, Jesus Christ our Lord, who is our only Saviour and Redeemer. ...

h. On Indulgences

Session XXV C.Tr. ix. 1105. Denzinger, 989

Since the power of conferring indulgences has been granted to the Church by Christ, and since the Church has made use of this divinely given power even from the earliest times, the holy Synod teaches and enjoins that the use of indulgences, which is greatly salutary for Christian people and has been approved by the authority of sacred Councils, is to be retained in the Church. ...

III. THE TRIDENTINE PROFESSION OF FAITH, 1564

From the Bull of Pius IV. *Injunctum nobis*, November 1564:

Mansi, xxxiii. 220 B ff. Denzinger, 994 ff.

[Issued to be recited publicly by all bishops and benefited clergy. It was the symbol imposed on all converts to Roman Catholicism.]

I, N, with steadfast faith believe and profess each and all the things contained in the Symbol of faith which the holy Roman Church uses, namely 'I believe in One God, etc. [The Nicene Creed].'

I most firmly acknowledge and embrace the Apostolic and ecclesiastical traditions and other observances and constitutions of the same Church. I acknowledge the sacred Scripture according to that sense which Holy Mother Church has held and holds, to whom it belongs to decide upon the true sense and interpretation of the holy Scriptures, nor will I ever receive and interpret the Scripture except according to the unanimous consent of the Fathers.

I profess also that there are seven sacraments. ... I embrace and receive each and all of the definitions and declarations of the sacred Council of Trent on Original Sin and Justification.

I profess likewise that true God is offered in the Mass, a proper and propitiatory sacrifice for the living and the dead, and that in the most Holy Eucharist there are truly, really and substantially the body and blood, together with the soul and divinity of Our Lord Jesus Christ, and that a conversion is made of the whole substance of bread into his body and of the whole substance of wine into his blood, which conversion the Catholic Church calls transubstantiation. I also confess that the whole and entire Christ and the true sacrament is taken under the one species alone.

I hold unswervingly that there is a purgatory and that the souls there detained are helped by the intercessions of the faithful; likewise

also that the Saints who reign with Christ are to be venerated and invoked; that they offer prayers to God for us and that their relics are to be venerated. I firmly assert that the images of Christ and of the ever-Virgin Mother of God, as also those of other Saints, are to be kept and retained, and that due honour and veneration is to be accorded them; and I affirm that the power of indulgences has been left by Christ in the Church, and that their use is very salutary for Christian people.

I recognize the Holy Catholic and Apostolic Roman Church as the mother and mistress of all churches; and I vow and swear true obedience to the Roman Pontiff, the successor of blessed Peter, the chief of the Apostles and the representative [*vicarius*] of Jesus Christ.

I accept and profess, without doubting, the traditions, definitions and declarations of the sacred Canons and Oecumenical Councils and especially those of the holy Council of Trent;¹ and at the same time I condemn, reject and anathematize all things contrary thereto, and all heresies condemned, rejected and anathematized by the Church. This true Catholic Faith (without which no one can be in a state of salvation), which at this time I of my own will profess and truly hold, I, N, vow and swear, God helping me, most constantly to keep and confess entire and undefiled to my life's last breath, and that I will endeavour, as far as in me shall lie, that it be held, taught and preached by my subordinates or by those who shall be placed under my care: so help me God and these Holy Gospels of God.

IV. ARMINIANISM

The Five Articles of the Remonstrants Schaff, *Creeds of Christendom*, III

[] Jacobus Arminius, Professor of Divinity in the University of Leyden, 1603, charged the Calvinist theory of predestination (incorporated in the *Confessio Belgica*) with making God the author of sin. His developed views on this point were very similar to those of the Council of Trent. Though he did not deny election he based it not on a divine arbitrary decree, but upon God's foreknowledge of man's merit. In 1618 these views, expressed in the Five Articles, were condemned by a synod at Dort, and the Remonstrants were compelled to leave the national Reformed Church.]

I. That God, by an eternal and unchangeable purpose in Jesus Christ his Son, before the foundations of the world were laid, determined to

¹ By a decree of 1877 there is here added 'and of the oecumenical Vatican Council [i.e. of 1870], especially the definitions concerning the Primacy of the Roman Pontiff and his infallible authority [*magisterio*].'